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A Reply To Dr. Gambrell's Defense Of The Baptist Bible

SOMETIME ago there appeared a signed editorial in the Baptist Standard on the Revised Bible issued by the Baptist Publication Society. This deliverance of our confrere was of such a character as to demand more than a hasty reference. Not so much on account of anything especially fresh in the line of argument, but because of the occasion that called it out and the utter frankness with which Dr. Gambrell uncovers the Baptist contention. For this, we sincerely thank him. The article embodies three contentions: Baptidzo always and necessarily means immerse. Therefore it ought always to be translated immerse. Pedobaptist scholars admit this, and only sectarianism can account for opposition to the Baptist Bible rendering of the word. As the Doctor joins the issue so squarely, we draw out our broad sword and join the battle. The fact on which Dr. Gambrell seems to congratulate himself—that affusionist criticism is milder than it was when the Baptist New Testament appeared—is not to be wondered at. Ripe scholars, some of them having labored on the Baptist New Testament, the Canterbury Revision, the alleged "American Standard"—one or more of these—are a part of the revision staff; and their work, despite the occasional "dead fly" in the ointment, ought to be of great value. And the appearance of such a version in the early years of the twentieth century is such an anachronism, such a manifest "reversion" to mediaeval "type" that the general scholarship of Christian America will simply smile at it as a "freak" version, well knowing that, like the Baptist New Testament, its use will be practically confined to a few men of ultra sectarian partisanship. The new version will promptly take its proper place among the "curiosities of literature."

Dr. Gambrell quite naively assures us that the translation of baptidzo by "immerse" is only to make the mind of the Spirit plain to the common people; and that adverse criticism can come from nothing but "sectarianism." But what is "sectarianism?" A sect is simply a section, etymologically, but, ecclesiastically, sectaries—or modernly speaking—sectarians—are those who have broken away from the main ecclesiastical body, and established a Church order and creed of their own. Should the separating

body, however, grow to equal or greater strength with the parent Church, the appropriateness, or at all events, the reproach of sectarianism, would be largely removed. "Sectarianism" is then a matter of history and arithmetic; and by both tests our Baptist brethren are "sectaries" of the first water. In England, during the early years of the seventeenth century, a number of good people withdrew from fellowship with the Church of England, establishing independent "conventicles," out of which grew modern Congregationalism. Later, a small company separated from this body because of scruples as to infant baptism, and later—in 1641—another company separated from this last body and originated exclusive immersion—one section of the little band importing it from a sect in Holland who had been practicing it for about twenty years, the larger and more judicious part—as their historians tell us—receiving it from their minister, Mr. Spilsbury, who had never been immersed.

Here is the genealogy:

The Church of the early centuries begat the section—Sect of Rome. The Sect of Rome begat the Sect of England.

The Sect of England begat the Sect of the Congregationalists.

The Sect of the Congregationalists begat an unnamed Sect of Anti-Pedobaptists.

The nameless Sect of Anti-Pedobaptists begat the Particular Baptist Sect of England—the first Sect in the world's history that advocated or practiced exclusive immersion for baptism.

The Sect of the Particular Baptists begat the Sect of the Southern Baptists of America, which now claims to be the only true Church, that it has descended in uninterrupted succession from the Apostles, without any organic connection whatever with Rome, and that all the other Churches in the world are mere "Sectarian societies."

The showing is about the same when we apply arithmetic to our Baptist brethren's claims. Something like one in every hundred Christian men and women hold to the exclusive validity of baptism by immersion, while the ninety-nine have equal opportunities to know the truth, equal average intelligence, equal character as devout Christians, and enjoy as close fellowship with the Lord Jesus. We wonder sometimes what a typical Baptist partisan really thinks, in his occa-

sional hours of frank and pious meditation. Does he ever "come to himself" and say, "Am I really the only sane man in a crazy hundred; or is the real truth that the ninety-nine of my equals in every respect of intellect, culture and Christian loyalty to truth are sane and sober, while it is only I, who am blind, drunk on the sour wine of intense sectarianism?" Whether the typical partisan ever has such lucid moments, and such sane thoughts, we cannot say; but, if not, the case is hopeless.

Dr. Gambrell offers two considerations in defense of the authors of the Baptist Bible for their translation of baptidzo by immerse—a reference to the early versions of the Scriptures, and an array of "pedobaptist concessions." As to the versions, there are but two that were made earlier than the third century, by which time immersion had supplanted the primitive affusion everywhere. The Peshito Syriac, apparently made during the second century, renders baptidzo by amad, which means "to cleanse," not to immerse as Dr. Gambrell asserts.

The Old Latin, made about the same time, and surviving only in fragments, translates it by tingo, which signifies to moisten, wet, stain, besprinkle, and from which our tinge is derived.

The Doctor's array of witnesses under the caption "What Pedobaptists say" is not more fortunate. And just here our exclusive immersion brethren sin deeply against the plainest dictum of fairness. Their contention is not that baptidzo means immerse; for no sane man denies that, but that it everywhere, always, and of necessity means that and only that. But, in favor of that contention, no scholarly testimony worth the name can be found—the consensus of critical authority is dead against it. So, when an authority gives the opinion that immerse is a meaning of the word, immersionist partisans constantly garble the testimony by cutting out—suppressing—the part of the quotation in which the author adds that the word also frequently indicates affusion, thus giving the reader the impression that the author being quoted stands for the exclusive immersion contention, when—quite generally—he is absolutely against it. We have no idea that Dr. Gambrell ever saw the originals of one-tenth of the fifty authors quoted in his editorial; but somebody has seen

them, and has deliberately falsified them by suppressing a vital part of their testimony. And some of the authors are so readily accessible that no writer is excusable for failing to read their testimony in full from their works. We cite one notable example out of many possible ones in the editorial under review. Dr. Gambrell quotes—at secondhand—from Robinson's Lexicon to the New Testament, thus, "Baptizo, to dip in, to sink, to immerse." Now, Dr. Robinson does say that, but he goes on to say, "In N. T. (New Testament): to wash, to lave, to cleanse by washing—to baptize.—Note. While in Greek writers, as above exhibited, from Plato words, baptidzo is everywhere to sink, to immerse, to overwhelm, either wholly or partially, yet in Hellenistic usage, and especially in reference to the rite of baptism, it would seem to have expressed, not always simply immersion, but the more general idea of ablution or affusion." Thus an author, easily accessible, is made to stand for the translation baptidzo in the New Testament by immerse, by the simple process of suppressing his positive statement to the contrary. Something like a third of the scholars quoted under "What Pedobaptists Say" are taken from Booth's "Pedobaptism Examined." In a note at the head of the chapter in which they appear, Dr. Booth says that many of these authors also say that the word baptidzo also means to pour or sprinkle, but our immersionist partisans carefully suppress the note, and so place the writers in the ranks of exclusive immersionists. There are probably not a dozen out of the more than fifty authors quoted or alluded to in support of the Baptist Bible rendering of baptidzo who would not, if permitted to testify in full, emphatically repudiate it.

In nothing perhaps is the gross literary crime of the partisans of exclusive immersion so palpably manifest as in the handling of the definitions found in the Greek Lexicons. The prevailing opinion of philologists is that baptidzo, as at first used among heathen Greeks, indicated immersion—complete or partial, but that—following the universal law of language—it developed the meanings, soak, drench, wash, wet, moisten, besprinkle, and that, in religious use, it indicated a ritual washing, with no appreciable reference to the form of the ablu-

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Meeting of the Board of Church Extension

By Rev. Wm. L. Sherrill.

The General Board of Church Extension met in Annual Session in First Methodist Church, Dallas, Texas, May 1 and continued its sessions until May 5.

Every member of the Board with the exception of Dr. F. S. Parker was present and all of the Bishops who are ex-officio members were there. On the first day, however, Dr. E. G. B. Mann, of Kentucky, the Vice-President, presided in the absence of the President, Mr. T. L. Jefferson, whose arrival was delayed on account of an urgent business engagement in New York.

The report of the Secretary indicated growth during the past year, but despite our progress the Board is embarrassed for the lack of funds to meet even the most urgent applications for help from every quarter of the Church.

The country is enjoying a measure of prosperity unprecedented; developments are marvelous. Industrial progress is unprecedented; towns are springing up everywhere and the cities are enlarging so rapidly that the Church is taxed to its utmost to meet the ever-increasing demands upon it. The material growth of the country is all out of proportion to our growth in Christian liberality and our Church Extension Board is unable to supply one-third of the funds that are needed to husband the territory. Many very worthy applications were not granted because we lacked the funds to go around, and the appropriations were distributed where it seemed the necessities were greatest.

In 1883, at the suggestion of Bishop Hendrix, the Board set out to raise a loan fund of half million dollars during 1883, the Centennial Year of American Methodism, but made a very modest beginning. The fund has grown steadily even if slowly until 1906, when Dr. W. F. McMurry was elected Secretary, it had reached \$230,002.59. During the seven years since his administration began \$241,000 has been added, and the fund now aggregates \$501,287.16. It has taken over thirty years to reach the goal, and since it has been reached we find a rapidly growing Church demands at once a loan fund of not less than a million and the necessary balance must be raised before another quadrennium closes. There is no cause more worthy than that of Church Extension loans, and no investment that can yield larger results to the Church. When wise old Benjamin Franklin died a little more than one hundred years ago, he bequeathed to his native city of Boston five thousand dollars, with the stipulation that it should not be permanently invested until it had earned a million dollars. It has been yielding compound interest for a century, and a year or so ago had grown to a full million. This statement is made to show how five thousand dollars invested in the loan fund and re-invested with the interest may increase with each passing year, carrying blessing and progress in its wake. If the reader has money to give, remember the cause, and if you can't spare the income, give it on the Annuity Plan and get interest and save taxes. When you make your will leave something to the Loan Fund and perpetuate your money, not with a marble shaft, but with an ever-growing monument in the shape of a loan fund.

During the year Dr. M. J. Cofer, of Georgia, for many years a useful member of this Board, passed to his eternal reward. The Committee on Memoirs submitted an appropriate resolution which was adopted by the Board. It was decided that as there is but one year remaining of this quadrennium, the vacancy on the Board be left open.

Meeting of the Board of Education

The nineteenth annual meeting of the Board of Education was held April 29 to May 1 at Dallas, Texas. The Educational Conference held in connection with the Board meeting came to a close in the afternoon of May 1. All the members of the Board were present, and the conference was attended by more than a hundred representatives from different parts of the Church. Dr. Andrew Sledd was elected a member of the Board to take the place made vacant by the death of Rev. T. H. Ware. The Board meeting was the most important held during the quadrennium, and the conference of great interest. Given below are some resolutions adopted by the Board:

"That the Commission on Education be requested to work out requirements and standards for a class of institutions to be known as Junior Colleges.

"That these Junior Colleges shall consist of those now on the unclassified

The report of the Washington Representative Church Commission was very gratifying. The total amount now pledged to this enterprise is about \$300,000, and as soon as the pledges can be converted into negotiable paper, work on the Church will begin. Dr. Geo. S. Sexton, who has worked so persistently and wisely to further this enterprise, has outlined a campaign for the coming months which will clinch every pledge that has been secured.

The Board adopted a resolution suggesting that no applications be made to the next Annual meeting that are not imperative, as the Board is anxious at the close of the quadrennium to keep all appropriations within the bounds of the receipts and to be able a year hence to leave to the succeeding Board an unencumbered treasury.

The report of the Executive Committee was against the immediate erection of the Mount Pleasant Church in Washington City. Bishop Wilson offered an amendment that the Board release its title to two of the lots to Mt. Pleasant Church in order that the work of building a \$10,000 Church might be undertaken at once. This brought forth a spirited and interesting debate between Bishops Wilson, Atkins, Denny and others favoring the amendment, and Bishops Candler, Kilgo and Dr. McMurry cogently and concisely set forth the position of the Committee, completely turned the tide against the amendment and it was defeated by a decided majority. This action in no wise commits the Board against the Mt. Pleasant enterprise, but delays the undertaking for a time, in order that more substantial and permanent plans commensurate with the future needs of that growing section of the capital city may be matured.

Dr. J. A. Anderson, editor of the Western Methodist, of Little Rock, presented the claims of the Church papers and while making no demands, presented the views of the editors that our General Boards appropriate a publicity fund for the benefit of the papers that open their columns for the use of the Boards. The matter was referred to the Executive Committee with power to act.

It is no doubt very gratifying to Bishop Hendrix who thirty years ago proposed a half million dollar loan fund to know that, after many years of effort on the part of the Board, the goal has been reached. The foundation was laid in 1883, and by degrees it grew, but the increase has been more rapid with each recurring year since Dr. McMurry was made Secretary of the Board; and during the past year through his active effort, \$65,000 was added to the fund. This Board is surely fortunate in having a man of such rare business acumen and discriminating judgment as Dr. McMurry for its Secretary. He is an untiring worker and wise administrator and has brought our people to see the strength of this powerful arm of the Church as never before.

The banquet given by the Dallas City Board of Church Extension in honor of the members of the General Board was held in the banquet hall of the Adolphus Hotel, on Saturday evening. There were 200 covers and Dallas Methodism had a representative company present. Judge Cockrell was toast master. Eloquent speeches were delivered by Dr. Pinson, Dr. John M. Moore, Dr. T. W. Lewis, Dr. W. F. McMurry and Judge McCormick.

Distinguished visiting preachers filled the Dallas pulpits on Sunday. Bishops Kilgo and Lambuth preached at Fort Worth.

Dallas gave the brethren a genuine Texas welcome, and the brethren departed with the hope of returning some day.

fed list and those under the title above indicated (as per the May Bulletin of 1912, pages 52-53) which give as much as two years of college work and do not confer baccalaureate degrees.

"That the institutions in said list which confer baccalaureate degrees, but do not meet the requirements of the commission for colleges within a year after the adjournment of said commission either take their places as Junior Colleges or raise their standards and enlarge their equipment and income so as to meet the requirements of college classification.

"That the Annual Conference Boards be advised that they are not at liberty, under the law of the Church, after the above readjustment shall have been consummated, to make appropriations to institutions which have been properly classified by this Board.

"Whereas it appears that there is an increasing desire among educators engaged in training the young women

of our Church that greater liberty be given in preparing the courses of instruction in our girls' schools, both in the matter of required and elective subjects and the credits allowed for the same than is now provided for by the Commission on Education; therefore be it

"Resolved, That the Presidents of our female colleges, or some representative appointed by them, be constituted a committee to investigate the whole subject of a proper curriculum for our girls' schools, and report their findings to the Executive Committee of the Board by October 1, 1913, for transmission to the commission at its next meeting. And the Secretary of this Board is hereby authorized and requested to call this above constituted committee together at such time and place as may be determined upon after correspondence with the various members thereof."

Concerning the religious education of Methodist students in State colleges and universities, the following resolutions were adopted:

"That the presence of a large number of Methodist students in State institutions of learning is a condition which demands the attention and consideration of the Church."

"That the responsibility of the religious welfare of these students is upon the Church, and can only be met by an earnest endeavor to furnish for them adequate means for their religious development.

"That we express sympathy with every sane and practical method of providing for the religious needs of young men and women in State schools.

"That we commend this work and its needs to our people and suggest to men of means among us who are ardent friends and patrons of the State institutions the opportunity for good afforded by liberal contributions of means in providing for the religious education under the direction of the Church, of the students in State institutions."

"It is the judgment of this committee that there are few if any more important pastoral charges in the Church and no more strategic points for the accomplishment of the largest possible results in the moral and religious life of our young men and women than are to be found in the Churches located in proximity to the large and influential institutions of learning conducted by the States. We feel that not only should our strongest ministers be placed in charge of these Churches wherever it is possible, but these pastors of college and university Churches should be provided with assistant pastors who shall be charged especially with looking after the moral and religious life of the Methodist students in these colleges and universities; and if these Churches themselves are not able to support these assistant pastors we should urge upon the Board of Education and the Mission Boards of the Annual Conferences most interested to consider the wisdom and advisability of aiding such Churches in providing the ministerial assistance that is needed."

On the subject of special provisions for the development of religious leaders in our colleges, the following were adopted:

"That we recognize the importance of making provision in the curricula of our colleges for those studies which serve to equip young men and women for religious leadership.

"We recommend that a group of subjects be offered by our colleges which are prepared to do so, which have for

their object the equipment of religious leaders. All of our colleges offer some subjects looking to this end. Your committee has considered carefully the report of Dr. Anderson, representing the Board of Education and Dr. Chappell, of the Sunday School Board, and feels that by co-operation definite courses of study on Sunday School management and methods may be worked out. It therefore recommends that Dr. Anderson be re-appointed to act with Dr. Chappell to work out and suggest such a course of study.

"That we appreciate the financial difficulties in the way of enlarging their courses of instruction, at least for most of our colleges, according to the suggestion above, and to meet these difficulties we, in co-operation with the Sunday School Board, pledge our assistance in the following ways: (1) Such contributions as we are able to make; (2) such legislation as we may be able to effect to secure means by the assessment plan; (3) joint effort on the part of this Board and the Sunday School Board, in securing an endowment for Religious Education in our colleges.

"That we call the attention of the Commission on Education to the desirability of mentioning at their next meeting the group of subjects given above as subjects of study for which credits towards degrees may be given."

The following is taken from the Report on Ministerial Supply and Training and was unanimously adopted:

"We heartily approve of the arrangement made by the Director with the Sunday School Department and the Educational Department of the Board of Missions, by which the fifth Sunday in September has been set apart as Vocation Day, and we hereby request that this day, or some other day agreeable to the Sunday School Board, be set apart annually for this purpose, and that the literature for that day be devoted to bringing to the attention of young people the need for workers in the ministry, and in the mission fields of our Church. We request our pastors and Sunday School workers to make this day an occasion of great prayer and effort that God's Spirit may have free access to the hearts of the scholars.

"We cannot emphasize too strongly the importance of this work in our schools and colleges. We recognize that the presidents and the professors of any institution are the key to the situation and that they can accomplish more than any outside agencies. We appeal to these men and women to whom is committed the training of our choice young people that they may magnify to their students the great importance and dignity of the work of the Christian ministry. There are often great hindrances and discouragements in college life which deter young men from entering upon the work of the ministry. The outspoken approval of the faculty would be a great encouragement and stimulus. More and more it seems we must look to our own Church schools for our supply of ministers, and should those in authority there become in any wise indifferent, that supply would be diminished very greatly. We are satisfied that our school authorities will co-operate most heartily with the Board of Education in its effort to reach our young men and will welcome cordially any representatives which the Board may send to present this great subject to the attention of the student body."

Annual Session of West Japan Conference

Dr. J. C. C. Newton.

The last week in March the sixth annual session of our West Japan Conference was held at Oita in the great island of Kyushu. Bishop Y. Hiraiwa presiding. Oita itself, the capital of the Oita Prefecture, is an historic old town. Here in 1549 St. Xavier came and made it one of the first centers of Roman Catholic propagandism. Here he and his successors founded a monastery and a Church. Slowly winning influence among the people, finally the Daimio of the Clan became a convert. And it was here or near here that civil war broke out, when in the days of bloody persecution of the Christians the Christian Catholic noble attempted to defend himself and his Christian people in his castle against the Shoguns' troops. But they were overcome by superior force.

Here the Southern Methodist Church opened in 1887 one of its early mission stations; in this place Waters, Wainright, Wilson and others have earnestly labored in the Gospel. Here it is said our Bishop Walter Lambuth, then superintendent, preached his first regular sermon in Japanese. The town of Oita and the contiguous district have given more preachers to the Methodist Conference than any other town or section in the West. Only the late Bishop Honda's native city of

Hirosaki in the East Japan Conference has excelled Oita.

A Methodist Annual Conference away off in Japan, after only forty years, is not to be confounded with one of the great conferences of American Methodism, such as the Virginia, South Carolina or North Georgia. This West Japan Conference is more like one of our large district conferences in America. And yet this conference, so young and comparatively weak in numbers, is steadily growing in every way. A stranger suddenly entering the Church at Oita, without previous knowledge, would surely soon say this is a Methodist Conference; that is, if he were a genuine Methodist himself. Yonder is the Bishop in the chair; just below him, the secretaries at their tables; on the front benches the older Japanese preachers and missionaries. A Bucho (P. E.) is probably making his report, or a preacher is speaking to a motion; others speak; and they all vote by "show of hands." It is a Methodist Conference even to the young probationers and visitors in the rear. And there is a little talking going on, and some quiet moving about; not as much talking as in our Virginia Conference. Always "great for talk" (Asbury), and I rejoice to know, great in mighty deeds as well, is Virginia Methodism. This little Oita Conference is one of those Methodist Con-

ferences that, beginning to move upon the world in Wesley's time, are now encircling the globe.

But has it the marks of genuine Methodism, away off there in Kyushu? I think so. Is it "Christianity in earnest," as said the great Chalmers? Is it spreading scriptural holiness through the beautiful lands of the Rising Sun Empire? I think so. There were signs of this at this conference session. For many weeks previous, special prayers and supplications were offered. No one was satisfied with present conditions. And it had been arranged that the venerable servant of God and famous educator, Dr. Nathaniel Burwash, of Victoria University, Canada, should come two days before to give special lectures. Already he had given at our Kwansai Gakuin Theological School, two of which dealt with the question, "How to Save Souls?" His lectures before the preachers at the Annual Conference were signally blessed. The sermon on Christian Perfection or Perfect Love, as taught in the New Testament and preached by the Wesleys and the Methodist fathers, was a memorable occasion. The aged thinker and saint had to sit while speaking, but his thoughts combined with so sweet a spirit were wonderfully illuminating, persuasive, so that all hearts could but answer from their inmost depths, this is surely God's will concerning us; it is just what we need for ourselves individually and for our work. And when at the close of the venerable chancellor fell upon his knees and poured out his soul, deeply stirred for us, his brethren in Japan, the Holy Spirit was present in great power and almost unanimously the amen answered to the Word and to the Spirit.

Chancellor Burwash being compelled to leave to fill other engagements, was followed by Evangelist Joseph H. Smith, from U. S. A. His teachings fitted remarkably well into those of Chancellor Burwash. Of all the expounders of the doctrines of the higher life, holiness or perfect love, which Methodism revived and brought back to the Christian Church in the eighteenth century, Mr. Smith, of Philadelphia, is one of the sanest, most Scriptural and most powerful.

A circumstance that foretold good was the fact that twenty or thirty of the Japanese brethren had written expressing the wish for Smith's Pentecostal Meetings, the Southern Methodist Mission had recommended it by resolution, and the Bishop to preside had invited the evangelist to come. Good signs these. Mr. Smith's out and out teaching, his deep insight into spiritual realities and truths, his close analysis of the context of the Scriptures, his power to touch the conscience, and of appeal, without extreme and one-sided interpretations, were manifestly approved and enforced by the Holy Ghost. From first to last we felt that here is a man sent from God to Japan with the very message we need. But that hour when he preached upon the Fullness of Christ, the Present Fullness of Christ, was a most remarkable occasion.

Almost all the members of the Conference, missionaries and Japanese preachers alike, were brought to their knees. There were close heart searchings and supplications brief and honest and quiet, and we doubt not it was an epochal hour in the inner-heart experience of not a few, and will mark an epoch in their preaching as well.

As one of our dear missionary brethren has said: "This was the best Annual Conference we have ever known in Japan either before or since the union of Methodism." May it be the best year we have ever seen for Gospel work in the saving of the people.

Divinity Hall, Kobe, Japan.

THE INTERPRETATION OF THE BOOK OF REVELATION.

The Balkan War has turned the attention of students of prophecy to the study of the Book of Revelation. "The drying up of the Euphrates," referred to in the sixteenth chapter of Revelation, the twelfth verse, is generally considered by Protestant interpreters to refer to the disintegration of the Turkish power. This event also has a very close relation to the return of the Jews to Palestine and the rehabilitation of the Jewish nation and the rebuilding of temple and the second advent of our Lord.

It is also very closely related to the decline of the Papacy predicted in the tenth verse of the sixteenth chapter under the pouring out of the fifth vial. With this renewed interest in the study of Revelation comes up afresh the question of methods of interpretation of this wonderful Book. An impression has recently been made upon the public mind that there is such an endless variety of methods of interpretation of this Book as to make it impossible for an ordinary mind to be otherwise than hopelessly confused. While the fact is there are only three methods of interpretation, and two of these were invented by Jesuit writers

in the latter part of the sixteenth century in order to carry the terrible blows given to the Papacy by the Protestant writers of that period.

Luther, Zwingle, Melancton, Calvin and the reformers generally interpreted the Beast, Babylon and the Scarlet Woman of Revelation as referring to the Papacy and the Romish Church. And they did it with such terrific force as to set the Jesuits to work with their best wits to discover some other than the historic method of interpreting the Book of Revelation.

The Jesuit Alcazar took the ground that these prophecies were fulfilled in the downfall of the Jewish nation and the old Roman Empire, limiting their range to the first six centuries of the Christian era. This scheme is now abandoned.

The Jesuit Ribera, sought to escape the deadly influence of applying these prophecies to the Papacy and the Romish Church by inventing the scheme of referring these prophecies to the distant future.

The third, the historic, the Protestant view, of these prophecies, which considers them to predict the great events to happen in the world and in the Church, from St. John's time to the coming of the Lord. Which also sees in the Church of Rome, and in the Papacy, the fulfillment of the prophecies of Babylon and the Beast and the Scarlet Woman.

The Book with seven seals is the book of history as it bears upon the Church and the world from the time of John to the end of the gospel age, with especial bearing upon the downfall of the Roman Empire, the rise, decline and fall of the Papacy, the rise and fall of Mohammedanism.

The Protestant or historic view of Revelation refers the first six seals to the events that occurred from the reign of the Emperor Domitian to Constantine the Great, A. D. 96 to A. D. 306.

The seventh seal is divided into seven trumpets. The first four trumpets covering the period of history from the first incursion of the barbarians under Alaric to the fall of the Western Empire. This later event occurred A. D. 476.

The great apostasy of the Church, "the falling way" of Paul, took place very rapidly from the time of Constantine the Great, A. D. 306, and the fall of the Western Empire under Romulus Augustulus A. D. 476. The Papacy rapidly culminated after the fall of the Western Empire all restraints being "taken out of the way;" the Bishops of Rome usurping more and more the powers of empire and claiming more and more universal dominion over the Church. The development of the Papacy and the corruption of the Church now went on pari passu, hand in hand. In A. D. 533 the Eastern Roman Emperor, Justinian, recognized the Bishop of Rome as "head of all the holy Churches, and all the holy priests of God." In A. D. 607 the Emperor Phocas promulgated a decree, "confirming the right of the Bishop of Rome to the headship of all the Churches, Eastern as well as Western, and acknowledging him primate of all other sees, that of Constantinople included."

"In A. D. 608 Phocas bestowed upon the Pope the Pantheon of Rome, a temple formerly dedicated to Cybele and all the gods, and thenceforth to the Virgin Mary and all the martyrs." The then ruling Pope was Gregory the Great, who has been styled the last of the Latin Fathers and the first in the modern sense of the word of the Popes.

The fifth trumpet, or Saracen woe, covers the period and events of the rise of the false prophet, Mahomet, and the rapid development of the Saracenic power. Mahomet was born A. D. 570 declared himself prophet A. D. 610, flees from Mecca to Medina A. D. 622. Jerusalem fell A. D. 637, and a Mohammedan mosque was built upon the site of Solomon's temple. "In ten years from A. D. 634 to A. D. 644, the Saracens reduced 3060 cities, destroyed 4000 churches and built 1400 mosques." Rev. 9:1-11.

The sixth trumpet, or Turkish woe, covers the advent of the Turkish or Ottoman Empire. The eyes of all the world are now directed to this tottering Empire and its fall is not far distant. But let us not anticipate. The end of the Turkish woe brings us up to about the close of the fifteenth and the beginning of the sixteenth century. Here intervenes the beginning of that wonderful movement in history, the Renaissance, involving the Reformation led by Luther, Zwingle, Calvin and others, when the "Little Book," Rev. 10:2-9-11, was discovered—the Greek Testament was edited by Erasmus and thus the way prepared for its translation by Luther and others into the various tongues of Europe, and as a consequence of the opening of this book by its translation, publication and exposition through the printed page the sermon and discourse a wonderful ferment was introduced into

the dead sea of the dark ages and an age of light, conflict, revolution and advance was ushered in—but not without terrible opposition from the Scarlet Woman and "the Kings of the Earth that were made drunk with the wine of her fornication." The Jesuit reaction occurs in this period, the forty-nine years' war of the Netherlands with Charles the Fifth and Phillip the Second, followed by the Thirty Years' war involving all Europe in such deadly strife that whole sections were depopulated and wild beasts roamed at large.

The seventh trumpet, or third woe, is divided into seven vials of wrath. The first vial is poured out "upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16:1-2. This is interpreted as the infidelity and atheism that fell like a grievous sore all over Romsh cursed Europe. Then follows in rapid succession the pouring out of the second, third and fourth vial of wrath of God upon the peoples and nations that still "repented not of their idolatry" and wicked "deeds," and wars culminating finally in the French Revolution and the Napoleonic Wars in which all Europe was more or less drenched with blood.

Here the fifth vial is pouring "out upon the seat of the beast." Rev. 16:10-11. Fulfilled by the first assault by Napoleon upon the Papal temporal power, culminating in 1870 when Victor Emanuel marched into Rome at the head of the army of united Italy and the temporal power of the Papacy was gone forever.

"The sixth angel poured his vial upon the great River Euphrates; and the waters thereof were dried up, that the way of the kings of the East might be prepared." Rev. 16:12.

The Turkish power began to decline about 120 when Greece revolted and was lost to the empire and from that day to this the process of disintegration has gone on without abatement, often in spite of the selfish powers of so-called Christian Europe. It now looks as if this empire would soon disappear from Europe and finally from the world.

The whole world has been watching the Balkan War and expecting this long menacing and cruel power to recede from Europe forever, and the world will not be satisfied with any other than a peace dictated upon the terms highly advantageous to brave allies of the Balkan States.

But, however, this war may be settled, the sure word of prophecy of Revelation will stand and history will vindicate this last of the Books of the New Covenant, the last words of our Lord will all be fulfilled in their time.

We are doubtless living in the later time of the pouring out of the sixth vial and nearing the beginning of the pouring out of the seventh vial.

The three evil spirits have doubtless gone "forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." "And they gathered them together into the place which is called in Hebrew Armageddon." Rev. 16:12-16.

The world-wide conflict is upon us. There is a double current one against all reforms and the other for all reforms. The Papacy with the fallen Church, pictured as a Scarlet Woman riding upon the Beast with seven heads, the wicked wild beast governments that yet represent the continued power of the fourth empire in much of their laws and proceedings, as for example their great armies and navies, with their oppressive tariffs, taxes and corrupt courts. These are in conjunction, more or less apparent, with the Scarlet Woman. Mark well the fact known to all that this same Church is opposed to every reform in the United States at this time—her attitude to the whiskey power, to woman's emancipation, the power of wealth. Mark her antagonism to our public school system, that is, to universal enlightenment. Watch her attitude to the recent efforts to throttle the freedom of the press.

The reactionary currents are flowing with tremendous force and volume, but against this current comes forth another one that flows with tremendous speed and carries upon it bosom every reform and advance that is rooted in the teachings of the man of Galilee, springing from the principles of the Kingdom of Heaven. The conflict will be terrible and long but the victory according to this Book is not in the least doubt. C. E. W. SMITH. Brownsville, Texas.

DOES CHRISTIAN TRAINING IMPERIL THE DOCTRINE OF THE NEW BIRTH?

I have for some time had a desire to write on the subject of training children, and since reading the articles from Rev. O. T. Rogers touching on that subject, in the Advocate of March

6 and 13, I shall try to give my thoughts on the subject, not from a spirit of controversy but of conviction.

Brother Rogers in his former article criticises heavily the quotation from the Sunday School Magazine of February. It is generally conceded by those who have given the matter intelligent consideration that the most effective means at the command of the Church for building up the Kingdom of God is the religious training of the young. This quotation expresses the deepest conviction of my mind, but I want to be understood in what few words I may write. I am in harmony with Brother Rogers, in so far as I do not believe children are born in a regenerate state, nor do I believe in baptismal regeneration. I certainly do believe in the religious training of children, both in the Sunday School and in the home, but more especially and faithfully in the home. Does the religious training of the young necessarily imperil the doctrine of the new birth? When I say religious training, I mean Christian training, or before they are old enough to understand the mission of Christ, teach them with emphasis to do what is right and not to do what is wrong.

Of course, as early as they can understand their relation to God and His Son, then teach them Christ is their Savior and the only way of salvation, that they must, by faith, accept Him as his Savior. When the child accepts Christ as his Savior, then he is "born again." And why are not the conditions far more in favor of his doing this by persistent and faithful training than without it? I do not believe it is necessary for a child to become alienated and to live in sin any given length of time in order to be "born again;" if so, we make sin a necessary element in God's economy, which is absurd.

I will give one or two quotations from the Advocate of March 6, which will show the contrast in the effectiveness of the gospel where there is no Christian training and where there is. They are as follows: "For seven years they toiled in South China with but one convert, and for twenty years with only three. Alexander McDuff wrought in India for fourteen years with but one convert." Another quotation says, "Bishop Thoburn baptized 80,000 in one year in India where McDuff waited so long." Surely some of this difference could be credited to religious training. Brother Rogers makes reference to what Bishop Keener called attention to some years ago, viz. "One stream of 'grown ups' setting toward the Church on Sunday morning and another and larger stream of the young moving away from Sunday School, presumably toward home;" a generation of young people growing up in our cities and towns with little reverence for God's house and God's ministers, who seldom hear preaching and give little heed to it when they do," etc. He says, "The picture is dark," which is doubtless true, as he says "our brilliant Sunday School editor admits."

But is religious training (I mean Christian training) responsible for these kind of conditions? All observing people will concede, as will Brother Rogers, also, that the majority of Church members (and I include consecrated members) in the Methodist Church became members in early life, which must be evidence that religious training is responsible (you may call it indirectly if you please) for a majority of the work of the Church. But, with one thought more, I will close. It is not my purpose in the least to minimize the gospel for it is "the power of God unto salvation to every one that believeth." But I do not believe the Church will ever reach its greatest magnitude, save in the most diligent and faithful training of the young. I believe, when this is done, especially in the home, the "seed of the kingdom" spoken of by our Savior in the parable, will fall in larger percent on "good ground," and less on "stony ground," "among thorns," and "by the wayside," etc.

J. W. SMITH.
Route 1, Cuthand, Texas.

A REVIVAL OF OLD TIME RELIGION.

One of the greatest revival meetings that ever visited the community was closed at Harless Chapel last Friday night. We began our meeting the first Sunday night in this month. The interest was excellent from the beginning. The first week of the meeting the visible results were anything but encouraging and it looked like that the enemy was going to be victorious.

However, one night the fire fell from heaven and everybody, it seemed got religion. Even the preachers got more religion.

The preaching was done by Rev. T. M. Kirk, of Sherman, Texas. Kirk is "all wool and a yard wide." He is "full of the Holy Ghost and faith." He preaches and weeps a man into

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the Kingdom. He has no compromise to make with the Devil. The Devil got his reward in due season during our meeting. Kirk can hit the Devil about as hard as any man we ever worked with, and yet be nice about it. Brother Kirk did not come to us with the purpose of bringing something new, but the old, old story of the Gospel that saves from sin and keeps a soul day after day.

Words are inadequate to describe the scenes that took place during our meeting. We know that in some places it is not fashionable to raise a shout, but we are not trying to follow the fashion Devil at our place, and whenever the Lord fills a soul's cup it just runs over in spite of who is present. Men, women, and children shouted for joy.

We ran the meeting in the old-fashioned way. We had no signing of cards, or "hold up your hand," or any of the Devil's patented schemes for the Lord to carry on His work, but we had the old fashioned Methodist mourners' bench, and people mourned and they found God. Praise God! We love it because it was the birthplace of our soul. How sweet are the memories of the past when we knelt in a broken and contrite spirit before God; there we wept, confessed, forgave, repented and had faith and, oh, joy unspeakable and full of glory filled our souls. We shall never go back on the mourner's bench for it has been tested and tried, and although it has been shot at with sarcasm and scorn from the Devil's agents, yet it still has its sacred place in the salvation of one's soul. Did you ever see a Campbellite get religion after he fought the altar? If you had been with us you would have seen some of these good people find the way of the Lord more perfectly. Our meeting was a great blessing to our Church. Numbers of backsliders were reclaimed and all together there were over 50 saved. After we reached this number we quit counting.

We received between 25 and 30 into the Church. There are some others to come yet. The effects of the meeting will be felt in years to come. Thank God, the old cotton mill community is not what it used to be. We can remember when there was a saloon and drinking and all sorts of sin and wickedness going on, but now a new day has dawned and the people are waking up to their sense of duty and obligation to their Creator.

We received some by letter; others by baptism, some from other Churches and we also baptized some babies. Some other parents have expressed their intentions of having their children dedicated to the Lord.

While the work sometimes brings hard work, yet it must be looked after, and we feel proud of what has been accomplished in Jesus' name. A fine Sunday School with a good corps of teachers is one portion of our work which is doing a great deal for the young. Brother Petty, our faithful superintendent, is always present, unless hindered by sickness. We have a loyal Board of Stewards, who stand by the preacher.

Our work is doing well, and we hope to see it develop as the years come and go. The pastor is doing his best to try to help them. Although we are in the Y. M. C. A. work. We have preaching six times per month. Services on the second and fourth Sunday mornings, and every Sunday night.

We want to say just a word here in behalf of those who worked so faithfully during our meeting. Our song service was participated in by several good workers. Most of the time Uncle "Bud" Fry, as we call him led the song service, and he is all O. K. Engineer W. D. (Billy) Lewis was with us a few nights, and with his sweet way of singing the Gospel in song gave our meeting a tremendous boost. A number of the good people from Trinity Church were with us. We deserve no credit for what was accomplished. It was God that gave us the increase. Kirk and others planted and watered, but God was behind it all.

Well, it is time to quit. May God bless all the preachers in the different Conferences, and give you the greatest year yet in His service.

R. J. KIKER.

ASHES OF ALAMO HEROES.

H. G. H.

When Santa Ana's army passed near the present city of Seguin (then called Walnut Springs) in March, 1836, Ivan N. Seguin, after whom the city is now named, lived about a mile down the river. He and a company of his rancheros were in Houston's army on the retreat from Gonzales.

Santa Ana's army destroyed everything on Seguin's ranch. After the battle of San Jacinto on April 21, 1836, in which Seguin fought, he was commissioned by the Texas government to gather up the bones of the burned heroes of the Alamo and have them buried. Some years ago the question came up and was discussed in the newspapers as to where the burial occurred. Seguin was then living in Mexico, and he wrote a letter to the late Gen. H. P. Bee of San Antonio, as follows:

"In reply to your inquiries in behalf of the Alamo Monument Association, I authorize you to state that the dead of the Alamo were burned by order of Gen. Santa Ana, and when I took command of that city after the battle of San Jacinto I collected together the charred and small fractions of the bodies that were scattered about and placed them in an urn and deposited in a grave which I had dug inside of the Cathedral of San Fernando on the Main Plaza of San Antonio, in front of the altar, close to the railing and near the stairs, where they now are."

It is said that at that time the floor of the cathedral was white dirt. A grave could have been easily dug. Now a wooden or marble floor has been laid. I have stood on the spot often. No effort has been made to raise the floor and examine for the urn containing the bones. The cathedral is owned by the Catholic Church and is in more constant use than any other Catholic Church building in Texas. Parts of it are 200 years old. A fine picture of Ivan N. Seguin hangs in the city hall of Seguin. Gen. H. P. Bee was a brother of Bernard Bee, who named "Stonewall" Jackson, and Bernard was the first Attorney General of Texas. Bee County is named for him. On page seven of the Texas Christian Advocate for April 17, W. P. Zuber of Austin writes a deeply interesting letter on the extreme foolishness of some one proposing a monument to Alamo heroes 802 feet high, to cost \$2,000,000. Old man Zuber is nearly 90 years old, but his head is level.

Are you willing to forget what you have done for other people, and to remember what other people have done for you? Are you willing to stoop down and consider the needs of little children, to remember the weakness and loneliness of people who are growing old, and that the blessed life which began at Bethlehem is the image and brightness of Eternal Love. Then you cannot only observe Christian memorial days, but truly keep them. And if for one day, why not all our days? But you cannot, with such a spirit in your heart, keep them alone. You share, as Jesus did—Henry van Dyke.

Look out for the devil, he is more cunning than the wisest. He caused Solomon trouble. He is stronger than the strongest man that ever lived, for he licked Samson, and David a man after God's own heart was grievously trapped. Look out, you don't know what trick he will next play on you.

CLEARED AWAY

Proper Food Put the Troubles Away.

Our own troubles always seem more severe than any others. But when a man is unable to eat even a light breakfast, for years, without severe distress, he has trouble enough.

It is small wonder he likes to tell of food which cleared away the troubles. "I am glad of the opportunity to tell of the good Grape-Nuts has done for me," writes a N. H. man. "For many years I was unable to eat even a light breakfast without great suffering. "After eating I would suddenly be seized with an attack of colic and vomiting. This would be followed by headache and misery that would sometimes last a week or more, leaving me so weak I could hardly sit up or walk. "Since I began to eat Grape-Nuts I have been free from the old troubles. I usually eat Grape-Nuts one or more times a day, taking it at the beginning of the meal. Now I can eat almost anything I want without trouble."

"When I began to use Grape-Nuts I was way under my usual weight, now I weigh 30 pounds more than I ever weighed in my life, and I am glad to speak of the food that has worked the change." Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in pkgs. "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. (Advertisement.)

Continued from Page 1

tion. Now, since the word had been used for centuries by pagan Greeks with reference to every-day affairs, its later employment to designate a religious ordinance would be a secondary and tropical use. Therefore, the scientific lexicographer, both from the historical and philological point of view, will develop that classical or pagan usage first, and then proceed to define the term in its religious import. Hence immerse, submerge, generally come first in the order of definitions and immersion partisans seize upon these first terms, and, suppressing the rest of the definition, as Dr. Gambrell's authority has done in the case of Robinson above, make on the innocent reader the impression that they are giving the complete testimony of the author. On the basis of this suppression, the assertion is made that, "all lexicographers and commentators," sustain the exclusive immersion vagary. We make the emphatic statement, with practically every standard Greek lexicon within arms' reach, that there are one or two lexicons only that can even be tortured into a support of the claim that immersion only is the sense or the word, while the great mass of lexical authority literally grinds the conceit into powder.

We append a few definitions, taken from lexicons of the highest standard character, written in Modern Greek, Latin, German and English.

Lexicons in Modern Greek.

Kouma: "To sink, to dip an object repeatedly into a liquid, to wet, besprinkle, (k a t a b r e c h o, brecho), to draw, to baptize."

Gazes: "To sink a thing repeatedly within a substance, and thence over against it, to besprinkle, to water, to pour upon, (brecho, potidzo, epichumo), to wash, to baptize."

The above lexicons are those used by modern Greek students in the study of their ancient tongue. The copies here used were imported from Athens.

Greek-German Classical Lexicons.

Schneider: "To dip repeatedly in or under, thence as brecho." Brecho, used by Kouma, Gazes and Schneider to define baptidzo, is so absolutely a word of affusion that

it is used impersonally—brechei, "it rains."

Passow's Schneider: "Oft and repeatedly to immerse, to submerge, thence to wet, to moisten, to besprinkle, to pour upon, to baptize."

Passow: "Oft and repeatedly to immerse, to submerge, thence to wet, moisten, besprinkle, to sprinkle over, to pour over, to overwhelm, to baptize."

Rost and Palm: "Oft and repeatedly to immerse, to submerge, thence to wet, to moisten, to besprinkle—generally, to sprinkle upon, pour upon, overwhelm, to baptize."

Pape: "To immerse, submerge, to moisten, to besprinkle, to baptize." These works cover quite adequately the field of classic Greek lexicography in Germany—the land of the ripest and most independent scholarship, during the nineteenth century. Schneider is the father of Greek-German lexicography, Passow is easily the prince in the field, while Rost and Palm represent the worth of a number of ripe scholars, full completion, and Pape speaks bringing Passow's great work to the last critical word on the subject. Even Dr. Graves, the great Baptist controversialist, declared that, "by general consent of scholars, Rost and Palm, is the very best German lexicon" of the Greek language.

We add one other work, written in Latin, but emanating from the same critical school of German scholarship.

Pinzger: "To merge, immerse, to overflow with water, hence used tropically to overwhelm, oppress, depress—by taxes, calamities, drunkenness. . . . But it is more frequently used tropically by later than by early Greek writers, the latter more frequently using the verbs epikludzo and buthidzo."

This testimony is most illuminating, taken in connection with the preceding lexical testimonies. Epikludzo is a distinct word of affusion, compounded of epi—upon, and kludzo—to wash, rinse, besprinkle. Schneider has said that baptidzo came to be used like brecho. Kouma and Gazes, the Modern Greek lexicographers, give brecho among their defining terms, the great German masters unite in using begeisen, a distinct, every-day word of affusion, (which in composition—

geiskanne—signifies a watering pot, a "sprinkler"), and now Pinzger tells us that this came about by the later Greek writers—those who lived in the age in which baptidzo became a religious technical term, let us remember, extending the use of the word to cover cases where their ancestors would have used epikludzo.

The testimony of all the other great classic lexicons added to the above would not sensibly change the tenor of the verdict. Even Liddell and Scott, most partial to immersion though they are, destroy totally the exclusive claim by giving "of ships, to sink or disable them." A wrecked ship, bedashed by the waves, besprinkled by the spray, is as truly a "baptized" ship as if foundered fathoms deep.

Let us now examine a few of the examples from classic Greek literature that have led lexicographers to give these definitions.

"He desired to baptize his right hand by his father's neck"—to wet his hand with the blood that would gush upon it from the wound his sword would make.

"That which of a sudden comes all at once and unexpected shocks the soul, falling on it unawares, and baptizes it."

"They do not baptize the common people with taxes."

"Baptizing with wine." Very common.

"Baptizing with a drug."

"Who now the fourth day is baptized." Of a floating wreck, buffeted by the dashing waves.

"Why do they pour sea water into wine, and say that fishermen received an oracle to baptize Bacchus beside the sea?" An oracle commanding the tempering of wine, (Bacchus), by sprinkling a few drops of sea water in the glass, doubtless to prevent excess in drinking.

"A bladder, thou mayest be baptized, but it is not possible for thee to sink"—to be immersed. Here the bladder—representing the city of Athens—floats on the water, buffeted, besprinkled, washed by the waves—baptized, but safe from immersion.

Many similar examples might be added. Classic baptism is performed as readily, as literally and as frequently by pouring the baptizing substance over the baptized object

as by the putting of the object into the substance. The fact of this usage is freely admitted by all writers of scholarship and candor, the only contention being that the object is always entirely covered. But is there entire covering in any of the cases above cited? Is there complete covering of the hand when baptized in blood to write an inscription, or of a blister plaster when baptized in "breast milk and Egyptian ointment?" There is moreover a vast proportion of cases where all idea of the physical form of act is absolutely lost sight of, and the word looks to effect—resulting condition only. A cup of wine "baptizes potently," a maid to whom it is given, strong drink baptizes out of sobriety into drunkenness, an opiate out of wakefulness into stupor, bad news out of joy into sorrow, etc. Apart from ritual use, this is the only sense known in the New Testament. "I have a baptism to be baptized with," says Jesus, not by going under floods of woe, but by drinking of the cup of redemptory suffering, by which He was baptized into his Messianic perfection. So Israel, by the miracles of cloud and sea, was baptized "into Moses," into loyal obedience to his leadership. So also, by the regenerating power of the Spirit—of which in one passage we are represented as "drinking," we are "baptized into Christ Jesus." Here belongs the sixth of Romans, which has been so shamefully dragged through the mire of polemic wrangle. "By being baptized into death," says Paul, "we are co-buried with Christ." This soul baptism of ours is like the baptism that Jesus had; a Gethsemane, a Calvary, a "cup" whose drinking so unites us to Him in His death that we share also in the power of His resurrection. New Testament baptism is never a mere physical, but always an ideal change of state, into purity in the Jewish ablutions, into discipleship in the Christian rite, or "into Christ Jesus" in the regenerating baptism of the Spirit. Any attempt to interpret a word of such high and broad import in terms of mere physical action, whether pour, sprinkle, or immerse, is little short of a solemn farce, is certainly of a piece with the Pharisaism that makes broad the phylacteries and enlarges the hem of the garment.

Notes From the Field

Lorraine.

If you will make a close observation you will find, ecclesiastically, Lorraine is still on the map. In spite of the great exodus, on account of too little moisture, we have still a net gain in membership for this year. The record shows we have received just twenty-five members this year and have dismissed nine. At the last Quarterly Conference we had the best financial report in the history of the charge. We only lacked a little of being out on salary up to the conference. Many minor collections had been taken and at the District Conference, which followed the next day, we gave Southern Methodist University \$530 from this charge of the \$2800 raised. "We are busted, but not bumfuzzled," or words to that effect, if that means we still have grit, go, grace and gall. The good ladies gave Mrs. Smith a linen and cotton shower amounting to about \$16.50 and in the same they bought a fine table cloth for the presiding elder to eat off of when he comes. This is our third year here and the job is not to let. The whole district has fallen in love with the new presiding elder, and his splendid in-

spiring sermons, his consecrated life, pleasant address, and his absolutely truthful way of dealing with his preachers and people. Things would more under his wise leadership if we could just get the rains to make crops in this country, and while I am writing a fine rain is falling.—J. W. Smith, P. C.

Frost.

We had Bro. A. P. Lowery with us in March in a great meeting. We had about 100 professions and will receive forty or more into our Church. The other Churches in town have received several each. It was a great co-operative meeting. We raised the last day about \$1100 to pay an old parsonage debt and for Brother and Sister Lowery. Now, we are raising a fund to double the seating capacity of our church which is entirely too small for our Sunday School and congregations. We have three modern Sunday Schools on the charge, with the organized classes and missionary day once a month. Our school at Emmett, where we held our Sunday School Institute, and where we have about sixty Church members, had ninety-seven enrolled

and ninety-three in attendance last Sunday. I am sending some names for the Advocate, which completes the entire official roll for the charge. Not only the Board of Stewards but all the officials. We had Bro. G. I. Bryan, our District Commissioner of Education, with us Sunday and we now have signed up between \$700 and \$800 for S. M. U. Now, Mr. Editor, if you will come to see us in June I think we will have our Church ready for our opening and give you a great congregation and some new subscribers for the dear old Advocate. We thank God for victory and for a good people to labor with.—W. H. Harris.

Colorado Mission.

At the Annual Conference at Abilene I was read out for Colorado Mission, and in a few days was on the ground. Have been busy ever since, with eight appointments scattered over a large scope of county. I find the people to be kind and generous. They are loyal to their Church and pastor. Our second Quarterly Conference was held April 20 at a school house about three miles from Colorado. The good sisters spread a fine dinner for us, and to say we did justice to it is useless. Brother Sherman our presiding elder, preached some fine sermons. Methodists were strengthened in their faith and other denominations had the opportunity of

seeing the proceedings of a Methodist Quarterly Conference. Brother Lyons, pastor of Colorado Station, was present and gave a splendid address on Christian Education. My predecessors have builded better than they knew, and all are held in loving remembrance by the brethren here. We hope to go to conference with every thing in full.—J. R. Plant, P. C.

Quitman.

When we learned that we were assigned to the Quitman Circuit, we made ready and moved by private conveyance and found a good circuit and plenty to do. The good people met us with open arms and showed their appreciation by pounding us. On New Year's night the pounding got to the floodtide. Our people have paid about forty per cent of our salary. Our beloved elder has, by his unexcelled preaching and business management, won the love and confidence of the entire circuit. We are praying for a sweeping revival and a full report this year.—W. M. Bass.

Calvert.

On last Sunday night there was closed what is conceded to have been the greatest religious awakening in the history of Calvert. The largest congregations ever assembled for religious worship were in attendance.

The tabernacle, which was thought to be too big at the beginning, was comfortably filled most of the time and overflowed once at least. Rev. M. F. Ham, of Anchorage, Ky., assisted by his singer, Mr. Wm. J. Ramsay, of Chattanooga, Tenn., led the battle. And a battle it was. This is an old conservative town, dominated in Church and in business by a worldly lot who resented any particular references to the dance. The preacher attacked it with vigor and great plainness of speech. A mob waited on him and demanded that he cease referring to it or they would run him out of town. Suffice it to say he did not change his preaching nor did he run. He was accused of assailing the womanhood of the town. But many of the most refined ladies in the town, ladies who had heard every word that was said, bore insistent testimony to the fact that they had heard nothing of the sort. Every member of our Church, who was standing for anything in the regular work of the Church at the beginning of the meeting, stood by the preacher and his preaching to the end and many who had counted for little when the meeting began not only rallied to the support of the evangelist but got right with God as well. Brother Ham is not only terrible in his denunciation of sin in Church members but is also a fine teacher of the Word. His knowledge

Members in Full Connection of 20 Club With 100 Per Cent Boards



REV. J. B. TURRENTINE,
Of Tyler District.

The P. E. Member of the 26 Club.
Rev. J. B. Turrentine joined heartily in the movement to place every steward on the Advocate roll. He not only talks for the Advocate, but takes subscribers. We always look for and never fail to receive a good Advocate list when Brother Turrentine is pastor. We predict that Tyler District will join Dallas District in having every charge on the 100 per cent roll.



REV. S. A. BARNES
Plainview, Texas.

Brother Barnes has sent thirty-eight new subscribers to the Advocate this year and expects to make it fifty. He has twenty-three stewards and all get the Advocate; all the trustees except two, and one of those is in Florida; the three League Presidents and the Sunday School Superintendent all take the Advocate. He says: "We are growing both in grace and knowledge." It is Brother Barnes' habit to circulate the Advocate, as he believes in its aid as an assistant pastor. It is Brother Barnes' habit to do everything well.



REV. J. B. GOBER
Sulphur Springs, Texas.

Notwithstanding one of his members asked why he did not turn his back to the camera, we are sure our readers will be glad to look into the good face of Rev. J. B. Gober. Brother Gober has been a presiding elder for some years, but slipped easily back into the pastorate. He now answers Question 19 by reporting all of his twenty-two stewards on Advocate list. He has sent more than the twenty new subscribers and says: "The battle has just begun." His report this fall will make us glad, for it will be "in full." Brother Gober never neglects the Advocate—he never neglects anything.



REV. W. E. CAPERTON
Dunn, Texas.

In the picture of Rev. W. E. Caperton we present to our readers one of the Advocate's true and tried friends and one of the Church's most faithful ministers. Brother Caperton has experienced the hardships of planting Methodism in Northwest Texas and every interest of the Church has prospered in his hands. To announce that he has sent his twenty new subscribers and more, and that his entire Board of Stewards take the Advocate, is no new thing to say about Brother Caperton. He always has a good report for the Advocate as well as on all other lines.



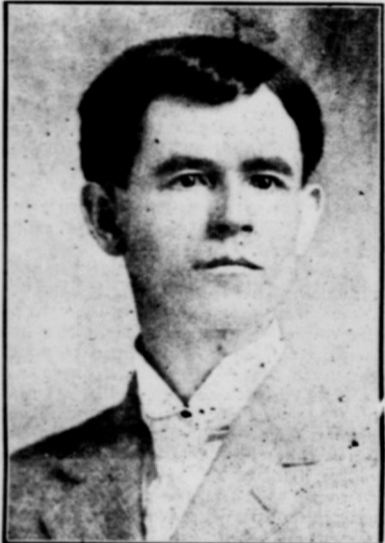
REV. LEONARD REA,
Pastor Cumby, Texas.

Member of the Every Family Club.
Wherever Rev. Leonard Rea goes, he circulates the Advocate. He is a live wire. He has just sent a list of subscribers and says: "We have now reached the following points:
"1. All the Board taking Advocate.
"2. Am a member of the 20 club.
"3. And of the 50 club.
"4. Every Methodist home taking the Advocate. Will send in more names as we receive them into the Church."



REV. A. G. SCRUGGS
Kountze, Texas
President "Every Family" Club.

We have long known and loved Rev. A. G. Scruggs both for his own and his work's sake. Conference would not seem right without his cheerful presence and "everything-in-full" Advocate report. We are glad the Church will not let him retire but press him back into service when he tries it. But he has no enthusiasm over the twenty club. When we read his reason we agreed with him. We prefer his club ourselves. He writes:
"I see you are trying to get all the officials of every charge to take the Advocate, and publishing the same. I think it a good way to wake up some monstrosities. You know I am away down here in the piney woods with a small charge of three appointments with a small membership, but every official member of my charge takes the Advocate—in fact every Methodist family in my charge takes it. I made one new steward last year and took his subscription at once. I have no material here in the Church. How is that?"



REV. J. W. BECK,
Pastor Archer City Texas.

Rev. J. W. Beck is yet young in the pastorate but he is a success. He believes that the best Church is the one with an intelligent membership, interested in Church affairs at home and abroad and in touch with them. He has sent 25 new subscribers to the Advocate thus far this year and his stewards are on the 100 per cent roll.

I am fixing for the Advocate campaign. I hope to get the average of 20 from each charge. I do it because it is right, and because I know no charge ever becomes great till it becomes a reading charge, and nothing helps so much, in my judgment, as the Church paper. J. T. SMITH,
Jacksonville District.



REV. C. P. MARTIN,
Pastor Byers, Texas.

It is no new thing to put Rev. C. P. Martin on the honor roll and the 20 club is away below his mark. We have presented his picture to our readers before as a diligent Advocate circulator, but we present him again in the group of 20 club members and 100 per cent list, for he deserves every honor from the Advocate and the Church also. He has never failed to bring up a good report for the Advocate and of course on all other lines. Watch the man who circulates his Church paper. He is an all round success.

All the preachers are working to get all the stewards on the list. I back them in the work gladly.
HORACE BISHOP,
Hillsboro District.



REV. L. L. COHEN,
Pastor Whitesboro, Texas.

When Rev. L. L. Cohen began his first regular pastorate he said to us: "I am going to make a test of the Advocate this year. I am going to place it in every home in my charge and see if it pays me for the time and trouble to do so." He made the experiment and has never failed since then to make it his first work on a new charge to place the Advocate practically in every home. In a recent letter he says: "I could not get along without the Advocate. It makes my Church work easier. It is easy to interest people in Church enterprises when they read the Advocate."

Put me down for 20 new ones for this year. I realize the Advocate's value to the people.
L. L. FELDER,
Brazos Ave., Cleburne, Texas.



REV. W. F. PACKARD,
Pastor First Church, Houston, Texas.

Member in full connection of the 20 club and the 100 per cent roll. It is Dr. Packard's custom to see that all his stewards receive the Advocate. He began the experiment in his third year at Marshall, Texas, and we quote his report: "The result was gratifying. The officers of the Church kept abreast of the doings of Methodists in the State and elsewhere and a denominational pride and loyalty were fostered and a more intelligent interest was awakened in all the work and progress of the Church. The Church was more liberal and finances were easier than ever before. The Sunday School, Epworth League, and prayer-meeting passed all previous records. And, to cap the sheet, just before conference the Church started a spontaneous missionary movement, securing \$600 to support a special missionary in the foreign field. The tide of ethics so arose that prohibition carried and for the first time in its history Marshall went dry. I believe that the Texas Christian Advocate contributed largely to these results."

of the Bible is marvelous and his expositions are clear and free from denominational bias. The pastors of the three Churches which co-operated in the meeting are enthusiastic in their endorsement of him in this as in other respects. The visible results of the meeting were 226 converted or reclaimed. The Methodist Church received forty-three last Sunday morning and has about twenty-five or thirty more applicants for membership. The Baptists will get almost as many and the Presbyterians are likewise receiving strong reinforcements. When to this is added the fact that we have awakened Churches, some appreciation of the blessing we have received may be gained. Both Churches and evangelists ascribe the praise to God.—J. D. F. Houck.

Durango.
We heard our name read out for this charge at Marshall last November, and as soon as we could we made our way back to the parsonage. We were moved here last May from Batson, on the account of my family's health. So we were not strangers. We have been the recipients of many tokens of love. Many of our people did not forget us when "hog killing time came." This was started by one of our faithful Presbyterians, and was kept up by the people in general for some time and was closed by a pound- ing, which was made up by the young people. As soon as we got home we at once began to talk about covering the parsonage, which we succeeded in doing, after being rained out a time or

two. When we came here we found the young people without a League. About conference time we got this on foot. Wife said we must have a Woman's Home Mission Society, which we now have with twelve members. Only those who know Durango have any idea what this means. One of our best works, or among the best, is organizing a teacher's training class of thirteen members. We are using Hamill's Legion of Honor. The stewards made a raise in the salary over last year. I was the third pastor on this work last year, and as a result from this and other things we made a poor showing last year. The last two Sundays we have received four into the Church. We now have \$180 in cash and subscription on our conference collections. Taking everything into consideration we feel good over the outlook. But this is only a start to what our people ought to do out here. I just about have my plans for my meetings. This charge represents a small membership with a great opportunity. These are lots of people here who know not Christ.—C. E. Garrett, April 24.

Marysville.
At our last Annual Conference, the Bishop read out to us Marysville, and a wonder struck our heart where in the world was that place. On December 6, we landed in Marysville, and was welcomed by all. Sister Reeves, who is a loyal Methodist, took us to her hospitable home, and there we were made very glad, when we found a people so loyal as these. We landed

in one of the worst northers we ever had, I think. It does not make so much difference about the land that flows with milk and honey, for we have found a land like unto that. On Saturday night after we landed, we heard a noise at the back door and on going to see we found the yard full of people, a thing very strange to us; we opened the door and invited them in and when they come in they loaded down the table with good things to gladden the heart of their preacher and loved ones. We want to emphasize, that these people are a loyal one and they all stand by their preacher. We have found a Hur and an Aaron to hold up our hands. The cause of our Lord in this circuit has been greatly revived since we reached the work. Our congregation is increasing, and our people are taking hold of the work; we are looking for a great revival of religion this year all over the work. We have placed the Advocate in twenty-one homes since we reached Marysville, and eighteen of them are from the Marysville Church. Expect to place as many more before conference. All of my Official Board are on roll and also my Sunday School Superintendent. We are asking to be taken off the list of missions. These people can and will take care of their preacher, and do better if we are taken off of the missions. Our church at Marysville has become too small, and we are talking a new modern church, and when these good Methodist see that it is needed she goes, and before the roll call at Clarksville we will have it. We are going to have Children's Day

at each Church. We expected to have our much loved editor with us on that day but we failed to get him, but he has promised to give us a day and we are looking forward to a great time.
M. A. Stout, P. C.

Normangee.
The first Sunday night in April, Rev. John E. Green, of Houston, closed a seventeen days' meeting at Normangee which was one of the most successful meetings that was ever held in Normangee. The Church, generally, was toned up and many impediments to our progress were removed so that we have as fine prospects as could be desired. There were many conversions and among them were some hardened sinners. The gospel is still the power of God unto salvation. We had twenty-eight additions at this meeting and in addition organized two good Epworth Leagues. Our Church is doing things. Brother Green is a strong, forceful, revival preacher. His sermons stick, his gospel is the old-time sort that brings results, therefore, he does business for the Lord and the Church. He is good help from every viewpoint. The second Sunday of April, Dr. Rankin dedicated our Church at Iola. The occasion was one to be long remembered by the people of that community. The Doctor was at his best and preached with power and in the demonstration of the Spirit. I have never heard three greater sermons delivered by one man at three successive services. We are now in that new parsonage that we have dreamed of ever since our ap-

pointment to the Normangee Charge. It is a nice, comfortable, well-finished cottage with many of the conveniences that make home brighter. The people here have wrought well and are still doing their best and doing it every day. They will not stop short of a full station. No minister and his family could be better treated by this good than we have been treated by this good people. Tokens of love are continually finding their way to our home. If these people do not love us if they have us fooled. And if we did not love them with all our hearts we would be the worst ingrates in all the world. We are praying that while they are ministering to our physical wants that we may be ministering to their spiritual needs. Among the many labors of our hands we have found time to do some work for the Advocate and for good books. We find that where we have an enlightened people there is no trouble in getting a response. To date we have secured twenty-eight subscriptions to the Advocate, sold thirty-four of Dr. Rankin's books and a large number of Bibles and Disciplines, and have distributed many hundreds of tracts on Church Extension and Missions. May God help us to be faithful.—R. H. Lewelling.

Wisdom says I envy no man that is better than I am but pity every one that is as bad.
Americans are not niggardly—but they are wasteful. We throw time away as if it were but sands on the shore.

Devotional Spiritual

IMMORTALITY.

By Joseph Jefferson.

(These quaint lines were first published in The New York Tribune. Mr. E. C. Benedict has given the following interesting bit of history concerning them: One day when Mr. Jefferson and Grover Cleveland were taking luncheon on board the Oneida, in Buzzard's Bay, the conversation drifted to the subject of a future life. Mr. Jefferson expressed himself as very grateful for having had more than his share of the joys of this life, and as being prepared to meet any moment the common fate of all. He said that he had lately been scribbling some doggerel on the subject, and he recited his lines to us. I asked him for a copy of them, which he said he did not possess, but that he would send me one. This, upon being again reminded of his promise, he finally did, with his signature attached.)

Two caterpillars crawling on a leaf,
By some strange accident in contact came;
Their conversation, passing all belief,
Was the same argument, the very same.
That has been "proved and conned" from man to man,
Yea, ever since this wondrous world began:
The ugly creatures,
Deaf, dumb and blind,
Devoid of features
That adorn mankind.
Were vain enough, in dull and worry strife
To speculate upon a future life.
The first was optimistic, full of hope.
The second, quite dyspeptic, seemed to mope.
Said number one, "I'm sure of our salvation."
Our ugly forms alone would seal our fates
And bar out entrance through the golden gates;
Suppose that death should take us unawares,
How could we climb the golden stairs?
If maidens shun us as they pass us by,
Would angels bid us welcome in the sky?
I wonder what great crimes we have committed,
That leave us so forlorn and so unpitied?
Perhaps we've been ungrateful, unforgiving;
"Tis plain to me that life's not worth the living."
"Come, come, cheer up," the jovial worm replied,
"Let's take a look upon the other side;
Suppose we cannot fly like moths or millers,
Are we to blame for being caterpillars?
Will that same God that doomed us to crawl the earth,
A prey to every bird that's given birth,
Forgive our captor as he eats and sings,
And damn ~~you~~ us because we have not wings?
If we can't skim the air like owl or bat,
A worm can turn 'for a' that."

They argued through the summer; autumn nigh,
The ugly things composed themselves to die;
And so to make their funerals quite complete,
Each wrapped him in his little winding-sheet;
The tangled web encompassed them full soon,
Each for his coffin made him a cocoon.
All through the winter's chilling blast they lay
Dead to the world, aye, dead as human clay.
Lo, spring comes forth with all her warmth and love;
She brings sweet justice from the realms above;
She breaks the chrysalis, she resurrects the dead;
Two butterflies ascend, encircling her head,
And so this emblem shall forever be
A sign of immortality.

SPIRITUAL INVALIDISM.

By Dr. Jowett.

It is possible for religious exercises to make us less religious. A means of grace can be a drug instead of a meal. We may become spiritually faint at the very waters of refreshment. We may be starved at the table of the Lord. We may be the guests of the Savior, and yet all the time be receding from His fellowship. The Apostle Paul is continually repeating his warning and urging his fellow-believers to remember that men may "come together for the worse rather than the better." And the warning is especially grave concerning the perils that surround the Lord's table. He describes the condition of many regular attendants of the sacred ordinance, and they appear before us as invalids who have lost their exuberant health. "Many are weak and sickly among you, and not a few asleep." It may be well to examine these people, and to consider the cause of their spiritual invalidity, if perchance we may see that similar perils lie in our path today.

Some of these guests of the Lord have become "weak." Let us turn to the physical analogy and note how we refer to people who are described by the general term of weakness. We say they are "easily exhausted," "no good at hills," "cannot stand the cold," "cannot lift anything," "cannot go farther than one street," "are tired out by the slightest effort." All of which may be reduced to three primary statements: weak people cannot stand the long road; they cannot stand the hard task; they cannot stand the unfriendly weather. And so it is in the realm of the soul. The friends of the apostle Paul had been to the Lord's table. Their souls were afflicted with similar weaknesses to those I have just named. They were not able to stand the burden of the long road. They knew nothing about "the patience of unanswered prayer." They could not endure the tedious waiting, the delayed blessing, the harvest that seemed as though it would never come. Secondly, they were unable to stand the hard task. They fainted in the presence of difficulty. They had no firm grip upon the immediate duty. They had no splendid "lift" in the presence of the de-

pendent and the depressed. And, thirdly, they were unable to stand the unfriendly weather. Disappointments chilled their spirits, adversity quenched their fires, they could not bear up against the wind of hostility. A cold snap of opposition affected them as a chill blast affects the midges on a summer's night. They were spiritually "weak," and yet they had been to the table of the Lord.

Others among them were "sickly." If we turn to physical analogies we know that one leading characteristic of the sickly is the loss of appetite, a recoil from healthy and common food. And so it was in this early Church. They had lost their eager taste for the things of God. They had no relish for His word. They had no delight in meditation upon their Lord. They had lost their hunger and thirst for righteousness, and they found no pleasure in the pleasures of their God. And yet these, too, had been regularly to the table as the guests of their Lord.

And others again are described by the apostle as being "asleep." Now in sleep the senses are inactive. The outside world ceases to exist. I was once going up Loch Lomond on the little lake steamer on a superlatively glorious day. Ben Lomond was outlined against a perfectly blue sky. The whole panorama was exquisite. A fellow-passenger at my side slept through the whole journey! The heavens were declaring the glory of God and the firmament was showing His handiwork, but my neighbor was asleep! The other day I was present at a performance of "Elijah," and all through the more powerful and lovelier portions of the oratorio a neighbor of mine was fast asleep! The senses were not active, and the great worlds were just as though they were dead. And so it is in the normal and spiritual world when the senses are dormant and we receive no impressions from the Divine. Our sight is inactive, and we do not see the opportunity presented by the open door. Our hearing is inactive, and we do not hear the Divine call urging us to appointed tasks. Our sense of touch is inactive, and we do not sympathetically feel the presence of human need that crouches at our gate. And souls like these had been regularly at the

table of the Lord, and had sat as guests in the presence of their Redeemer! They had been to the place where health is given, where the soul is restored, and they had come away worse than they went.

Now what were the causes that had created these strange conditions? It is needful for us to know, because it is possible that in our own time we may go to the table of grace and bounty, and we may find our souls afflicted with weakness and our spiritual discernments dulled into sleep. What does the apostle mention as the primary cause of their condition?

First of all he mentions selfishness. "Everyone taketh before other his own supper." I know that this refers to the love-feast which probably preceded the actual communion with the Lord, but it suggests the spirit in which they approached the table, the attire which they were wearing when they came as guests in the presence of the King. Each man was selfishly intent upon his own blessing, and he forgot the presence of his brother. And surely this is the peril of many of us in the Church of today. We go to the table where are spread the very symbols of vicarious sacrifice, and we can be so intent upon the personal blessing that we overlook the presence of all our fellow-guests. Even at the table of sacrifice it may be all "I," "I," "I," "I," or "Me," "Me," "Me," and there is no fellowship in our quest. We behave just as we should if no other soul were at the table, and as if we were the only invited child of the feast.

Now selfishness is always the parent of weakness, and most assuredly dulls our spiritual perceptions into a deep sleep. We must avoid the selfish quest when we meet the Lord. We must send our thoughts around the table, gather up the interests of our fellow-guests, and draw these fellow-pilgrims into the circle of our intercessions. We must remember the old folk and the young folk, the broken-hearted, those who are the children of sorrow and acquainted with grief, the worldling sick at heart, those who are making new confessions, those who are repairing broken vows, and the stranger within our gates. Perhaps we, too, are weak and sickly and asleep because we have ignored our fellow-pilgrims, and "everyone taketh before other his own supper." "He that seeketh his life shall lose it." It is the soul that is engaged in seeking bread for other people whom the Lord himself will feed.

But the apostle gives a second reason for the moral and spiritual invalidism of many of these early pilgrims. We may surely infer it from the counsel that is given. "Let a man examine himself and so let him eat." There was not only the danger of selfishness, but the peril of superficiality. Many people went to the table of the Lord with little or no thought concerning the gravity of their visit. They gave no time to preparation, and so, being unprepared, they were unresponsive, and at the close of the feast they went away weak and faint. Now we are called upon by the apostle to give serious thought to ourselves before we take our place at the

King's table. That is surely the counsel of reasonableness. If we are going to the table of an earthly king, or to be the guest of any distinguished person, we surely pay our hosts the courtesy of a fitting preparation. There will be a certain amount of self-examination. We shall pay some attention to our attire. We shall give studious regard to the social courtesies and to everything that is expected of the king's guests. And yet when we go to the table of the King of Kings we refuse the preparation which we consider fitting and necessary when we appear before the king who is our kinsman in the weaknesses of flesh and blood. We give no preparation to our attire. I do not know what the fitting attire may be for the individual soul; it may be sackcloth and ashes, it may be the garment of praise, it may be the robe of righteousness which we have received in earlier seasons as the gift of the Lord's grace. All I am wondering about is what the great King thinks about us when He sees us come to His table. "Let a man examine himself."

But the examination must be thorough. Even self-examination can be perfunctory. The thoroughness of examination depends upon the light in which it is done. It is one thing to examine a garment by candle-light. It is quite another thing to examine it in the searching beams of the noon-tide sun. It is possible for us to examine ourselves in the medium of moral twilight, and we may come to very self-justifying verdicts. We may examine ourselves by the light of our own ideals, but the ideals may have grown dim like lamps that flicker for lack of oil, and we may be led into a perilous satisfaction. Or we may examine ourselves in the noontide light of the eternal God. We may take some great word of God and measure ourselves by the height of His calling. Or we may take some mightily inspired hymn and judge ourselves by the light of its aspirations and desires. This is surely the only worthy examination of the soul. We must choose our attire in the light in which we shall sit when we are the guests of the Lord.

If we approach the table in the spirit of an unselfish quest and in lowliness which has been begotten by examining ourselves in the light of the holy Lord, we need not be afraid to accept the invitation of the Lord to be guests at His table. There will be most blessed results in such communion. Every guest will have the glorious sense that the Lord of the feast was at the head of the table, and we shall go away with the message that burned upon the lips of Mary Magdalene, "I have seen the Lord." Every guest will leave the table with his own share in the imparted life and grace of God. The life that filled the mind of Christ will fill our minds and control our judgments. The life that filled His conscience will fill our consciences and impart to us His sense of truth. The life that filled His heart will fill our hearts and impart to us His own sympathies and passions. And the life that filled His will will fill our wills, and so give us His invincible resolution and endurance.

steps in these days he would find himself lagging at the end of the procession. Yet there is a haste which means waste, and a hurry which spells worry.

Frank Bullen, one of the most captivating writers on the sea and its denizens, says, I "have seen a shark swallow a bag of cinders flung overboard purposely," and regards this as a proof of the insatiable appetite which torments that fearsome plunderer of the waters. The sensualist is tortured by an equally abnormal hunger and seeks gratification in that which is less able to satisfy his passions.

Father Hecker at one time reduced his diet to such low straits that he could not fix his mind on books and fell into a kind of animal stolidity. "I wish I could dispense with the whole digestive apparatus," he said. The gourmand, on the contrary, regrets that he cannot invigorate his digestive apparatus to the extent of qualifying it to perform more arduous labors in gratifying his palate.

When the position of Librarian at Harvard University was vacant on a certain occasion, George P. Bradford applied to President Walker for the position and, instead of presenting his qualifications, he elaborately described every conceivable reason why he should not have the place, much to the amazement of the president. Self-depreciation is quite as absurd and perhaps as wicked as extravagant self-laudation.

Religious excitement scandalizes certain sensitive souls who are not disturbed by the emotional extravagances of persons in other activities. We are told that Rittenhouse, the astronomer, fainted when he beheld the transit of Venus, which he had predicted. When Isaac Newton was approaching the demonstration of the law of gravity he became so excited that it was necessary for him to call a friend to complete the work. A certain Englishman who owned the winner of the Derby race one year was prostrated from undue excitement an entire day after the victory had been won.

The tragedy of the American Beauty rose is that the man who created it for the famous garden of George Bancroft, the historian, became a beggar on the streets of Washington, and the secret which he had jealously concealed for many years is now available for all who wish it. When the gardener who developed this popular flower was offered respectable sums of money for the product of his skill he declined them, though he was in deep poverty, because he dreamed of a colossal fortune; but his wife's endurance was strained to such a point that she disposed of it for a comparative pittance. When her husband learned this he sank beneath the intolerable trial of his patience and went adrift on the streets. It is said that for the past ten years not less than twenty-five million dollars have been spent annually for American Beauty roses in all part of the world.

"Business going on as usual on the inside," was the sign prominently displayed on the door of a business room that was undergoing extensive repairs. "Business temporarily suspended" is too often the alternate sign displayed before many Churches that today are being subjected to considerable alteration in creed and polity. It is extremely regrettable that the business of convicting and converting the unsaved must be shelved during the period of "theological adjustment." And yet the present-day Church is laying itself open to just such criticism.

Could one but see the galley-proof of his day's record as it leaves the hands of the perfect Proof-reader, mutilated in every line with error-marks, he would understand that the Christian profession is one susceptible of infinite improvement.

Might Be Dead Today

Garden City, Kas.—In a letter from Mrs. James Hamner, of this city, she says, "I firmly believe that I would not be alive today, if it were not for Cardui. I had been a sufferer from womanly troubles all my life, until I found that great remedy. I feel that I can't praise it too highly." Are you a woman, suffering from some of the troubles, to which a woman is peculiarly liable? If so, why not try Cardui, the woman's tonic? It is purely vegetable, perfectly harmless, and acts gently but surely, without bad after-effects. 'Twill help you. Ask your druggist.

For Old and Young

LITTLE WINDOWS.

Victor Hugo, in his characteristic way, defined Heaven as "a place where parents are always young and children always little."

Figures Which Lie—and numerals have the reputation of being able to do this—are quite as likely to be figures of rhetoric as those which constitute statistical tables.

Genius may perhaps be allowed to procrastinate, but mediocrity cannot afford to do so. Moreover, the person of ordinary talents will frequently outstrip the man of brilliancy, because the former turns away from the risks which the latter incautiously accepts.

The simplest Christian—if indeed a Christian—knows more than the most accomplished irreligious philosopher, according to the testimony of Tertullian. This is because he has communion with Christ "in whom are hid all the treasures of wisdom and knowledge."

When Dr. Samuel Johnson looked upon the face of his watch to ascertain the time of day, he read the words, "The night cometh." Even Christ, to whom belonged eternity, was not insensible of the flight of time. "I must work the works of Him that sent me while it is day," He said. "The night cometh, when no man can work."

Moral distinctions are sometimes difficult even for great minds. Bossuet, the great French preacher, could not be accused of cowardice, and did

not hesitate to rebuke Louis XIV for his profligacy. Yet he praised him for his infamous revocation of the Edict of Nantes and his persecution of the Huguenots.

What does Diocletian think of Christianity in the twentieth century? He celebrated the extensive persecutions of his reign by striking a medal with the inscription: "The Christian religion is destroyed." He is not the only foe of Christianity whose premature boast of annihilating the faith has made him ridiculous in the eyes of men.

That the young seal must be taught to swim is one of the most amazing things which the naturalists tell us. All land animals except man seem to swim instinctively, even when flung into the water shortly after birth. But the seal, which cannot be excelled as a graceful and powerful swimmer, is compelled to learn laboriously how to manage himself in the water. Thus native deficiencies among men are frequently compensated by superior efficiency acquired through toil.

Five hundred consecrated servant girls could build almost any church Methodism might desire to erect. They would require a longer time than a millionaire would ask for the same purpose, but when their work was finished it would have a much larger significance.

Lord Chesterfield did not write for the twentieth century when he said, "Whoever is in a hurry shows that the thing he is about is too big for him." If one did not quicken his

THE SUNDAY SCHOOL

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

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

DANGERS OF THE PRESIDING ELDER-SHIP.

Notwithstanding the fact that presiding elders tell us the position furnishes a hard life and subjects its occupant to much censure and ingratitude, when the presiding elder habit is once acquired it seems rather hard to shake off. In fact the disease known as "elderitis" shows a decided tendency to become chronic. Moreover, notwithstanding the victims of the disease warn other preachers against it there are many among us who would like to know how it makes a preacher feel, one of whom this editor may be. Seriously, the chief danger in the position, as it comes to us, lies in the fact that a presiding elder has so much to do in the way of general supervision that he is liable to lose connection with the details of Church work. This is especially true if he continues in this relation for some years. The fundamentals of Christianity are always the same, but methods of Church work must be altered and adapted to suit every changing condition. In these piping times of peace wonderful progress is going on all around us. It is evident in farming, in business, in the professions, in schools and in the institutions of the Church. Sunday School methods that were regarded as novel a dozen years ago are now antiquated. The nature of a presiding elder's work gives him scant opportunity to study new methods. Many of the schools in his district are behind the times. He would get no new ideas by seeing them at work. And usually he has so much to do on Sunday that there is no time to go to attend Sunday School at all. Not being connected with any particular school it will frequently happen also that the presiding elder is not furnished with copies of such excellent Sunday School periodicals as Sunday School Magazine and Adult Student. Hence it is no trouble to see how easily a presiding elder's own field may find himself out of touch with new movements and become incompetent to guide others. That so many presiding elders do keep abreast of all Church life is much to their credit. We started out to call attention to a series of articles now running in the Sunday School Magazine from the pen of Rev. W. H. Johnson on "A Sunday School Renaissance in One District." We think it would pay every presiding elder to get the back numbers and read all that Brother Johnson has written. He has done things and tells us how he did them. We know certain Texas presiding elders who could tell Johnson some things, and unless such elders have already read what he has printed, any live man can learn something from another live man. One thing is certain, the preacher who succeeds best in our Church from now on will be the man who does most for the rising generation. And almost the only means of doing such work at present is the Sunday School.

Do We Need Sunday School Legislation?

To see our General Sunday School Board at work and compare it with other General Boards of the Church would be amusing if it were not tragic. For the first time we believe our Boards recently held their annual meetings contiguous as to time and place. A person visiting any of the other Boards saw a considerable body of men, including some of our Bishops and a number of able preachers and laymen earnestly considering the important interest committed to their care. A visit to the Sunday School Board revealed its ex-officio Chairman and three members gravely making motions and discussing and voting on them. And only two members were absent. The Board of Missions consists of thirty regular members, all the Bishops and four other ex-officio members—about fifty in all. The Sunday School Board consists of five members. The Board of Church Extension has twenty regular members, and all the Bishops and five other ex-officio members—about forty in all. The Sunday School Board consists of one preacher and four laymen and one ex-officio Chairman whose right to vote is open to grave doubt. The Board of Education consists of seventeen members—more than three times as many as constitute the Sunday School Board. Yet there are more than fifty times as many of our young people in our Sunday Schools as can be found in our educational institutions. The Book Committee, having charge of our publishing interests, is composed of six preachers and seven laymen. The Sunday School Board consists of five members, and only one member is a preacher. They shall be preachers, laymen, women, or what. It does not even stipulate that they shall be members of the M. E. Church, South. The Board of Missions has nine paid officers who give their whole time to its work, not to mention office assistants, Conference stewards, Secretaries, and the like. The Sunday School Board has three such officers. The Epworth League Board is composed of seven, one of whom must be a Bishop who is ex-officio Chairman, and three of whom must be preachers and three laymen. And the General Secretary is also an ex-officio member. The Sunday School Board is absolutely dependent on the Book Committee for funds to carry on its work. The Epworth League Board has power to levy an assessment upon local Leagues, and has absolute control of funds thus derived. In short, the General Sunday School Board is the smallest General Board of our Church and has the least authority. No wonder that when the Boards recently met at the same place and in conjunction as to time, many columns of the daily press were given to the work of other Boards and about a thousand words to the Sunday School Board. Or take the Conference Boards. When a Conference Sunday School Board wishes to employ a Field Secretary it must first get the consent of the Annual Conference, no matter how urgent the need nor how indifferent the conference. The Conference Board of Missions is under no such restraint. But why multiply deadly parallels? Nobody doubts that no other single interest of the Church (if any other interest can be detached) is so important as the Sunday School. It has in it the Church of the future. We have said before that what the Sunday School is today the Church will be tomorrow. Reports of last year show that as regards numbers the Sunday School is almost at a standstill. Every student of educational problems knows that as an institution the Sunday School as a whole is far behind the times. It will not fulfill its mission to the Church unless the Church ceases to treat it like a stepchild.

As we view the situation the Sunday School of our Church is almost at a standstill.

1. A larger and more representative Board. Let the law be so amended as to give to this work the talents and judgment of some of our Bishops, leading educators and successful pastors. At present we have no Bishop, no pastor, no presiding elder and but one educator. Business men, however efficient as local superintendents, hardly the ideal managers, when left alone, of the greatest educational interest of a great Church. 2. A feasible plan for employing and supporting competent persons to give their whole attention to the enlargement and improvement of our Sunday Schools. Much as we need more Sunday Schools our most pressing demand is for better Sunday Schools. We are the only great Church in the country that is not keeping in the field a number of Sun-

day School workers. The Church that has the best Sunday Schools will be the great Church of the future, and deserves to be so. We know of no sure way to secure to the Sunday School the treatment at the hands of our General Conference which its importance demands, save to elect as delegates preachers and laymen who appreciate this great institution and know its needs. Personally, this editor intends to cast his vote next fall for men who understand the Sunday School.

OUR SUNDAY SCHOOL BOARD.

It was the privilege of this editor to attend one session of the General Sunday School Board at Dallas, and we were furnished copies of the reports of Dr. Chappell and Dr. Bulla. We also heard Dr. Hamill read his report, but there were not enough copies to go around. In this issue we print the report of Dr. Bulla. The longer report of Dr. Chappell, dealing with all phases of the work, will be considered later.

DR. BULLA.

Just after the Sunday School Board adjourned at Dallas it was the pleasure of this editor and his family to have Dr. Bulla spend a night in their home. We came to Weatherford to discuss the Wesley Adult Class. Though it was Tuesday night a large audience gathered and were charmed, instructed and inspired by the inimitable Bulla. His visit will prove of lasting benefit to Weatherford. Socially he is charming. Every member of the Hightower family would like to see him and keep him for good. "Dr. Bulla is the right man in the right place, Bishop."

REPORT OF THE SUPERINTENDENT OF THE WESLEY ADULT BIBLE CLASS DEPARTMENT TO THE GENERAL SUNDAY SCHOOL BOARD, MAY 3, 1913.

Dear Brethren: You have met again in annual session to consider the supremely important work of the Sunday Schools of our beloved Church. I come with a heartening message from the Wesley Adult Bible Class Department. The Superintendent has traveled twenty-eight thousand miles since your last meeting, in attendance upon Annual Conferences, Summer Assemblies, Institutes and other meetings. More than eleven hundred classes have been enrolled during the year. There are now twenty-five hundred enrolled classes with a membership of eighty thousand. More than one hundred men and women are in the membership of the classes that enroll in the Wesley Bible Class Department daily. At no time in the history of the Church have men and women been brought into the Sunday School in such numbers as in this day. These organized classes are links between the Church and the non-Church going people. We shall not venture a prophecy as to the outcome of this providential movement.

Wesley Intermediate and Wesley Senior Bible Classes.

At your meeting in May, 1912, you made provision for the organization of Wesley Intermediate and Wesley Senior Bible Classes, boys and girls of the early and middle adolescent years seek companionship. Boys club with boys and girls with girls. The Church must organize boys and girls and guide the "party" instinct toward the upbuilding of character. The athletic, the social and the educational work of a number of organizations appeals to boys at a certain age. But it is not necessary to resort to all manner of organizations for boys when the organized Bible Class may be made to meet their spiritual, as well as their physical, social and intellectual needs. They cannot be loyal to several organizations. They need only one, and that should be in the Church. They will outgrow other organizations, but they will never outgrow the organized Bible class.

There are many pitfalls for boys and girls during the storm-and-stress years. Fortunately at this period the forces of good can be brought to bear with the greatest success upon them. In the vast majority of cases definite commitment to the Christian life is made during the adolescent years. We must bring our most mature attainments to the service of the boys and girls of our homes, for they are the most valuable asset of the Church. The Wesley Intermediate and Wesley Senior Bible Classes will do much toward the solution of the problem of the Sunday School.

The Superintendent meets the boys and girls of our Sunday Schools weekly in a column of the Visitor. We thank God for the success of this movement. More and more we shall bring our boys and girls, our men and women into Bible classes for instruction in Christian truth, and when they yield to the claims of the Gospel and commit themselves to Jesus Christ, we shall endeavor to lead them into good works, that the holiest religious experiences may be expressed in noble service.

STIRRING FACTS.

From The Annual Report of The Board of Missions, Methodist Episcopal Church, South, 1912.

The Work Abroad.

Where—Our Board has work in China, Japan, Korea, Brazil, Mexico, and Cuba, and is preparing to open a mission in Africa. In the division of the field between the different denominations, forty million people in the six countries first mentioned have been assigned to our Church.

What—The work of foreign missions is many-sided: Evangelistic, educational, medical, industrial, and benevolent. The Board seeks to do for the people of mission lands all that the Churches, Connectional Boards, schools, colleges, hospitals, and other religious and benevolent agencies do for the people at home.

Our Force—Our missionary force in the six great fields numbers at this time (1912) 354 persons, of whom 107 are men, 147 single women, and 96 wives of missionaries. Excepting the wives, who are, of course, concerned largely with home duties, the force consists of 258 missionaries, which is one to each 155,000 people to be reached.

Medical Work—We have five hospitals, three dispensaries, nine physicians, and three trained nurses; total of twelve medical missionaries. This is one to each 3,300,000 of the people to whom we minister. Total number of patients treated, 59,025.

Native Workers—Traveling preachers, 139; local preachers, 190; Bible women, 204; total native workers, 533.

Sunday Schools—Number of Sunday Schools, 580; officers and teachers, 2,168; pupils, 31,347.

Epworth Leagues—Number of Chapters, 176; members, 6,290.

Churches and Communicants—Number of

organized Churches, 634; Church buildings, 364; total members, 29,825. Gain, 2,449, or nine per cent. The increase at home was two and a third per cent. Educational—The Board maintains forty colleges, seminaries, and training schools, with 457 teachers and 6,699 pupils; ninety-seven day schools, with 148 teachers and 3,463 pupils; a total of 137 schools, with 10,662 students.

Receipts on the Field.—From native contributors, \$64,000.

Value of Properties.—The total value of our mission properties—churches, hospitals, schools, residences, etc., is in the neighborhood of two million dollars. Much of it is now worth a great deal more than it cost the Board, owing to advance in values.

Assessment.—The membership of our Church as last reported was 1,927,000, and the total assessment for foreign mission was \$400,000, which amounts to twenty-one cents a member.

Per Capita Gifts.—The annual contributions to foreign missions from all sources, including assessment, Sunday Schools, Epworth Leagues, specials, and woman's work, average forty-six cents per member.

Inadequacy of Income.—The darkest shadow in a picture otherwise bright, with splendid opportunities, is the fact that the annual gifts for foreign missions are not more than half enough to meet the pressing and immediate needs, to say nothing of providing a sufficient force of justly called workers for the evangelization of our forty million people in the present generation.

Our Goal.—The laymen of Southern Methodism assembled at Chattanooga, in 1908, and again at Dallas, in 1910, adopted as the goal of our Church the following: "We accept the estimate of our secretaries that forty million people are just about the number of unevangelized peoples for whose evangelization we as a Church are in the providence of God responsible. To accomplish it in this generation will require the employment of sixteen hundred missionaries and the outlay of three million dollars annually. This is neither an unreasonable nor impracticable task. We, therefore, hereby resolve on our part to set about reaching this goal and call upon our leaders to set this aim before the Church."

GROWTH IN TEN YEARS OF SOUTHERN METHODIST MISSIONS.

Table with 3 columns: Category, 1902, 1912 (increase). Rows include: Missionaries and wives, Native preachers, Bible women, Organized Churches, Members, Increase, Sunday School, Officers and teachers, Pupils, Colleges, seminaries, and boarding schools, Day schools, Total pupils, Hospitals, dispensaries, Patients treated, Receipts general work, Woman's work, Total income.

SPIRITUAL STATE OF THE CHURCH.

To the members of the Greenville District Conference in their twenty-second annual session at Campbell, Texas, April 14-16, 1913:

Dear Brethren:—Your Committee, whose duty was to study and report on the spiritual condition of Zion in our section of the Kingdom, present the following solemn facts and suggestions for your most prayerful consideration:

We are brought low by the uniform statements of the pastors of this district concerning the spiritual pulse of our people. When every preacher in the Greenville District while referring to the spiritual state of his charge assumes a solemn mien, his voice tinged with sadness, and apologetically reports the conditions as he sees them—conditions whose ominous nature and tendency are as much more destructive in the sight of God than in the estimation of that minister, as the infinite perfections and knowledge of God transcend the highest ideals of said minister; when we remember that the same things which blast and wither the flower of spiritual Christianity in our own territory are as truly present and patent in every other district of our beloved North Texas Conference and of every conference in our Southland; and when we recall that our sister denominations in Hunt County and the Southwest are suffering spiritual paralysis in the same sense and because of the same things it is high time to turn our festive occasions into seasons of prayer and of mourning for Zion. It is comforting to remember that the lives of some of our people are beautifully consistent with their Christian profession. The constantly conscious indwelling of the Holy Spirit in them is their joy and the end of argument to the critic. But the number who fully enjoy the priceless heritage of the Christian is lamentably small. In fact so small a number are they that what a general average is struck between them and that vast majority of Church members whose state is unsatisfactory to themselves and whose example is the constant target of worldly criticism, it renders the spiritual tide of our Church distressingly low. The soul, like the body, has its periods of hunger and of taking nourishment. When it seeks to satisfy its hunger with pleasures and indulgences which have in them no Christ and therefore, no Christian nature, the spiritual pabulum of that soul is necessarily reduced thereby. And such diversion or indulgence does not have to possess any definite degree of sinfulness to sap the spiritual vitality from the indulging soul. Especially is this true when

FREE TO YOU—MY SISTER Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home with the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or White Discharges, Uterical Displacement or Falling of the Womb, Pains, Scarcy or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pain in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, if it will cost you nothing to give the treatment a complete trial, and if you suffer if you wish, and I will send you the treatment for your case, entirely free in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell you how this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address MRS. M. SUMMERS, Box 187, South Bend, Ind., U. S. A.

such diversion so charms the individual as to gratify his vitiated taste and make him careless in attendance upon the services and worship of God's house.

This leads us to the statement that our modern life and modern conveniences of which we are so justly proud contain an element of danger to the highest spiritual development of the individual Christian. Among these we would make special mention of the picture show and the automobile. These appliances in our present-day life are distinct blessings when properly used but become the enemies of Jesus Christ when they detract from the charm of the worship in God's house.

But let us consider some remedies—ways calculated to foster the highest spiritual interest of our people.

First, we insist with a fervency born of deep anxiety that the Methodists of this district do more Bible reading with a view to fully learning the mind of the Spirit as it speaks of their own state and of their call to service. This search for the light and voice of God will, as nothing else can do, deepen the personal experience of the individual Christian, thereby quickening his Christian activity and rendering him more efficient in personal evangelism. This personal appeal and touch of the skillful evangelist is the paramount need of the Church today. Thus the Church shall become indeed what Christ gave it credit for being when he declared, "Ye are the salt of the earth."

Second, a gratifying check to the dangerous rush of wordiness into the sacred confines of our Lord's Kingdom will be witnessed when all our ministers not only denounce from the pulpit the ugliness of double-mindedness but spend more of the time during their pastoral visitations talking and praying directly with the people, urging them to godly lives as becometh men and women of God, rather than spend, as is often done, the golden moments in idle conversation about the passing, perishing things of the hour.

Third, closely related to the two suggestions just mentioned as sure means of heightening and intensifying the spiritual life of our charges is the re-establishment of the family altar in the home. We believe that the father or mother who perpetuates this habit and form of worship furnishes the world with the strongest possible evidence of their devotion to God. Besides, every fireside worship extracts unmeasured sweets and strength from the blessed Spirit for the bitter and staggering tasks which the days and seasons bring. But if there were no joy or immunity to the individual derived from such service, it should by all means be kept up for the sake of others and especially when those others are bone of our bone and flesh of our flesh. O let us return to the simple but powerful family altar!

Fourth, a more general circulation and careful reading of good books and periodicals, making a specialty of the Texas Christian Advocate, will produce more intelligent Church members and quicken their spiritual energy.

Fifth, it is the sense of this body that our beloved presiding elder Dr. C. M. Harness, is correct in his contention that a more general use of the Common Hymnal in the services at the Church as our book of Discipline prescribes, will conduce toward an increased enjoyment of life in Christ Jesus. We believe that many of the present-day products are misnamed when called "Appropriate Songs for Public Worship," since the thought is shallow, containing no gospel or rehearsal of personal experience, and besides this fatal emasculation these aimless sentences are often set, not to

music, but to a nauseating jangle of sounds after rag-time fashion.

These and many other considerations render us all very jealous for the future state of the Church.

With an increase of the babble and bluster of heretic voices, with a distinct added glitter to the world's wealth, and with a constantly increasing fascination for, and popularity of, questionable amusements, we stand in imperative need of a gospel preached and lived whose distinctive charms are its simplicity and transparency. The more the world confuses the souls of men, distracts their thoughts, betrays their affections, and mercilessly explodes their fondest hopes, the simpler but more positive should be the story of salvation through Jesus, that the ceaseless grind and drainage of men's immortal spirits might come to an end and they find "rest unto their souls." Let no minister lend a false encouragement to the entangled soul by crying "peace, peace, when there is no peace." (Signed)

JAS. O. DAVIS, Chairman. W. E. MANGUM. S. H. SMITH. C. R. WAID. S. L. CROWSON.

POLYTECHNIC REVIVAL.

Polytechnic Methodist Church recently closed a very successful series of revival services. The preaching was done by Rev. Ashley Chappell, of Fifth Street, Waco. The universal opinion of all who heard him is that we have never had a more earnest worker and better evangelical sermons. Brother Chappell is full of the Spirit of the Master and each sermon was an earnest plea for an acceptance of his truths. The Church has been made more spiritual and sinners have been saved through the work of Brother Chappell. There were altogether more than a hundred conversions. The Church membership has been strengthened about sixty members. At the morning service of the last Sunday a class of forty children were received into the Church by Dr. E. P. Culver, the pastor.

Lasting service has been rendered, both to the students of the college and to the people of the community. Many Church letters have been brought from hidden places and are finding their way into the pastor's hands.

A special feature of the services was the congregational singing, as well as that of the great chorus led by A. C. Fisher and wife. Mr. Fisher is a great leader of singing and besides that is a consecrated evangelist. He believes in leading men to Christ by personal work.

Polytechnic is making great strides under the leadership of Dr. Frank P. Culver, the pastor. She is now the second largest Church in Fort Worth, with a membership of nearly or quite 900 people. Ever, Department of the Church is alive and doing service for the Master. May He give us even greater victories.

BERT E. McGLAMERY, Press Reporter.

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

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DISTRICT CONFERENCES

Hamlin, McCaullay, 8 p. m.	May 15
Waco, Aquilla, 10 a. m.	May 15
Brownwood, Winters, 3 p. m.	May 15
Plainview, Plainview	May 15
Marshall, Longview, 9 a. m.	May 20
Dublin, Iredell, 2 p. m.	May 20
Navasota, Navasota	May 21
Albuquerque	May 22
San Augustine, San Augustine	May 22
Cisco, Cisco, 7:30 p. m.	May 27
Houston, Grace Church, Houston	May 27
Heights	May 28
Beaumont, Woodville	May 28
Cleburne, Godley, 11 a. m.	June 3
San Angelo, Sterling City, 9 a. m.	June 5
Bonham, Windom	June 7
Pittsburg, at Linden, 2 p. m.	June 10
Marlin, Cameron	June 25
Stamford, Throckmorton, 9 a. m.	June 27
Hillsboro, Fensholt	June 27
Jacksonville, at Alto	June 30
Tyler, at Edom	July 1

OUR CONFERENCES.

Bishop Atkins	
New Mexico, Albuquerque, N. M.	Oct. 15
West Texas, San Antonio	Oct. 22
Central Texas, Temple	Nov. 12
Northwest Texas, Vernon	Nov. 19
Bishop Mouzon	
Texas, Nacogdoches	Nov. 26
North Texas, Clarksville	Dec. 3
Bishop Kilco	
German Mission, Castell	Oct. 16

In a recent issue of the Advocate there appeared a lengthy write-up of a glorious revival service at Georgetown, conducted by the pastor and aided by Rev. Clovis G. Chappell, and the name of Brother Chappell was signed to the article. This was a mistake and the name of Brother Chappell was signed to it in this office inadvertently. Brother Chappell had nothing to do with the communication, as it was a clipping from one of the local exchanges in Georgetown and written for the paper. As it is, we had Brothr Chappell giving a splendid write-up of his own preaching and the success of the meeting. Therefore, it is due him for us to write this explanation. He did splendid work down there, but he did not write it for the Advocate.

The only distressing thing in the meeting of the General Boards of the Church in Dallas, was the malignant attack of appendicitis experienced by Rev. H. K. Boyer, D. D., from North Carolina. He was hurried to the Baptist Sanitarium where an operation was performed. He was quite ill for a few days, but we are rejoiced that he is now out of danger and will soon be able to return to his home.

Rev. J. A. Pledger, of Tehuacana and Friotown charge, asks: "How is this for a country charge? Paid in full, cash, up to date; also all Mission and Orphan's Home claims." That charge has a live pastor and a good Board of Stewards. That's how it is.

Sister Andrews, wife of Rev. A. L. Andrews, D. D., of the Terrell District, was taken seriously ill in Dallas last week and had to be sent to the sanitarium, where she is still confined to her bed. She is improving, and we are glad to say, and we hope for her speedy recovery.

THE MEETING OF THE BOARDS IN DALLAS.

The Sunday School, the Epworth League, the Educational, the Church Extension and the Mission Boards of the Church have held their annual sessions in Dallas and adjourned after nearly or quite two weeks in our midst. Their coming was an event and great expectation was inspired. And we do not hesitate to say that no one was disappointed. Our leading men were here with all our Bishops and Connectional Secretaries, with hosts of visitors, and the meetings were open to all. Hundreds from all over Texas attended these gatherings and witnessed the open sessions. First Methodist Church was practically filled at all the proceedings. The reports and the discussions were heard by large congregations, and the special addresses and sermons at the evening services were listened to by full houses. It was a treat to the local people and the visitors to hear these great men on these various matters of deep concern to the Church. The meetings were exceedingly harmonious and business-like. The reports were full and the discussions were intelligent and of wide range. The addresses of the returned missionaries were thrilling and inspiring.

The good women connected with these Boards were present and took a large part in the proceedings, particularly in the Board of Missions. Here they are a dominant factor and they are wise and business-like in their work. Among them are some of the greatest women in American Methodism, with Miss Belle Bennett as their militant leader. It is more and more becoming manifest that it was wise to combine their work with the work of the General Board and the plan is now working delightfully. Dallas threw herself out boldly and graciously in extending a cordial welcome, and these Boards express themselves with great pleasure to the people of Dallas for their entertainment. Nothing was left undone to make their visit just as delightful as possible. We are glad that they came and the profit is ours. Long will they stay among us retain a place in the memory of Texas.

CHURCH PAPERS AND THE BOARD.

It is a well-known fact that our Connectional Boards have not made the largest use of our conference organs in their publicity work. True, they have from time to time furnished us with important matter and we have invariably published it, but there has been no organized methods and no systematic plan for taking the organs into the confidence of the Board and in properly recognizing our work as the proper medium through which to get the facts concerning the work before the people.

For this reason a number of the Church editors held a meeting in Dallas and carefully went over this matter, and the result is that we took the question up with these Boards and with our College of Bishops. We not only want a better plan for obtaining information from these sources with regularity and promptness, but we think, also, that in some measure the Boards ought to spend a little of their money in our advertising departments in promoting their publicity work. The Church Extension Board and the Board of Missions cheerfully received our suggestion and referred it to proper committees for consideration. Also the College of Bishops gave us a patient hearing and they prepared an address to the Church in the interest of larger circulation of these various papers among our people, and it appears in this issue. Turn to it and read what these Chief pastors say to our wide constituency. Also Bishop Mouzon, one of the Texas Bishops for this year, writes a special appeal to our Texas Texas preachers and people in behalf of a larger circulation of the Advocate, and it appears in this issue. He serves notice on all his preachers that at the two conferences presided over by him this fall, he will ask each one about the circulation of the paper in

his territory. Let the brethren, therefore, be ready to report accurately on this matter when he goes up to conference next fall.

AN INSPIRING SCENE.

During the morning of the second day of the Mission Board proceedings Bishop Lambuth made his report on the contemplated establishment of our mission work in Africa and his story of adventure in Africa and his kindly reception by a far inland tribe of those densely heathen people, the interest of the audience rose to a high temperature. But the climax was reached when he called to the chancel three young men who have volunteered and been accepted by the Board to go to that far-off field and consecrate their lives to the work in Africa, and introduced them to the audience. Bishop Candler, who was presiding, started an old song, a general hand-shaking followed and it reminded us of the days of the Son of Man on the earth. Bishop Hendrix lead in prayer and it was a repetition of the day of Pentecost. The young men are Dr. J. L. Mumpower, of Missouri, Rev. C. C. Bush, of Virginia, and Rev. John A. Stockwell, of Louisiana. They, and their young wives, are going to leave before long for the center of Africa, along with Professor J. W. Gilbert, an intelligent colored man, and in the course of the approaching year they will be giving the gospel to Central Africa.

A GREAT DAY IN MEMPHIS, TEXAS.

Last Sunday was a high day for Methodism in Texas. It was the occasion of dedicating their handsome new Church. It was projected by Rev. R. B. Bonner some four or five years ago and practically completed while he was pastor. Rev. B. W. Dodson followed him in the pastorate and under his wise direction every dollar of the indebtedness was raised and last Sunday was the day appointed to formally dedicate the building. Brother Bonner was present and took part in the beautiful service; also Rev. J. W. Story, the popular and efficient presiding elder. At least twelve hundred people or more filled the building to its capacity. The other Churches adjourned their services and joined in the exercises. The decorations were beautiful and the music very appropriate. I have never preached to a more intelligent and attractive congregation, and the entire service was orderly and stately. More than that, it was deeply spiritual and intensely religious. It was inspiring. At the close of the sermon the trustees presented the house free of debt and we set it apart to the service of Almighty God.

It is a splendid structure, built of brick and trimmed in stone. Its architecture is modern and prepossessing. It combines good taste, beauty and facility. It is elegantly furnished with polished oak pews and pulpit. It has a main auditorium and a commodious Sunday School room separated from the auditorium by an automatic partition. When thrown together the whole makes a room that will seat twelve hundred people. The Sunday School side is supplied with all modern conveniences for up-to-date work of that character. A handsome pipe organ fills the loft and the whole has cost more than \$30,000. It stands there a monument to the loyalty and liberality of our people in that flourishing town. It would do credit to a city of 20,000 instead of a community of about 2500. We have a membership of more than 500, and they are devoted to their Church and its enterprises. The Sunday School is also large and growing. Everything indicates progress and prosperity.

Rev. B. W. Dodson is a tireless worker and a man of ability and force of character. He is a fine preacher and persistent pastor. Rev. J. W. Story is doing splendid work on the district. I heard him preach a most delightful sermon at the night service. He is now serving his third year and He has seven counties and parts of

the people hold him in high esteem, some other counties in his district, and he and his preachers are pushing all lines of Church enterprise. He is a most lovable man and I enjoyed his fellowship very much. We have a good list of Advocates in Memphis and hence I had a royal welcome by scores whom I had never met, but we were not strangers. Several of them are people whom I used to know in Georgia in the long ago. Brother T. B. Norwood, son of the late Rev. T. B. Norwood, of the North Texas Conference, lives there and is an earnest worker in the Church. I am indebted to him for courtesies.

Memphis is one of the towns escaping the successive drouths of recent years. It is in fine condition, materially. It is the capital of Hall County, and in the midst of a flourishing farming section. They make 20,000 to 30,000 bales of cotton per year. Livestock also is quite an industry. It is a place evidently of much wealth. The business houses and the residences indicate this. Within the past quadrennium they have built three church houses at a total cost of about \$100,000. They have a splendid library building and a fine high school. My day with them was delightful, and the Panhandle weather redeemed itself with me. I never saw a more beautiful day. The night before had received a good shower of rain and the air was delicious. So I am now forced to take back nearly all that I have heretofore said about the weather in that country. It was simply glorious. The whole country from Fort Worth to Memphis is beautiful with its habiliments of green and variegated wild flowers. Rains have fallen copiously and the outlook is fine. G. C. R.

OAK LAWN CHURCH CORNERSTONE LAYING.

More than a year ago the Oak Lawn people, under the lead of Rev. Knox Porter, the pastor, inaugurated a new Church enterprise and put in the concrete foundation. There the matter has rested until recently. Under the pastorate of Rev. J. A. Old the work was again taken up and is now going forward. They took advantage of the presence of the Mission Board to have the cornerstone placed when several of the leading men of note could be with them and take part in the ceremony. So last Friday, the 9th, a great throng gathered on the grounds and eleven of the Bishops honored the occasion with their presence. Several of them, with Bishop Mouzon in charge, took part in the service. Bishop Hendrix delivered a most appropriate address and the venerable Bishop Wilson placed his hand upon the stone as it swung into place and pronounced the sentence of dedication. It was an imposing service and made a deep impression on the large throng present. When this church is completed it will be one of the handsomest structures in the city, and it is most wisely located. Brother Old and his people are carrying forward a great work and Methodism is being firmly planted in that prosperous section of this city.

SOMETHING FOR DR. GAMBRELL TO ROMP ON.

Early in the present year we made editorial reference to the new Baptist Bible and after waiting several weeks, our excellent friend, Dr. J. B. Gambrell, of the Baptist Standard, took up the matter and published a very lengthy editorial reference to the new Baptist editorial in reply to us, and stated in a paragraph that he had given us something from "Pedobaptists" touching the meaning of "baptidzo," and then with an air of delicious satisfaction, he invited us to "romp on them" to our heart's content. At that time we made brief reply and promised him to take the matter up more at length later on. This we did and for sometime we have had the reply ready, but a press of other matter has caused us to delay in its publication. Now the pressure is off of our editorial columns and we begin this week the fulfilment of the promise. The first editorial on the

subject will be found on the first page, and next week we will complete the work begun and then we will ask Dr. Gambrell to do some more "romping." These editorials are longer than we usually publish, but the subject is important and the errors to be corrected numerous and adroit so that a careful reading of the two editorials, the one in this issue and the other one to follow next week, will put this question in its right light before our readers. They will repay a careful perusal.

DEATH OF SIDNEY J. THOMAS.

It is with sincere regret that we chronicle the death of Sidney J. Thomas, principal of the School for the Deaf and Dumb, at Austin. He died May 6, after an operation for appendicitis. Our readers will all remember him as one of the most attractive and fascinating correspondents of this paper a few years ago when he was making a trip around the world. He was long a leading newspaper man in the State, a genial gentleman, a Christian and a member of the Methodist Church. As a public official he did his duty well, and as a citizen he was in high esteem. His death is deplored by a large circle of friends.

Last week we enjoyed a brotherly interview with Bishop Mouzon and the result was pleasing and most agreeable. The same is true with reference to Bishop Atkins also. Both these eminent men will again preside over the affairs of Texas for the ensuing year. This is the third time they have been sent to us. It is well, since they have a good understanding of our great educational problem and they are most competent to aid in its solution. From the beginning of our present movement on that subject they have been closely identified with it, and their work this year will doubtless witness, in a large measure, the success of our effort to found Southern Methodist University and thus bring to pass the dreams of our fathers. Texas will again welcome Bishops Mouzon and Atkins to our conferences.

Dr. W. F. Packard, of Houston, will preach the commencement sermon for Meridian College, May 25. Rev. S. J. Vaughan will preach to the undergraduates, May 26, and Dr. R. S. Hyer will deliver the literary address in the afternoon of May 26. This is a good program and the student body and the community will enjoy a rare treat from these able men.

Rev. Henry C. Neal, of the Holston Conference, died last week at Abingdon, Virginia, of cancer of the stomach. He was one of the noted men in the hill country. It was he whom the men of Blunt County tied to a tree just after the war and scourged unmercifully simply because he preached the gospel as a Southern Methodist preacher. He bore the scars of that treatment on his body to his grave. And as Providence seemed to order it, every one of the men who took part in that brutality came to a violent death as the few succeeding years passed by. Even the tree to which they bound him withered and died.

We inadvertently omitted the name of Rev. W. E. Vaughan, of the Pacific Methodist Advocate, in our notice of the visiting Church editors. He was present and very much in evidence, and a pleasant caller at this office. And we found him to be a very genial gentleman and a devoted man to our craft. For years he has had charge of our paper in the far West, and right well he has done his duty in that important capacity. We enjoyed his fellowship and hope to see and know more of him as the years go by.

The antis in Angelina County awhile back concluded that they wanted another election and see if they could not put that county back into the wet column. So they proceeded and the election came off last Thursday and now the antis are wearing sack cloth and ashes. Two years ago the pros carried the county by less than one

hundred and fifty votes; but last Thursday they swept the deck with nearly five hundred majority. This is what is hurting the feelings of the antis just now. Even Lufkin voted against them. On with the battle!

Stephenville and Dublin are still in their contest as to which Sunday School will surpass the other in numbers. At first Stephenville had the advantage, but now Dublin has forged to the front and holds the blue ribbon. Those two Methodist schools are doing things these times and this friendly contest is having a fine effect on them.

We have received a beautifully gotten-up invitation to the commencement exercises of the Scarritt Bible and Training School at Kansas City, Mo., which event will take place May 16. It will doubtless be a happy occasion.

Rev. J. W. Hill, our "Gulliver," is a busy man. Last Sunday he preached the commencement sermon for the Vernon schools, next Sunday he will preach a similar sermon at Canyon for the State Normal, and the Sunday following he will do the same for the Wichita schools. A little later he will take part in the Summer School at Georgetown. So he is constantly chasing one thing in rapid succession after another.

PERSONALS

Rev. H. F. Brooks, of Cleburne, was in to see us the past week.

Rev. W. W. Moss, presiding elder of the Cleburne District, made us a visit the other day.

Rev. J. B. Gober, of Sulphur Springs, smiled on us recently. He is doing a good work in his charge.

Rev. J. H. Reynolds, of Sherman, the old man eloquent whom everybody loves, made us a brotherly visit the other day.

Rev. C. W. Myatt, of Brokenbow, Oklahoma, and Rev. A. C. Pickens, of Hugo, gave us the benefit of a pleasant visit the other day.

Rev. J. H. Hamblin, of Knox City, has recently had a good meeting with fine results. We expect to spend June 8 with him.

Rev. J. F. Carter, of Bay City, was a pleasant caller here last week. He has a fine charge and practically all his officials take the Advocate.

Rev. A. L. Bowman, of Wellington, and Mrs. R. F. Dunn, of Maypearl, were pleasant visitors to this office recently.

We had a good letter recently from Rev. John Caperton, of Cuba. He keeps in touch with us through the Advocate and places a high appreciation upon it.

Rev. W. W. Armstrong, of Shreveport, and Presiding Elder Brown, of that district, were welcome callers at this office recently. They are our near neighbors.

Rev. W. J. O'Bryant, of Renner, gave us the benefit of a pleasant visit this week. He brought a good report from his field and increased his number of subscribers to the Advocate.

We had in one delightful bunch the following brethren to call on us, as they were visiting the Board meetings in the city last week: Rev. C. O. Shu-

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TO THE MINISTERS AND MEMBERS OF THE METHODIST EPISCOPAL CHURCH, SOUTH:

Dear Brethren:

We are impelled by a deep sense of the importance of the matter to invite your attention at this time to the consideration of the imperative necessity of extending the circulation of the periodicals of our Church.

The interest of our people in the work of the Church cannot be greater than their knowledge of its efforts and enterprises. Their zeal for the promotion of the kingdom of heaven must be in proportion to their information concerning its needs and progress. Their religious experience and growth in grace must be vitally affected by what they read.

We cannot depend upon any other publications than our own periodicals to serve the high ends of informing our people accurately concerning the interests of our Church and instructing them in righteousness and true holiness. If one or more of our papers were read regularly in every home represented in our membership both the piety and prosperity of our beloved Church would be immeasurably advanced.

At Nashville, Tennessee, our Publishing Agents, Smith & Lamar, publish the Christian Advocate, our general organ. This paper presents weekly reliable accounts of the work of the Church throughout the connection in both the home and foreign fields. In its columns appear also carefully prepared articles in which the current topics of the day are ably discussed.

At various other points are issued the organs of the Annual Conferences. All these papers are worthy of the patronage which they seek, and which they need to secure their highest efficiency.

We are informed by our brethren who are in charge of these periodicals that only about one-third of the membership of the Church is reached by them now. If they accomplish so much while reaching so small a part of the Church, what would they not achieve if they were read by all our people? We fear that with their present circulation they fall far short of reaching all the official members of the Church even. Surely we cannot be satisfied with this condition. If the official leaders of the Church do not take and read our papers, how can we expect our people to become the intelligent and fruitful Christians they ought to be?

Our Quarterly Review, a periodical of great value and high character, ought to be found in the homes of our official members at least.

We believe that our preachers would make their own work vastly more easy and effective if they would put forth earnest and persistent efforts to introduce these publications into the homes of the people committed to their charge. One round of pastoral visitation, in which this matter was emphasized, would result in great enrichment of the spiritual life and quickening of the religious energies of the members of the Church throughout the entire connection. It would be difficult to overstate the immense good which would follow such a Church-wide campaign in this interest.

We entreat, therefore, our pastors, official members, and all our people to whom this word of exhortation may come, to unite in the endeavor to bring to pass the great good which may thus be accomplished.

We shall be most happy if in the pastoral reports made to the Annual Conferences of the year 1913-1914 we find that every preacher has done his duty faithfully with respect to this important matter. If such shall be the case, we are confident that cheering progress will be reported in all other departments of our work.

The reports made at the last session of the Annual Conferences show that our total membership is now approximately 1,950,000 souls. Let us aim at carrying the figure above 2,000,000 during the year now at hand. Let sinners be called to repentance and multiplied thousands of wandering souls be gathered into the fold. And while the flock is increased let us be careful also to provide wholesome food for it. To the accomplishment of these high ends let us bring to bear the power of our own press.

Detailed plans for extending the circulation of our periodicals will be published in due time by our brethren to whom the Church has committed this important interest. We earnestly ask and confidently expect the hearty co-operation of our pastors and people in carrying these plans to successful fulfillment.

With gratitude to God for the unspeakable blessings of the past we invoke the favor of our Lord upon all our people in the days to come. Let his work appear unto his servants and his glory unto their children. "And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea the work of our hands establish thou it."

A. W. WILSON,
EUGENE R. HENDRIX,
JOSEPH S. KEY,
WARREN A. CANDLER,
H. C. MORRISON,
E. E. HOSS,
JAMES ATKINS,
Dallas, Texas, May 8, 1913.

COLLINS DENNY,
JNO. C. KILGO,
W. B. MURRAH,
W. R. LAMBUTH,
R. G. WATERHOUSE,
EDWIN D. MOUZON,
J. H. MCCOY.

Rev. I. T. Morris, Rev. L. L. Cohen, Rev. W. C. Garvin, Rev. Ben Hardy, Rev. S. W. Thomas, Rev. C. F. Smith, Rev. C. T. Davis, Rev. E. A. Smith and Rev. J. B. Gober. We are glad to have had these brethren and appreciate their visit.

Miss Mary Helena blessed the parsonage home of Rev. and Mrs. H. M. Ratliff, of San Benito, Texas, May 4. She is a most promising member of that household, and long may she live and flourish to bless that glad circle.

Rev. L. E. Conkin, of Pilot Point Circuit, was a pleasant visitor in this

JUNE 25-29, 1913

General Missionary Conference

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SAN ANTONIO METHODISM.

Dr. J. E. Harrison being absent Rev. S. J. Johnston, the Vice-President, called the meeting to order. The following were present: Bishop E. D. Mouzon, Dr. S. H. C. Burgin, D. E. Hawk, S. B. Johnston, J. H. Collard, F. M. Jackson, J. W. Shumaker, G. W. Munnick, S. L. Batchelor, A. E. Rector, L. E. Booth, H. M. Glass, Nat B. Read, H. D. McKinnon, C. H. Booth, Dr. J. T. Curry, Gaston Hartsfield, H. L. Booth, W. S. Tomie and V. M. West.

Among the visitors were Rev. P. H. Hensch, of the German Mission Conference, and E. E. Dilly, of the Y. M. C. A. Every pastor was present. The reports were good. Bishop Mouzon gave a report of the Board meeting in Dallas.

The meeting at South Heights closed Sunday night; the Church was revived. There were at least a dozen conversions. The pastor, F. M. Jackson, did the preaching. The revival at the McKinley Avenue Church, of which S. B. Johnston is the pastor, continued until last night. Rev. C. H. Booth, of Laurel Heights, did the preaching. The congregations were large. There were more than sixty conversions. Forty-two have joined the Church to date and there are others to follow. It was a great meeting.

Yesterday morning Bishop E. D. Mouzon, assisted by Dr. W. F. McMurry, Secretary Board of Church Extension, Dr. S. H. C. Burgin, presiding elder, and Rev. A. N. James, the pastor, dedicated the new Alamo Methodist church. At the beginning of the dedication services there was a debt of \$3175 on this church. The sum of \$3350 was raised in a few minutes. This splendid church, therefore, is free of debt. Dr. McMurry preached in the morning and Bishop Mouzon at the evening hour.

The graduating exercises of the Marshall Training School, of which Rev. J. T. Curry, D. D., and Prof. Moyes are the Presidents, will be held next week. On the evening of May 21 Bishop Mouzon will deliver the literary address. Next Sunday morning at the West End Methodist Church this scribe will preach the commencement sermon. GASTON HARTSFIELD. May 12, 1913.

RESOLUTIONS.

At the last regular meeting of our Missionary Society the undersigned committee was appointed to draft resolutions on the loss we, as a Society, have sustained by the removal of Brother and Sister Hanson from this charge.

We, the members of the Missionary Society of the M. E. Church of Bells, Texas, do hereby express our deep regret over the removal of Brother and Sister Hanson from our midst.

While we rejoice with them in the new work to which they are called, feeling that it will be both pleasant and congenial as well as useful work in the Master's vineyard, we fully realize that in giving up Brother Hanson that we are losing a most excellent preacher, far above the average, for he is a man who has the "courage of his convictions;" for this reason his sermons were practical and helpful always. Not only did he preach from the pulpit on Sunday, but daily, as he mingled with the good people of Bells, always standing for the right, for civic righteousness, temperance and all things of an uplifting nature.

Brother Hanson is a fine gardener and it was a familiar sight last summer to see him with his great basket filled with choice vegetables distributing to those less fortunate ones; many homes were gladdened through the generous spirit of our Methodist preacher.

We might go on at great length to

tell of Brother Hanson's good qualities as pastor and preacher.

Suffice it to say that we predict that he will be just as great a success in the new field to which he is called as he has been as a preacher, because he has those qualities of heart and mind which go toward making in man or woman what we term as "true blue."

And this term, we are happy to say, not only applies to him, but to his good wife, who is a helpmeet in every sense of the word.

Sister Hanson was our President and the very life of our Society. We were plainly shown at this last meeting how very much we should miss her guiding hand in our Society. She was so faithful in her work, so willing to do more than even her own part, as anxious that the good work should always go forward, so ready and willing to help in raising funds for Church work, no matter how heavily the added burden might fall upon her; her words of counsel and wisdom have aided us over many hard places. We do most lovingly commend Brother and Sister Hanson to the fellowship of the Travis Street Methodist Church, to the good people of Shorman and to the good people wherever Brother Hanson's work shall call him.

MRS. DR. MEWBORN,
MRS. DR. GOULD,
MRS. W. J. FERGUSON,
MRS. D. E. LOW.

Committee

LOCAL PREACHERS' MEETING.

A very important meeting was held at Kavanaugh Church May 7-8. This meeting was called by Rev. C. M. Harless, presiding elder, as a result of a report read at District Conference by Rev. Sam J. Barcus on "The Local Preachers' Work." The special object of the meeting was to cover the unoccupied territory; also the opening of a field for the local preacher and lay leaders.

After a very careful survey of the field by R. C. Dial, it was seen there was a large territory unoccupied and almost entirely without preaching services. By request, Brother Harless selected a committee and went to work to arrange for a revival service wherever they thought advisable.

As a result plans were laid and workers appointed, both local preachers and lay leaders, to hold revival meetings in about twenty places in the district. With these meetings, in addition to those of the regular pastors, we are expecting great results in the Greenville District under the wise leadership of Brother Harless.

E. A. DREW, Secretary,
Greenville, Texas.

Hopefulness is the father of hard work and labor makes its luck to its liking. There is no need to wish, just work.

Are You a Woman?

Baltimore, Md.—Mrs. W. H. Ison, at 1419 East Madison street, writes: "For several years, I suffered, off and on, from female troubles, until finally I was taken down and could do nothing. The pains I experienced I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave, if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged, on account of some painful ailment. Are you one of these sufferers? Cardui will help you. Try it today. Any druggist.

Epworth League Department

GUS W. THOMASSON, Editor
1115 Victor Street, Mungler Place, Dallas, Texas.

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

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CORRESPONDING SECRETARIES.

The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas:
Central Texas: Rev. W. T. Jones, Blanket.
North Texas: Rev. W. B. Douglas, Forney.
Northwest Texas: Rev. W. Y. Switzer, Toltbert.

THE GENERAL EPWORTH LEAGUE BOARD.

The regular annual session of this Board was held in Dallas, May 5 and 6, with all members present save one.
President: Bishop Key.
Vice-President: Rev. Paul B. Kern.
Secretary: Rev. J. Marvin Culbreth.

Boys' Work Established.

Four sessions of the Board were held, two at the Methodist Publishing House and two at the First Methodist Church.
The latter were well attended by visitors. Much important legislation was enacted, chief among which, perhaps, related to the boys' work, of which Rev. J. Marvin Culbreth is Superintendent.

Cuban Conference.

Another very important step taken was the decision to hold a conference of Epworth Leagues in Cuba during the early part of January, 1914.
This conference is expected to prove very attractive to our young people and to stimulate an interest in the Cuba Mission field, toward which the budget for another year in the sum of about thirty thousand dollars was ordered to be prepared.

Invited to Move to Texas.

An item of great importance, especially to the Texas Leaguers, was an invitation extended to the Board to establish the permanent headquarters of the League in Dallas.
This was first presented in the form of a memorandum by the writer, who was commissioned by the Dallas City Epworth League Union and endorsed by Leaguers throughout Texas and Oklahoma, and again at the big banquet at the Scottish Rite Cathedral on Monday evening, May 5.

Address to the Church.

A commission was appointed consisting of Bishop J. H. McCoy and Rev. J. Marvin Culbreth to prepare a full report of the proceedings of the Board to be submitted to the Church press for publication and specific instruction was given with reference to such matters as were deemed expedient to report upon.

Much Entertainment.

The Dallas Leaguers constituted themselves into a huge reception and entertainment committee while the members of the Board were in the city and surfeited them with attention, but after all was over there was not a member of the Board who would admit he did not enjoy every minute of his stay in Dallas.

Leaguers of the State, particularly throughout North Texas, joined with the Dallas Leaguers in honoring the presence of the Board.

THE MASS MEETING.

This was held in the Coliseum at the State Fair Grounds on Sunday afternoon, May 4. Plans extending over many months had been made for the occasion and not less than 5000 were expected.
But on Saturday night the weather became threatening and on Sunday morning rain was falling. A few times during the morning hours the sun peeped out, but by noon all indications of the weather clearing up had disappeared and soon thereafter rain began falling in torrents.

Bishop Candler Speaks.

Bishop W. A. Candler was on hand and delivered his address on "Leaders and Followers." It was, as usual, a masterful effort. He said the trouble with the world today is that too many people want to be leaders and not enough followers.
True to reputation he coined a new word when a point was reached in his discourse where the English language in accepted form failed to supply him with one. His new word was "followship." He used it in connection with the statement that what we need today is both leadership and followship.

Dr. Parker Speaks.

Dr. Parker spoke for a few minutes on the "Birthday of the Epworth League" and made one of the strongest talks we have ever heard from him. He stated that the League stood today for the same original principles which it did when it started nineteen years ago.
A great duty now, as then, is before us, the conservation of the young life of the Church. The new task, he said, is the revival of God's work in the Church and it is in the hearts of the youth of the Church that we must put our natures into God's hands that he might form it.

The Music.

The music, under the leadership of Prof. Excell, was one of the highly inspiring features of the occasion. It had previously been planned to have more than five hundred of Dallas' best singers in this choir, but not more than one-half this number was able to reach the meeting.
Miss Mildred Dixon was present as Mr. Excell's accompanist and proved herself a great favorite. Mr. Excell's new book, "Diadems," was used.

Bishops Present.

A number of the Bishops braved the elements to be present, as did practically all members of the General Epworth League Board and many of the other Boards.
Bishop Wilson came early and occupied the speaker's stand and evinced the deepest interest in all that transpired. Bishop Key was, of course, present and officiated in the opening services, leading the opening prayer. He was introduced by President Rogers, who presided in gracious manner throughout the services, as the "Father of the Texas State Epworth League." Bishop Key is very popular with Texas Leaguers and his presence on this occasion contributed added interest and inspiration to the meeting.

2000 Equal to 7000.

It was the consensus of opinion that if the weather had been favorable that the great auditorium of the Coliseum could not have possibly held the crowd. Bishop Candler enthusiastically declared that two thousand present under the circumstances was equal to seven thousand under normal conditions.
He suggested that the crowd was just about the right size as it was for him to handle it to best advantage. His tribute to the Texans was that they could "scatter faster, go further and get together quicker" than any people he ever knew. He thought it remarkable that so many were present under such unfavorable conditions.

Fort Worth Leaguers.

An incident worthy of note was the arrival of the Fort Worth Leaguers, three hundred and twenty strong. They came on a special train and reached Dallas in the heaviest of the downpour of rain.
President C. S. Ratliff was in charge and every member of the party wore an appropriate badge. Great enthusiasm prevailed while this delegation was being seated. There were delegations also present from Sherman, Waxahachie, Terrell and other places.

THE BANQUET.

On Monday evening, May 5, occurred the great banquet. An accurate checking of the admissions has not been made at this writing, but it is known that more than one thousand people were present. The banquet was notable from many viewpoints.
First of all it was held in the beautiful banquet hall of the Scottish Rite Cathedral, but recently completed at an expenditure on the hall alone of some sixty-odd thousand dollars, opened for the first time to an outside organization and that the Epworth League. Great tables had been conveniently grouped and covered with snow white linen. Potted plants in white and yellow with an abundance of ferns and evergreens dotted these tables at regular intervals.

number of the Bishops and other Church dignitaries. Mayor Holland in his opening remarks stated that he had never before been called upon to address such a large banquet and never before had witnessed around one festal board such an aggregation of big brains.
He paid high tribute to the League and to the Church. The program has previously been published in these columns and will with slight variations be carried out in its entirety. Mr. J. A. Rogers, President of the Dallas City Epworth League Union, presided with grace and dignity and elicited the highest praise for the clock-like precision with which he executed the schedule of the evening. Mr. Rogers has on more than one occasion proven himself a man of strong initiative, but he outdid himself at this banquet. Seasoned toastmasters would have found it quite difficult to have handled the event more skillfully.

The automobile ride on Tuesday, the last day of the session of the Board, was a highly enjoyable affair. Thirty-five automobiles, led by President Rogers, were utilized, and more than one hundred visitors were shown the beauty spots of Dallas and surrounding country. Refreshments were served at the Zoo by Miss Annie Morgan, of Trinity Church, and a committee of young ladies from this and other Churches.

The Fort Worth Leaguers fairly stormed the Coliseum Sunday afternoon, coming more than three hundred strong. They reached the Coliseum when the rain was coming down the heaviest and were received with great applause. Mr. H. H. East and his committee of young men who visited Fort Worth and extended the invitation which brought them over were on hand to receive them. A splendid delegation came from Sherman, headed by Mr. and Mrs. Bob Piner, while Miss Stella White headed a large delegation from Lancaster. Waxahachie came seventy strong, using a special interurban car. Terrell was also well represented, as were many other places. As these visitors arrived and were recognized an outburst of hand clapping greeted them, at times interfering with the song service under way.

One of the hardest workers in the interest of a large attendance on Sunday afternoon was B. A. Phillips, but he was seriously ill and unable to attend the meeting. He directed the publicity work which has never been excelled for a similar event in Dallas. Mr. Phillips is still confined to the hospital and is being remembered daily by the Leaguers through many acts of courtesy. His speedy recovery is looked for.

Epworth League Anniversary Day was observed in all the Chapters in Dallas with special programs, each Chapter having as a visitor and chief speaker a member of the General Epworth League Board. Splendid collections were taken throughout the city and the day as a whole was counted an auspicious one for the Epworth League.

One of the daintiest courtesies extended to the visiting members of the General Epworth League Board were the daily floral offerings provided by Miss Guley of St. Mark's Epworth League, Oak Cliff. A beautiful bouquet was sent each day to the room of every member with a card attached stating that it came with the compliments of the Dallas City Epworth League Union.

TO EVERY PREACHER IN THE NORTH TEXAS CONFERENCE.

Our Annual League Conference meets in Lamar Avenue Church, Paris, Texas, June 5-8. If you have a League, bring a delegation of delegates. If you have no League, bring a large delegation of your young people. Do not send them, but bring them.

Bishop McCoy Makes Principal Address.

Bishop McCoy was the principal speaker of the evening and used as his topic the Epworth League motto, "All for Christ." He preached a great sermon in fifteen minutes. He thrilled his hearers and brought forth a storm of applause. Bishop McCoy is a great man and in this his first public utterance in Texas before a League audience he completely won the hearts of the young people. His contribution to the program easily stood out as the master-piece. "Our Boys" was splendidly responded to by Rev. J. Marvin Culbreth, Secretary of the League, and Mrs. Ada Trawick, both arousing the keenest interest and approval. Dr. E. C. Hamilton, to whom was assigned "Needs a Social Spirit and More," proved himself a Bob Taylor in the art of complimenting his hosts, the Epworth Leaguers of Dallas. He did Dallas did not need anything. Dr. Hamilton is a new member on the Board and this was his first meeting, but he adjusted himself to his surroundings like an old timer and won applause from his very first appearance in Dallas. His was one of the best responses at that banquet.

Misses Capers and Wolf.

There were, as stated, many speakers and each was well received. We wish we might mention all in detail. The credit for the selection of the subjects and the arrangement of the entire program belongs to one little woman who has not been much mentioned in the public press, and that is Miss Mary E. Canine, Chairman of the Program Committee. She and Miss Josephine Wolf, Chairman of the Banquet Committee, have been two of the most untiring workers connected with the planning of the series of events of which this banquet was but a part. We have often wondered how they did it, but we are glad to do it so well. They have been, as we know, President Rogers' chief aides in the formation and execution of his stupendous plans. They are both real leaders.

Dallas' Invitation.

We feel that this resume will be incomplete if we do not mention the enthusiastic response which was had to the toast, "The League Spirit Can Do It," which this cantion was added to the bringing to the attention of the assembled hosts the fact that an invitation had previously been extended to the General Board to remove its permanent headquarters to Dallas. Instantly when the full report of the suggestion was understood the thousands who were present manifested their full sympathy and endorsement. The General Board members present (and all were there save Brother Locke) must have been impressed with the genuine interest taken in Texas and Dallas the home of the central office. At this juncture Bishop Candler was called upon to express himself, but wisely sidetracked the question and left his hearers none the wiser as to what his real feelings were in the matter.

Picture Taken.

A flash light picture of the banquet hall was made just after the guests were seated, which we hope to be able to reproduce in these pages at an early date. While there were other events in connection with the visit of the General Board we feel that this banquet was the crowning effort of them all, for it brought together the greatest crowd ever assembled for such a function, impressed itself upon the city in which it was held and magnified the young people's work in a way that must mean renewed activity and added returns in a cause that has for its chief purpose and aim, "All for Christ."

NOTES.

Rev. Paul B. Kern was suddenly called home on account of the serious illness of one of his children, receiving the telegram while in attendance upon the banquet Monday night and leaving with but few knowing of the event at the time. A fervent prayer was later offered by Bishop Lambuth for him and his loved ones.
The Oklahoma Board of Control of which Rev. W. M. Wilson is President, held a business session in Dallas during the week. We understand that matters affecting their assembly work at Sulphur were given attention and that the program for their encampment was arranged.

THE LAST CHANCE.

Epworth-by-the-Sea Encampment will be held August 6 to 17. Since Brothers Hill and Saxon have decided to move Epworth-by-the-

Board upon invitation of the writer and made an exhaustive report on her work, which was received with much interest. She was asked to prepare an article on same for Church-wide publicity.

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without cooking and without adding anything else, make the finest Ice Cream. Dissolve the powder in the milk and freeze it. That is all there is to do to make Ice Cream in the new and easy way. Anybody can do it. It will cost you only nine cents a quart. Think of that for the price of Ice Cream! Made in five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored. Each 10 cents a package at grocer's. The Genesee Pure Food Co., Le Roy, N. Y.

Sea to Georgetown, it is your last time to plunge into the delightful waters at Epworth. That is, unless Brothers Hill and Saxon decide to take the sea along. The Encampment this year is going to be strictly Texas and it's going to be great. Get ready to be at Epworth August 6 for fear Hill and Saxon can't take the sea along. J. E. HARRISON, President Board.

SUNDAY SCHOOL INSTITUTE.

Sunday School Institute convened at Ochiltree, Texas, April 16 and 17, 1913, Rev. O. P. Kiker, presiding elder, presiding.

Opening session Wednesday afternoon, 2:30 p. m. Enrollment of delegates as follows: Glazier, Rev. Thos. Hanks, pastor; P. P. Bates, Mrs. P. P. Bates, Miss Amelia Fulton, Panhandle; Rev. P. G. Huffman, pastor, Hansford; Rev. C. R. Thomas, pastor, Misses Lois Lowe, Hazel Wright, Vashti Wright, Ochiltree; Rev. Hawkins, pastor, Ochiltree and neighboring Sunday School, after which the following program was rendered:

Wednesday afternoon, 2:30 p. m.: "The Purpose of the Institute," Rev. O. P. Kiker; "Our Ideals" (as relates to Sunday School); "The Model Pastor," Rev. C. R. Thomas; 2. "The Model Superintendent," Judge W. P. Forbs; 3. "The Model Teacher," Mrs. L. L. Teas; 4. "The Model Scholar," Rev. Thomas Hanks.

Wednesday evening, 8:30 P. M.—Welcome Address, by Judge A. E. Scott; Response, Rev. O. P. Kiker. The remainder of the program consisted of music by the Orchestra and Glee Club, which was well rendered and greatly enjoyed.

Thursday morning, 9 A. M.—Devotional Service led by Rev. Thos. Hanks. Our Problems: 1. "The Indifferent Church Member," Rev. Thos. Hanks; 2. "Lack of Punctuality and Regularity," Rev. C. R. Thomas; 3. "Big Boy Problem," Rev. J. M. McMahan; 11 a. m. Sermon by Rev. P. G. Huffman.

To the great surprise of the delegates it was announced that the ladies of Ochiltree would serve dinner at the Church. We were invited to the Sunday School room at the rear of the main auditorium where the table fairly groaned with good things and all enjoyed a great feast. We hope that we will have the opportunity of attending another Sunday School institute at Ochiltree.

Thursday afternoon: Devotional services led by J. R. McMillen. 1. "Building Up a Class Spirit," Mrs. D. W. Hawkins; 2. "Taking Care of the Social Feature," Miss Vashti Wright; 3. "The Cradle Roll and Home Department," Rev. O. P. Kiker; 4. "Graded System Literature," Mrs. Lewis Lane; 5. "Reward and Merit System," Prof. C. W. Turman; 6. "Relation of Sunday School to the Public School," Miss Lawton.

The above subjects were thoroughly and ably discussed. We are quite sure that the institute was successful, as well as profitable, and will prove beneficial to all in attendance. May we all do more for the advancement of this great movement and lend our influence to the Sunday School work.

Thursday evening, music by the orchestra and closing sermon at 8:30 p. m. by Rev. C. R. Thomas. All went away declaring that their time was well spent. We are greatly indebted to Brother Hawkins and his people for their royal entertainment and the delightful time while in their little city. Let our motto be, "Onward, Christian Soldiers."

VASHTI WRIGHT, Secretary. HAZEL E. WRIGHT, Assistant Secretary.

The man or woman who does work worth doing is the man or woman who lives, breathes, and sleeps that work; with whom it is ever present in his or her soul; whose ambition is to do it well and feel rewarded by the thought of having done it well. That man, that woman, puts the whole country under an obligation.—John Ruskin.

Scarritt Training School

The most notable event since Christmas was the going to Council and return of our Home and Foreign candidates.

For weeks before, the entire month of March, in fact, there was quite a fluttering among the students, both junior and senior, for the former were anticipating their own experience a year hence, and in every possible way lent enthusiastic assistance to their dear seniors. One Monday they all assembled in two rooms with scissors, needle and thread "to darn, patch, mend or make" everything needful. The seniors gladly availed themselves of their offer and the result proved most satisfactory to all parties concerned.

Such a happy crowd of young people are seldom assembled for there is no envying or jealousies, no sulking or drawing back; just a united band of Christian workers entering heartily into the material pleasures of life because of pure hearts filled with helpful love.

Madame DeStael has defined happiness as: "Constant employment in congenial occupation, with a sense of attainment of the object desired," and accepting this as true, these young women have indeed a right to be happy. Having decided on a definite purpose, they come here and engage in studies and work most congenial, and day by day feel they are drawing nearer the goal.

When the day arrived for going to Council our fourteen seniors were assembled in the reception hall and each was presented with a lunch box filled with the various good things that young people appreciate. During their absence, the Council Daily, letters and cards kept us all aware of the interesting proceedings in Birmingham, and when we expected their return, the juniors were in a state of subdued excitement which bubbled over at noon when the telephone told us they were on their way from the depot. How eagerly we watched for the first little bonnet of our deaconesses and what a rapturous greeting all received.

Sunday afternoon there was an "echo meeting" in the chapel, and each young woman told of the thing that impressed her most of all during the Council. Never did speakers have a more interested and sympathetic audience, and how lovely the sweet faces under the deaconess bonnets, while our "foreigners" faces glowed with zeal and enthusiasm at the idea of being so soon in their chosen work.

Miss Bennett accompanied Miss Gibson home and was eagerly welcomed. She has been resting awhile before going on to the Board meeting in Texas. Although very weary, she was kind enough to give us a most inspiring talk after a few days' rest, a talk which made indelible impressions upon the minds of her hearers. Upon request, she gave us the history of Scarritt Bible and Training School from its first inception in her own mind; telling us of how greatly she felt the need of such a school when she first began active public life in the missionary cause, and how earnestly her prayers went up for a way to be opened for the instruction of young women desirous of devoting their lives to the Master's service. Wherever she went she told of this need, and gradually people began to be interested. At a certain meeting, the wife of the founder of this school prayed most fervently that such an institution might be made possible, and shortly afterward, Dr. Nathan Scarritt sent for Miss Bennett and made his generous offer. How full of joy and thankfulness her heart must have been to find her prayers and labors of love so abundantly answered! She told of various small offerings made at first which in our Father's sight must have been counted worthy to go with the greater one. The first dollar was contributed by an orphan girl who worked to obtain it, and five dollars in gold came from a good sister who had put it aside waiting for God's direction as to its bestowal.

In telling of these things, our beloved and gifted leader gave us a beautiful glimpse of the innermost recesses of her Spirit-filled heart, and of the lofty purposes of her consecrated womanhood, and as we listened, we felt like exclaiming, truly "Good women save the nation tho' they bear not sword or gun." Their panoply is righteousness, their will with God is one; each in her single person revealing God on earth, knowing that so and only so, is any life of worth."

Southern Methodism can indeed boast of many such women who, like our own Miss Gibson and Miss Bennett, are indeed as sentinels on the walls of Zion, watching for every opportunity to carry the Christian warfare forward and capture "the whole wide-world for Jesus."

I sincerely hope our good Texas sisters will make their stay in Dallas

very pleasant, thus foreshadowing the reception they will find when the Council meets in Fort Worth a year hence. You should have heard our Texas girls exult over that fact! We are loyal to our State and never lose an opportunity to tell how big, beautiful and bountiful Texas is. Our club numbers sixteen, and the largest and prettiest room in the house is called "Texas." The room is the prettiest, but the furniture is not, and we hope our Texas ladies will emulate their Georgia sisters in remembering this need.

We so often wish you could know Scarritt and these magnificent teachers as we do. To know them is to realize what God intends womanhood to represent; and their personal influence over their pupils means more than the instruction imparted in the class room, although that is of the highest order.

One of our girls made this remark: "To really know and appreciate Miss Gibson, one must be in trouble and go to her for comfort and help." How much that sentence expresses! Another remarked: "Oh, we are so accustomed to dignitaries here that their coming from the outside does not excite us at all!"

We have been much grieved recently over the continued illness of dear Mrs. Hargrove, who is now in Excelsior taking the baths for rheumatism. She is greatly missed and much needed here, for her Bible students think no one can teach Bible with her force and wisdom, although her substitutes, Miss Gay and Miss Cain, are doing fine work. Her Sunday School class of over a hundred adults in Central Church feel much bereaved by her absence, also.

Her devoted daughter-in-law, Mrs. W. H. Hargrove, is with her and we are enjoying having little Mary with us under the care of her cousin, Miss Olive Lipscomb, whose splendid mother is filling the new office created by the recent Council of Home Base Secretary.

We have a splendid Junior Class this year, although not as many in numbers, as last. Our Seniors have already manifested their worth and have been accepted by the Woman's Board.

As the time for closing draws rapidly nearer, there is of course, much talk of home, but those who have finished their course and will not return speak of leaving with misty eyes. All of Scarritt's daughters feel "Wherever they roam," there's no place like this dear home.

We have been unusually blest this year in having a graduate physician and a trained nurse with us. Miss Bessie Peirson is a graduate of the Nurse-training Department of other years and proves her devotion to Scarritt by her sociability for every small ache in the household, and unremitting care of those who are really ill. She was head nurse at Homer Tobermann Hospital in Los Angeles but came back here for the Bible course. She will always do splendid work wherever placed.

Dr. Hattie Love from Sweetwater, Tenn., a graduate of Randolph-Macon College and the Woman's Medical College of Philadelphia, came for the Bible course before going out to China. A finer young woman could not be found, and she endeared herself to everyone by her sunny disposition and gentle helpfulness.

It is wonderful and beautiful to see the great influence going out from this school all over the world! We are praying that God will send many earnest young women here next fall to receive this training for Christian work. No matter what line they may wish to take up, the course here is what they need. We have a young preacher's wife here, and another who expects to assume that responsible position soon and came with that thought in view. You see there is home training in all forms.

There seems to be an impression that at a school of this kind people only study their Bible and look solemn, but this is the happiest set of young people you ever saw, and they enter into all kinds of innocent pleasures with an abandon and zest that only pure minds and clear consciences can give. All these teachers have a keen sense of humor, and Miss Gibson's dignified reproofs are ended with a little touch of wit that takes all unpleasant edge away.

Some of you Texas ladies will meet Miss Howell in Denton this summer and "to know her is to love her." She is doing a great work here as teacher of Sociology. Her class has recently been wrestling with the negro problem, and they seem to have solved it to their own satisfaction! Another time, I would like to tell you more about her work and introduce you to our other teachers, who are each just as important in their own work. Next time I wish to tell you of our system of Household Economics, our "Work-wheel," and its origination, our Finan-

cial Secretary, Miss E. Billingsley, who keeps the entire machinery revolving from week to week.

MRS. HATTIE ROSSER JACKSON.

LAY REPRESENTATION.

I want most heartily to endorse an article, under the caption, "Lay Representation," in the issue of the Advocate, March 13th, by Dr. John M. Barcus. For I am sure, that there is nothing more out of harmony with the age, and with democracy and Christian liberty, than our plan of lay representation.

We have no real lay representation, and for us to boast of it, because the General Conference, the law-making body of the Church), membership consist of equal number of lay and clerical delegates, is a joke, when we remember how this lay delegation is provided for through the subordinate conferences, down to the Quarterly Conference, the unit in our Church Government. Many a time, I have felt, as I have tried to explain our plan of representation, and defend it, that the whole scheme, viewed from the standpoint of equal lay representation was a farce, only a form of representation, but in fact, deceptive.

All that Dr. Barcus charges in his article, we know to be facts. Namely, "That there is no uniform rule prevailing throughout the Church in governing District Conferences in the election of delegates to the Annual Conference, as the law leaves this to each Annual Conference to make its own rule in reference to the delegation from District Conference to Annual Conference, and thus violates the established rule of equal rights to all."

Again, "Delegates elected to the District Conference by the Quarterly Conference are not in any proper sense representatives of the body of laymen of the Church, for the reasons that the Quarterly Conference is largely made up of members nominated by the preacher in charge and the body of the laymen have nothing to say as to who shall constitute a Quarterly Conference." It is easily conceivable that a question might arise in the Church in which the preachers would be in favor of one side, and the majority of the laymen on the other side, and in that event the preacher could so manipulate the membership of the Quarterly Conference that a delegation going up from it to the District Conference, and from there to the General Conference, would reflect the sentiment of the preacher rather than the majority of the laymen.

I say with Dr. Barcus, "If we are to have lay representation at all, and of course we are, it occurs to me it ought to be a representation in fact."

Dr. Barcus could have also told us that often preachers at the District Conference get busy and log-roll with delegates, and secure the election of personal favorites of their charges as delegates to the Annual Conference, and same are tactics followed at the Annual Conference in electing delegates to General Conference.

Surely no man is so blind not to know that many questions in conference are being settled by manipulations—and that interests watch each other, and move upon the checker-board of the conference as their different interests are affected—men are named, as delegates, because of their relation to various interests of the Church, and secret manipulation accomplish the purposes of the promoters. And when we consider the basis of our so-called lay representation, there is really, very little of representation about it.

I think we can find some explanation for the fact that our laymen are not attending and taking interest in the several conferences of the Church—our methods are not such that appeal to the self-respect and personal initiative in American manhood; and again, as was suggested by Dr. Barcus, our methods are such "Men do not feel the interest, and fell no direct responsibility for all the policies adopted; and do not feel that they must loyally acquiesce in matters in which they have had no opportunity to express themselves, and in which they have not been consulted."

Somehow I have felt the injustice, when I have heard leaders of certain enterprises calling on the people to show their loyalty to some interest, in which the speaker had a large personal interest, and an appeal was made that their representatives had bound them, when I knew those who were being appealed to had had no representation and had not been consulted, and had no opportunity to be heard by any real representation—of course, men do not appreciate a situation like that.

It has been growing on me through the years that our Church Government is too remote from the people, and that it ought to be brought nearer to them, and in bringing it to our people we shall bring our people nearer to the heart of the Church. I



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cannot help having these convictions, they have come unbidden, but they grip me more and more as the years go by, as I see and observe the workings of our system. Really, our Churches, as Church units, have no voice in our Church Government. They have absolutely nothing to say. We have several special interest organizations, they are increasing in number, which according to our theory of Church Government belong to the Church, but the Church belongs to them. And they have prerogatives, and are making their demands, increasing demands upon the Church, and some of them conflict, as shown in the discussion on the floor of the last General Conference. The opponents to the adjusting of our Church machinery, that it may be more in harmony with the spirit of democracy and noting the facts in reference to our system of lay representation, admit that our system is not representative, but say it is a government of wise selection. A member of the last General Conference from Texas boasted that Methodism was not a democracy—was not representative—was a government of selection. He seems to be blind to the fact that being elected as a clerical delegate to the conference he was in fact a representative of the clerical side; and that there should be an equal number of so-called lay representatives, was a recognition of the justness of democracy, and why have the form; and lay emphasis upon the fact of the equal lay representation in the membership of the General Conference, if democracy is not right. Let us have a consistent representation or abolish the pretense.

We certainly do not have a democracy, nor equal lay representation, only a semblance; yet we live in a democracy; we are citizens of a Republican form of government; the spirit of democracy is in the atmosphere, all about us in this American country of ours; and our citizens are appreciating and feeling their responsibility for the affairs conducted around them. And you bring our Church Government near the heart of the people, and if you confide in them, and expect them to take some part in it, besides paying the bills, you will interest them in the affairs of the Church, and you will have a laymen's movement that will be worth while to the Church. Is not the so-called laymen's movement in our Church a failure? It does not touch the heart of the matter. And the reason is not hard to find, because the Churches, as such, have absolutely no voice in our Church Government.

We hear, in words of others, "That the General Conference is supreme in representing the polity. "Where did

the General Conference get it? Who gave this to it? You say that it is a divine thing. Point to its origin. It is a human right. If the old political adage that, "All governments derive their powers from the consent of the governed," the supreme authority of the General Conference is artificial, for no one can believe that our people ever consented that any General Conference made up by our present system should exercise the least dominion over them. By what right shall we say that each Southern Methodist Church shall not have a voice in selecting officers in their individual organizations, and that the Methodist Episcopal Churches, South, as units, have no authority or real representation in the government of our great Church? I believe we ought to adjust our system, that we may not only have the form but real lay representation. Time calls for reform, and I am not willing to let the spirit of standpatism, or the sentiments of a few laymen, who owe their places of influence and power by a selection that is not representative, speak for the body of laymen who have no opportunity to be heard. I trust that Dr. Barcus will arouse the Church to the justness of his proposition.

W. J. HEARON
Grandview, Texas.

A reputation for keen-sightedness was never made merely by finding faults in others.

"I would not pray, dear God, to do Great things, but I would ask The strength to bear till life is through Each burden and each task. I would not crave the laurel wreath, But, O, on bended knee, I'd beg I might not sink beneath The crosses sent to me.

"I would not pray, dear God, to claim The martyr's golden crown, But just to dare the little flame And speak to thy renown. And when the journey's end has come I'd only ask to be One of thy children, gathered home, Content to rest with thee."
—Missionary Tidings.

BELLS.

PLYMYER BELL CHURCH BELLS. UNLIKE OTHER BELLS THEY ARE MORE DURABLE, LOWER PRICES, OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BOWLDEN BELLS FOR CHURCH AND SCHOOL. Sweet Tone Far Sounding Durable Catalogue Free. AMERICAN BELL & FOUNDRY CO., NORTHVILLE, MICH.

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.

Dallas for two weeks has been the Mecca of Methodism. The Educational, Sunday School, Epworth League, Church Extension Boards and finally the Board of Missions went into all the details of each and adjusted matters for another year. The arduous labors were trying and after attending these meetings we feel an earnest sympathy and appreciation of the workers in their labors of love. The women of the Board of Missions seemed quite at home and able to cope with any question that came up. God bless them every one; we trust they will come again.

It was a great privilege to meet the women members of the Board of Missions. The pictures in the Advocate of May 1 give you an idea of how they look. Cheerful, godly women serving the Master without remuneration for the love of humanity. When we meet such charming women and note their devotion to the Master's cause we feel that if we would do our best we could accomplish so much and cheer these good women by holding up their hands. Three places in our home land had to be abandoned for lack of means, all doing splendid work. What a shame! What are we going to do about it? The Conference Special of the Central Texas Conference is before us. It is well edited and shows pluck and enterprise. The address of the President, Mrs. J. W. Downs, was full of thought and encouragement. We would like to give it in full for the encouragement of our other conferences, but lack of space forbids.

Their most excellent Press Superintendent, Mrs. J. H. Stewart, has already written up the conference so well that she leaves nothing unsaid that should be said. The old officers were re-elected and a most splendid set of women they are. Rich in good works. Success to them.

Mrs. Luke Johnson, of Gainesville, Ga., the efficient Superintendent of Press Work of the Woman's Missionary Council, was in attendance at the meeting of the Board of Missions.

You could not be impressed by her zeal and earnestness. Her heart is in the work. Her great desire is to give to the papers, both secular and religious, news that will induce people to read—news that will inform them of the appalling needs of so many poor discouraged ones and arouse an interest and love for them that their conditions may be improved, their burdens lightened, and the world made happier and brighter.

Home Mission Week last year brought new vision and spiritual power to thousands of Churches. In view of these facts the Council has decided to have another Home Mission Week next fall.

The date set by the council is November 16-23, but on account of the meeting of so many of the conferences of our Church at that time our Board of Missions decided to hold the meetings October 19-26.

Last year a general view of the whole field was attempted. This year a general view of the whole field was attempted. This year it is suggested that emphasis be centered on the immigrant. We should enquire into the economic, moral and religious conditions of the immigrant, aiding them in every way possible. It is a great responsibility laid on the Churches. Will we respond heartily and gladly?

Evangelistic work on the Soochow District, in China, has been well planned and successfully worked. Day schools have been established in seven places, and requests are coming in for others. Crowds have flocked to hear the Word preached, and more have been made probationers than the Churches in the district will accommodate. If an attempt should be made to seat in the churches and chapels even those who have applied for membership, over one thousand would have to remain outside the house of God.

BIBLE AND MISSION SCHOOL.

Third Session.

Held at the Methodist Dormitory, College of Industrial Arts, Denton, Texas, June 3-13, 1913.

The aim will be to encourage study, enlist workers, train leaders and to promote service.

The entire expense for the ten days will be \$12.50.

For further particulars address, MRS. F. B. CARROLL, Denton, Texas.

NORTHWEST TEXAS ANNUAL MEETING.

The Annual Meeting of the Northwest Texas Conference will convene in Seymour, June 14. A very fine program has been arranged and will soon be published. On account of the facilities for reaching Seymour a large delegation is expected. Many will come because of the fact that Miss Davies, Field Secretary for the Woman's Missionary Council will be with us. Those who have heard her know what a treat it is in store for those who come.

You will soon be notified through the columns of this paper with reference to railroad rates.

MRS. D. L. STEPHENS, President.
MRS. N. G. ROLLINS, Corresponding Secretary.

TRIBUTE TO MRS. TOWNSEND.

Monday afternoon, April 28, the Missionary Society met in the home of Mrs. J. E. Cooke. At a previous meeting, almost a month before, this social gathering was planned, and connected with it was a secret, which was whispered from one to another until all the members possessed it, save one. This was an occasion to pay tribute to one who has given years of faithful service to the Society, and the beauty and fragrance of choice cut flowers which adorned the home of the hostess were surpassed only by the sweet presence of her for whom this meeting was planned. The devotional program, in charge of Mrs. Hillman, was short but suitable. Especially sweet at this time was the song, "Galilee," sung by Mesdames Nash, Reese and Harder, to Mrs. Slight's accompaniment. Then the talk by Mrs. Abbott, of Waco, was instructive and a true story penned and read by Mrs. F. F. Harder was interesting to all. She told of the baby girl, whose presence was as the sunshine, coming to grace a Northern home. In fancy we could see this home, a large farm house surrounded by trees and flowers. Near by a rivulet that sang sweet music and told secrets to childish ears. At evening a family group, a chapter read, a prayer offered. In the swift years that followed, in fancy, developed into childhood, childhood into girlhood and girlhood into womanhood. A Christian character had been moulded, and of her it can be said, "Strength and honor are her clothing and she shall rejoice in time to come." "She openeth her mouth with wisdom and in her tongue is the law of kindness." May I tell you of whom I speak? Mrs. Lizzie Carpenter Townsend—our President. Before Mrs. Townsend could realize what it meant, she found herself standing near the center of the room and Mrs. McWilliams, in an original poem paying her a glowing tribute, at the same time encircling her with a white satin ribbon, which escaped from an immense chrysanthemum covered heart suspended from the ceiling. On the ribbon was a printed verse from each member of the society. The heart was then lowered and presented to Mrs. Townsend, who was told to open it. Not until then did it dawn upon our President that she was in a "shower." The surprise was so complete words failed not only Mrs. Townsend, but all present, and each member felt the joy of giving flowers to the living. Removing the contents of the heart was a pleasant task and resulted in a display of china, silverware, cut glass and many other useful and ornamental articles. A souvenir for each one was a picture of Mrs. Townsend taken by Mrs. Smyer, under pretext of needing "just one" to complete a collection. An appetizing salad course, followed by refreshing sherbet and cake was served. This was indeed a delightful affair and as a society we bind upon our President's brow King Solomon's praise of a good woman: "Give her of the fruits of her hands and let her own works praise her in the gates."

MRS. J. A. PARROTT.

PALESTINE—GRACE CHURCH.

The Home Mission Society of Grace Church re-organized early in April, becoming a Missionary Society with Home and Foreign Departments.

In the beginning of the year the society pledged to raise five hundred dollars (\$500) during the year.

On the 28th day of January the members began working to see how much each could make from twenty-five cents. The contest closed April 14. April 29 the Society met in a social way. A splendid program was enjoyed and reports were read, the total amount raised from the quarter-dollar was one hundred eighty-four (\$184) dollars.

Mrs. J. T. Emmons received the prize, a beautiful chocolate set, having

made from her quarter twenty-five dollars (\$25).

The afternoon's affair closed by serving cream and cake.

The society has a total on the five hundred (500) dollars pledged, three hundred and six dollars and forty-five cents (\$306.45). REPORTER.

REPORT WOMAN'S MISSIONARY SOCIETY, HOME DEPARTMENT, TEXAS CONFERENCE — FIRST QUARTER APRIL 1, 1913.

Membership Dues adults	\$1026.17
Membership dues young people's	39.85
Baby Roll dues	14.23
Brigade dues	22.84
Week of Prayer adults	14.33
Deaconness Scholarship	.20
Baby Mite Boxes	14.14
Brigade Mite Boxes	22.29
Conference Pledge	514.60
Relief Fund	31.70
Scarritt \$2 Assessment	14.10
Genie Sells Call Chapel, V. K. J. Home	90.00
Virginia Johnson Home (furnishing room, First Church Galveston)	50.00
Girls' Dormitory, Sue Bennett School	2.00
Immigrant Work, Galveston	12.25
Conference Expense Fund	212.90

Total sent Conference Treasurer	\$2072.60
Balance from Fourth Quarter	149.04
Half of dues returned by General Treasurer	300.00
Total Receipts	\$2521.64
Disbursements—	
By check to General Treasurer	\$1859.70
Conference Expenses for Quarter	362.59
Total paid out	\$2222.29
Balance in Orange National Bank April 15, 1913	\$ 299.35

Cash Receipts by Districts.	
First, Houston	\$400.43
Second, Brenham	239.10
Third, Navasota	219.73
Fourth, San Augustine	212.02
Fifth, Beaumont	197.94
Sixth, Marshall	193.08
Seventh, Jacksonville	173.52
Eighth, Marlin	161.50
Ninth, Pittsburg	158.25
Tenth, Tyler	117.02
	\$2072.60

First Church Galveston, and First Church, Houston, have the honor of sending the largest amount for Connectional Work for the quarter. Star Circle, Tyler. The largest amount on pledge \$40.

This quarter gives Texas Conference the largest amount ever sent off for dues, and the best report ever sent to the General Treasurer for first quarter. An increase on all items over previous quarter of last year.

Local Work.	
Value of supplies reported to Supply Department	\$618.95
Value of supplies given locally	643.30
Amount expended giving relief	479.25
Cash expended on parsonages	2952.02
Cash expended building and furnishing Churches	2900.35
Auxiliary Expense Funds	17.20
Amount expended for City Mission Work	538.75
By Voucher, Houston City Mission Board	374.15
Specials	298.75
	\$8,822.72

Grand Total for Quarter	\$10,895.32
Increase on Cash Receipts over First Quarter, 1912	539.97
Increase over Grand Total for same year	2000.37

MISS ELIZABETH L. HILL, Treasurer Home Department Livingston, Texas.

CENTRAL TEXAS PUBLICITY BUREAU.

Our name has been changed from Press Department to Publicity Bureau. This was done by the action of the Council in Birmingham, and we are to have three Bulletins to every Auxiliary, one for every conference officer and one for every District Secretary. Every Publicity (Press) Superintendent will from June on, receive three Bulletins; one is for the Superintendent herself, for her use in the Auxiliary meetings and Press, one she must hand to the President of the Auxiliary, and one to the Third Vice-President for use in the young people's society. These are orders from Mrs. Luke Johnson. Please do not fail to give out the Bulletins as directed. The failure of a single Superintendent here, retards the work in that she withholds from the Auxiliary the information it is entitled to and can get no where else. A great responsibility rests upon us as the Bulletin is handled by the Publicity Superintendents only. What a

Interesting Sale of Fine Silks and Dress Goods

This sale is broad in its scope. It has been planned to meet the demands of the June brides, women who are preparing for their long summer vacation and the woman who at this time sees that her summer wardrobe is perfectly complete with the latest and best Silks and Dress Goods at the very least money. Thousands of yards of crispy new Silks and Dress Goods, immaculately fresh, made by the best manufacturers and up to standard in quality and style.

- Bordered Allover and Beaded Chiffon, beautiful designs and colorings, suitable for evening wear and hat crowns, 44 to 48 inches wide, \$2.50 values; on sale for only **\$1.79**
- Charmeuse, 40 inches wide, a most complete line of street and evening shades and black and white, \$2.50 values; on sale at **\$1.69**
- Natural Pongee, 27 inches wide, all pure silk, the kind that washes, our \$1.00 leader; on special sale for **79c**
- Kimono Silks, Cheney Brothers' best designs in Japanese and Oriental designs, 30 inches wide, 65c grade; on sale for **49c**
- Cheney Brothers' and Bentley's Shedwater and Shower-Proof Foulards in small, neat designs in the season's best colorings, 24 inches wide, the 85c grade; on sale for only **63c**
- Imported Natural Pongee, 25 inches wide, fine for men's shirts, women's full suits, waists and separate coats, \$1.25 grade; on sale for **79c**
- Foulards, 44 inches wide, in allover designs, this season's best styles, shower-proof, \$2.50 value; on sale for **\$1.59**
- White Charmeuse, Pussy Willow Crepe and Crepe Meteor, 40 inches wide, \$2.50 values; on sale for only **\$1.79**
- Crepe de Chine in all the wanted street and evening shades and black, 24 inches wide, \$1.00 grade; on sale for **83c**
- Wash Silks, 36 inches wide, striped designs, guaranteed to wash, \$1.25 value; on sale for only **79c**
- Fine Imported Wash Silks, 36 inches wide, with a satin face, white ground with pencil stripes, \$1.50 value; on sale for **\$1.19**
- Wash Silks, 19 inches wide, white ground with hairline stripes, 50c value; on sale for **28c**
- Bulgarian Silks, the most popular Silk of the hour for trimming, every wanted design and color, \$1.00 grade; on sale for **79c**

SANGER BROS. DALLAS, TEXAS

great responsibility! We are to be the "illuminating station" for all lines of work. Every light in the Publicity Bureau must be "trimmed and burning" or there will be lack of light some where. It is your business and mine to watch over these lights and see that they are shining brightly always. Publicity work must be quick and direct to accomplish its purpose, hence we have a separate Bureau from the other literature. The Bulletin is sent out direct to your Conference Superintendent each month, not quarter, and she in turn sends it direct to each Auxiliary. If there is a single Auxiliary who fails to receive the Bulletin please report to me. I will trim your lamp and furnish her oil. I have an abundant supply as Mrs. Luke Johnson has just trimmed your conference lamp and supplied her abundantly with oil. Remember the windmill, the pump, but don't forget the oil. Auxiliary Presidents, remember it is obligatory upon us to elect a Publicity Superintendent. Do so at once if you have not. Central Texas had a great year in this department last year. But "forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling in Christ Jesus." We must work hard, very hard, this year but rest comes after our labor.

If this year means an uphill climb 'Twill come just one day at a time; A short day's climb, and then a rest To gather strength to do your best— The next day, And each time that you Smile you'll get back a smile or two, And then in each night's gathered gloom Will shine the twinkling lights of home.

MS. J. H. STEWART, Publicity Superintendent.

GREAT STRIDES IN SUNDAY SCHOOL ATTENDANCE.

More than one-third and very nearly one-half of the people of Stephenville were in Sunday School on last Sunday. Here is the attendance of the three Sunday Schools now engaged in the contest with the schools of their respective denominations in Dublin: Baptist 524, Christian 111, Methodist 483, total 1118.

The present standing of the contests is as follows:

	Baptist	Stephenville.	Dublin.
April 20	300	290	
April 27	398	415	
May 4	379	345	
May 11	524	680	
Total	1601	1730	
	Christian	Stephenville.	Dublin.
April 20	86	71	
April 27	91	93	
May 4	69	44	
May 11	111	86	
Total	357	294	
	Methodist	Stephenville.	Dublin.
April 13	226	336	
April 20	296	345	
April 27	407	401	
May 4	304	327	
May 11	483	456	
Total	1716	1865	

There still remain four Sundays in the contest. ERNEST L. LLOYD, May 12, 1913.

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

Because you can't keep birds from flying over your head is no sign that you are to let them build nests in your hair.



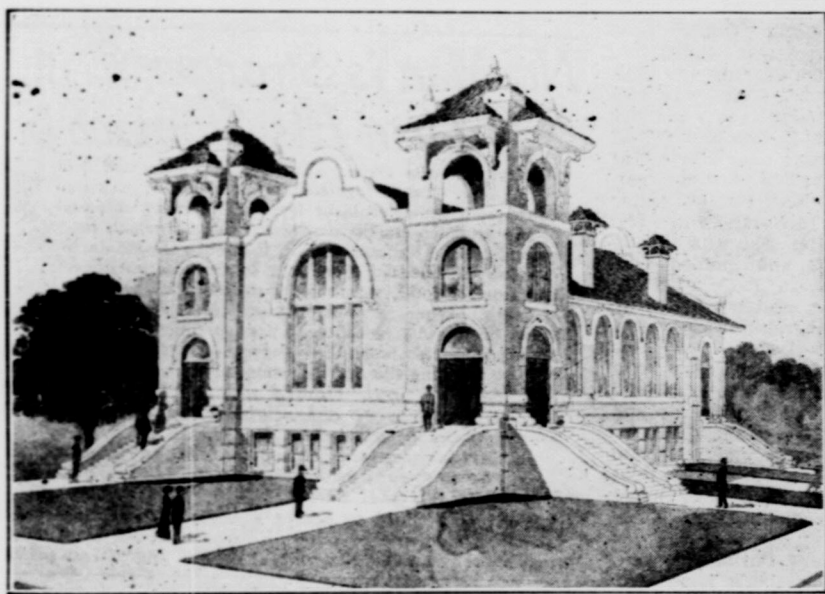
Many of you are still thinking about that greatest of all adjuncts to a home—a sewing machine. If you would permit your neighbor to settle the matter for you, you would not delay a minute in sending us your order for the **ADVOCATE MACHINE**. It is a New Model Drop Head Automatic Lift Machine and is the equal of any \$75.00 machine on the market. It is sent you on a guarantee not only that of the factory, from which we ship you direct, but ours. Thus you are doubly secured.

We ship direct to your station, freight prepaid—
THE ADVOCATE MACHINE
for life and the TEXAS CHRISTIAN ADVOCATE for one year costs you only \$24.00.

Address with the Price
BLAYLOCK PUBLISHING CO., DALLAS, TEXAS.

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.



ALAMO METHODIST CHURCH

South Alamo and Wicks Streets, San Antonio, Texas, Rev. A. Noble James, P. C.

A Sunday School started in two rooms of a small residence seven years ago was the beginning of this wide-awake Church. Next was the organization of a Church by Rev. S. B. Beall, then City Commissioner, now presiding elder of the Uvalde District.

Five years ago the Church wintered in a tent; then purchased lots, built

a frame house for place of worship, which is now a comfortable home of six large rooms with modern conveniences.

When we came last fall the basement wall of the new church was built, the cornerstone was laid the 17th of November, and yesterday May 11th, at eleven o'clock, Dr. W. F. McMurry made an appeal, as Dr. McMurry can effectually do, to the congregation to pay the debt of \$3175, to which the people responded to the amount of \$3350. In the presence of the enthusiastic congregation, and Dr. S. H. C. Burgin, whose unwavering interest in this plant has been ever manifest, the

Church was presented by Mr. A. R. Byrd to Bishop E. D. Mouzon who dedicated it with solemn service to the worship of God under whose grace, the "perfect gem," as it is called by visitors, is given us.

This building has sixteen rooms; the cost is around seventeen thousand dollars, which gives a property valued at twenty-two thousand five hundred dollars.

Dr. McMurry preached a great sermon in the morning, and Bishop Mouzon was certainly at his best at night, which needs no comparison with any to add to it. It was a great day. A. NOBLE JAMES, P. C.

ORPHANAGE. Pastors, will you each one assist us in making the thirty-first of May a great DAY for your ORPHANAGE? Will each Sunday School Superintendent do his part to create interest in the heart of every one of the Sunday School Scholars?

Alvarado. We have now been in this splendid little town for the space of a little over five months. The good people have received us very kindly at the beginning and their kindness and good will have abounded toward us to the present time.

eighteen professions and additions to the Church, and the meeting was a great blessing to the Church and the community at large. We are happy and busy in the work, and are praying God to use us and the Church here for yet greater things.—John G. Pollard, P. C.

MERIDIAN COLLEGE COMMENCEMENT Meridian College occupies the unique distinction of being one Church school in Texas free of debt. This has been accomplished through the tireless efforts of our splendid Commissioner, Rev. W. B. Wilson, and the almost unparalleled liberality of local citizens, a committee of whom very graciously assumed all the debts of the school, taking as their only security notes which had been signed by various friends of the institution in Meridian

and vicinity. The school is closing the most successful year of its history. A wider door of opportunity is being opened to this already very successful Junior College. All friends of the institution are invited to attend the Commencement Exercises which are to be held as follows: Saturday evening, May 17, Young Ladies' Reading Contest; Monday, evening, May 19, Primary Music Recital; Thursday evening, May 22, Music and Expression Recital; Friday, May 23, 10 a. m., Declaimer's Contest; Friday, May 23, 3:30 p. m., Art Exhibit; Friday evening, May 23, Oratorical Contest; Saturday evening, May 24, Inter-Society Debate; Sunday, May 25, 11 a. m., Commencement Sermon, Dr. W. F. Packard, of Houston; Sunday evening, May 25, Sermon to Undergraduates, Rev. S. J. Vaughan, P. E.; Monday, May 26, 10 a. m., Graduating Exercises, Literary Address by Dr. R. S. Hyer, President S. M. U.; Monday, May 26, 2 p. m., meeting Board of Trustees; Monday evening, May 26, Commencement Play, "The Princess." G. F. WINFIELD, President.

CHURCH DEDICATION. The Methodist Church at Frankston will be dedicated August 17 by Dr. Geo. C. Rankin. All former pastors and presiding elders are cordially invited to attend. S. W. STOKELY, P. C.

DISTRICT CONFERENCE NOTICES. Dublin District. The Dublin District Conference will meet with us at Irtdell, Texas, on Tuesday, May 20, at 2 o'clock p. m. We want you to have a pleasant as well as a profitable stay among us. We are working to that end. Will you kindly let us know whom we may expect to attend? This applies to laymen as well as pastors. Let us know by Saturday, May 17. Let as many as can conveniently do so, come on the trains. While we have plenty of homes for the delegates, we have but few barns. The Texas Central trains, west bound, are due here at 11:20 and 1:25 a. m. The east bound trains

AGENTS WANTED. WANTED—Representatives everywhere. Big pay. Sure time. No canvassing. High-grade opportunity. Enclose stamp. NATIONAL INFORMATION SALES COMPANY, BGI, Cincinnati, Ohio. 1000 AGENTS wanted to sell a self-heating sad-iron. Fuel and labor saver. Pay salary or commission. Agents make \$15 to \$20 per day. Write Imperial Sad-Iron Co., Fort Worth, Texas, Box 285.

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

BICYCLES AND MOTORCYCLES. FREE—Largest illustrated bicycle and motorcycle catalogue in the South. Postal brings it. GEO. W. BEARDSLEY, Houston, Texas.

BOOK BARGAINS. I HAVE an extra set of new International Encyclopedia, 17 volumes, in good condition; cost \$84. Will sell one for \$35 f. o. b. this station. D. A. GREGG, Meeker, Okla.

CHOIR LEADER. I cheerfully recommend Mr. R. J. Bradford, 2112 Maaten Street, Dallas, Texas, as a choir leader and soloist of special ability. Anyone needing his services will be more than pleased with his work. REX B. WILKES, Plano, Texas.

EVANGELISTIC HELP. PASTORS in need of evangelistic help after June 10 may write D. Coate, San Antonio; C. E. Tilly, Jacksonville; A. A. Kidd, Roseland; H. D. Kneckerbocker, Waco, regarding my ability as leader of choir and congregational singing. TERRY W. WILSON, Georgetown, Texas.

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

are due here at 12:40 p. m. and 4 a. m. To be on time you should make connection at Dublin and Alexander with the east bound train Tuesday, May 20, which will put you here at 12:40. Write us a card at once, or forever hereafter hold your peace. J. F. CLARK, P. C. Irtdell, Texas, May 9.

Cisco District. District Conference will convene at Cisco, 3 p. m., May 27. We expect a full delegation from every charge. Recording stewards, please bring your journals. C. E. LINDSEY.

Hillsboro District. The Hillsboro District Conference will convene in Pentecost on Thursday evening, June 26, at 8 o'clock. The opening sermon will be preached by Rev. J. W. Head. There will be an Epworth League Conference on Wednesday afternoon, the 25th inst., at 2 o'clock, and Sunday School Conference Thursday morning at 9 o'clock, continuing through the day. The following committees are appointed: On License and Recommendation to Annual Conference—L. A. Webb, J. R. Morris and J. M. Wynne. On Orders—J. W. Head, J. B. Dodson and J. J. Callaway. The program or League and Sunday School Conference will be announced next week. HORACE BISHOP, P. E.

MISCELLANEOUS. CEASE TO SUFFER! Constipation cured by harmless, home treatment. No drugs, nature's simple, hygienic method. Full instructions for self-cure sent sealed for one dollar. GEO. ASHTON, M. T., 104 S. Webb St., Oklahoma City.

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

RICE FARM FOR SALE. RICE FARM, containing 632 acres, 600 acres in rice, rented for three years, \$ 900 cash rent per year. Will sell for \$50 per acre, or exchange for small farm furnishing some income. J. D. McWIDOR, Columbus, Texas.

SITUATION WANTED. WANTED—Position as bookkeeper-stenographer by competent young man of experience. Capable of single and double entry bookkeeping. Excellent references as to character and ability. C. D. J., 347 East Commerce Street, San Antonio.

TRAVEL. EUROPE—TOURS \$160 to \$249. England—France—Italy—Switzerland. Personal conductor. CHARLES RAY, Columbus, Nebraska.

UNIVERSITY LOTS. LOTS FOR SALE—Do you want a good lot near Southern Methodist University? If so, write me at once and I'll give you all needed information without cost to you. We await your immediate commands. THOMAS G. WHITTEN, Dallas, Texas.

WILL HELP IN MEETINGS. I AM AS ABLE now to preach as I ever was and am ready to help the brethren in protracted meetings, or to preach series of sermons on the distinctive lines of the Methodist Church. Send for me far and near, as I will say a hundred thousand things they want to hear. H. M. HITTLE, Trenton, Texas.

I WOULD be glad to help pastors in revival meetings this summer and fall. Would prefer work in Northwest and Central Texas Conference, but will help anywhere my help is needed. My address will be Riviera till the first of June and after that Plainview, Texas, will be my postoffice. GEO. F. FAIR, Riviera, Texas.

CHURCH DEDICATION. Dr. G. C. Rankin will dedicate our church at Hamlin, Texas, June 8, 8:30 p. m. All former pastors are cordially invited to attend the dedicatory services. J. E. STEPHENS, P. E.

Paris District—Third Round. Clarksville Sta., May 25. Deport Sta., June 1. White Rock, at W. C., June 7, 8. Centenary, June 22. Pattonville, at Sylvan, June 28, 29. Roxton, at Elm Grove, July 5, 6. Bonham Sta., at Cross Roads, July 12, 13. Emersson, at Forest Chapel, July 19, 20. Annona, at Garland's Chapel, July 26, 27. Clarksville M.S., at Union, July 29, 31. Woodland, at Falkner, July 26, 27. Detroit, at Red Oak, Aug. 2, 3. Blossom, Aug. 3, 4. McHenry, at Maple, Aug. 9, 10. Bogata, at Fulbright, Aug. 16, 17. Lamar Avenue Aug. 17. Bagwell, at Albion, Aug. 30, 31. Deport Cir., Sept. 6, 7. Avery at Shawnee, Sept. 13, 14. Paris Cir., at Keok, Sept. 14, 15. W. F. BRYAN, P. E.

Gatesville District—Third Round. Meridian Sta., May 24, 25. Clifton Sta., May 31, June 1. Moody Sta., June 7, 8. Turnersville, at Prairie View, June 14, 15. Gatesville Sta., 8 p. m., June 16. Killican Sta., June 21, 22. Meridian Cir., at Dyersville, June 28, 29. Oglesby, at Stockton, July 5, 6. Crawford, at Evergreen, July 12, 13. Fairy and Lanham, at Pleasant Valley, July 19, 20. Jonesboro, at Ireland, 2 p. m., July 21. Evans, at Slater, July 26, 27. Copperas Cove, at Picooke, 2 p. m., July 28. Gatesville Cir., at Ft. Gates, 2 p. m., July 30. Nolanville, at No. Aug. 2, 3, Aug. 4. McGregor Sta., 8 p. m., Aug. 4. Valley Mills, at Lane Ch., Aug. 9, 10. Killen Cir., Brown's Creek, Aug. 16, 17. Hamilton Sta., 8 p. m., Aug. 20. Hamilton Cir., at Leesville, Aug. 23, 24. S. J. VAUGHAN, P. E.



GENERAL BOARD OF EDUCATION, METHODIST EPISCOPAL CHURCH, SOUTH. 1. Bishop E. E. Hoss, President. 2. Bishop W. B. Murrah, Vice-President. 3. Rev. Stonewall Anderson, D. D., Corresponding Secretary. 4. Rev. W. F. Tillett, D. D., Recording Secretary. 5. Dr. H. N. Snyder. 6. Rev. J. S. French, D. D. 7. Dr. J. W. Vaughan. 8. Rev. T. H. Ware. 9. Rev. C. E. Blackard, D. D. 10. Rev. James Kilgore, D. D. 11. Rev. W. E. Vaughan, D. D. 12. Rev. T. F. Brewer. 13. Rev. J. W. Robbins. 14. Hon. P. D. Maddin. 15. Rev. James Cannon, D. D. 16. Prof. R. L. Flowers. 17. Rev. I. W. Cooper, D. D. 18. Hon. J. W. Robbins.

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Obituaries

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

A GOOD MAN GONE.

It becomes our sad duty to chronicle the death of one of the best men it has ever been our privilege to know. Brother Sam W. Johnson, who, after a lingering illness of three weeks, passed to the Glory World from his home in Seadrift, Texas, on January 20, 1913. He was born October 23, 1860, in Missouri, though most of his life was spent in Texas, coming here when a child. For years he lived in and around Cleburne, Texas. On January 25, 1882, he was married to Miss Lula Davidson at Joshua, Texas. To this union were born nine children, of whom eight survive. Twenty-six years ago he was converted and united with the Methodist Episcopal Church, South. His devoted wife and all the children but two were with him during his last illness. One was coming to see him, but arrived too late. The other was in California. All that physicians and loving hands could do were of no avail. He bore his suffering with Christian fortitude and when told his earthly pilgrimage would soon end, he was calm, and a tranquil peace settled over his features, showing a Christian assurance of ultimate triumph. Bro. Johnson was a Christian of unpretending type and a true disciple in every sense of the word. He was a loving husband, kind father, a true friend and neighbor. A good man is gone, but he left a goodly heritage to a large family who mourn their loss. Like a beautiful mountain stream, the life of this godly man passed along rippling and sparkling, bringing cheer and comfort to all it touched. I pray God, the living force which has emanated from this life, may take hold upon the lives of his children. May his mantle fall upon them that they may become mightier forces for the spread of the gospel which was dear to the heart of their devout father. The people of Seadrift mourn the loss of one of their best citizens, and our Church feels keenly the loss of one of its strongest members. His pastor mourns because of the loss of a true friend and wise counselor. The funeral service was conducted by his pastor and was attended by a large concourse of sympathizing friends who gathered to show honor to one they loved. The remains were shipped to Cleburne, Texas, his former home, and gently laid to rest to await the resurrection morning.

A. J. COBURN, P. C.

SHIVERS.—Mrs. Lily Shivers Smith was born in Pike County, Georgia, October 23, 1832, where, when a little girl, she was converted and united with the Methodist Church, of which she remained a consistent member until the day of her death, April 28, 1913. In 1859 her parents removed to Panola County. Here she resided, except for a few years spent in Western Texas, all the rest of her life. She was twice married—in 1864 to B. W. Parrot, and in 1874 to A. W. Smith. Dying, she left to weep her loss, and expect her welcome in heaven, her husband, two daughters and a host of relatives and friends. Among her grandchildren was Mr. J. S. Parker, representative of the Santa Fe System at Carthage, and Dr. M. Parker, of Dallas. Her spirit was remarkable for its sweetness and charity. She never spoke ill of anyone, but rather found excuses for what others condemned.

W. G. HARBIN.

HAY.—Mrs. Mary Hay was born in Decaturville, Tenn., July 16, 1830. She was born of the Spirit in 1842, at the age of twelve years, and lived a consecrated member of the Methodist Episcopal Church, South, for seventy-one years. On March 9, 1913, God said, "Come up higher," and her spirit went to the God who gave it. She was married to John W. Hay August 11, 1852; Brother Hay died in 1862. She was the mother of five children, three of whom have gone before, and two still survive her—Thomas Hay and Mrs. A. E. Broyles. The writer knew Sister Hay for about ten years. She was true to God and the Church. She was afflicted for a long time but was submissive and did not complain. She died in great peace. We laid her body to rest in the cemetery near Aubry, Texas, to await the final resurrection of the just, through Jesus Christ, our Lord.

J. W. TINCHER.

DICKINSON.—Sarah M. Dickinson (nee Bruner) was born in Pickens County, Alabama, February 17, 1838; died in Sebastian County, Arkansas, January 5, 1913, of pneumonia. Was united in holy matrimony in Carroll County, Mississippi, in 1867 to W. W. Dickinson. She was the elder child of Rev. J. G. and Margaret Bruner, thus being molded in her religious life and character from youth. She gave her heart to God and united with the Methodist Church, living consistent in her life, a close student of the Bible, a very apt Sunday School student that she might profit thereby, and to know the will of the Lord. In her younger days she cultivated her musical gifts and was a great vocalist—a part of Church worship in which she so much delighted. With all of this there was a longing for a higher attainment in the Christian religion. She didn't have that sweet experience that she believed others had. Therefore, in about the year 1882, she sought the upper chamber experience, paid the price and got it. Therefore, the last thirty years of her life were spent in daily communion with God. Always, when there was a special demonstration of the Holy Spirit poured out on the people, a good share always came to her, to that degree that she couldn't contain it; therefore, she would shout the praise of God just like they did. I suppose, on the day of Pentecost. This drives all doubts and fears away and knowledge takes the place of belief. Our sister, like all of us, didn't come to earth to stay always. Having lived seventy-four years, God said, "Come up higher." I am sure there is rejoicing now on the banks of sweet deliverance, for father, mother, one sister and three brothers, have gone on before. There is a sad home now near Bonanza, Arkansas, where the devoted husband and one of the surviving children are left alone. Look up, dear ones. If God can make such a world as this in six days, with all that pertains to it, what has he wrought in six thousand years! "I go to prepare a place for you." Wife's and mother's place around the fireside, at the table, in the social circle, at the family altar; her footfall and her voice are no more to be heard on earth, as in former days, for she has gone before us to the blissful shore.

A BROTHER.

McLAUGHLIN.—Bro. Nathan McLaughlin was born in Scott County, Virginia, March 5, 1830. He came first to Denton County, then to Erath County in 1878; died at his son-in-law's home, Mr. J. H. Patton, in Stephenville, April 27, 1913, being over eighty-three years of age. He was married to Miss Easter Fugate August 5, 1853. There were born to them eight children of whom three survive. His wife preceded him to the better land by ten years. He held his membership in the Church at Oak Dale. Brother McLaughlin was converted and joined the Church at ten years of age, and for many years was a steward of his Church. If any one ever found a fault in him, they were generous enough not to tell it. His spirit was that of kindness; in his home, in his Church, in his community all loved him. He loved to talk of his departure and to anticipate his release. He quietly fell asleep in Jesus. Some of the family were up about four o'clock a. m.; seeing no occasion to anticipate any change, they retired. When they arose about six a. m., they found him lying as if asleep, but it was the long sleep from which there is no awakening. There is something consoling about the passing of the aged; their companionship is not here; a new generation has come on whom they know not; their compeers are on the other shore; they have gone to mix and mingle with their own. Good-bye for a short time. Your loved ones will soon greet you in the better land.

H. B. SMITH, L. E. Stephenville, Texas.

FINDLEY.—Edmon Findley was born in Cass County, Indiana, January 10, 1850; moved to Cooke County, Texas, with his father when very young. He was married to Miss Nannie Houchins March 20, 1883. Brother Findley was converted in a meeting that the writer held in Rosston, Cooke County, in 1899, and died in Myra March 31, 1913. From the time of his conversion he began to develop as a strong believer in the foreign missionary work and gave liberally of his means to that cause. Brother Findley loved the Church and would not let his pastor go to conference without his salary. His home was a Methodist preacher's home at any time. At the time of his death he was a member of the Board of Stewards at Myra Church. His place on the Board will be hard to fill. The funeral was conducted by the writer and J. W. Bludworth and we laid his body to rest in the Myra Cemetery to await the final resurrection of the just. We weep, but not as those who have no hope, for after while we expect to meet in the sweet bye-and-bye.

J. W. TINCHER.

OQUIN.—Mrs. Mollie Oquin (nee Harris) was born near Gatesville, Coryell County, Texas, July 13, 1885. Her father died when she was two years old. When eight years old her mother married R. E. Lee and moved to Hamilton County, near Shive, at which place she resided until she married Jesse Oquin, May 12, 1902, after which she moved to North Brown and later to Goldthwaite. She was happily converted in 1903 and joined the Methodist Church, in 1907, at North Brown, under the ministry of W. B. Moon. Her membership was transferred to Goldthwaite in 1912. She died April 17, 1913, after a very brief illness, her death coming as a surprise and shock to her relatives and friends. She left husband; also two daughters, aged seven and ten, to mourn her departure. She had a sweet disposition, a kind heart, and made friends of all her acquaintances. Those who knew her best say that she was one of the truest of Christians. We rejoice in the Christian's hope that she is only gone before and "lost awhile," that her blessed association will again be the boon of her loved ones when they, too, cross the river, and that this heavenly fellowship shall be forever in a sunny land of perpetual flowers and everlasting bliss. Her pastor,

R. S. PIERCE.

ELLIOTT.—Jane Ann Elliott was born September 18, 1833; died at Como March 23, 1913. She was a member of the Methodist Church for more than half a century and died strong in the faith. She was a woman of remarkable strength of character and left her impress upon those with whom she associated. Her children could lean upon her strong arm for support, her neighbors could rely upon her assistance in the hour of need, and the Church esteemed her because of her interest in everything that pertained to its welfare. Her son-in-law, Rev. J. B. Turrentine, assisted in the funeral services and we laid her tired body away to await the resurrection. She leaves behind a faithful record and goes on before us to her reward. May our Heavenly Father grant to the bereaved the comfort of the Holy Spirit and may each loved one left behind live in such close and vital touch with God through the days to come that a happy reunion may be had on the eternal shore. Her pastor, W. L. TITTLE.

BOLT.—Alpha Marie Bolt, daughter of Mrs. Marium and W. J. Bolt, was born September 28, 1909; died April 6, 1913. Little Alpha was a sweet tender flower, unscorched by this world; and this tender, innocent plant has simply been transplanted into heaven. While hearts are breaking, and tears are flowing, the thought comes to me that though God has taken this precious child to himself, yet the parting is not forever and we may meet her in the Kingdom of God. May those whose hearts are bowed down with sorrow remember that death was the door by which this loved one stepped into the presence of God. May you meet her over yonder in that home that our Savior has gone to prepare for those who love and are faithful to Him.

J. L. RUCKER.

Swearingen, Texas. WHATLEY.—Brother M. B. Whatley was born in South Carolina April 5, 1845, and moved with his parents to Selma, Alabama, twelve years later. He was converted when a boy and joined the M. E. Church, South, of which he remained a member till God took him. He was married to Miss E. J. Willis, September 13, 1864, and removed to Limestone County, Texas, in 1867. To Brother and Sister Whatley were born twelve children, five of whom have gone to glory and seven, together with his wife, remain to mourn his loss. Amid the flowers and tears of friends we laid him in the Sinton Cemetery to await the coming of our Lord.

W. N. CARL, P. C.

CLARK.—P. B. Clark was born in Clarksville, Arkansas, January 5, 1879; married to Miss Lillie Richardson, of Salona, December 1, 1902. To this union were born three children, Lois, Jim and Mamie. Brother Clark professed faith in Christ in the year 1897, and joined the Methodist Episcopal Church, South, of which Church he remained a faithful member until death, which occurred January 6, 1913, at his home near Newport, Texas. His body was laid to rest in the Salona Cemetery January 7, 1913. The first Sunday in May we preached his funeral at Salona to a large congregation of friends and relatives. We feel the loss of a good man, but our loss is his gain. To express it in his own language, he said he would soon be home. To the broken-hearted wife and children we point you to Him who said I will be a Father to the fatherless and the widow's God.

R. L. PATTERSON, P. C. Sunset, Texas.

No Man is Stronger Than His Stomach



A strong man is strong all over. No man can be strong who is suffering from weak stomach with its consequent indigestion, or from some other disease of the stomach and its associated organs, which impairs digestion and nutrition. For when the stomach is weak or diseased there is a loss of the nutrition contained in food, which is the source of all physical strength. When a man "doesn't feel just right," when he doesn't sleep well, has an uncomfortable feeling in the stomach after eating, is languid, nervous, irritable and despondent, he is losing the nutrition needed to make strength.

Such a man should use Dr. Pierce's Golden Medical Discovery. It cures diseases of the stomach and other organs of digestion and nutrition. It enriches the blood, invigorates the liver, strengthens the kidneys, nourishes the nerves, and so GIVES HEALTH AND STRENGTH TO THE WHOLE BODY.

You can't afford to accept a secret nostrum as a substitute for this non-alcoholic medicine of known composition, not even though the urgent dealer may thereby make a little bigger profit. Ingredients printed on wrapper.

SWANZY.—Mrs. Mary E. Swanzy (nee Rainey) was born September 26, 1879, in Milam County, in which county she spent her entire life. She died at Temple, Texas, April 28, 1913. She had been a member of the Methodist Church nineteen years. She was happily married to Mr. Bob Swanzy November 15, 1896. The husband, one boy, two girls and a host of friends remain to mourn their loss. Her faith and devotion never wavered up to the end. Being her pastor, I have been in her home a number of times and she was ever rejoicing in the hope of the glory of God. The only thing that kept her from being altogether happy was the thought of so many unconverted who ought to be enjoying the religion that had helped her for all these years and was such a source of joy while she was going through the valley. Indeed it was a great truth to say of her "She meditated in the law of the Lord and in his law she meditated day and night and she was like a tree planted by the rivers of water that brought forth her fruit in her season, giving a life of usefulness to her Master. It was indeed a treat to be in her home or her presence. Cheer up, mourning ones, she can not come back to us, but we can go to her. Oh, that we all could leave behind an influence like hers.

O. O. GASTON.

DeSPAIN.—Mary Joe was born in Grayson County, Texas, December 10, 1899; died at Pottsboro, Grayson County, Texas, March 29, 1913, aged thirteen years, three months and nineteen days old. Mary Joe professed religion in the summer of 1909 under the ministry of Rev. C. A. Long. Was received by baptism into the M. E. Church, South, by Rev. C. B. Golson in 1910. But few children are naturally endowed with so sweet a disposition as was she—kind and loving to all, and obedient to parents. She loved the Church and Sunday School with all the tenderness of her childish heart. She took the whooping cough and then the measles. The latter settled on her lungs. Being rather delicate and frail, it was too severe for her, and peacefully and quietly she went to sleep to awaken with Jesus, whom she loved. Yes, we shall see her again. We miss her now from our midst, but our loss is her gain. No sickness nor death can come where she now is. So, dear loved ones, weep not, but press onward and upward to that better world. May the everlasting arms be beneath you in your grief.

C. B. GOLSON.

Campbell, Texas.

DILLON.—Mary Ermine Dillon was born April 16, 1893, at Trenton, Texas; died at her parents' home in Whitewright, Texas, December 31, 1912. She was the youngest of nine children, and the only one at home with her parents, to whom she was a constant joy and comfort. For the past two years she had been in poor health; many days suffering much, never well, but no one suspected that the end of a life so young and so beautiful was so close to its transition. But the affected organ suddenly gave way, and in spite of all human skill could do, the body succumbed to death and her spirit entered the realm of eternal bliss and joy, where she lives never to suffer or sorrow any more. When about nine years of age she was converted and joined the Methodist Church, and from that time till her death she was faithful in the discharge of her Christian duties. She was always present at Church and Sunday School. She loved the services of God's house and the association of Christian people, Mary was a loving and dutiful daughter, a kind and patient sister and an earnest, consecrated Christian. The influence of her beautiful character like her redeemed spirit still lives and shall never die. Our loss is heaven's gain and Mary's eternal reward in glory. We do not say farewell, but good-bye. Mary, good-bye, for a little while. There will be a happy meeting some sweet day when the good mother and father, and brothers and sisters and loved ones clasp hands with her on the other shore, for "Blessed are the dead which die in the Lord." Her pastor,

F. B. WHEELER.

HOOD.—Vida Lou Hood, the little daughter of C. H. and Shella Hood, was born October 20, 1908; died April 10, 1913. Vida lived just a short time after being burned. Her death was so unexpected that it made it hard for relatives and friends to give her up, yet we had to lay her away in the cemetery to await the resurrection of the just. She is gone from our view and from the earthly home of her parents, but not from their minds and hearts. No sweet smile do they see, but they listen and can only hear the echo in mind of the past. Our acquaintance with her was short, but I wish to say I was never more favorably impressed with a child on first acquaintance than I was with Vida. I feel that one of earth's sweetest flowers has been plucked and transplanted in the green fields on the other side of the river. I would say to her parents and friends, our loss is her gain; so let us say good-bye, but not forever. We can see her again. Her pastor,

J. H. WESTMORELAND.

DOWLEN.—Mr. J. W. Dowlen was born in Knox County, Tennessee, March 25, 1832, came to Texas with his father's family and settled in Lamar County, Texas, in 1852. Brother Dowlen professed faith in Christ in 1872, attending a campmeeting at the old White Rock campground where Rev. I. W. Clark was one of the principal preachers. In June, 1868, he was married to Miss Martha Jemima Jackson and they lived happily together till the time of his death. No man was ever a better husband than Brother Dowlen. On February 19, just at daylight, he went home to his Father above. From the time of his conversion to the time of his death no man was ever more loyal to Christ or truer to the Church than Brother Dowlen. No one thought of his being so near the other world, as he had not been sick—only a little indisposed—but the morning that he died, when he got up to go feed, Sister Dowlen saw he did not look well and had him to lay back down on the bed and she went out to feed for him, and when she returned he was gone. He died as he lived, well. If he had lived till the 25th of March, he would have been eighty-one years old. What a long and useful life! Notwithstanding the bad day, the large Methodist Church was filled to its capacity at the funeral. After the exercises at the church we took his body to the Holliday Cemetery where it was deposited in the earth to await the resurrection of the just at the last day. We would say to the bereaved wife, brothers and friends, weep not as those who have no hope, for in the morning you shall meet him again. We will all miss him so much, as he was always at his post, both in the Church and Sunday School. Just over the river we shall see his face once more.

H. B. JOHNSON, P. C.

CECIL.—J. G. Cecil was born August 9, 1851, in Pulaski County, Virginia; died January 9, 1913, in Hunt County, Texas. Brother Cecil was one of God's noblemen. He had served the Church as Sunday School Superintendent and class leader more than twenty years of his life. He was the son of a local Methodist preacher. Brother Cecil was a true-blue Methodist, loyal and faithful, a good father and a good neighbor, and as a husband kind and true. We shall miss him from the community, but he has entered into his reward. May our Father care for his aged companion during her remaining years and then bring her and all his loved ones safe to the glory world. His pastor,

Campbell, Texas. C. B. GOLSON.

MILLS.—Sister I. L. Mills (nee Casells), wife of Rev. I. L. Mills, of Stamford, Texas, was born September 15, 1859; died March 18, 1913, having passed through an operation for stomach trouble the day before. She was a native Texan and was converted at Rock Creek Camp Ground in McLennan County, under the preaching of Rev. W. T. Melugin, and joined the Methodist Church when about twelve years of age. She was married to Brother Mills August 9, 1875. They lived in that county for five or six years, but in 1883 he was licensed to preach and their journey began westward at once. She has been a sufferer for years, but always patient. She loved the children and was always glad to do what she could for the Church and its extension. She was a good, true wife, ever ready to go or to stay at home, whatever was best or more convenient to further the interests of the cause of Christ. She was modest and retiring in her nature, but prayerful and considerate in her life. Her faith was steady, strong and proved to be a mighty anchor in her last days. She was always loyal to her Church and pastor and did what she could to help. Those who knew her best loved her most. She regained consciousness once after the operation and said to her husband that she was going to leave him this time and that she was going to heaven. Thank God for a religion that brings such consciousness in the last hours. Yes, we know where to find her. May God bless the husband and adopted daughter and bring them some day to a reunited family in the paradise of God. A. L. MOORE.

MERRILL.—Mrs. Octavia Elizabeth Merrill (nee Webb) was born in Macon, Lafayette County, Tennessee, February 28, 1866; died in Redlands, California, April 16, 1913. She was married to William Ward Merrill in Covington, Tennessee, on October 19, 1887. To this union there were born two children. One of these died in infancy; the other, David Howell Merrill, a young man of sterling Christian character, was at the home during most of his mother's last illness, and by his kindly ministrations helped to lighten the weary hours of suffering. Sister Merrill was happily converted to God in 1889. She was talented, consecrated, filled with the Spirit and equally at home in all departments of Church work. Brother Merrill, her husband, has been as true to the Church as she, and together they enjoyed the Lord's work, and shared each with the other the joys and sorrows of life's rugged way. Her faith in God was strong and triumphant to the last. She was willing and anxious to go home, for she realized that her work was done. She lived well; she died well. A devoted wife, a loving mother, a true friend, a useful, triumphant Christian has exchanged the earthly for the heavenly home. Her loved ones all know where to find her and may the Lord of the harvest grant them all on some glad tomorrow a happy meeting with her in the land where farewells will never be said. Her pastor, GEORGE S. CLARK.

Quarterly Conferences

- NORTH TEXAS CONFERENCE
Greenville District—Third Round. Lee Street Station, June 1, 4. Jones-Bethel and Wesley, at J. B., June 7, 8. Kavanaugh Station, June 15, 18. Wesley Station, June 22, 25. Campbell Circuit, at Twin Oaks, June 27-29. Lone Oak Circuit, at Glory, June 29, 30. Greenville Mission, at Concord, July 3, 6. Commerce Mission, at Center Chapel, July 11-13. Commerce Station, July 13, 14. Merit Circuit, at Alliance, July 19, 20. Fairlie Mission, at Olive Branch, July 26, 27. Celeste Circuit, at Orange Grove, August 2, 3. Floyd Mission, at Bethel Grove, August 9, 10. Kingston Mission, at Ballard Grove, August 16, 17. Wolfe City Station, August 24, 25. Caddo Mills, at Union Hill, August 29-31. C. M. HARLESS, P. E.

- McKinney, at 7:30 p. m., June 8. Blue Ridge, June 14, 15. McKinney Cir., June 28, 29. CHAS. A. SPRAGINS, P. E.
Gainesville District—Second Round. Montague Cir., at Dye Mound, May 17, 18. Dexter Cir., at Dexter, May 24, 25. J. F. PIERCE, P. E.
Greenville District—Second Round. Caddo Mills, at Hendrix, May 17, 18. Greenville Mis., at C., May 24, 25. C. M. HARLESS, P. E.
Dallas District—Second Round. Oak Lawn, May 21. Grace, May 25, 28. O. F. SENSABAUGH, P. E.
Terrell District—Second Round. Kaufman, May 18, 19. A. L. ANDREWS, P. E.
Sherman District—Second Round. Pottsboro and Preston, at Pottsboro, May 17, 18. Harless Chapel, May 18, 19. Sherman Cir., at Southmayd, May 24, 25. R. G. MOOD, P. E.
Sulphur Springs District—Second Round. Winstboro Sta., May 17, 18. Sulphur Bluff Cir., at Sulphur Bluff, May 24, 25. Birthright and Tira, at Tira, May 25, 26. Parker Cir., at Pleasant Hill, May 31, June 1. Sulphur Springs Sta., June 1, 2. R. C. HICKS, P. E.
Decatur District—Second Round. Bridgeport Mis., at Sand Flat, May 17, 18. Willow Point, at Gibtown, May 24, 25. Mexican Mis., May 26. Oak Dale, at —, May 31, June 1. Jacksboro Mis., at —, June 1, 2. Bridgeport Sta., June 7, 8. Justin and Roanoke, at R., May 17, 18. S. C. RIDGLE, P. E.
Paris District—Second Round. Deport Cir., May 17, 18. W. F. BRYAN, P. E.

CENTRAL TEXAS CONFERENCE

- Cisco District—Third Round. Breckenridge, May 31, June 1. Strawn and Mingo, at —, June 7-8. Thurber, 8 p. m., June 8. Eastland, at Fisher, 11 a. m., June 12. Gorman, June 14, 15. Ranger, at P. G., June 17, 11 a. m. Gordon, at R. Chapel, June 28, 29. May, at Macedonia, July 5, 6. Spiesprings, at Okra, June 6, 7. Pioneer, at Crosscut, July 12, 13. Kissing Star, July 13, 14. Desdemona, July 16. Staff, 11 a. m., July 17. Springtown, July 19, 20. Cisco Mis., July 26, 27. Cisco Sta., July 27, 28. Eolian, at E., Aug. 9-10. Caddo, Aug. 16, 17. Wayland, Aug. 23, 24. Carbon, Aug. 30, 31. C. E. LINDSEY, P. E.
Brownwood District—Third Round. Robert Lee, at Sanco, May 31, June 1. Bronte, at Ft. Chadbourne, June 1, 2. Winchell, at Salt Branch, June 7, 8. Norton, at Maverick, June 14, 15. Bangs, at Zephyr, June 21, 22. Ballinger Sta., June 27. Wingate, at Mazerand, June 28, 29. Winters Sta., June 29, 30. Glen Cove, at Glen Cove, July 5, 6. Brownwood Mis., at Chapel Hill, July 9. Coleman Sta., July 12, 13. Indian Creek, at Elkins, July 16. Gouldskub, at Rockwood, July 18. San Ana, July 19, 20. Talpa, at Norwood, July 26, 27. Crelewan Mis., at Echo, July 30. Blanket Sta., Aug. 2, 3. Brownwood Sta., Aug. 9, 10. J. H. STEWART, P. E.
Corsicana District—Third Round. Harmony Cir., at Pursley, May 24, 25. Wortham Cir., at Hardy's Chapel, May 25, 26. Pardon Cir., at Dresden, May 31, June 1. Blooming Grove Sta., June 2. Horn Hill Cir., at Forest Glade, June 7, 8. Groesbeck Sta., June 8, 9. Frost Cir., at McCord, June 14, 15. Dawson Sta., June 22, 23. Barry Cir., at Barry, June 28, 29. First Church, Corsicana, June 29, 30. Chatfield Cir., at Chatfield, July 5, 6. Rice Sta., July 6, 7. Wortham and Richland, at Wortham, July 12, 13. Corsicana Cir., at Grape Creek, July 19, 20. Eleventh Ave., at David Schoolhouse, July 20, 21. Kirvin Cir., at Streetman, July 26, 27. Kerns and Powell, at Long Prairie, Aug. 2, 3. Mexia Sta., Aug. 3, 4. Big Hill, at —, Aug. 9, 10. Thornton Sta., Aug. 10, 11. JOHN R. NELSON, P. E.
Waco District—Third Round. Mart, May 25. S. Bosque and Horn, at Horn, May 31, June 1. Bruceville and Eddy, June 7, 8. Aquilla, at Ross, June 14, 15. West, at Brooken, June 21, 22. Riesel and Axtell, at Battle, June 28, 29. Austin Avenue, July 5. Lorena, at Mooreville, July 5, 6. Mt. Calm, July 7. China, at Coon Creek, July 12, 13. Fifth Street, July 14. Bossqueville, at Greenwood, July 19, 20. Herring Avenue, July 22. Elm Street, July 23. Hewitt, at Spring Valley, July 26, 27. Morrow Street, July 27, 28. W. B. ANDREWS, P. E.
Hillsboro District—Third Round. Malone Charge, at Malone, June 1, 2. Mungler Charge, at Callina, June 7, 8. Coolidge Charge, June 8, 9. Irene Charge, at Salem, June 14, 15. Covington and Osceola, at Covington, June 18, 11 a. m. Itasca, June 21, 22. Abbott Charge, at Abbott, July 5, 6. Huron Charge, at Bethel, July 12, 13. Hillsboro, Line Street, July 13, 14. Peoria, at Red Point, July 16, 11 a. m. Brandon, at Honest Ridge, July 19, 20. Hillsboro, at First Church, July 29, 21. Lovelace, at Berry's Chapel, July 23. Delia, at Delia, July 26, 27. Kirk, at Prairie Hill, July 27, 28. Hubbard, at Hubbard, July 28, 8 p. m. Whitney, at Whitney, Aug. 2, 3. Penelope, at Birmore, Aug. 9, 10. HORACE BISHOP, P. E.
Dublin District—Third Round. Harbin and Green's Creek, at G. C., May 31, June 1. Dublin, June 4. Comanche Cir., at Sidney, June 7. Comanche Sta., June 8, 9. Harmony, at Hasse, June 14. Gustine, at Gustine, June 14, 15. Stephenville Cir., at Whittas C., June 21. Stephenville Sta., June 22, 23. De Leon Cir., at Downing, June 28. De Leon Sta., June 29, 30.

- Huckabay Cir., at Huckabay, July 5, 6. Bunyan Cir., at Bunyan, July 6, 7. Buffalo Cir., at Plainview, July 11. Ireddell Sta. at Ireddell, July 12, 13. Carlton Cir., at Fairview, July 18. Hico, July 19, 20. Proctor Cir., at Pervis, July 26, 27. Dolan and Lipan, at Lipan, Aug. 2, 3. Bluffdale, at Marvin, C., Aug. 5. M. K. LITTLE, P. E.
Uvalde District—Third Round. Cotulla, May 18, 8 p. m. Crystal City, May 21. Carrizo Springs, May 22. Hondo, May 24. Devine, at Lytle, May 25. Moore, at Buckhorn, June 1. Eagle Pass, June 7, 8. Aslerton, at Woodard, June 11. Leakey, June 14, 15. Batesville, June 21, 22. Dilley, June 28, 29. Utopia, July 5, 6. Sabinial, July 6, 7. Del Rio, July 12, 13. Pearsall, July 16. Rock Springs, at Montel, July 19, 20. Uvalde, July 20, 21. Laredo, July 26, 27. S. B. BEALL, P. E.
Cleburne District—Third Round. Grandview Sta., May 18, 11 a. m. Main Street, Cleburne, May 18, June 1, 8. Grandview Cir., at Barnesville, May 24, 25. Alvarado, May 25, 26. Venus, at Wyatt, May 31, June 1. Brazos Avenue, at Chapel Hill, June 7, 8. Anglin Street, June 8, 29, at 8 p. m. Joshua, at Bethany, June 14, 15. Burleson, at Crowley, June 15, 16. Godley, at Bruce, June 21, 22. Lillian, at Mt. Peak, June 28, 29. Georges Creek, at Eulogy, July 5. Glen Rose, July 6, 7. Grandbury Cir., at Colony, July 10. Granbury Sta., July 12, 13. Cresson, at Acton, July 15. Blum, at Parker, July 19, 20. Walnut Springs, July 26, 27. Morgan, at Kopperl, July 27, 28. W. W. MOSS, P. E.
Georgetown District—Third Round. Thrall, at Hare, May 24, 25. Taylor, May 25, 26. Holland, at Mills' Chapel, June 7, 8. Hutto, at Robinson's Chapel, June 10, 11. Georgetown, June 15, 16. Corn Hill and Weir, at Corn Hill, July 15. Salado, at Prairiedell, June 28, 29. Belton Cir., at Leona, July 5, 6. Temple, Seventh Street, July 6, 7. Bartlett, July 13, 14. Trent, at Dentale, July 19, 20. Granger, at Jonah, June 21, 22. Florence, at Mt. Horeb, July 25. Rodgers, July 25. Temple, First Church, July 27, 28. T. S. ARMSTRONG, P. E.
Weatherford District—Third Round. Springtown, at Agnes, June 7, 8. Millsap, at Glover's Chapel, June 14, 15. Mineral Wells, June 15, 16. Santo, at Palo Pinto, June 17, 18. Weatherford Cir., at Greenwood, June 21, 22. Aledo, at Bethel, June 25. Weatherford, at First Church, June 29, 30. Weatherford, at Courts, June 29, July 1. Whitt, at Poolville, July 5, 6. Graham Mis., at Henry's Chapel, July 12, 13. Graham Sta., July 13, 14. Eliaaville, at Ivan, July 16. New Castle, at Profit, July 19, 20. Olney, at Hurt's Schoolhouse, July 26, 27. Loving, at Red Top, July 27, 28. Azle, at Silver Creek, Aug. 2, 3. JAS. CAMPBELL, P. E.
Waxahachie District—Third Round. Trumbull, at Big Spring, May 24, 25. Ferris, June 1, 2. Palmer, at Reager Springs, June 7, 8. Britton, at Samsel, June 14, 15. Ovilla, at Long Branch, June 28, 29. Maypearl, at Enterprise, July 5, 6. Forrester, at Falls, July 12, 13. Red Oak, at Dixon's Chapel, July 16. Mansfield, 4 p. m., July 17. Barwell, at —, July 20, 21. Ennis, July 20, 21. Italy, July 23. Midlothian, July 25. Bethel, July 27, 28. Waxahachie, July 27, 28. J. A. WHITEHURST, P. E.
Corsicana District—Second Round. Big Hill Ct., May 17, 18. Thornton Sta., May 18-18. JNO. R. NELSON, P. E.
Cisco District—Second Round. Caddo, at Mt. Zion, 11 a. m., May 15. Wayland, at Gungah, May 17, 18. Carbon, at Romney, 11 a. m., May 23. C. E. LINDSEY, P. E.
WEST TEXAS CONFERENCE
Cuero District—Third Round. Hallettsville, at Mossy Grove, May 17, 18. Port O'Connor, at Lone Tree, May 24, 25. Nursery, at Terryville, May 31, June 1. Port Lavaca and Traylor, at Traylor, June 5, 6. Midfield, at La Ward, June 7, 8. Palacios, at Carancahue, June 14, 15. El Campo, June 21, 22. President, at Boxville, June 28, 29. Nixon, July 5, 6. Smiley, at Elm, July 8, 9. Pandora, at Gillett, July 12, 13. Stockdale, at Sunnyside, July 19, 20. Lavernia, at Elmendorf, July 26, 27. Cuero, Aug. 2, 3. Range, Aug. 4. JOHN M. ALEXANDER, P. E.
Beville District—Third Round. May 11, Berclair. May 14, Floresville. May 16-17, Karnes City, at Helena. May 24, 25, Falfurrias, at Promont. May 26, Alice, at 10 a. m. May 31, June 1, Skidmore, at Blanconia. June 2, Beville, 3 p. m. June 3, Mercedes. June 7, 8, Oakville, at Mineral. June 10, Pharr. June 11, Mission. June 14, 15, Kenedy, at Couch. June 18, Aransas Pass, 8 p. m. June 19, Rockport, 8 p. m. June 27, San Benito, 2:30 p. m. June 27, Brownsville, 8 p. m. June 28-29, McAllen, at Edinburg. June 29, Harlingen, 8 p. m. June 30, Kingsville, 9:30 a. m. June 30, Callallen, at Ricardo, 8 p. m. July 1, Bishop, 4 p. m. July 5, 6, Mathis, at Sandia. July 12, 13, Sinton, at St. Paul. July 13, Taft, O. C., at Gregory, at 3 p. m.; preaching, at Taft, at 8 p. m. J. H. GROSECLOSE, P. E.
San Antonio District—Third Round. Alamo Heights, May 18. Government Hill, May 18. Fairview Cir., at Campbellton, May 25. Pleasanton, June 1. Center Point, June 8. S. A. Cir., at Salado, June 15. Runville, June 22. Boerne, at B., June 29.

- Poteet Cir., at Bexar, July 6. Medina Cir., at Tarpely, July 12, 13. Baedera, July 13. Harper Cir., at James River, July 20. S. H. C. BURGIN, P. E.
Austin District—Third Round. Eagle Lake, May 17, 18. Garwood Cir., May 19-23. Lorange and Winchester, May 24, 25. West Point Cir., May 31, June 1. McBade Cir., June 3, 8. Smithville, June 8, 9. Liberty Hill and Leander, June 14, 15. Southwestern University Summer School of Theology, Georgetown, Tex., June 16-25. Elgin, June 28, 29. Bastrop, June 29, 30. Manor, July 5, 6. University Church, July 13, 14. Webberville Cir., July 19, 20. Walnut, July 26, 27. St. Luke's, July 27, 28. South Austin, Aug. 3, at 11 a. m. First Church, Aug. 3, at 8 p. m. Ward Memorial, Aug. 13, 8 p. m. V. A. GODBNEY, P. E.
Beville District—Third Round. May 17, 18, Karnes City, at Helena. May 24, 25, Falfurrias, at Promont. May 26, Alice, 10 a. m. May 26, Robstown, at Aqua Dulce, 8 p. m. May 31, June 1, Skidmore, at Blanconia. June 2, Oakville, at Mineral. June 11, Beville. June 14, 15, Kenedy, at Couch. June 19, Rockport. June 20, Aransas Pass. June 21, Corpus Christi, 3 p. m. June 22, Mercedes, at LaFaria. June 23, Brownsville. June 24, San Benito. June 25, Harlingen. June 26, Mission. June 27, Pharr. June 28, 29, McAllen, at Edinburg. June 29, Harlingen, preaching, 8 p. m. June 30, Kingsville, 9:30 a. m. June 30, Callallen, at Ricardo, 8 p. m. July 1, Bishop, 4 p. m. July 5, 6, Mathis, at Sandia. July 12, 13, Sinton, at St. Paul. July 13, Taft, Quarterly Conference at Gregory, 3 p. m.; preaching at Taft, 8 p. m. I. H. GROSECLOSE, P. E.
San Angelo District—Third Round. Miles, at Mullen, May 17, 18, a. m. Chautauque Street, San Angelo, May 18, p. m. Menard, at Owenille, May 24, 25. Sonora, May 25, p. m. Eldorado, at Eldorado, May 31, June 1. District Conference, Sterling City, June 5-8. Sherwood, at Mertzon, June 14, 15. Ozona, June 16. Stealing, at Moon's Chapel, June 21, 22. Water Valley, at Grape Creek, June 25. Garden City Cir., June 27. Midland, June 28, 29. Midland Cir., June 29, 3 p. m. Paint Rock Cir., July 5, 6. Revival meeting at Miles, July 7-13. F. B. BUCHANAN, P. E.
Llano District—Third Round. Lavergas, May 21. San Saba Sta., May 24, 25. San Saba Cir., at China, May 25, 26. Mullen, at Duran, May 30. Center City, at North Brown, May 31, June 1. Goodwaite, June 1, 2. Star, at Knox, June 7, 8. Llometa, at McCreenville, June 11. Llano Cir., at Click, June 14, 15. Llano Sta., June 18. Mason Cir., at Loyal Valley, June 20. Fredonia Cir., at Pogatote, June 21, 22. Richland Springs, Varez Chapel, June 28, 29. J. W. COWAN, P. E.
San Marcos District—Third Round. Harwood, at Tillman, May 17, 18. Martindale, preaching, May 25. Dripping Springs, at Fitzhugh, May 31, June 1. Kyle and Buda, at Buda, June 7, 8. Gonzales, June 14, 15. Lockhart, June 16. Lytton Springs, at Clark's Chapel, June 21, 22. Wexler, July 3. Levellville, at Floyds, June 28, 29. Wexler, July 3. Belmont, Oak Forest, June 5, 6. Luling, July 12, 13. Seguin, July 14. San Marcos, July 20. Staples, Harris Chapel, July 26, 27. Martindale, July 30. THOMAS GREGORY, P. E.
TEXAS CONFERENCE
Jacksonville District—Third Round. Malakoff, at Pickens Grove, May 24, 25. Transceda, at Aley, May 29. Eustace, at Meredith, May 31, June 1. Athens (evening), June 1. Neches, at Shades Chapel, June 4. Kildys, at Wells, June 7, 8. Troup and Bethel, at Troup, June 14, 15. Overton and Arp, at Overton, June 15. Centenary, June 22. Grace, June 22. Jacksonville Sta., June 23. Jacksonville Cir., at Prov., June 28, 29. Gallatin, at Union Chapel, July 5, 6. Alto Cir., at Cold Springs, July 12, 13. Alto Sta., July 13, 14. La Rue, at —, July 19, 20. Elkhart, at Corinth, July 23. Mt. Selman, at Cove Springs, July 26, 27. Bullard, Aug. 2, 3. Rusk (evening), Aug. 3. Cushing, at —, Aug. 9, 10. Frankston, at Frankston, Aug. 16, 17. Brushy, at Brushy, Aug. 20. Huntington, at —, Aug. 23, 24. The District Conference will convene in Alto Monday evening, June 30, and will continue from day to day till all the business is done which will be at the most, to Thursday noon. Committees: License to Preach and Admission on Trial; Tally, Huges, Morehead, Tokely, Hooper. For Orders—Davis, Escoc, Ritchie, Jewell, Wells. I. T. SMITH, P. E.
Brenham District—Third Round. Lyons, at Cook's Point, May 31, June 1. Caldwell, June 1, 2. Brenham, June 8, 11 a. m. Thordale, at Thordale, June 14, 15. Rockdale, June 15, 16. Giddings, at Leubetter, June 28, 29. Lexington, June 29, 30. Hempstead, July 6. Wharton, July 12, 13. Bellville, at Camp Ground, July 17. Chapel, at Camp Ground, July 17. Lane City, at Matacorda, July 19, 20. Bay City, July 20, 21. Glen Flora, at Glen Flora, July 26, 27. Sealy, at San Felipe, July 25. Waller, at Oakland, Aug. 2, 3. Tansboro, at Center Point, Aug. 9, 10. Wallis and Fulshear, at F., Aug. 16, 17. Brookshire and Pattison, at B., Aug. 17, 18. Richmond, Aug. 23, 24. Rosenberg, Aug. 24, 25. Somerville, Aug. 28. S. W. THOMAS, P. E.
Marshall District—Second Round. Kellyville Cir., at —, May 17, 18. Jefferson, May 18, 19. Hallville Cir., at Lagrone's Ch., May 24, 25. Bettie Cir., at Soule's Ch., May 28. F. M. BOYLES, P. E.
Pittsburg District—Second Round. Cookville, at Maple Springs, May 17, 18.

- Mt. Pleasant (conference), May 19, night. Dalby Springs, at Dalby, May 24, 25. Pittsburg Cir., at —, May 31, June 1. Bryan Sta., June 1, 2. Cornett, at Dalton, June 7, 8. Naples and Omaha, at Naples, June 8, 9. O. T. HOTCHKISS, P. E.
Tyler District—Second Round. Mineola Sta., May 18. Edgewood Cir., at Small, May 24, 25. J. B. TURRENTINE, P. E.
San Augustine District—Second Round. Melrose, at Elm Grove, May 17. Hemphill, May 20. Geneva, at McMahan's Chapel, May 24. Livingston Cir., May 31. Appleby Mis., June 7. Nacogdoches, June 8. J. W. MILLS, P. E.
Navasota District—Second Round. Bryan Mis., at Scept Hollow, May 17, 18. Bryan Sta., May 18, 19. Willis and New Waverly, at El Mina, May 24, 25. Huntsville Sta., May 25, 26. E. L. SHETTLES, P. E.
Beaumont District—Second Round. Port Bolivar and Stowell, at Stowell, May 17, 18. Nederland, at —, May 24, 25. Port Arthur, May 25, 26. E. W. SOLOMON, P. E.
Brenham District—Second Round. Lane City, May 17, 18. Wharton, May 18, 19. Wallis and Fulshear, at Wallis, May 24, 25. Richmond, May 25. S. W. THOMAS, P. E.
Marlin District—Second Round. Bremond, at Beck Prairie, May 17, 18. Hearne, May 18, 19. Kosse, at Alto Springs, May 24, 25. Milano, at —, May 30. Travis, at Sneed's Chapel, May 31, June 1. Rosebud Sta. and Boheman Mis., June 1, 2. I. F. BETTS, P. E.
NORTHWEST TEX. CONFERENCE
Vernon District—Third Round. Vernon Cir., May 18, 19. Paducah Sta., May 22. Dumont Mis., May 24, 25. Tell Cir., May 31, June 1. Okmah Mis., June 7, 8. Okmah Mis., June 7, 8. Medicine Mound Mis., June 21, 22. Estelline Cir., June 29, 30. Tolbert and Fargo, July 5, 6. Crowell Mis., July 12, 13. Rockland Cir., July 19, 20. Childross Sta., July 26, 27. Chillicothe Sta., Aug. 2, 3. Margaret Cir., Aug. 9, 10. Odell Mis., Aug. 16, 17. Vernon Sta., Aug. 24, 25. Crowell Sta., Aug. 30, 31. J. G. MILLER, P. E.
Clarendon District—Third Round. Newlin Cir., at Lodge, May 16. Lakeview Cir., at Deep Lake, May 17, 18. Heiley Cir., at McKnight, May 20. Wheeler Cir., at Center, May 31, June 1. Shamrock, June 2. McLean, at Heald, June 4. Plymouth Cir., at Dozier, June 7, 8. Wellington Sta., at Kelley, June 14. Wellington Sta., June 15, 16. Mobeette Cir., at Gordon, June 21, 22. Claude Sta., June 24. Washburn, at Llano, June 28, 29. Goodnight, at Martin, July 5, 6. Miami and Pampa, July 11. Canadian, July 12, 13. Cataline, July 15. Clarendon, July 20, 21. Groom, at Olive Branch, July 26, 27. Quail, at Salt Fork, July 31. J. W. STORY, P. E.
Abilene District—Third Round. Cyde, at Enla, May 17, 18. Clyde Mis., at Bell Plains, May 24, 25. Trent, at Union Ridge, May 31, June 1. Hawley, at Trubia, June 7, 8. Anson, June 9. View, at Nubia, June 14, 15. Merkel, June 21, 22. Caps, at Potosi, June 28, 29. Cross Plains, at Dressey, July 5, 6. Owallto, at Tuscola, July 19, 20. Nugent, at Wards Chapel, July 26, 27. Putnam, at Atwell, August 2, 3. Baird, August 5, 4. St. Paul's, Abilene, Aug. 9, 10. First Church, Abilene, Aug. 9, 10. C. N. N. FERGUSON, P. E.
Plainview District—Third Round. Hale Center, at Center Plains, May 24, 25. Plainview Mis., at Halfway, May 25, 26. Lockney Mis., at Pleasant Valley, May 31, June 1. Crosbyton, at Cone, June 1, 2. Brandon Site, at Culwell's S. H., June 6, 11 a. m. Swartz Mis., at Emma, June 7, 8. Matador, at Roaring Springs, July 13, 14. Afton, at Croton, July 15. Lockney Sta., July 19, 20. Kress, at Kress, July 20, 21. Dimmitt, at Parrott, July 20, 27. Turkey, at Ottaviano, Aug. 2, 3. Happo, at Beulah, Aug. 9, 10. Silverton, at Lakeview, Aug. 11, 11 a. m. Lubbock Sta., Aug. 16, 17. Lubbock Mis., at Carlyle, Aug. 17, 18. Plainview Sta., Aug. 24, 25. J. T. HICKS, P. E.
Amarillo District—Third Round. Bovina, at Umbarger, May 17, 18. Texline, May 24, 25. Dalhart, May 26. Stratford, May 27. Grazier, at Lipscomb, May 31, June 1. Higgins, June 1, 2. Hereford, June 7, 8. Plemons, at Lieb, June 14, 15. Canyon, June 21, 22. Panhandle, June 25. Wildorado, at Adrian, June 28, 29. Hansford, at Grand Plains, July 5, 6. Ochiltree, July 8, 8 p. m. Dumas, at Spurlock, July 12, 13. Polk Sta., Amarillo, July 19, 20. Snyder Sta., Amarillo, July 26, 27. Channing, at Hartley, Aug. 2, 3. O. P. KIKER, P. E.
Sweetwater District—Third Round. Hermleigh, at Crenshaw, May 17, 18. Roscoe, at R., May 24, 25. Sweetwater Sta., June 1-13. Blackwell, at Decker, June 14, 15. Westbrook, at W., June 21-22. Roby, at Hobbs, June 28, 29. Colorado Mis., July 5, 6. Sweetwater Mis., July 12, 13. Lorraine, at L., July 19-27. Colorado Sta., July 30, Aug. 2, 3. Snyder Sta., July 31. Fluvanna Cir., Aug. 2, 3. Let me urge the stewards to do their very best. J. M. SHERMAN, P. E.
Hamlin District—Second Round. Rochester, at Judd, May 17, 18. Peachock, at F., May 24, 25. Vera, May 31, June 1. G. S. HARDY, P. E.

The Progress of the Campaign

AMOUNT OF GOOD AND VALID NOTES, ON
APRIL 10TH \$280,691.95

AMOUNT OF GOOD NOTES RECEIVED FROM
APRIL 10TH TO MAY 10TH 126,289.13

AMOUNT OF NOTES 6,586.00

**Total Amount of Good
Notes Now in Hand . . \$413,561.08**

WE MUST YET SECURE \$86,438.92

To win we must, therefore, add to what is on hand—\$2,000.00
for each day during the next six weeks—

NOW IS THE TIME!

FRANK REEDY, Bursar.

Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On

CHRISTIAN EDUCATION.

Address of Bishop McCoy at laying of
Conference of Dormitory of Southern
Methodist University:

"We are beginning to see today the
realization of a great vision of Christ-
ian statesmanship, a glorious concep-
tion that is beginning to take form in
this university. I believe that I am
fully within historic proof when I say
that this institution has been projected
upon a broader initial foundation than
any other school of the Southern Meth-
odist Church, and the only one whose
initial beginnings were anywhere near
so auspicious as Vanderbilt. But
even Vanderbilt began on an endow-
ment of only \$500,000 and had back of
it a group of conferences guaranteeing
\$1,000,000 more; and this univer-
sity is founded with an endowment
\$200,000 in excess of that amount.

"Dallas and Dallas Methodism are
to be congratulated upon the develop-
ment of the university plan, for Dallas
in large measure has made this day
possible. Doubtless considerations of
material wealth have induced the peo-
ple of Dallas to enter into this enter-
prise, yet you have seen beyond ma-
terial considerations and have realized
that the university is a declaration of
your local faith that man shall not
live by bread alone.

"More than all of your railroads,
more than all your factories, more
than all your great warehouses, will
mean this university to the eternal
profit of Dallas, and I can conceive of
no higher distinction for such a city
as yours to be the home of perhaps
the first educational institution in the
Southland. On behalf of nearly 2,000,
000 Southern Methodists I congratulate
all Texas Methodism, because you
have had an outlook ahead of you and
have sacrificed the narrow considera-
tions of geography to the broader pur-
poses of Christian education. You
have been able to do things on a large
scale, and this word I have to say to
you: I trust that the same breadth of
vision and sacrifice for greater things
will hold all Texas Methodism in glori-
ous solidarity behind this university
for all the years to come.

"It seems strange today for anyone
to ask us to give a reason for our faith
in our educational system, yet there
has been no generation when there has
been a more insistent demand for us
to give a reason for our function as
the promoters of an educational sys-
tem. The invidious distinctions made on
every hand against education by the
Church have only made our answer to
build on broader foundations than ever
before.

"The entrance of Methodism upon
the work of education was originally
made for two reasons: First, the nec-
essity for some means to educate our
children, and, second, because of the
qualitative value of Church education.
The State institutions and endowed
colleges have largely taken the first

reason out of existence, but they have
only made the qualitative reason all
the more urgent. The very changed
conditions of our living today and of
our building of the kingdom of Christ
have accentuated the fact that only
the Church can give the qualitative
kind of education. Education is a
process of adjusting man to his rela-
tionships, and must prepare for an ad-
justment from an ethical and faith
standpoint, for the totality of their
relationship. Two men may each have
a hatchet, and one may use it to build
a house, the other to kill his fellow-
man. We need not merely to train the
eye, the hand, the mind, but to train
the inner moral man for the use of
his education to the highest purposes
and that is the function of Church
education.

"At this point where so many lines
of human interest are converging, I de-
clare that the success of our civiliza-
tion depends upon the quality of the
man we turn out and we can't build a
great man upon a broad platform, nor
a great civilization upon economic con-
siderations alone.

"The wealth of the South is today
twenty-seven billions, eleven billions
more than the wealth of the whole
country fifty years ago, and the wealth
of our Southland is increasing at \$2,
000,000,000 per year. We are just be-
ginning to awaken and take advantage
of our natural wealth, and I stand here
with a sense of solemnity when I de-
clare that the one hope of salvation
against the smother of commerce is
the output of men and women of spirit
and high morality, an output which
comes only through our Christian col-
leges.

"You cannot have a Church worth
while until you institutionalize its spir-
it and power, and you can't have a
ministry to lead that Church unless
you provide in your educational sys-
tem for the development of the men
who are needed. And our great com-
mercial enterprises will always be
predatory unless you master them by
men of Christian education.

"It is hard to visualize the possibili-
ties of this institution here, and I want
to say that you have but shown your
own true selfhood by your gifts to this
university. Rockefeller and Carnegie
will be best known in future genera-
tions not by the way they made money,
but by the way they gave money, and
so it is with our citizenship. May God
pour out his blessings upon the South-
ern Methodist University and make it
grow to bless our Church and coun-
try."

BROTHER WILKES WRITES.

Whoop 'em up for Plano! Talk
about your skyscraper city churches of
North Texas with their magnificent
enterprises and their "hulla baloos,"
but if I'm not a guessing all a-crooked
our little town with its liberal minded

Two Texas Women Who Love S. M. U. to the Tune of \$25,000



MRS. W. D. HAYNIE
Rice, Texas



MRS. DORA ROBERTS
Big Spring, Texas

Methodists put one over some of the
"high and mighty" yesterday (Sunday)
in answer to the "B shop from Texas."
Yes, we've joined the boosters and
keep your eye on us for we're leading
the hounds that are making long jumps
for the "one hundred towns raising
\$1000." Our collection Sunday reached
\$980 and today (Monday) goes to
\$1325. Together with the amount al-
ready subscribed, Plano's total sub-
scription to S. M. U. up to date is
\$3600.

Getting the money was "dead easy."
Took for a text Neh. 6:3. "I am doing
a great work;" preached a simple,
straight-forward sermon telling facts
and truths, exhorted every Methodist
to do his best and in several minutes
the bonds were signed. The majority
of the subscribers are men of modest
means but their subscriptions are the
ones that count.

I have out several bonds in good
hands and we are going to leap again
for greater things can be accomplished
even yet by those whose lives have
known and touched from infancy the
lives of Ruby Kendrick, May Dye-
Smith, "Aunt Dora" Bowman and the
"only and illustrious" Frank Reedy,
Bursar, S. M. U.

REX B. WILKES.

Plano, Texas.

NOTICE.

To the inquiries that we receive
concerning the sale of University
lands, we would say that not one foot
of the lands that were given to South-
ern Methodist University have been
sold and are not now for sale. Good
property adjacent to our lands have
been sold and are doubtless worth the
price paid, but any statement to the
effect that the University has any
property for sale is misleading.

WHAT THEY DID AT GRACE CHURCH.

We trust this has been a great day
throughout our State for the advance-
ment of the educational cause of
Southern Methodism. At Grace Church,
corner Junius and Haskell Avenue,
we had as our guest Dr. Stonewall An-
derson, Secretary of the Board of Edu-
cation, who took for his text in the
morning service, "Train up a child
in the way he should go; and when
he is old, he will not depart from it."
He delivered a very strong sermon
showing the need of an education; the
education that makes us free—the
Christian education—the education
that gives us the greatest knowledge
of man, the earth and God.

At the close of the sermon our pas-
tor, Rev. J. L. Morris, referred to the
message he had received from Bishop
Mouzon, in a telegram announcing
that this would be "University Day"
in all the principal Churches of the
State; to take up additional pledges
that we may secure the General Board
of Education's gift; that we, as Grace
Church people, could not falter in so
great a cause as this. He asked if he
might have the names of ten men who
would pledge \$100 each, payable \$20
annually for five years. "Joshua, We
can." In the intervening ten minutes
several names were called. A pause.
Brother Morris called for a count.
Thirteen was the reply of the tiler.
Horrors! Brother Morris said he was
not superstitious, neither was his wife,
but that he knew some people were,
and that he must have another name,
and it was quickly given. Just at this
juncture Judge A. W. Walker, to fur-
ther put us in the "good column,"
raised his pledge (and let us say that
Brother Walker gave liberally on a
former occasion) to a "Knickerbocker

Special." "Amen, Caleb!" Bene-
diction by Brother Morris.

Considering the fact that Grace
Church had given very liberally at
the time we were so actively engaged
in securing the Dallas Hall pledge,
this second response does not yet
show what Grace Church can do for
education if called on for help. At
this same time we are paying off our
Church debt of some \$14,000. Best
wishes for the success of our Univer-
sity, the uplift of mankind.

J. L. MORRIS,
Pastor.
J. FRED HAAS,
Secretary.

Rev. A. J. Weeks, District Commis-
sioner of San Angelo District: "It is
my purpose to reach Dallas Tuesday
morning. Am doing my best to bring
subscriptions with me."

Rev. D. F. Fuller, Howe, Texas.
"Brother — desires to give through
me \$500, payable in two years. Am at
work and will send a neat sum soon."

Rev. W. A. Pritchett, Wylie, Texas.
"Send some one to help me Sunday,
May 4. We will do things for the Univer-
sity."

Rev. L. H. McGee, Hearne, Texas.
"They have been received and will be
forwarded to you by Monday's mail.
In order that we may do a little more
for the good cause, we request you to
send us immediately three or four
more obligation blanks."

And many others for which we have
not space for this issue. More later.

THE EIGHTH DEKASCENTUM

(Showing new \$1000 contributors).

1. J. G. Childers, Temple. (for his
mother).
2. W. G. Swenson, Abilene.
3. Judge A. W. Walker, Dallas.
4. A. L. Nibling, Belton.
5. Rev. Glen Flinn, Bryan.
6. Rev. W. H. Vaughan, George-
town.
7. N. C. Ferguson, Bells.
8. Dr. R. R. LeMaster, Goliad.
9. Rev. John A. Wallace.

\$126,289.13 IN ONE MONTH.

From April 10 to May 10, \$126,289.13
was subscribed to S. M. U. by the peo-
ple of Texas. Think of it! What won-
ders can we not perform. Such a re-
cord should challenge the best efforts
of every Methodist during the next
month and half.

Methodists, let us advance—we are
making history.

SOUTHWESTERN UNIVERSITY.

Our friends will probably be glad to
have a brief explanation of the fact
that the Board of Education in its
classification of Colleges for the pre-
sent year "conditioned" Southwestern
University in two items as a "Class
A" College. Allow me to say at once
that there has been no lowering of
standards with us. Indeed the standard
has been raised in several respects in
the last year or two. But technically
we do depart from the strict letter of
the requirements of the Commission
in the two matters specified.

1. Of the fourteen "units" required
for full admission to the freshman
year our Commission requires that
there shall be one or more units in
each of two foreign languages. But
neither the State University nor any
other institution of our grade in Tex-
as requires work in more than one for-
eign language. And of the more than
a hundred and sixty High Schools
which are affiliated with the State
University sixty-seven of them do not

offer to work in more than one for-
eign language. The graduates of these
schools can enter the Freshman class
of any other college or university of
our grade in the State of Texas with-
out question or condition. But they
cannot enter Southwestern if we insist
upon the letter of our Commission
regulation. That puts us at an im-
mense disadvantage, and we have had
endless trouble about it and have lost
students on account of it.

We ventured therefore to change
our own regulations so that students
who had fourteen entrance units and
who were graduates of these affiliated
schools could enter Southwestern with
three units in only one language with
the understanding that all the language
work required by our Commission, in-
cluding two foreign languages, should
be taken in order to graduate. We
were keeping the spirit of the law,
as we believed, though slightly depart-
ing from the letter of it in order to
meet the special conditions in this
State.

2. The Commission requires that
every A. B. graduate of a "Class A"
college shall have completed at least
sixty "session hours" with a grade of
at least seventy on examination. At
Southwestern we have been trying an
experiment which in our judgment
proposes a considerably higher stand-
ard than this. We require students to
make an average of between seventy
and seventy-five to offer sixty-five
and two-thirds hours; those who make
seventy-five to eighty to offer sixty-two
and a half hours and so on until we
come to those whose grades are over
ninety-five who may offer fifty-six
hours. This puts a premium on un-
usually good work, while it requires
more of those who only get a passing
grade.

This is a plan which is in use in
some of the leading institutions of the
entire country, and we felt that we
ought to be free to try it as an experi-
ment; and that it is in every respect a
more advanced requirement than that
of the Board is shown by a simple cal-
culation: Ninety-five per cent of fifty-
six hours is far more than seventy
per cent of sixty hours.

Nevertheless we are technically out-
side the letter of the Commission's re-
quirements, and were therefore mark-
ed "conditioned."

I may say in closing that our stand-
ing with the great universities of the
country is better than ever before. A
recent letter to me from Provost of
Columbia University, says, "With re-
gard to the bachelor's degree of South-
western University, we shall be glad
to accept this degree, if recently be-
stowed, as entitling its holder to matricu-
late as a candidate for our higher de-
grees."
C. M. BISHOP.

MARRIED.

Moore-Ramsey.—At the home of the
bride, near Corsicana, Texas, April 16,
1913, Mr. Robert L. Moore, of Frost,
Texas, and Miss Essie Ramsey, Rev.
G. W. Kincheloe officiating.

Lanier-Frost.—At the home of the
bride's father, Mr. J. F. Frost, Linden,
Texas, Mr. Rubin Lanier and Miss
Bertha Frost, Rev. Jno. Thos. Hooks
officiating.

Barnhill-Lane.—At Bell Plain, Calla-
han County, Texas, January 26, 1913,
Mr. S. Spurgeon Barnhill and Miss
Ethel Lane, Rev. J. D. Crockett of-
ficiating.

Kelnard-Crockett.—In Waco, Novem-
ber 13, 1912, Mr. Robert Kelnard and
Miss Easter Belle, daughter of Rev. and
Mrs. J. D. Crockett, Rev. Barton, D. D.,
officiating.

Hurst-Kennard.—At the residence of
the bride's father, Mr. J. H. Kennard,
Anderson, Texas, Tuesday, April 8,
1913, Mr. J. T. Hurst and Miss Lizzie
Kennard, Rev. Robt. O. Wier, officiat-
ing.

Tabor-Brymer.—At the home of the
bride's parents, at Chriestman, Texas,
Mr. Jesse Tabor and Miss Viola Bry-
mer, March 23, 1913, Rev. Geo. E.
Kemp officiating.

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