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## THE GREATEST TRAGEDY IN MARITIME HISTORY

On Sunday night, the 14th inst., off the New Foundland coasts, there occurred the greatest sea tragedy in the history of the world. The Titanic, the most magnificent steamer ever built and launched, started from the English coast on her maiden voyage to New York. She was a forty thousand tonner, had over two thousand passengers, and she made fine headway until she reached the vicinity of Sable Island in a section of the sea known to sailors as the "graveyard of the Atlantic," and there at 10 o'clock at night while proceeding at the rate of twenty-six miles an hour, she struck a mountain iceberg, ripped a great hole in her side and in three hours she plunged two miles to the bottom of the ocean! After she received her death wound she struggled with the waves and the ice heroically, the life boats were filled with women and children and sent adrift in the darkness; but there were only enough to carry a trifle over seven hundred of the ill-fated passengers, and something over sixteen hundred perished in the disaster. While the wounded vessel was fighting her impending doom, the wireless machine was busy sweeping the sea for two hundred miles to apprise all ships within that distance of the awful

distress so as to get help at the earliest moment. It so happened that the Carpathia was within fifty-eight miles and picked up the message, and headed with all possible speed for the scene of the tragedy; and in a few hours they were near the place of destruction. The Titanic had gone to her doom, but the life boats with their frozen crews were drifting hither and thither amid the icebergs, almost perished. The work of rescue at once began and all afloat were soon saved and provided for. A few straggling men were picked up; but the great majority were blotted out. The rescuing ship hastened to New York and landed her cargo of suffering and distressed on Thursday night. Their tales of distress were heart-rending. Many of them were almost crazed and but few of them could give any intelligent account of the calamity. Nearly all of them had lost loved ones and they were very nearly bereft of reason. Doubtless many of them will die because of the long exposure in the cold water, and it will be days before all the facts will be thoroughly known.

Some of the most prominent men in the world perished with the ship; among them John Jacob Astor, Frank D. Millet, the

famous artist; Isador Straus, the Jewish philanthropist; Jack Futrelle, the novelist, and others too numerous to mention. Women and children were taken care of first, and this left the men to their fate. There have never been greater examples of heroism and self-sacrifice than were shown on board the vessel. Men kissed their wives a final adieu and almost flung them into the lifeboats. Mrs. Straus refused to be put into a boat and died with her husband. Captain Smith, in charge of the ship, did all that human genius and skill could do to save his passengers, and then surrendered himself to his fate and went down to rise no more. While these awful scenes were in progress, the band played thrilling music to compose the excited people as far as possible, and as the last lifeboat left the scene of desolation members of the band were standing in water almost to their loins playing "Nearer, My God, to Thee." With the strains of this grand old hymn mingling its melody with the gruesome moans of the dying and the horrible grinding of the icebergs, the ship took her plunge to rise no more!

How helpless is man after all! This great ship was built at a cost of \$10,000,000 and was supposed to be immune from

disaster. She had everything that science and skill and money could devise, except enough lifeboats! Yet when she encountered that monster mountain of ice, she burst like an eggshell and sent her human cargo to their doom. But, doubtless, the disaster will turn to the good of the living. England and America will pass more stringent laws for the protection of public travel, require greater caution in ship officers and companies and demand a more adequate supply of lifeboats. All this will not help those whose bones are bleaching on the bottom of the ocean, but it will go a long way to prevent a repetition of such a calamity. Another result creditable to humanity is the widespread sympathy throughout the world for those in distress. From all quarters of the globe have come proffers of sympathy and helpfulness, showing that after all the world is closely akin. It has also demonstrated the utility of modern scientific discovery. Had not the wireless telegraphy been aboard the ships of the sea then all these men and women would have gone to their doom. Not one would have survived to tell the tale. But those inexplicable electric waves, manipulated by the operator, brought relief within a few hours.

### BIENNIAL APPOINTMENT OF PREACHERS

At this time when the great question with the M. E. Church is whether the time limit of the pastorate should be restored, we beg to suggest, at the other end of the matter, a proposition that seems to our mind to be important and timely. We ask if it would not be helpful to Methodism to change appointments of preachers from one year to two years. Is there any sound or binding reason why the Bishops should not assign traveling preachers to a twenty-four months' pastorate? Pastors were assigned formerly for six months, and later for twelve months, and we believe the time has come to change it from twelve months to two years.

In favor of such a change we offer the following reasons:

1. Under the present conditions a pastor can plan and execute a much more successful campaign for the Church when he has two years for it and knows that he has two years. The present pastorate requires more organized effort than that of the past and few men can successfully organize the Church forces and make a successful campaign in one year.

That fact being clear to him, he must be content with a less efficient and more hastily formed plan of work, which often falls short of success.

The objection that some men are one-year men is met with the candid expression of belief that many of our pastors are one-year men because one year is too short a time for them to show just what they

are capable of doing when more favorable time is allowed.

2. It has become an economic question of great importance to the preacher's children. Their education is the most vexing question to their father. The expense of attending an Annual Conference averages for the preachers not less than twenty-five dollars. If we had appointments biennially the circuit preacher who always is at the largest expense for attending Annual Conference, would have some much needed cash to devote to the education of his children. More than that—half or more of the preachers on the poorer charges move every year. The cost of moving for each one is not less than one hundred dollars. Now if he is appointed for two years, the money saved by not having to attend an Annual Conference and by not having to move will send a son or daughter to school a year. This is certainly worth considering.

3. It would enable the Bishops to travel, as the Discipline requires, and come in more intimate touch with the people and the preachers which would greatly add to the efficiency and popularity of the episcopacy.

4. It would enhance the value of the District Conference and make it the occasion of episcopal visitation. The District Conference would do some of the statistical and routine work of the Annual Conference and thus restore to the latter its place as a spiritual force in the Church.

If the appointment-making conference could be given more to preaching and prayer, the preachers would go forth to their appointments better equipped for their work and in a happier frame of mind.

It is one thing to profess Christ before men, but it is often another to experience him in the heart and make him the light unto our feet and the lamp to our pathway.

When most men make their estimates of their fellows, they look at their bank account and their worldly position; but when God estimates them he looks down into their hearts and examines their motives. If they are bad he turns from them, but if they are good he welcomes them. In his judgment nothing counts but moral and intellectual worth. In his esteem money and position are mere accidents, but character is eternal.

Some men lead themselves to believe that they can be Christians and discard the supernatural in their system of belief. This is a fatal error, though it may afford pleasant speculation. If Christ did not rise from the dead and then ascend into heaven, he is not to be considered for a moment as the Saviour of men. Paul says: "If in this life only we have hope in Christ, then of all men we are the most miserable." A divine Christ is essential to a divine religion.

Death knows no social distinctions. He thrusts his reaper into the circle of the rich and the favored just as he does into the home of squalid poverty. In the great Titanic disaster John Jacob Astor with his millions and the steamer-deck steward with his penny went down in the same way to a watery grave.

It is often the case that the richest examples of faith are found in the darkened chambers of afflictions, secreted far from the sight of men, back where God's shut-ins suffer, unseen and unhelped. No hollow pretention there and no sham. Christ is all they have to look to and to depend upon.

If you are anxious to become a Christian, but find trouble in your intellectual quibbles, then take Christ at his word and do his will and you will soon find out if the doctrine be of God. Stop your speculating about causes and wherefores and processes, and put his truth to the test of an honest effort. That course will demonstrate to you the reality of Christianity.

There is an impressive need in all departments of the Church for stalwart men; men well trained, consecrated and faithful to every duty. It is not men of surpassing genius demanded; occasionally we need one of that type, but not many of them. Hard working, intelligent men who know how to do things, is the need of the hour.



### Rev. G. H. Collins and "His Some Things To Think About"

In the Advocate of March 28 appears the tenth number of Brother Collins' "Some Things To Think About." I have read them and wondered what can be the matter with Brother George Collins. Is he sick? Is he mad with somebody? From the tone of disquietude that has marked his fulminations one is led to wonder if he might not be the author of that melancholy old song beginning,

"I am a great complainer,  
That bears the name of Christ;  
Come all ye Zion mourners,  
And listen to my cry."

Whether sick, or just suffering from a fit of melancholy, the false assumptions of his articles and especially number ten are so misleading as to demand correction. Brother Collins is a capable man, and it is to be regretted that in this age of Christian activities, of men and religion movements, forward missionary movements, educational movements, and evangelistic stirrings the like of which the world has never seen before that Brother Collins' ready pen should not have flowed with glowing optimism, and not with pessimism. His interrogatories which amount to just so many charges are but bare assumptions without one shadow of proof.

First. He assumes that there is no place in the economy of the Methodist Church where her laymen are awarded due credit or praise for what they do. Hear him. "What is the chief need of the Methodist Church in this her day of grandest opportunity? Is it not a place in her economy where her laymen may share in the worthy praise that belongs to the faithful laborer?" That is to charge that no such recognition or praise is given. Bro. Collins knows better, and this attempt to raise a barrier between the leaders of the Church and the laymen can do no good. If our long columns of figures in our printed minutes of "amounts paid for the support of the ministry, for missions, church extension, education, conference claimants, building and repairing churches and parsonages," and then to be sure that nothing is omitted, "other objects," is not due recognition and acknowledgment of the liberality, and faithfulness of the laity then it would be hard to make.

But this is not all. When one of our laymen comes forward with one, five, ten, fifteen, twenty, or twenty-five thousand dollars for some Church enterprise the fact is at once recognized, praised and made an example of by being heralded in flaming headlines to all the world and Church through the Church and secular press. Only recently I saw in our Advocate such an acknowledgment from Bishop Mouzon to one of our Texas women who had made a liberal donation to Southern Methodist University.

Second. He assumes (yea, asserts), that when our laymen have done their duty in giving of their means to promote, and extend the enterprises of the Church, that instead of praise they meet with denunciation. Here is what he says: "There is no institution of the world that does not in some substantial way acknowledge the faithful and sacrificing spirit of those who contribute to its success. How different with the Church of God as it now presents itself to men. Her laymen have made her success possible, and they are awarded with the denunciation that they are ignorant and stingy." For refutation of this unthought and unfounded charge against whoever it was intended for I refer to brother Tarrantine's delightful letter from the Huntsville District, in the Advocate of March 21, and to Rev. A. A. Kidd's happy writeup of "Methodism in Bay City, where he does not only give the praise due, but gives the names of his leaders and what they have and are accomplishing. This will be found on the same page with Bro. Collins' number ten, in the Advocate of March 28. Also in the same issue of the Advocate on page 5 is the letter of Brother O. T. Hotchkiss, Bro. Collins' presiding elder, that glows with just praise of pastors, and especially the laymen, when he says, "There is one thing more of which I would speak. The love and devotion of many of our laymen to our Church. I have been impressed with the many good men who have turned out in the rain, sleet, snow and cold to attend to the business of the Church and our Lord." It is not true that our laymen who do well "are awarded with denunciation."

Third. Brother Collins assumes, or rather asserts that our laymen have no place in the planning of the Church's philanthropic enterprises; nor in her councils or government. He asks: "What part has our laymen in the planning of the Church's philanthropic enterprises? Is it not the rule that our laymen are kept in ignorance of what the Church is doing until the crisis comes, and the Church is involved? \* \* \* What place

have our laymen in the government of the Church? What rights have they in her secret councils?"

No man knows better than does Brother Collins that the Church has no secret councils in planning her enterprises. No man knows better than he the place that the laymen have in planning her enterprises, and the place they have in her government, and to assume by innuendo that they have no place is to mislead.

Our General Conference is the law-making body of the Church, and half of its members are laymen. Our Annual Conferences have four lay delegates from every district in their bounds. Our District Conferences are made up of at least four laymen for every preacher. Our Quarterly Conferences are made almost exclusively of laymen, while the Church Conference is made up of the entire membership of the Church to one pastor. Our General Board of Missions is made up of thirty managers, twenty of them are lay members, ten are preachers. All the other General Boards—Church Extension, Education, Sunday Schools, Epworth Leagues—are made up of laymen and preachers. Our Book Committee, and Publishing Agents are laymen and preachers. Every enterprise of our Church is set on foot by these conferences—boards and committees—and our laymen have their equal representation, and full voice and vote in them. These conferences and councils are not secret, but sit with open doors in the full light of day, and under blazing chandeliers by night, and to impress any one otherwise is to do hurt and not good. I cannot feel that our laymen will have any special appreciation of this dash to their rescue when their liberties were not endangered, nor their liberality questioned. It is true that when our Publishing House and Board of Missions were involved several years ago that our laymen did nobly in helping lift those debts. Another thing is true that Brother Collins does not even hint at, and that is that the preachers did nobly also in that crisis, giving far beyond their means in most of instances. In the debt of the Board of Missions the amount was prorated among the conferences, and I was appointed to raise the amount apportioned to the East Texas Conference. Every dollar of its share was paid, and the preachers were among the largest givers, one now in heaven, giving \$100.

Fourth. Brother Collins, in his haste to defend brethren who need no defense, and against charges that exist only in his vivid imagination has suffered himself to make thrust at those whom the Church has put in places of large responsibility, that are uncharitable, unkind and unfounded.

For example, he asks: "Where do we find any reason for presiding elders and Field and Office Secretaries to ascribe to themselves all the praise of success and ascribe all failure to listless pastors, and uninformed laymen and drouth in the land?" The above is just Brother Collins' method of charging that presiding elders, and Field and Office Secretaries do these things. It is no small matter for a man to bring a railing accusation against his brethren who, like himself, are bearing burdens, and working and giving of their substance to bring to pass the very things for which he prays.

I have been a member of the Methodist Church for about forty-five years, and one of her preachers thirty-eight years, and in all my memory I never read of or heard such a thing before. It is just unthinkable, and the suggestion of such a thing is a surprise and a humiliation. But Bro. Collins shifts the above charge and becomes more specific. Speaking still of presiding elders and Office and Field Secretaries he says: "Do not their reports read about as follows: The district \* \* \* committed to my care has increased in this and that an hundredfold over that of my predecessor?" I have before me the reports of the presiding elders made at Marlin, November 25, 1911, and in no instance is there any such report. The usual form of reports both of presiding elders and pastors is: "We have had a good year," and then proceed to tell in what way. No man was able to report that he had "reached his ideal," but there was no hint that it was to be "charged up to the ignorance and lack of information in the laymen, or the carelessness and stupidity of the preachers."

Secret Councils: That seems to be Brother Collins' bugbear. I have said that there are no secret councils to which the laymen are not admitted. The fact is there are no secret councils unless the Bishop's Cabinet should be called one. It is true that the Bishop calls the presiding elders to meet him and help to arrange the appointments, but that is a matter of grace on the part of the Bishop; there is no law requiring him to even consult the presiding elders, and no man

who is not willing to take his chance for fair treatment in that council is compelled to submit his name to it. The elders meet the Bishop one hour, and often the next hour there are more laymen closeted with him than there were elders, and I expect they as often have their way with him as do the elders. I have sat in the Bishop's Cabinet for fifteen years, and taken all in all, they are among the tenderest, most careful, and best men I ever knew. It is impossible that they could please everybody, for interest often conflicts, but I believe it is but honest to say they do their best. As to the presiding elders: When a man has done well his elder grows

happy telling of his deeds. If one has failed, or partially failed, he grows eloquent in explaining the hindrances "that perhaps nobody could have overcome." I do not believe that presiding elders are a whit better than the rank and file of their brethren, but I do believe that they are just as capable, just as honest, truthful and sincere as the rank and file of their brethren, and I am glad to believe that ninety-nine out of every one hundred of our preachers and people think so too, for that one out of one hundred who does not I would recommend the 13th chapter of 1 Corinthians. J. T. SMITH. Jacksonville, Texas.

### A Diagnosis—A Remedy

That the problem of the secondary school has been a grave one with Texas Methodists is apparent to all who have given even a small amount of attention to the work of our Church in educational matters.

Possibly I am not competent to speak on a question with which the Church has been grappling for these years, but having had some experience as Trustee and pastor of one of our training schools, and having recently spent nearly three months, as a committeeman, in the winding up of the affairs of another such institution which has closed its doors for lack of funds, and having been placed by my brethren on the Board of Education of the Central Texas College, I feel that a few words might add some light on this important subject.

For some time I have had in mind the writing of an article in the interest of the secondary school as an essential unit in our educational system, and now that the very able article of Dr. Jno. M. Barcus has been published my attention has been called once more to this problem. I wish to most heartily sanction the above mentioned article, and to add that it should be read by every layman in the Church.

The question is, what is the trouble with the secondary school? Why are they not more successful? How is it that our Church has suffered such a loss in these institutions? My diagnosis may not be thorough, but I am quite certain of a few things. There are doubtless many causes which have contributed to this sad state of affairs, but space will not permit a full discussion of the local conditions that have prevailed, and that in many instances have made success impossible. However, there are certain causes which may very properly be termed general as well as specific in these cases.

In the first place, I think generally understood and accepted that business methods have not been applied to these enterprises. In the first place, they have almost invariably been the offspring of some enthusiastic preacher or preachers. Our laymen who have to put up the money and foot the bills and pay the tuition have not had a real part in the establishment or the location of many of these schools. While I do not, in the above statement, mean to cast any reflection upon our preachers as financiers and business men, but the point is this: By our methods we have failed to enlist the co-operation of the very class of people to whom the Church must look for financial support and success. To illustrate, in the banking business, for instance, which is regarded as the safest of all commercial enterprises, it is a recognized principle of business that if the stock can be sold out to the business men and farmers of the community the bank is then certain of patronage and business, which means success. With fifty or one hundred well-to-do farmers as stockholders in a farmers' bank there can be no better drawing card and no better assurance of success.

But after our schools have been entered by a preachers' institute or a District Conference largely composed of preachers, then, when the time comes for the raising of money, we must go to the layman. And what do we find? We find him not in real sympathy with the movement. We find him feeling no real sense of responsibility in the matter, and consequently the first thing that must be done is to create a sentiment and get the district or the Annual Conference to feel the responsibility, and while this is being done the school is suffering for needed equipments and improvements, and as a result is not doing the work it could do, and was expected to do.

Then the second contributing cause to these failures has been the embarrassment from the very beginning in the way of unfinished buildings with heavy debts hanging over them. We have worked, it seems, upon the supposition that after the school once opens its doors and has a successful year's work then the money will be easily raised. But we are waking up to the fact that business men will not put their money into a sinkhole even

in the name of the Church. We are learning that when the "ship is coming in" is the time to work and to secure the necessary funds. This, I believe, largely accounts for the phenomenal success of our Southern Methodist University proposition. Our brethren have gone to our laymen in the very beginning, and that with a plain business proposition, and see how they are responding in large and small amounts for the establishment of a great University with no debt hanging over it when it opens its doors.

Another contributing cause to these failures has been a lack of appreciation of the real value and essential worth of such schools. There is an idea prevalent among the people that their sons and daughters must be sent off to some "college," and seem to think the training school a rather insignificant affair. They say, "Our high school has a course of study equal to the training school." But they overlook the matter of discipline and character development. They forget that the main work of a training school is not alone to train the mind but to develop in the soul a noble purpose and a high ideal in life. They seem to forget that in this period of life habits are being formed which will determine character, and that character determines destiny. I believe there are other things essential to college entrance aside from mere literary attainments. The young man or woman who has not learned obedience and respect for authority and who has not become to a certain degree fixed in a life purpose is not ready to be turned into a college with a large student body where honor and self-control are the leading principles of conduct.

Then, again, it has occurred to me there has been another contributing cause to the failures of the past, namely, aspirations to become colleges. They argue that because of this tendency among the people to want to send their boys and girls to college, due of course to a misunderstanding of the term, is sufficient reason for them to change their name and add a year or two of college work and thereby become a junior college. I think it perfectly safe to say, in the light of facts and figures of the past, that for a school to undertake to do college work without an endowment or a certain income over and above tuition is attempting the impossible.

Now as to the remedy for these evils. It seems to me that a strict compliance with the Discipline of our Church on this point would in a large measure correct this tendency toward failure in our schools, both secondary and others. The General Conference of 1906 passed the following law which is found in paragraph 417, article 11 of the Book of Discipline: "The Board shall, through its members, agents and Boards of Education of the Annual Conferences, seek to increase endowments and otherwise to strengthen our institutions, etc., and to originate new ones where they can be judiciously established and maintained, but in so doing the board shall not create or assume any debt beyond resources actually in hand and applicable to such purposes."

This paragraph sets forth a general business proposition and principle which, if carried out by the Board of Education and then the Board of Trustees of the school and strictly adhered to all the way through, will in a great measure restore confidence and put our schools on a more permanent basis.

Then another suggestion as a remedy is that our schools comply strictly with the classification of the Board of Education and enter upon an active campaign for patronage upon the basis of the work actually being done, and proposed to be done. In this manner our people will soon come to know the difference between a college, a university and a training school, and when they once are fully awake to the real work of a secondary school as the real character developer of the whole system, and can see its essential value in preparing for the higher and more advanced work I believe we shall not lack for patronage and needed improvements.

In conclusion, I offer the following

reasons for the proper maintenance and thorough equipment of our secondary schools. First, they are essential to our colleges and universities. For this reason, the State schools almost without an exception turn their graduates into the State University. If they are not turned there they are induced to go out of the State. Second, they are essential to the development of the young manhood and young womanhood of our Church and State. The Church and State are to-day reaping the largest dividend, comparatively speaking, from our training schools. Then last but not least there are hundreds and thousands of boys and girls in the rural sections who will never receive educational advantages other than the country school, unless they get it in a secondary institution of the Church. These schools draw this class of patronage. In one of our best schools for several years there were not as many as three pupils in the entire student body who had come from a town or city. In view of the dividend the country boys and girls of the past have paid to the Church and State can we afford to loose them now? NEAL W. TURNER. Corsicana, Texas.

### METHODISM AND THE GULF COAST COUNTRY.

#### A New Presiding Elder's District, Texas Conference.

That part of the gulf coast country which lies within the bounds of the Texas Conference is being overlooked or neglected by all denominations. This is a grave charge to bring against the Methodist Church since her recorded history shows that this statement is not in keeping with her practice for two centuries. This statement seems also to be out of harmony with the record made by the ever-alert Texas Conference, since the writer has been connected with it.

I am not writing to find fault with any man, nor set of men. Neither accusing nor excusing; but I am writing to reveal facts, and the facts as they exist before our eyes sustain our contention, regardless of the honored record heretofore made by the Texas Conference, and the enviable reputation made by our Methodism for these two centuries. Perhaps this oversight, or neglect, is not due to any one cause but to several causes.

Admitting the fact, as most every one does, that most of the foreigners who have come to Texas in the last ten years live in South Texas, and admitting further that some of them are undesirable citizens, therefore, because of this fact, some of us, even many of our Church leaders in the various conferences of the State—when South Texas is mentioned think of it at once as a section inhabited by "greasy Mexicans" and "sharp-pointed mosquitoes," and is therefore dismissed without further ceremony. There may be such sections, I have not seen one of them.

So far as the gulf coast country within the Texas Conference is concerned I know that no such conditions exist. Six years I have lived in this section of the conference, and I have traveled about over it to some extent, and I have not seen anywhere any such state of things as many of our brethren imagine. Leaving Galveston out of the account since it is the landing place of all, and has more than its share of other nationalities, I will venture to say that eighty per cent of our population are American born, and speak English. Of the "new comers" to this section I think I am safe in saying that the New England States have sent more people here in the last five years than any one Nation on earth. Twenty-six families from Massachusetts alone came just this week, and settled in a little place that didn't have more than twenty-five families in it before. Again, a few Sunday nights ago I made a canvass of my audience in getting acquainted with the strangers and visitors present, and found in that one service strangers that represented thirteen States of this Union. These were prospecting, and some will locate. I recite this to show you that the "new comers," that make up the citizenship of this part of the gulf coast country are good, substantial, cultured people of the North and East of our own country. In some instances they excel our "home-grown" article in the matter of attending and supporting the Church. In some they do not. Some they cannot for some of our "home-grown" citizens cannot be excelled by anybody at anything.

Another cause for this neglect or oversight may be found in the prevailing impression that this is a "thinly settled country."

Compared with some sections of the State this is true, but if looked at per se it is not true. If you think that there are no people in this country except in an occasional railroad town I will say that doubtless your information is from five to ten years old. All through this gulf coast country where, five years ago, was one community of a hundred people, there are now ten such communities. Ten to one.



Ten years ago one might travel for miles along any railroad without seeing a house, where now one can hardly "make time" traveling for having to stop at so many places—all new and growing. Ten years ago this was a vast, uncultivated stretch of fine prairie, now rice farms, corn fields, cotton fields, orchards, gardens, and people occupy it. Two things we do not have: razorback hogs and mosquitoes. Mosquitoes appear only in the summer, and that only when the wind blows from the north and brings them down from upper sections of the State. (Brethren, there is more truth than poetry in that statement.) Of the people that come here some are Methodists, and some are of all the other Churches in number, and about in proportion as they are everywhere the country over. As soon as they come they want Church privileges, and they should have them; but, listen, within a scope of country one hundred miles east and west and an equal distance north and south in which thousands of people live (English-speaking people), and community after community is being settled and organized with a constant inflow of new settlers from every State in the Union, there is not a churchhouse nor Methodist preacher within the whole territory except one circuit and one station which chance to be well-nigh in the geographical center of this vast section of country. There are several, of course, on the railroad border line, but many of the towns along the railroads have no church nor preacher. The interior has none at all except the two cases above given, and they are on the railroad. Brethren, this ought not so to be! If this state of things is due to oversight, then somebody has been guilty of inexcusable carelessness. If it is due to neglect, then somebody is guilty of inexcusable indifference. If it is due to Methodism's inability to cope with the situation, then Methodism had better quit and let some one get here that can. It's the first duty that Methodism did not find some way to perform it. If it's none of these, then what is it? Is it because this country is all new? This whole American continent was new once, but Methodism entered and helped to make it the happy home of millions. If we still contend that because of the newness we have not had an opportunity to do anything, I would admit a semblance of justice in that claim. Never before has there been such need and such outspoken demand from these people for the Church to enter. But, brethren, we should have been taking possession of the situation as the field ripened, but we have not done so.

On my desk now are letters of recent date, asking if it would be possible for me to come out into various sections of this country and hold an "occasional" service, if not a regular appointment. They are from eight to fifteen miles distant. Can I go? If so, when? Again, how many of these places could a man look after and attend to the duties of his own charge? But back to those letters a moment. In their plea for a preaching service, some say twenty-five, and some say seventy-five can be gotten together for service. Now, where that many people can be had for service there should be services provided for them, and there will be services provided for them. If we don't somebody will, and Methodism will. These letters prove that the people are there, and that the Church is not there. They prove that the people and farms and industries of various kinds are permanently established here, and they are being constantly added to at a surprising rate. The fact is the man who gets a place in this gulf coast country at all is going to do it very soon. The day is not far distant when there will be no unoccupied lands for others to get. Ten more years like the past ten and my prophecy will be true. Then I ask: What is Methodism to do? What can we do? Various things have been suggested as the proposed solution to what has been called the "rural problem." Some of them wise and some other-wise. The most plausible yet offered, at least it struck us preachers as most plausible, was the suggestion made by some one to "let the station preacher run out and preach for them Sunday afternoons." Now, that would be all right if he could do it. The station man is none too good to do it, neither is he too mean or too lazy to do it. The fact is he does it and has been doing it ever since Methodism was

born, but it has never solved the problem, and it won't solve it in six thousand years. I fear that this very thing is the reason our rural places are now not looked after. The Church has depended on this plan and has made no arrangements to care for them. How on earth can about five station preachers look after their own charges, and supply all the places from Bay City to Galveston, and from Sealy to Matagorda with preaching and pastoral oversight? But when the matter has been heretofore mentioned the presiding elders would most usually say: "Let the station men run out and preach for them," and there it is dropped. Please, somebody show me the station preacher that hasn't done this very thing often, and that doesn't do so now, and do it with pleasure. But, brethren, that has not supplied the rural places, nor solved the aforesaid "rural problem," and it never will. Men must be put there who belong there, and who will labor there just as every other field ever cultivated by our Church has been dealt with. A solution that doesn't solve is no solution. There is a solution to this particular field and I believe to the most of the rural territory within our conference and throughout the State, as for that matter. Some one asks: "Why not let the presiding elder run out into these neglected places and hold meetings?" Well, sir, we will let them do so; nobody is objecting to their doing so, but why don't they? The answer is easy. Already they have more work than they can do. The Brenham and Houston Districts are already so large that they keep the "beloved" in a "hop, skip and a jump" to make their rounds, and they must not stay too long at a place or else they will miss a date elsewhere. This is largely true all over the State and this explains why so much of our rural territory is left out. Like the station preachers our presiding elders are not too good to go out into these places and hold meetings and organize Churches, neither are they too mean and lazy to do so, but they just can't do it. It's a conviction of mine that the time for redistricting the conferences of Texas is at hand. By all means a new district in South Texas, covering this vast new territory must be made, and Methodism put to work in reality. To do this would put a man directly in charge of this country, and he would have the oversight and the time to look into the needs of it. He would be duty bound to run out and hold meetings and organize Churches.

But you ask, Where would he get preachers to fill the places? Such a question ought to make Methodism blush with embarrassment. God sent John the Baptist to prepare a way for the Lord, and as soon as the way was prepared the Lord of all the earth came. When Methodism shows its faith and a willingness to do God's work for these or any other people God will, as he has ever done, raise up the men to do the work. If a hundred men should apply to-day for work in the Texas Conference we would tell them that all our places are now supplied, and have them sit idly by and wait for an opening somewhere; this, in the face of so much unoccupied rural territory. Prepare a way for the Lord, and invite laborers to come, and as has ever been the case the men will come.

In the days of Coke and Asbury did Methodism have men for the American field? Did Methodism cease her pushing-out aggressiveness because men were scarce, and did she sit down and wait till God sent men along? The only sensible solution to this gulf coast proposition is the creation of a new district here; put a man in charge of it, and then let him organize the Church in the many settlements, and employ men as he has opportunity, and in five years there will be a controlling Church influence in this section. The geographical boundary lines for such a district is not hard to make, and the existing conditions demand the earliest possible action.

A. A. KIDD.

Bay City, Texas.

versity of Alabama by his assiduous application to the matter entrusted to him, and through his ability to influence men of affairs the writer expressed real surprise and said, "Are you not satisfied on that point?" He replied, "Oh, yes, I believe it, and yet I am not sure!" Now, there was a great preacher who had labored something like thirty years in the ministry worrying with doubts about a matter our Lord had unequivocally stated in the clearest language. The late Dr. John B. McFerlin was of different type. Heaven was as real to him as Nashville. There were causes for the unbelief of the immediate followers of the Master, and there are causes for the unbelief of the men who have written and labored to weaken, if not to utterly destroy the faith of men in God, and the religion of Jesus Christ. There are a number of infidels whose prominence in other lines have given their slurs at religion undue influence in poisoning the stream of belief in the fundamentals of religion.

In order to arrive at the validity and credibility of these witnesses against the Christian religion we assume the right to inquire into their antecedent environment. We call Gibbon who immortalized his name writing the Decline and Fall of the Roman Empire. Gibbon was an Englishman, born of Protestant parents. His father entered him at Oxford University. Here he came under the influence of a Jesuit priest possibly at his boarding house. Within a very few months we find him adorning the creed of his parents to the Catholic priest, and being received into that Church. The news of this turn in the spiritual affairs of the son enraged the father, who promptly removed his son from the university. The elder Gibbon now sent his son to Lucerne, Switzerland, and placed him under a noted Protestant teacher. Within a year he had renounced his Catholicism, and was a full-fledged Protestant. About this time he came in contact with Voltaire who, being an exile from his native land, France, and a deserter of his erstwhile friend and protector, the King of Prussia, bought land and established himself at Lucerne, wishing to be as far from Berlin and as near Paris as possible. Voltaire opened a theater, and acted, as was his custom, his own creations. Nothing could have been more attractive to the young Englishman whose vacillating mind was open to any fascinating change. Who can wonder at Gibbon's flings at Christianity after tracing his history? If he had any real religious convictions they were purely negative. To the mind of this writer he possibly unwittingly gave to the world a portrait of early Christianity in the fifteenth chapter of the Decline and Fall that is hardly surpassed by any writer ancient or modern. As he saw it Christianity was a state which grew up within the Roman State. Without carnal weapons it spread; in spite of persecution it spread, unterrified by imperial injunctions; it spread to the remotest bounds of the empire and leaping lines it won its way among peoples whom Rome had never assayed to dominate. The marvel of this Christian state to Gibbon was the unaccountable oneness of the Christians. Had he been a close student of the gospels he would have discovered that our divine Master had declared that oneness should be one of the characteristics of his true followers. Gibbon accredits early Christianity with being the mother of that which is known in modern times as public sentiment. They were of one mind, and of one heart. To touch one was to touch all. It must be a source of great pain to our divine Lord to witness so much strife among his followers to-day.

In the sixteenth chapter the historian is hardly as gracious towards Christianity as in the preceding chapter. That there were some grounds for the charge that some Christians rather sought martyrdom than tried to escape it may be true in a sense, but if such were the case the number of such was very small, and no one at so distant a day as Gibbon wrote could know the circumstances under which such person or persons acted.

Dallas, Texas.

were no preachers and no place to preach he held meetings at the homes of the neighbors. Lest I should forget it, I now state that two girls were added to the family circle in their new home, making ten children.

In 1837 Littleton Fowler came as a missionary and organized a Church near the western border of Sabine County, in the community where the Stovalls lived. They became charter members of this organization—the parents, and all the children who were old enough. This Church was called McMahan's Chapel. Six of the Stovall boys were ministers. Two—John and George—were local preachers, and the others were itinerants, to-wit: Frank, William, David and Sims. The elder brother, James, was an exhorter. All of this preaching force was the offspring of the McMahan Chapel organization. The four itinerant brothers had the advantages of McKenzie College, then in its early history. Frank joined the conference in 1844. He went all the rounds—on missions, circuits, stations and districts—and soon became one of the leading members of the conference. I am indebted to three members of this family for the real good entering into my life by personal contact with them.

In 1872 I was admitted on trial in the East Texas Conference, and was sent to the Newton Circuit, in the Beaumont District. Frank Stovall was my presiding elder, and although he was my senior by many years, we soon became congenial spirits and very close friends. He was a very companionable man, well informed and a fine conversationalist. As a preacher he was not uniform. Environments and his physical condition had much to do with his preaching. When fatigued, inert, or confronted by forbidding conditions, his sermons were brief, somewhat prosaic, but his style was always ornate. But when he was fully aroused, and he arose in the pulpit trembling cap-a-pie it was an indication that he felt the great responsibility resting on him, and that he was at his best it was then that he moved on like an onrushing tide bearing down on his audience with tremendous power. On such occasions his word painting was only surpassed by a Bascom or Munsey, and his audience was held in the grip of his eloquence. He remained steadfast to the end of his life which was in 1882. He sleeps well now that life's fitful fever is over.

William A. Stovall married my sister who was just older than the writer. He was a lovable man, gentle, kind, meek and unassuming, but was entertaining in conversation, cheerful in disposition and a good logical preacher. It was in 1857, that he married my sister in my father's home at midday. That evening at family worship, my brother, E. L., who was preparing to join the conference in a short time, was present and began to sing those old soul-stirring songs, "I came to the place where the lone pilgrim lay," "What wondrous love is this," etc. The power of God came down, and we had a glorious revival. A colored man was converted, who remained faithful a few years and died in the faith. My association with William was a benediction to me. He was a frail man, and soon after his marriage he located and taught school until the end came and then crossed over the river to live with the redeemed forever.

Sims K. joined the East Texas Conference and traveled for a number of years, and then located and remains in the local ranks. He is living now at Rusk, but is quite feeble. He has ever been a pious man, and true to the trusts of life, and is waiting the great change. Having contributed a word justly due these sainted brothers, permit me to hand a flower to my old friend and brother, David M. Stovall. I was a timid boy, not quite eighteen years of age, shrinking from the responsibility of the ministry, when on fast day, Friday preceding the fourth Quarterly Conference for the Jasper Circuit, East Texas Conference, at Magnolia Church, where my brother's family held our membership, fifty-two years ago next fall, "Brother" David as he was called in our home, asked me to take a walk with him. He being my pastor, I was glad to accept the invitation. He began at once to tell me that I was resisting a call to the ministry, and what would be the consequence if I continued in rebellion, all of which my conscious nature indicated to me was true. He would take no denial; I must preach, and the question must be settled in that hour. He finally accepted a compromise, and he asked me to retire at the close of the services that morning and then presented my case to the Church for recommendation for license to exhort. So the next day, in the town of Jasper, I was licensed to exhort. The question was then forever settled, the Rubicon was crossed, and I could not retreat, so at the first Quarterly Conference of the next conference year I was licensed to preach, and the presiding elder being absent, and Brother David being the pastor he signed my license to preach. He was

**Sulphur Water Baths**  
 Use warm water and  
**Glenn's Sulphur Soap**  
 Excellent for Rheumatism  
 At Druggists  
 Hill's Hair and Whisker Dye, black or brown, 50c.

then in the strength of mature manhood. Physically he was a fine specimen of his race; well developed and symmetrically proportioned, with a large head and a fine face. His voice was superb, strong and deep, heavy and full, yet smooth and mellow. He had perfect mastery of himself in the pulpit, and he spoke with ease and fluency, using fine English. He was then regarded as one of the best preachers in the country. He was a fine revivalist, and many people were brought to Christ under his ministry. He was a member of the East Texas Conference for thirty-six years, four of these years were army appointments. He was my pastor at the beginning of the Civil War, and he organized a company in Jasper County, where I was living, which was called the "Jasper Blues." I joined the company, and at the organization Brother Stovall was elected Captain, and I was elected Third Sergeant. He became a Lieutenant Colonel before the close of the war. He is an Odd Fellow, a Royal Arch Mason, a Democrat and a State-wide prohibitionist. He was once elected to the State Legislature but declined to serve, preferring to preach the gospel. He is now a local preacher in our Church, eighty-four years of age; is blind, but in good health, and is able to preach twice a day. I knew the mother of this remarkable family. She was a sedate, dignified and deeply pious old lady. She lived to see five of her sons in the pulpit at one time. What a record, and what greetings and congratulations when they all get home "over there."

From McMahan Chapel all these preachers went forth. If I am correctly informed this was the first Methodist Church organized in Texas—if not the first Protestant Church. I knew many of the McMahans, among them was the Rev. Friend McMahan, Sr., the father of a large and influential family who did much for the evangelization of Southeastern Texas. Rev. Friend McMahan, Sr., was the most religious man I ever met in life. I had the pleasure of being the pastor of a large number of this family on my first pastoral charge.

R. C. ARMSTRONG.  
 Fort Worth, Texas.

I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work.

—John Fiske.

The man who has real faith in God will have plenty of other good things.

**THANKSGIVING PSALM**  
**A Rhythmic and Grateful Chant.**

A teacher in a Terre Haute public school joins in the chorus:  
 "Teaching is a business which requires a great deal of brain and nerve force. Unless this force is renewed as fast as expended the teacher is exhausted before the close of the year. Many resort to stimulating tonics for relief."  
 "For 3 years I struggled against almost complete exhaustion, getting what relief I could from doctor's tonics. Then in the spring of 1905 I had an attack of la grippe and malaria which left me too weak to continue my work. Medicine failed to give me any relief, a change of climate failed. I thought I should never be able to go back in school again."  
 "I ate enough food (the ordinary meals—white bread, vegetables, etc.), but was hungry after meals."  
 "I happened at this time to read an article giving the experience of another teacher who had been helped by Grape-Nuts food. I decided to try Grape-Nuts and cream, as an experiment. It was a delightful experience, and continues so after a year and a half of constant use."  
 "First, I noticed that I was not hungry after meals."  
 "In a few days that tired feeling left me, and I felt fresh and bright, instead of dull and sleepy."  
 "In three months, more than my usual strength returned, and I had gained 15 pounds in weight."  
 "I finished the year's work without any kind of tonics—was not absent from duty even half a day."  
 "Am still in the best of health, with all who know me wondering at the improvement."  
 "I tell them all 'Try Grape-Nuts!' Name given by Postum Co., Battle Creek, Mich. '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.

**IS YOUR COMPLEXION CLEAR?**

*A clear complexion and a torpid liver cannot go hand in hand. Clear the bile ducts gently, but firmly, with*

**Tutt's Pills**

*At your druggist—sugar coated or plain.*

**PERSONAL ENEMIES OF CHRISTIANITY.**

Rev. W. P. Wilson.  
 Number Fifteen.

It is the purpose of the writer to notice a few of the great infidels who have more or less contributed their mite to the unbelief prevalent among their fellow men. The divine Master had to upbraid his immediate followers, frequently, for their unbelief. A thoughtful investigation of unbelief among our neighbors and fellow citizens would astonish any one who might make the inquiry. This is not confined to what is called the world, but may be found in the Church. Illustrating this, we beg to relate the following: Many years ago, while riding from Church on Sunday, the late Rev. C. C. Calloway remarked to the writer: "I do wish I knew that there is such a place as heaven." The writer knowing the man, his eminence and great usefulness, he having really built and endowed the Southern Uni-

**INKLINGS OF THE PAST—A REMARKABLE FAMILY.**

Recently I received a long and much appreciated letter from my old friend and former pastor, Rev. D. M. Stovall. This waked up a long train of reminiscences, and it occurs to me that a brief sketch of the Stovall family, which in some respects is remarkable, will be read with interest, and the more so because they were among the early settlers of this State.

George Stovall with his wife, Malinda, and eight children, seven boys and one girl, crossed the Sabine River on the first day of February, 1836. They settled in the southeast corner of San Augustine County, near the line of Sabine County. George Stovall was an exhorter, and class leader in the M. E. Church. He was



# Notes From the Field

**Denton Street Station, Gainesville.**  
The year for this charge has opened very auspiciously. All the various departments of the Church have taken on fresh life and zeal. The attendance on the prayer-meeting and League have quadrupled and more. More than a hundred new members have joined the Missionary Society. The Sunday School grows in numbers and efficiency. The congregations at both preaching services have made decided improvement. The salary has been increased to \$2000. All the indications we trust, point toward a gracious revival. Three of the collections orderly conference are paid and a fourth on the way.—J. L. Pierce.

**Pilot Grove.**  
It rained us out at Pilot Grove last Tuesday. We had a hard week there on account of rain and mud. Notwithstanding all this we had a good meeting. Possibly a score of folks were restored to God and some important material was added to our Church, and quite a number gave their names for membership in the other Churches there. Brother and Sister Ownby are held in high esteem among their people. We are now at Centrahoma, Oklahoma. The outlook is fine. The church would not hold our crowd last night. God be praised for his goodness.—W. H. Brown.

**McLean.**  
Since the last note from our place in the Advocate, our church has been nicely papered and painted within. Our membership is increasing, the Sunday School and Leagues are growing in interest and numbers. Our second quarterly conference has just passed. The presiding elder expressed himself pleased with the spirit of the brethren. I baptized five children Sunday. Mrs. Eliza Nelson, one of our aged members died and was buried last Sunday. Her obituary will follow. I married two couples last week. Altogether our Church is growing; we are not losing anywhere or in any field of activity.—J. C. Carpenter, April 16.

**Montgomery.**  
We are moving along quite well on Montgomery Circuit. Our Second Quarterly Conference was held at Stoneham, a beautiful little town on the Santa Fe and I. & G. N. Railroads. Our membership at Stoneham is small in numbers, but not in any other way. They are a noble people. We have with us Rev. S. H. Kelley, local preacher. A good man he is, and is showing his faith by his works. In fact, we have a good people at every appointment. Our Quarterly Conference was well attended, good reports from every congregation. Our presiding elder Brother Turentine, was with us Saturday and Sunday. Preached two real good sermons and presided over the conference to the delight of all. We enjoy his company among us. Montgomery is an old charge, has had many changes as to appointments and preachers, and has been served by good men—preachers and presiding elders. It makes me heart glad when I hear my people say of their former pastors, they were good men. To-day we need true men, men who are striving to do God's will at any cost. Montgomery, like some other circuits, has gotten into an old rut of indifference. I believe that they are now turning a new leaf and getting out of the rut. I can see signs of better times for Montgomery Circuit. We are getting better organized. We are praying for a revival all over the charge and the Texas Conference. All who read this pray for us. Our good women at Montgomery are still adding to the parsonage in the way of having the rooms papered. They have the paint on hand to have it painted and money in the treasury to pay for the painting. As soon as the weather clears up it will be put on. It will be in fine shape for the next preacher.—S. D. Horzer, April 16.

**Mart Station.**  
We closed last night the greatest meeting I ever saw. The meeting ran five weeks. Counting all the services some eight or ten services were held a day. It was a great co-operative meeting. The movement began in the Methodist Church. We have absolutely seen one of the most wicked towns in the State turned completely over for God and righteousness. There were more than one hundred men converted. To date the Baptists have received sixty-six, the Methodists eighty-two members, while we have sixteen more to receive. Don't know how many are going to other Churches. Leading men—lawyers, merchants, etc.—have joined our Church. When we came here the stewards had to raise \$250 on back salary. Then we took a collection of \$1000 to pay off a church debt. Then we gave \$1175 to the Southern Methodist University. Yesterday we gave \$1000 to the conference

collections, which is an excess of \$200. Our Sunday School is more than doubled. Well, we thank God. Let me further say, not only did the stewards increase the salary \$300, but to-day they came and put another check into this preacher's hand. There is nothing like it. It is wonderful, wonderful! On April 24 the six saloons are going. Can't write it all.—J. W. Fort.

**Quinlan.**  
We have just closed our revival at Quinlan after a fight of twelve days. Much of the time it was raining and the ground muddy, with a great deal of sickness, but the interest was good from the start. The Baptists, with their pastor, Brother Rainey, were very loyal, as were also quite a number of the Christian people. We began the fight with Brother T. M. Kirk, of Sherman, as leader, who did some very effective work and preached in demonstration of the Spirit's presence and power. Brother Kirk knows how to analyze his subject and he knows how to drive his hearers to God's truth, placing the responsibility on the hearer and not on the preacher or some one else. A personal, individual responsibility is one of his characteristic traits, and he verily does it. His sermons were strong, forcible and clear. His appeals for better homes were the acme of perfection, and we saw scores of mothers and fathers rushing to the altar saying we propose to give our children and town a better home. His preaching will live in the hearts of our people in the years to come because he preached the bed-rock principles. We saw about twenty conversions, with seventeen additions, which will be increased by several more. The Lord was with us even during the rainy weather we had, because our faithful women had a mind to work, and like Abraham's servant they were found in the way of the Lord. Brother Kirk endeared himself in the hearts of our people and wherever he goes the hearts of our people will go with him. Our good women believe in doing things worth while, so they got together and laid siege to the parsonage until the doors were thrown open and an unconditional surrender effected. After the withdrawal of forces it was found that a fair portion of the contents of the mercantile stocks of Quinlan and many specimens of the culinary art from the hands of artists in their work were stocked and piled about in profusion, and still coming, even after the close of our meetings. We are laying ourselves out for the fight against sin in this part of the Lord's work. This makes the second surrender which we have been forced to make to our folks. It seems they are determined to be satisfied with nothing short of the whole-hearted affections from this unworthy preacher's entire family. They certainly deserve nothing less.—W. E. Dale.

**Burnet.**  
Not off the map yet, not dead, nor is it dying but rather growing stronger every day, old debts are being wiped out and great numbers of people are hearing the preaching of the Word. Just closed a fifteen days' meeting last Sunday night. Was assisted by Prof. Geo. P. Bledsoe and Chas. C. Bell. Bledsoe is the best chorister I have ever had in my work, and the work he does with a choir is abiding. Bell does the preaching as no one else can do it. He is the strongest gospel preacher I have ever heard in the evangelistic work. He positively has no claptrap methods for any one, but sets before you a plain and clear way the pure Word of God, and asks you to accept or reject. We had quite a number of professions. I don't know how many. The judgment alone will reveal. People who have been in Burnet for a quarter of a century say they never saw such a congregation assembled in the town before as there was last Sunday night. At the last service there were at least fifteen professions, a goodly number of whom united with the Church.—W. L. Branden.

**Glen Cove Circuit.**  
There is a time when silence is more audible to the ear than the melodious sound of a band, yet as there has been so little said about Glen Cove, I feel impressed to say a few words that the readers of the Advocate may realize that we, too, are "pressing on the upward way." The second Quarterly Conference convened at this place March 29 and 31. Our presiding elder, J. H. Stewart, arrived Friday and began preaching those soul-thrilling sermons, which were inspiring and uplifting to all. He was with us only two days, but he stamped an impression on the minds and in the hearts of many that will never be forgotten. Brother Stewart took the pulpit Saturday morning and seemed at his best. He gave us a message from the seventh chapter of Judges, at the

close of which every Christian resolved to go on into the battle for the salvation of the unsaved of this world and have a part in the great victory for God, rather than to turn back with fear as so many of Gideon's men did. We then ate dinner, and all fared sumptuously. Immediately after dinner the conference work was taken up. A very good report was given. Collections for the pastor and presiding elder very good and a good representation from all over the work in general. We had fine services Saturday night, Sunday morning and Sunday night. Also a Sunday School rally Sunday afternoon. Brother Stewart made an interesting talk on the importance of bringing the children up in the Sunday School, also giving some methods and devices for obtaining a greater interest and attendance of the "older ones." This was followed by short talks from superintendants and delegates from over the entire work in general. Each superintendent is determined to make his Sunday School the best on the work, so that means that we are going to accomplish something. I will say for the Sunday School at this place, that it is making considerable progress. Our superintendent is pressing the "special five cents per member assessment" and most all have paid. Our pastor, Brother J. D. Smoot, is doing fine work. He is loved by all. He can do something for every one to do. Brother Stewart seemed to think he was an exceptionally good hand to work the other fellow, but while he is working the other fellow he is not still himself. He is pushing things forward, and we look for some great results before the year is ended. Why do we love our pastor? Because we are trying to help him. Let me drop one thought right here to all the readers of the Advocate and all the brethren: If you want to love your pastor try to help him all you can; then you will never be finding fault in what he says or does. If there is any one who needs our help it is our Pastor. Since Brother Smoot's return from the Annual Conference there have been several additions to the Church and several conversions. We are looking for an outpouring of the Holy Spirit and a great harvest of souls in our revival this summer. Pray for us.—A. W. Cry.

**Putnam.**  
After three trying years of distressing drouth this section of the country is again blest with a most promising prospect. Small grain is fine, and general planting is the order of the day. There has also been a distressing dearth in the Churches over this country for some time. May the great head of the Church awaken his people to their great opportunity. A little progress has been made in this charge. O for a mighty awakening. One of our noble men—a steward—donated a splendid young Jersey to the parsonage. So we use cream a plenty. The donor was I. F. Burton, of Moran. May his kind increase.—M. L. Moody.

**Frost.**  
Just closed a good meeting at Frost. My father was with me and did splendid work. Rev. E. Hightower, S. S. Sec., held our Sunday School Institute at Jones' Chapel April 16 and 17, and we all enjoyed it very much, especially the splendid dinner the folks brought. The good people at Frost gave us another great pounding during the meeting, for which the parsonage folks are very thankful. We have our missionary committee and they are pushing the work. Our Sunday School is growing. We had 128 present at Frost Sunday. I am urging the claims of the Advocate.—W. H. Harris.

**Water Valley Circuit.**  
We have been serving this work six months and we are putting forth every effort for the advancement of God's cause and kingdom. Find a very intelligent set of people, who are ready and willing to be co-workers with their pastor. We have three appointments—two on the railroad, other near by—which make our work very convenient. Are planning for a church building at Carlsbad. Have a promising little town there. Owing to the drouths in this country for the last three years, of course, the state of the Church, financially, is not so good. Have held one meeting, received into the Church thirteen members, baptized one infant, organized one Epworth League, one Woman's Home Mission Society. Have two Leagues on the work, two Home Mission Societies, all doing fine work. Have part of our conference collections in hand. We are praying for and expecting a great year's work, God being our helper.—J. P. Watkins.

**Frederick, Okla.**  
We have recently held in this place one of the most gracious and blessed revivals it has ever been my privilege to enjoy. The meeting began Sunday, March 17, and continued seventeen days. Notwithstanding heavy and continued rains, the meeting was a great success. There were in all perhaps two hundred professions, including reclamations and probably one hun-



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satisfies to a T the call for something purely delicious and deliciously pure—and wholesome.  
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Demand the Genuine as made by **THE COCA-COLA CO.** ATLANTA, GA. Whenever you see an Arrow think of Coca-Cola.

died will join the Churches as a result of the meeting. I have received nearly seventy since the meeting began. Eight young people surrendered themselves for special work as ministers and missionaries. I never witnessed more delightful results among professing Christians. Our work was prospering before the meeting began, and I am looking for great things to follow. We were assisted by Evangelists D. L. Coale and C. A. Broughton. Brother Coale is an exceptionally strong gospel preacher and has a heart full of tenderness and love for the unsaved. He exalts Christ in his preaching, and presents him both to the believers and to the unsaved as an all-sufficient divine Savior. He won our hearts, and left us with the respect and love of the community. Brother Broughton is a sweet-spirited, cultured Christian gentleman and rendered effective service as director of the choir and soloist. He has a cultivated voice of rare musical qualities. May God bless these good and gifted men in their blessed work. We are quite pleasantly situated here, and are serving a fine people. My stewards are large-hearted, brotherly men, and our efforts to serve the people seem to be highly appreciated. We are expecting this to be one of the best years of our itinerant experience.—A. L. Seales.

**Boston Avenue, Tulsa, Okla.**  
Boston Avenue, Tulsa, is going some. We had a record-breaking audience last Sunday night, \$36 people by actual count and 200 turned away; could not get into the building. We have received 257 since coming here sixteen months ago. We expect to make this up to 600 by conference time. Have received 1400 members, nearly 700 by faith, since coming to Oklahoma five years ago. Lee Rippey at St. Paul's, Muskogee, and W. J. Sims at Okmulgee, and a number of others in Oklahoma, Texas and Louisiana asked me to hold meetings for them last year, but the needs of my pastorate were so urgent that I was unable to get off at all. Boston Avenue is doing so well that I feel like I can leave it now occasionally, and I want to hold two meetings, one in the spring or early summer and the other in the fall. Lucius J. Anderson, one of the best evangelistic soloists I have ever heard and a baritone soloist second to none in the South, has agreed to go with me to any two places that I will name. Finances, of course, will not be considered. I would like to go to two places where I can do the most good. In one of my meetings, which I held six years ago, I had over 300 conversions and 225 accessions to our Church. I would like to get out and have an old fashioned campmeeting time. If any of the boys would like to have me, let me hear from them.—P. R. Knickerbocker.

**Mart Station.**  
The great meeting here was followed by the second Quarterly Conference. Received over \$600 worth of new material into the Church. Ten new stewards added to the official board, making now nineteen stewards. The entire board was present and unanimously voted to raise the pastor's salary to \$2000. Then they reported everything, including the raise paid up to date. I also enclose ten new subscribers to the Advocate.—J. W. Fort.

**Elida, N. M.**  
We landed in Elida last November to find that we had been wonderfully blessed by having a good people to serve. The good ladies of the W. H. M. Society gave us a nice pounding and have not forgotten us since, as they have remembered us in different ways. We have a flourishing W. H. M. Society here, which is doing a noble work—some of the best workers I ever saw. Our Sunday School has more than doubled in numbers

under the leadership of our faithful superintendent, C. A. Coffey. Have an interesting prayer-meeting. Just closed a meeting conducted by Rev. J. C. Jones, of Texico. He did some excellent preaching and interest was good. One converted and nineteen united with the Church. Taking everything into consideration, I consider the Church in a fair condition and feel sure people will do the best they can on collections. People are having a hard time here on account of continued drouths, but they have the love of God in their hearts.—W. P. West.

**Marlin.**  
Sunday, April 21, was a red-letter day in Marlin Methodism. Though the weather and the health of our community have been unusually bad for the past six months, yet interest in Church work has never waned in the least. Bro. J. W. Bergin is deservedly popular with his people and is ever undertaking and accomplishing great things for the Church. At the close of the 11 o'clock service eleven adult people gave their names for Church membership, and at the night service three others followed this good example. Most all are prominent in business affairs. Now, I have not been about a great deal, but this is something new to me, without protracted services to have eleven additions to the Church in a small town, and not more than two from any family, is altogether out of the ordinary in these modern times. May the good Lord continue to bless this pastor and people is our prayer.—J. W. Hoke, April 22.

**Atlanta.**  
Our meeting has started into its third week. We have had more rain than during any meeting I ever held. Yet the people have gone through rain and storm in splendid crowds, but we are up against the most difficult problem I ever met to date—nearly everybody in the Church, but I believe one-half in all the Churches here live like the world. There has been a great uplift, but we are only in the borderland. God only can tell whether we shall break through and save the town. Pray for us.—Thos. G. Whitten.

**WACO METHODISM.**  
Creed had a splendid day at Elm Street. He had the largest Sunday School yet. There were large crowds



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at both services, with five additions.

Porter is moving things at Morrow Street. He has received many new members since conference, and the Sunday School has grown rapidly. Porter is preaching again this week for McCain.

Bowden, of Bosqueville, was present and reports his work in good condition. He is finishing a new church.

McCain is running a meeting. Porter is aiding him. He has the names of eighteen to be received into the Church. McCain is doing a great and important work there.

Munger had a successful day at Herring Avenue. Had large crowds at both services.

There were a number of additions at Fifth Street. Things are moving along. Knickerbocker is now preaching a series of sermons on "Ways to Hell Out of Waco." There are large crowds in attendance. Two additions. Knickerbocker is now raising the entire debt of \$15,000 on his new enterprise.

The elder did not go out on the district Sunday on account of mud. The district is moving.

ASHLEY CHAPPELL.

FORT WORTH METHODISM.

Knickerbocker had a big day at Central. Bishop Key preached to two great congregations. There was one conversion and six additions.

McGuire had an increase of twenty in Sunday School attendance. Held an open-air service near the court house in the afternoon. The night service consisted of short talks from five local preachers in his Church. There was one request for prayer.

Monk organized a Sunday School on South Hemphill in the tenth ward with eighteen members.

Evans had three additions at Riverside.

The meeting at Missouri Avenue closed. Thompson reported a great revival in the Church, many reclamations, and about seventy conversions. Seventy-five new members have been added to the Sunday School. He has received eighty into the Church so far this year.

Wallace had good services with one addition.

Vaughan reported the best Sunday School session of the year.

Swindall had a fine day at Harwell's Chapel. The W. M. Society has a children's brigade with forty members.

Downs had a splendid day with one accession by baptism. Dr. Culver preached a great sermon at the morning hour.

Rucker had one addition at Mulkey. Rev. J. Sam Barcus preached at 11 a. m.

The attendance at McKinley Avenue was the largest of the year. There was one addition by baptism.

Drs. Rice and Rucker gave interesting accounts of their trip to the homecoming at Southwestern last week.

J. E. CRAWFORD, Secretary.

COMMITTEE ON EVANGELISM.

With one or two exceptions, all the District Conferences have been held and our work has been presented in each of them. Besides, a great deal of correspondence has been done in the interest of our cause. About thirty of our most evangelistic pastors have offered their services to the committee for one or more meetings. In just a short while we will be ready to make assignment of these men to the field. We want to place them where it is manifest that they can do the most good. We will assign these men only at the request of the pastor or presiding elder. I have a good number who have promised for meeting in May and June. These I would like to place at once. Write me your wants. Give name of place and con-

ditions and I will do the best I can to supply a preacher to meet your needs.

We are much encouraged that our efforts are going to bear great fruit. The presiding elders and pastors have given us much encouragement in the hearty endorsement of our plans and in the earnest co-operation pledged to us. In a number of the District Conferences definite and thorough plans have been made for the evangelization of the entire district.

Let me hear from any pastor who can give the committee a meeting. Let me also hear from any pastor who needs help. This applies to the territory included in the North Texas Conference.

J. A. OLD, Sulphur Springs, Tex. Secretary.

THE PIONEERS OF SOUTHERN METHODISM ON THE PACIFIC COAST.

By Rev. W. P. Andrews.

The Church press has already published the fact that it is proposed to erect two memorial churches in Oakland and San Francisco, the one in memory of the pioneers of our Methodism on the Pacific coast, and the other in memory of one of those pioneers—Bishop O. P. Fitzgerald.

That these heroes of the cross are worthy of such a memorial none can question who knew them, or has read of their self-sacrificing labors among the gold-hunters of the '50's. Thrilling are the accounts given of their experiences in Simmons' "Southern Methodism on the Pacific Coast," Fitzgerald's "California Sketches," and elsewhere. Their preaching places were ten-pin alleys, barrooms, miners' cabins and street corners. They traveled mostly on foot, and frequently slept on the bare ground. Says Dr. Simmons: "At this early day stage-travel was dear, and horse feed high, and but few of these preachers could afford to either use a stage or own a horse on which to travel to their appointments, and hence they very frequently went on foot—the presiding elder with his saddle-bags, containing Bible, hymn book, Discipline and a change of linen, thrown over his shoulders; the preacher who was going to some adjacent camp to preach and return with simply a cane in one hand. A walk of ten, fifteen, or even twenty miles to fill an appointment was no uncommon thing." Best of all, few of them were tempted by the lure of gold to turn aside from their sacred calling, though such temptations were almost daily presented to them.

It is my purpose in this article to introduce to the readers of our Church press these ascended heroes whom we would honor, while serving the present and future generations.

It was not long after the gold-crazed men of the East and South began their rush to the Golden Shore that the "powers that be" of our great Church determined to send missionaries after them, to care for their souls. At their meeting in May, 1849, the Bishops decided upon the establishment of a California mission, and Bishop Paine was assigned as the first missionary Bishop to this new field. In July of the same year Rev. Jesse Boring, D. D., of the Georgia Conference, was appointed Superintendent of the mission, with Rev. A. M. Wynn, of the same conference, and Rev. D. W. Pollock of the St. Louis Conference, as his assistants. These men of God, after "a perilous voyage of forty-five days," landed in San Francisco, April 15, 1850, and were soon earnestly engaged in a contest with the powers of darkness. They were men of faith and prayer, fit fore-runners of the noble men who followed them.

Dr. Boring was not only from the Georgia Conference, but was a native

of that State. Though "modest and diffident to a fault," "he was an orator of the highest type." He labored here a number of years, suffered much, and returned to his native State to serve the Church for many years.

Brother Wynn was a native of South Carolina, and ward of Bishop Andrew. He was the evangelist of the first trio of missionaries. Always delicate, failing health soon necessitated his return to Georgia.

D. W. Pollock was "a brilliant preacher," but being "frail of body," after two years of labor and suffering he was transferred to the Alabama Conference, and soon died.

After these we mention those preachers who followed them up to the year 1858, and well deserve to have their memory perpetuated by the monument that it is proposed to erect.

Of these Georgia and Missouri contributed an equal number.

Besides Dr. Boring and A. K. Wynn, Georgia gave John C. Simmons, Wm. A. Simmons, R. W. Biggam and Oscar Penn Fitzgerald as missionaries and transfers, while Wm. R. Gober, Elijah B. Locksley and B. C. Howard were natives of that Commonwealth.

Besides D. W. Pollock, Missouri sent J. S. Malone, Benj. H. Russell, P. O. Clayton, Benj. R. Johnson and W. M. Glover, J. G. Shelton, Samuel Brown, and J. Milton Ward, who began their ministry in California, were natives of this State. In the entire company there is not a more noble trio.

Tennessee and Alabama come next, each with five transfers and one contribution by birth. Tennessee's contribution was, J. S. Malone (by way of Missouri), Jno. F. Blythe, Andrew M. Bailey, John Matthews and Jefferson C. Pendergrast by transfer, Ira Taylor claiming that State as his birthright.

Alabama is credited with J. S. Malone by birth, and by transfer Dennis B. Levine, Elijah B. Locksley, J. L. Saunders, John C. Stewart (who was assassinated in Mexico while returning to aid the "Lost Cause") and C. H. E. Newton.

To Kentucky California is indebted for Andrew M. Bailey (who is worthy, if he did go to our sister Methodism); Morris Evans, Benj. T. Crouch, Jr., and by birth Jas. Jelsey.

North Carolina gave Jas. M. Fulton by transfer, and John F. Blythe and Solomon W. Davies by birth.

From South Carolina came Solomon W. Davies by transfer, and A. M. Wynn and John W. Kelley by birth.

Texas sent that boanerges, Orence H. Fisher, a native of Vermont.

From Mississippi, by way of Louisiana, Wm. R. Gober, who is worthy of remembrance though he died in another communion.

This mission field was not altogether a beggar, even in those early days, and none among those who have served here were greater heroes than her own sons in the gospel. Here are their names: Wm. M. Winters, Franklin G. Gray, Jas. W. Stahl, Thos. C. Barton, J. G. Shelton, R. A. Latimer, J. T. Cox, Jacob Gruewell, Jas. Kelsey, Samuel Brown, Isaiah I. Hopkins, Iry Taylor, J. Milton Ward, B. C. Howard and Jos. Emery, the last named being still with us.

Besides the above there are a number who enlisted as late as '59 and in the early '60's, and a host of laymen, who are entitled to recognition in a pioneers' memorial.

The above list pretty well covers the entire Church, but if there be any conference that does not claim an interest in any one on it, that conference at least has an interest in Bishop Fitzgerald. If possible, every Southern Methodist wherever found, should claim the privilege of contrib-

uting to the erection of the Fitzgerald and pioneers' memorial churches in San Francisco and Oakland. 619 Pacific Bldg., San Francisco.

NOTES FROM THE TYLER DISTRICT.

Everything is moving smoothly over here. The pastors seem to be pleased with their charges as is quite usual with Methodist preachers. And the people seem to be in the same humor all over the district. We will let this general statement cover all cases not spoken of individually.

Firstly, then, we had the very best missionary institute. I will pit it against any of them in attendance and value. Every man did his part, and did it well, even at meal time, so the people of Big Sandy say.

Secondly, this year we have pulled up a notch on the pastor's assessments. The increase is: Alba, \$45; Big Sandy, \$15; Colfax, \$90; Edgewood, \$50; Emory, \$50; Edom, \$50; Murchison, \$85; Cedar Street, \$50; Tyler Circuit, \$35; Wills Point Circuit, \$40; Whitehouse, \$55, and last but not least Quitman, \$155. Besides these, Grand Saline will probably go \$150 over last year, and Mt. Sylvan Circuit \$100 above its last year's amount. This will aggregate nearly a thousand dollars.

Lloyd is in his new church at Grand Saline, and it is beautiful. Hendrick now lives in a new parsonage at Lindale, bought for him by the Mt. Sylvan Circuit. Earl White has moved into a brand new, 5-room frame house on old Wills Point Circuit, built this year, and he is happy. Dr. Andrews has had a fine meeting at Marvin, and since conference has taken in about fifty members on profession of faith. Baird has ten Sunday Schools on Tyler Circuit. P. R. White has his school at Edgewood where it pays the mission assessments for the Church. Ingram moves steadily forward at Mineola. Marvin Church will get acquainted with her missionary this week as she is on her way out to the field.

Of course, Brother Hooper's sickness and death, so distressingly sad to us, and the consequent change of Anderson from Cedar Street, made a break in the even tenor of our way. But Cedar Street and Wills Point are going smoothly now. All the pastors and people are working and planning for a great year of service for our Lord. We are trying to get up such a spirit of love and loyalty to our Lord as will wipe out that monstrous deficit of \$1400 on our conference assessments which we allowed last year, and the way seems to be opening up. After three years of observation over here, I am convinced that if we tithe, the Lord's treasury would be always full to overflowing, and we would have all we needed for all purposes in the kingdom of God. May God help us to do at least that much for him and the world. C. B. GARRETT, Tyler, Texas.

REMINISCENCES OF THE LONG AGO.

It has been some time since I wrote anything for the Advocate. A few lines may not be without interest to its numerous readers. "Just One Thing After Another," as Gulliver says, will always enlist more or less of interest. I remember of first getting acquainted with Methodist scribbling away back in the '40s of the last century. In 1846, I subscribed for the Southern Christian Advocate, handing Rev. Simpson Jones, a member of the South Carolina Conference, two dollars out of a very meager monthly pay of eight and one-third dollars. I read it attentively one year. From it I learned of its editors, Drs. T. O. Sum-

mers and W. M. Wightman, the latter afterwards one of our most eloquent Bishops. My money was well spent, for I read the paper. Of course, only then at seventeen, I could not take in all the topics of discussion by the Advocate's numerous writers, but I learned this, that Methodist preachers were great writers then, and so they are now.

It is said that reading makes a fall man, writing makes a correct man, and speaking makes a ready man. No wonder then that so many of our preachers attain to such great usefulness, both as writers and speakers. It is by constant practice in these that they attain to such notoriety. I have often thought that a Methodist preacher on an old circuit, fifty or sixty years ago, had the best chance in the world to make a fine preacher. It meant to preach every day in the week except Monday. He could preach on the same subject almost every day all around his large circuit, and but few knew it. Hence he had his lesson, like a schoolboy, well memorized. His study was carried around on horseback—the best place in the world for meditation and refection. He could sing and pray by the way, alight at the next appointment, lift his horse and then, with saddlebags on his arm, wend his way into the school-house or log church, take his stand on the floor or in the pulpit, well charged with dynamic spiritual power to force his way into the consciences of all present. O, it was pleasant then to hear him in his simple, unostentatious way, discuss the truths of life and salvation.

When invited to a nearby home for dinner or for a night's lodging, his politics were: "Righteousness exalteth a Nation, but sin is a reproach to any people." It did not matter who was elected President—Van Buren or Harrison, Polk or Clay—the gospel must first have its way in the hearts and lives of men. Soul-saving was the object of preaching. The meetinghouse after dismissal was not a ball, or pandemonium, before the door could serve as an exit. No, indeed, wet cheeks were often in evidence and a hearty God-bless you was the greeting.

Who could laugh after hearing a godly sermon, and a pathetic song like—

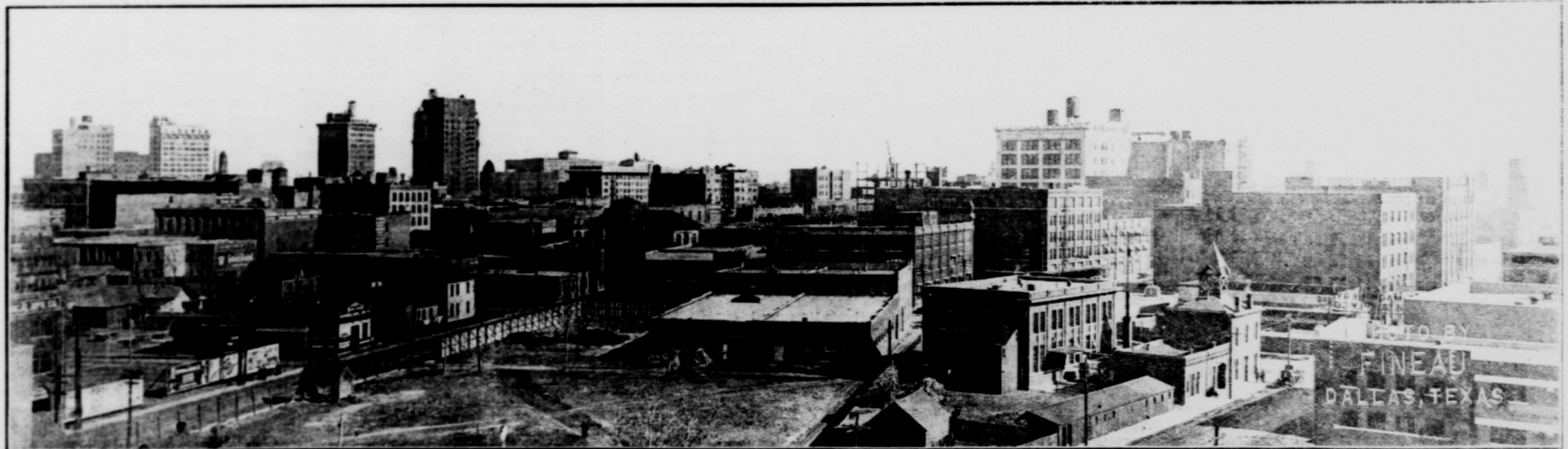
"Jesus, I my cross have taken,  
All to leave and follow thee;  
Naked, poor, despised, forsaken,  
Thou from hence my all shalt be.  
Perish every fond ambition,  
All I've sought, or hoped, or known;  
Yet how rich is my condition!  
God and heaven are still my own."

Yes, that's the way to wind up a godly service. The people will take it in and be influenced by it.

W. J. WILSON, San Saba, Texas.

Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.—Lincoln.

Do not look on your work as a dull duty. If you choose you can make it interesting. Throw your heart into it, master its meaning, trace out the causes and previous history, consider it in all its bearings, think how many even the humblest labor may benefit, and there is scarcely one of our duties which we may not look to with enthusiasm. You will get to love your work, and if you do it with delight you will do it with ease. Even if at first you find this impossible, if for a time it seems more drudgery, this may be just what you require; it may be good like mountain air to brace up your character.—Lord Avebury.



The above is a view of the business section of the city of Dallas, Texas. It was taken from the roof of the Brown Cracker and Candy Company, which is situated in the north-west part of the city. It is considered one of the best views, and to anyone familiar with the growth of Dallas, shows the marvelous strides made in building during the last few years. The Texas Christian Advocate has now been published in Dallas for over twenty-five years, and it is interesting, indeed, to compare this with the view when we first came



# Devotional Spiritual

Be noble! and the nobleness that lies  
In other men, sleeping, but never  
dead,  
Will rise in majesty to meet thine  
own;  
Then wilt thou see it gleam in many  
eyes,  
Then will pure light around thy  
path be shed,  
And thou wilt never more be sad  
and lone.

"In looking for opportunities of doing good don't overlook the opportunity of showing a spirit of patience and kindness in your own home."

Before God's footstool, to confess  
A poor soul knelt, and bowed his  
head;  
"I failed," he wailed, The master  
said;  
"Thou didst thy best—that is success!"

"In a neighborly consideration of others one should not overlook the grace of conversation. To keep pleasant talk going is not simply a fine art; it is the mark of a genial and considerate nature."

Oft unknowingly the tongue  
Touches on a chord so aching  
That a word or accent wrong  
Pains the heart almost to breaking.  
Many a tear of wounded pride,  
Many a fault of human blindness,  
Has been soothed or turned aside  
By a voice of quiet kindness.  
—Hannah More.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—Emerson.

Soul, why art thou troubled to-day?  
God's sun is shining,  
God's birds are singing,  
They will chase all your troubles away.

What though the clouds cluster near?  
Heart, cease repining,  
Set your joy bells to ringing,  
Sunshine and song will cast out your  
fear.  
—Maida E. Blackard.

What the world needs is more day-to-day living; starting in the morning with fresh, clear ideals for that day, and seeking to live that day, and each successive hour and moment of that day, as if it were all time and all eternity. This has in it no element of disregard for the future, for each day is set in harmony with that future. It is like the sea captain heading his vessel toward his port of destination, and day by day her steaming toward it.—William George Jordan.

### BEAUTY OF CHARACTER.

There is always a certain amount of enchantment about a beautiful character. We all know what it is to meet those whose quality and beauty of character we admire and esteem. How it thrills us with the dignity of its gracious mystery, its rare, delicate sympathy, its natural charm. Everyone in this transitory life of ours has in his or her mind the ideal of what he or she would like to be, and the loftier and nobler the ideal, the more godlike will the character become. Each character, with its beautiful thoughts and beautiful actions, is an exquisite proof, a living, practical witness on earth of the power and glory of God.

What are the effects of a strong and beautiful character upon those with whom it comes into contact? In the first place, it is the divine inspiration

which it continually inspires in the hearts of others toward the love of moral beauty. In the second place, it is the example of such a character, with its tremendous influences for good, which cannot be overestimated. It shines forth with radiant beauty like some bright serene star, guiding with the glory of its light the footsteps of wanderers, lest peradventure they stumble through the darkness of the world.—Great Thoughts.

### THE MINISTER'S WIFE.

When the names of those who have come up through hard trials and great tribulations are read, those of minister's wives will come near the head of the list. Who is it, while the minister preaches, that sits in the audience praying for his every word, fearful lest this plain utterance may offend, anxious lest this sentence be not understood, hopeful that the message will reach the hearts of those to whom it is addressed? Who is it that goes to bed on Sunday night more weary than her husband, because she has borne equally all the day the strain of his work, and what without the affluence of his public duties? Who else in all the parish knows how the preparation of that sermon has been interrupted, how many unavoidable duties broke in upon the time set apart for its preparation? Who else notices with the same sympathy the involved sentence that has lost its nominative case in dependent clauses and splits in infinitive in its desperate run for the home base? Who else notices with the same keen sympathy what is ludicrously apparent to the whole congregation, that the minister's necktie has broken from its moorings? And did she not hear at the close of the service, and feel it as if the fault had been her own, that such a family which came for three Sundays had decided to go elsewhere, thinking this Church cold and inhospitable? And that Mrs. Somebody feels hurt because the minister has not called on them since they moved. And that Mr. Somebody is going to give up his class if the boys do not behave better, and every one knows that the boys will not so behave.

All these? Yes, and a thousand more burdens she bears, wearing the while a sweet smile and her face like a halo. No criticism aimed at the minister but reaches her heart with keener thrust than his; no sorrow in the parish but the burden of it falls on her love and sympathy; no knowledge of estrangement between neighbors in the Church but she thinks about it as the friend of both; no grief but it burdens her prayers. And no one ever knew it; but, like the sweet woman of old, she keeps all these things and ponders them in her heart.—Exchange.

### THE ANNUAL OUTPUT OF BIBLES.

Twenty-seven Bible societies are printing the Bible; one in the United States, three in Great Britain and twenty-three on the European continent. These twenty-seven societies reported an aggregate output in 1910 of 12,843,196 Bibles. It is conservatively stated that more copies of the Bible were sold last year than of any other hundred books of the world combined. The Oxford Press turns out 200,000 Bibles a week. The British and Foreign Bible Society prints the Bible in 400 languages. The head of one of the great publishing houses of London stated recently that it had been impossible for several years for the house with which he was connected, to print Bibles rapidly enough to supply the demand. It was stated that the Boxer war in China would drive Bible religion from that empire, yet the issue of Bibles for China last year was 428,000 copies. The American Bible Society published and distributed in 1910, 2,153,028 copies of the Bible. The total annual issues of Scriptures are over 13,000,000 volumes.—The Missionary Review of the World.



## Ladies—Try These Beans

If you want to eat beans such as you've never tasted before—even in the home-cooked—you really must try



# White Swan PORK AND BEANS

WITH TOMATO SAUCE

Fine, large beans, cooked to perfection—no hulls or husks—they melt in your mouth. Flavored with a fine, juicy piece of pork. Rich, spicy, pure tomato sauce—evenly distributed throughout. A delicious combination. They're all ready to serve—cold, or just heat them and eat them.

I warmly recommend these beans.

MISS WALKER.

### Ask Your Grocer

he will be glad to serve you. Should he have run out of them, ask him to get them for you—he can, easily; he will, of course.

Waples-Platter Grocer Co.

Dallas — Denison  
Fort Worth

and the whole of the next day every house is open to receive guests and to provide food and drink for them. On the evening of the second day the young men carry the dowries of the brides to the houses of the grooms. There they dance and frolic until early morning, and after they leave, the couple are the first time together and alone. During the remainder of the year no marriages are concluded.

### THE INDIAN'S SENSE OF HUMOR.

The Indian has a keen appreciation of humor, and is like a child in his mirthfulness. No orator can see the weak points in his adversary's armor or silence a foolish speaker more quickly.

Old Shah-bah-kong brought all his warriors to defend Fort Ripley in 1862. The Secretary of the Interior and the Governor and Legislature of Minnesota promised these Indians that for this act of bravery they should have the special care of the Government, and never be removed. A few years later a special agent was sent from Washington to ask the Ojibways to cede their lands, and to remove to a country north of Leech Lake. The agent asked a friend of mine for help. He said: "I know that country; I have camped on it. It is the most worthless strip of land in Minnesota. The Indians are not fools. Don't attempt this folly. You will surely come to grief."

He called the Indians in council, and said: "My red brothers, your Great Father has heard how you have been wronged. He said: 'I will send them an honest man.' He looked in the north, the south, the east and the west. When he saw me he said: 'This is the honest man whom I will send to my red children.' Brothers, look at me. The winds of more than fifty winters have blown over my head and silvered it with gray, and in all that time I have never done wrong to any man.

As your friend, I ask you to sign this treaty."

Old Shah-bah-kong sprang to his feet and said: "My friends, look at me. The winds of more than fifty winters have blown over my head and silvered it with gray, but they have not blown my brains away." The council was ended.—Washington Herald.

### ALASKA'S BURIED WEALTH.

Mr. Carrington Weems gives in the February World's Work some sane facts about the coal situation in Alaska—his information based on a recent visit. Concerning the actual amount of coal in the region, he says:

Only one-fifth of Alaska has ever been surveyed geologically. How much coal the rest may contain no man can guess. From many scattered points within this area prospectors have reported coal discoveries. Upon well-established data, the head of the Geological Survey in Alaska states that the minimum of coal resources should be placed at 150,000,000 tons, although the actual tonnage is likely to be many times that amount. There is good reason to believe that the coal deposits of the Arctic slope are more extensive than all the other fields combined, covering roughly 3000 square miles. Of course, the large part of this coal which is not easily accessible from the Pacific Coast is practically non-existent as far as export trade is concerned in the near future.

### SOME QUEER FISH.

Experiments recently made at Tortugas show that fishes have the faculty of remembering for at least twenty-four hours.

The fish studied at Tortugas are gray perch, whose favorite food is the little silver sardine. The experimenters painted some of the silver sardines light red; then they offered them to the gray perch mixed with the un-

painted sardines. The perch snatched the silver sardines and ate them, then very deliberately and cautiously they nibbled at the painted sardines. Finding that the fish were the same, whether red or silver, they devoured the red fish.

Having given proof of their intelligence, they were permitted to rest twenty-four hours. The experimenters offered them silver sardines, sardines painted red and sardines painted blue. The perch quickly devoured the silver fish, then, without an instant's hesitation, they devoured the red fish. Finally, gliding cautiously up to the blue fish, they took a bite and darted away. As the taste was favorable, they returned to the blue fish, nibbled again, and devoured them.

The experimenters then tied sea thistles to the blue sardines. The perch nibbled, then, disagreeably surprised, darted away. For twenty-four hours not a fish approached the painted blue fishes. They remembered the sea thistle. But their memory is short—the day following again they snatched the blue fish.—Harper's Weekly.

### Every Month Near Death

Foster, Ark.—Mrs. Fannie Ellis, of Foster, says: "I was sick for seven years, and half the time could not stand on my feet. Every month I was very near death. I tried Cardui, and in two months, I was cured, and am now stout and healthy. My friends all ask me now what cured me. My looks are a testimonial to Cardui." No matter how serious or long-standing the trouble, Cardui will help you. It is a mild, vegetable, tonic remedy, especially adapted to relieve and cure the common womanly ailments. It relieves womanly pains and restores womanly strength. Try Cardui.

## For Old and Young

### OVERHEARD AT THE CROCUS BED.

Said March to himself:  
"I'm a boisterous elf;  
I push and I puff and I bellow;  
And people, I know,  
Are rejoiced when I go,  
And call me a surly old fellow."

"They fume and they fret,  
But my pranks they forget,  
My storming and b'owing they pardon,  
When bluebirds they hear,  
And the violets appear,  
And crocuses bloom in the garden!"  
—Exchange.

### ALL WEDDINGS ON ONE DAY.

In the city of Plougastel, in Brittany, France, all marriages take place on one and the same day. The men are

all fishermen, many of them going as far as the Newfoundland banks, and are at home only during a few months in the winter. One day in early February is set apart for the weddings. Little courting is done, but much haggling over the dowry of the girls. They have to bring a certain quantity of linen, chickens, pigs and vegetables. Frequently a match is broken off because the girl's father refuses to add a sack of potatoes to the dowry.

On the day set, the inhabitants of the entire region go to Plougastel. The whole population goes to Church to hear mass, to take communion and to witness the wedding ceremonies. Often fifty and more couples are united on the same day. Bride and groom do not walk together until the ceremony has been completed. For the rest of this



# THE HOME OF SOUTHERN METHODIST UNIVERSITY

Many readers of the Advocate may question the expediency of a description by one of the laity, not an architect, of the designs for the Southern Methodist University buildings. In beginning this survey it may be stated that it would not have been undertaken, but for the encouragement received by the architect himself. The writer does not pretend to be a critic in architectural designs, but will simply recount the inspiring day he spent in the architect's office in Chicago with President Hyer, and will give the reader the general impression received from hearing the descriptions and seeing the designs. It is a matter of deepest regret that I do not possess the architectural ability to adequately describe these designs, but no description can do justice to the wonderful charm the completed buildings will possess. This article shall simply inform and stimulate the imagination, in the hope that others may be persuaded to interest themselves in what Dr. Hyer and the architects are doing in the planning and building of this great institution. Since seeing the designs I have had a growing sense of the importance of the University in every way, and viewing it from this distance I am more than ever convinced of the significance and promise of its location and its future. With the strong representation of Methodism in and around Dallas, with the Publishing House located there, and with the addition of the University, the city will become the center of all Methodism for the South. In view of these facts think of the importance and responsibility of planning for S. M. U. The University to-day offers possibly the best field for investments in educational work in the South. This statement is not based upon any predilection for S. M. U.—particularly from a sentimental point of view—but is made with due consideration of actual facts after seeing the plan and comparing it with the plans of other institutions.

Every citizen of Dallas may justly be proud of these new buildings. Dallas is essentially a modern city, and the leading business men are determined to make it one of the most beautiful cities of the South. They are interested in monumental buildings, as such buildings are always needed to make a city beautiful. The buildings of the University will be among the most notable and inspiring groups of monumental structures and will be the pride of the city.

The Texans believe in their State in a way which is quite impossible for an Iowa or an Illinois man. Because of the imperial size of Texas, its individual history, its unique traditions, its coast, rivers, hills, plains, forests, minerals, various agricultural products and its industrial and commercial possibilities this great Commonwealth challenges loyalty. Its citizens are united not only by the unique past, but yet more by the great future they are building. Texas is now preparing for an educational future which will justify the pride and enthusiasm of every enlightened citizen. S. M. U. must be counted among the leading institutions of this larger outlook. In fact, on account of its location, its many loyal friends and its great advantage of having planned the whole group of buildings at the outset, it has excellent prospects for becoming one of the leading institutions.

The man of small means as well as the liberal millionaire will bestow his gifts upon this institution with the assurance that it is a good and safe investment, that it will be a big and well paying business in the development of manhood and womanhood. When these loyal supporters see the first buildings and learn of the general plan, the interest, which has been so abundantly manifested, will certainly be maintained, and continued indefinitely, for the University will have as unique a standing among the Southern schools as Texas has among the States.

The Texan is proud of his State, and is very much attached to its peculiar local characteristics. In the architectural plan of the buildings this fact is taken into consideration. The whole group is unlike any others. The architect offers something new in the construction of college buildings, and no one but he can tell where he has found his suggestions; it is clear that the combinations are the result of his own genius.

In order to get the most effective use of the spacious campus Dr. Hyer entrusted the problem to a firm, which stands high in the profession, perhaps, at the head for the designing of college buildings. That Dr. Hyer is thoroughly acquainted, not only with the academic needs and requirements of a university, but also with the needs and requirements of university buildings is made evident by the fact that due credit is given him by the architect for the general plan of the buildings and their grouping. After seeing these plans one must admit that he

has been thinking for himself and thinking hard.

The architectural plans are, above all, characterized by a confident outlook to the immediate future and the actual needs of the University. In planning these buildings the future of the institution and the influence it will have upon the lives of those within its halls has constantly been kept in mind. The desire of Dr. Hyer has been that the plans shall be worthy of its great future, worthy of the many noble gifts, and an honor and joy to the givers. The home of the University shall symbolize the larger aspirations of its friends and meet the expectations of its loyal supporters. The architects are most conscientious in planning the buildings so as to meet every reasonable, practical requirement and still retain the general harmony and architectural effect. They are not handicapped by the past nor by lack of space. They can group the buildings harmoniously, and when these come to occupy their allotted stations they will be detached so as to be well seen. They will combine thus architectural satisfaction with the practical advantage of abundance of fresh air and light. Dr. Hyer, who is superintendent as well as designer of the plans, has wrought together with the architect and the result is a well-thought-out design, in which every detail of construction and all appliances have been studied with utmost care.

The site seems to be the most charming which could have been selected for a University. In the general plan advantage has been taken of the excellent site and an appropriate place provided for every important building which the University will likely need in the future. With this advantage, the completed group of buildings will be more beautiful than anything architectural in the South, and more appropriate to a university than anything that can be found, perhaps, in the country. The first buildings to be erected will represent a nucleus which any broad-minded citizen would rejoice at seeing increased. The future will show, when the scheme of development is continued, that this is one of the best general schemes adopted by any university. I believe that the popular opinion will be that these buildings will be among the most beautiful and useful in the country and even the professional architects will be obliged to recognize that in order to have done it better they would have been obliged to exhibit a high degree of architectural intelligence. Dr. Hyer realized that in order to make S. M. U. architecturally successful, it must, first of all, proceed from a general plan and thus avoid the difficulty of so many of our older universities and colleges, which have no architectural interest and unity. With them, as a building was needed it was erected, and with every new building there was a change in "style." (Very modern, indeed!) This will answer the question of those who ask, "Why is it necessary to plan a whole group of buildings when only a few can be erected at first?" A university cannot be completed at once; it must be allowed to grow with its needs, but it must be guided in its growth by proper formative influences, so that it will develop into its best possible form and beauty.

The plan for S. M. U. has cost a great deal of detailed architectural study, patient and exhaustive investigation into practical conditions, but the grave question of the location of future buildings and of the general architectural style has been greatly simplified, if not solved.

The sites chosen for the buildings were determined by considerations of convenience of approach when the campus extension plans shall have been carried out. The grouping is an ideal one. The building which will occupy the most important place in the architectural scheme will be the administration building, or Dallas Hall. With Dallas Hall as a center there will be two general groups. In the first group will be the ladies' dormitory and the buildings for fine arts, languages and library. In the second group will be placed the men's dormitory, the science and engineering halls, power house, gymnasium, and the athletic field.

After careful preparation and perfecting of plans ground will be broken this spring for the first building on the large and magnificent campus. Near the best residence district of the city, and at the end of a broad boulevard there will arise one of the most beautiful groups of scholastic buildings imaginable. The surroundings are most inviting. The general view will not be obstructed or disguised by high-towering skyscrapers, since the site is surrounded by a modern suburb with most beautiful and artistic residences.

The campus occupies a commanding and attractive site upon an elevation

overlooking the city. With the aid of landscape gardening it will be beautified with trees, shrubbery, walks and drives, and made the most attractive campus of the South. The little rivulet, its banks dotted with groups of trees, constitutes a very picturesque feature of the campus, beautifying the natural approach from the south to the group of buildings and to the center of Dallas Hall. Broad drives and walks will traverse the ground in all directions, thus making Dallas Hall easily accessible from every objective point. A broad avenue, planted with trees, will be the main approach from the south. Two avenues will run east and west from Dallas Hall, one mile each way of the University grounds.

### Nature Adapts the Grounds.

The ground chosen for the campus of the University is especially adapted by nature for a group of buildings with a commanding position for a central building. The crowning success of the whole group is without doubt this central building—Dallas Hall. Above all other buildings it will be the most representative of the aspirations of the city. One cannot speak of it but in hearty praise, and this almost equally, whether one is considering the general view, the frontage with the great rotunda, or the interior. No description of the design, however, can convey to the mind an adequate idea of the beauty of this wonderful architectural achievement. This company has designed many educational buildings and has come to know how to give them the peculiar character and effect desired for such buildings.

The administration building will be a four-story brick structure, 200 feet long, 108 feet wide, with a central dome 71 feet high. The main front will get the value to which it is entitled, being visible from a distance, and as one approaches it on the long, broad boulevard, the architectural beauty of the building becomes clearer and more impressive. The external appearance will be exceedingly attractive, but the interior will be quite in keeping with the first view the visitor obtains. In the center is a great rotunda with stairways of liberal proportions and dignified lines leading to the upper stories. This dome will afford unusually fine views in all directions. The fenestration is particularly happy for a building of the South, and with the location of the doors makes for free circulation of air and an abundant distribution of light. The ground floor will be temporarily occupied by the science departments. It will contain the physical and chemical laboratories, a storeroom for supplies, the necessary offices for the professors in charge, lecture rooms, and a thorough system of lockers. The best laboratory facilities will be installed. The laboratory rooms will be well lighted and well supplied with apparatus for the best results in scientific work. The main floor will contain offices of the President, Registrar, Bursar, the temporary library, and reception rooms. The arrangement for registration will be a feature of especial interest to the men in charge, and to new students, on account of its convenience. The second floor will be given to lecture halls, class rooms, and offices for teachers. On the third floor is the temporary chapel. The stage is connected with dressing rooms on both sides. This auditorium is intended for college exercises, lectures, concerts, recitals, and any other college functions. The Y. M. C. A. rooms are also on this floor, and include a lobby which is used for a reading room, game room or social events, a general assembly room, Bible study rooms, and an office for the Secretary, combined with an information desk, from which the Secretary can oversee all the rooms.

The University is planning exceptional facilities for taking care of its students and for making life comfortable and profitable outside of the classroom. The dormitories are of a design in harmony with the other buildings of the university group. Of the general arrangement and the final equipment one cannot say enough. No part of the entire design appealed to me more than the interior arrangements of the dormitories. The practical demands of the twentieth century and the peculiar needs of the South, the convenience of students, have all been constantly kept in mind in the carrying out of every detail of the design. These residence halls will be modern in every respect, well provided with hot and cold water, with electric light, steam heat, all the latest devices which make for facility of operation, and the comfort of the student. It is not necessary to enumerate the numerous items that will make up these up-to-date homes for students. Suffice it to say, the architect will leave nothing to be desired in the way of such conveniences as a student would wish in his own home. Particular commendation is due the plan for the sick rooms. The accommodations are ample and convenient, and everything can be kept entirely apart from the rest of the establishment. The main floor of the halls will contain parlors, music rooms, a large dining room,

# Woman's Power Over Man



Woman's most glorious endowment is the power to awaken and hold the pure and honest love of a worthy man. When she loses it and still loves on, no one in the wide world can know the heart agony she endures. The woman who suffers from weakness and derangement of her special womanly organism soon loses the power to sway the heart of a man. Her general health suffers and she loses her good looks, her attractiveness, her amiability and her power and prestige as a woman. Dr. R. V. Pierce, of Buffalo, N. Y., with the assistance of his staff of able physicians, has prescribed for and cured many thousands of women. He has devised a successful remedy for woman's ailments. It is known as Dr. Pierce's Favorite Prescription. It is a positive specific for the weaknesses and disorders peculiar to women. It purifies, regulates, strengthens and heals. Medicine dealers sell it. No honest dealer will advise you to accept a substitute in order to make a little larger profit.

### IT MAKES WEAK WOMEN STRONG, SICK WOMEN WELL.

Dr. Pierce's Pleasant Pellets regulate and strengthen Stomach, Liver and Bowels.

kitchen, etc., and the center portion contains the office and the private rooms of the teacher in charge. On the second and third floors are the rooms for students. Each room is designed for two occupants, and those rooms which are not quite so desirable on account of their location are made attractive by a study and a private bath. On the third floor of the ladies' home will also be music rooms and a gymnasium. The arrangement of the ladies' home deserves hearty commendation as it does away with endless, weary tramping up and down stairs of numerous buildings, since the girls will have no occasion to leave the hall to go to any building except the class rooms. The ladies' residence hall is certainly made homelike and comfortable.

By means of these halls college enthusiasm and loyalty will be developed more than is possible by any other college agency, since these dormitories bring students in close daily association. This privilege will be extended to all students of the University, men and women alike, a privilege which very few colleges offer. The Men's Dormitory is to have corresponding convenience and equipment, and will include parlors, baths, etc., but all distinctly designed for boys. I have never seen a building or a design which seemed to meet every problem of Men's Dormitory in the way of convenience, comfort, order and discipline as does this one.

When students and teachers enter the University buildings, they will find such buildings which are ingeniously and carefully adapted to their use. The daily association with such scenes as S. M. U. will offer for a period of years when men and women are forming the habit of thought and action is certain to have a strong influence for good in the molding of character. The student entering the campus of the University will be vividly impressed with the spirit and purpose of the institution.

It would be difficult to conceive of a place more eminently suited for the location of a great institution of learning than Dallas. With its nearly one hundred thousand inhabitants it attracts to the city the world's greatest artists, and will offer to the students an opportunity for special lecture courses, entertainments and recitals by the world's most famous men and women. Not only this, but the healthfulness of Dallas, the favorable weather conditions and the excellent winter climate will attract students from all parts of the country to Southern Methodist University.

ALVIN D. SCHUESSLER, Professor of German, Upper Iowa University, Fayette, Ia.

### A VISIT OF THE REPRESENTATIVES OF SOUTHERN METHODIST UNIVERSITY.

On February 11, 1912, Bros. J. T. McClure and Frank Reedy were with me for the entire day. At 11 a. m. Brother McClure gave a great talk on the University. It stirred the people as I have rarely seen it done, and yet it came as the result of his simple presentation of the truth in a clear manner. They felt honored to belong to a Church that is undertaking such a noble work, and that they could be more religious by having some personal part in it. They made a liberal offering, and nearly all of them have since expressed regret that they did not feel able to give more.

At night Brother Reedy gave us a lay sermon, addressing the young people in particular. It was a very fine service, and greatly enjoyed by all. No collection was taken at this service, but several asked to subscribe after we were dismissed.

Their visit has stimulated every line of Church work. Our congregation has been better from that day. Just four weeks later I presented the cause of missions and received a hearty response. There is really increased enthusiasm to take care of all the interest of the Church. We have suffered no bad effects from the visit

of these men of God, but they were a real blessing to us. The experience has really opened my own eyes. I really had a lurking suspicion that it would get in the way of some other things, but I see that I was greatly mistaken. I have never seen the people in such thorough accord with any movement. E. L. INGRUM.

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

### USEFUL BOOKS FROM MY LIBRARY.

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

"The Life of Rev. Joseph Parker," by Dr. William Adamson.

Perhaps no more majestic figure has strode across the stage of the pulpit in more than fifty years than that made by the character whose life is outlined in this book. Viewed from any standpoint at which you may gaze at him, Dr. Parker was a great man. Intellectually, he was of the first rank, and his spiritual force is shown by the fact that for nearly or quite fifty years he was a mighty agency for good, both in the pulpit of a large city Church, and with the pen in writing books and producing printed sermons. When his voice was stilled in death there was a great silence that men felt everywhere. One might not always agree with him, but you could not help listening when he spoke, either by tongue or pen.

He came of an ancestry that had iron in its blood, as all men do who have the making of true men in them. Carlyle writes thus of his father: "A more remarkable man than his father I never met in my journey through life, sterling sincerity in thought, word and deed, most quiet, but capable of blazing into whirlwinds when needed and such a flash of insight and brief natural eloquence and emphasis true to every feature of it, as I have never known in any other man."

Of his own father Dr. Parker draws this picture: "A strange figure—the old stonemason, both as a man and a master; with the strength of two men and the will of ten; fierce and gentle with passionateness burning to madness, yet with deepest love of prayer; no namby-pamby speaker weighing words in troy scales and mincing syllables as if afraid of them, hating lies as he hated hell itself, with him every man was an angel or a fiend."

His mother was of a different mold from his father. She was gentle and retiring, motherly in her solicitude and simple in her faith. The eternal was with her a continual presence, and the land of spirits she realized was not far off.

Into such a home the future great preacher was born, and from such an atmosphere he went out. No wonder that he made a great man, and that thousands sing his praise to-day, and thank God for this birth into a lowly home. The nearly four hundred pages of the book hold one with growing interest.

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DISTRICT CONFERENCES

Table listing district conferences: Big Spring, at Tolson, Apr. 24; Fort Worth, at Weatherford St., Apr. 24; Weatherford, at Courts Memorial, Weath., Apr. 24; etc.

We are in receipt of an invitation to the San Antonio Female College commencement exercises which will take place in the college auditorium, the 26th instant. The school has had a prosperous year, the attendance has been good, the class of students high in grade and quality, and the work done is of first-class character.

Morris Sheppard will open his campaign for the nomination for Senator at Greenville next Saturday, the 27th. Great preparation is being made to give him an enthusiastic reception. His health is said to be fully recovered, and he is in good condition for the campaign.

Rev. Simeon Shaw and his preachers are doing things on the Sweetwater District. They have something like four church buildings almost ready for dedication and other material improvements. They go right ahead out that way, whether it rains or continues dry, but fortunately they have had good seasons this year, and they start into the spring and summer work in good spirits.

Governor O. B. Colquitt will open his campaign for re-nomination for Governor at Sherman next Saturday, the 27th. He has back of him all the whiskey forces of South and Southwest Texas, and does not need to look after that vote. So he comes into North Texas, the hotbed of prohibition, to open his campaign. His speech will be on the defensive, for his opponent, Judge Ramsey, is now engaged in charging him with failure in office as the Chief Executive of Texas. The campaign will be a warm one, and Texas will be a storm center until it is over.

McKINNEY DISTRICT CONFERENCE.

Such has been the rapidity with which the District Conferences within this vicinity have succeeded each other that it has not been at all practicable for me to attend any of them with any satisfaction. Last week we did take in the McKinney conference which was held at Frisco beginning on Wednesday. This is a prosperous town on the Frisco road in Collin County, made up of thrifty people. Our Church is strong at that point, with a good building and a station preacher. Bishop Mouzon was expected to be present and hold the session, but illness in his family called him back to San Antonio the day the conference assembled, so Rev. C. A. Spragins, the presiding elder, was in charge. The preachers were all present, and a very good attendance of laymen. The rains have put the country in good condition, and there was a most hopeful spirit pervading the gathering. Good meetings had been held in most of the charges, the finances were fairly well up, and the condition of the Church throughout the territory very encouraging. I preached to a large and appreciative audience on Wednesday morning, and attended the afternoon session. Brother Spragins has his hand on all departments of the work, and he is leading the enterprises of the district. He has a fine body of ministers, and their discussions evinced interest and intelligence. The laymen were given the right of way, and their talks of Sunday School work were to the point. The Advocate was treated kindly, and it was delightful to associate with the brethren. Along with Brother Spragins we had delightful entertainment with Sister Allen, widow of that noble local preacher who taught for so many years in that vicinity and died honored and loved by all the people. Rev. W. J. Palmer is the popular pastor, and he and his people furnished ample entertainment for all the delegates and visitors. Rev. A. J. Weeks spoke at the opening session. Rev. L. S. Barton was present one day looking after our educational work. It was a profitable conference and put additional life into the work of the district. G. C. R.

Rev. J. W. Fort, of Mart, sends ten new subscribers and writes that the canvass will be continued till the Advocate is placed in every Methodist home possible. When Brother Fort makes up his mind to anything it means success.

We had a delightful visit from Dr. C. M. Bishop, of Southwestern University last week. He was in the city to attend a meeting of the old students here and to spend a few hours as their guest at an informal banquet where arrangements were being made for a trip to the home-coming at Georgetown. He is looking well and in excellent spirits. His work is prospering.

Rev. Casper Wright and his people at Central Church, Galveston, recently enjoyed a great occasion with Bishop Key in their pulpit. He preached with power, and had a most attentive hearing. Brother Wright has received one hundred members since conference, and his work is in good condition. He is now in New York as a delegate to the meeting of the Men and Religion Congress.

The fearful disaster which overtook the White Star Line's vessel, the Titanic, is one calamity whose first reports were not exaggerated. As the facts more and more come to light, the enormity of the calamity gets worse and worse. There has never been such a sea tragedy in the history of ocean travel. The Government of the United States is hard at work trying to fix the responsibility for the terrible loss of life entailed.

Jacob Wolters, the leader of the whiskey forces in Texas, but now a candidate for United States Senator, has been for ten days sweeping over the northwestern section of the State, making all sorts of love to the prohibitionists. He has been speaking to small audiences. At one place he had fifty to hear him, and at the same time in another section of that territory Judge W. F. Ramsey, candidate for Governor, spoke to nearly 2000, but the Daily News and the Fort Worth Record gave an extended notice of Wolters' performance, and alongside of it, about one finger's length of space, was given to Judge Ramsey's speech and crowd.

The Mexican situation does not improve. Our Government has not only authorized its citizens in that country to carry arms for protection, but President Taft has officially notified both the Mexican Government and the leaders of the revolution that he will hold them responsible for the lives and the property of our people in the Republic. The revolutionists responded that they would observe the requirement, but the Government down there said that they would only be responsible for the acts of their supporters and sympathizers. Things look a trifle serious.

Minneapolis will soon be the center of interest in the Methodist Episcopal Church. The General Conference will meet there in a few days, and it will be a great assembly. This is the largest branch of Methodism in the world, and its proceedings will be watched with interest. It will have in its membership many great men, and some of them are radicals in their views of Church polity and government. Many novel changes will come before the body, but the wise and the sane men will guide the conservative side of matters, and we trust nothing very revolutionary will transpire.

The meeting of the Houston Methodists, conducted at First Methodist Church with Dr. Henry Ostrum doing the preaching, has awakened a great deal of interest, that city. Great crowds have attended upon the services, and the preaching has been of a very high order. Dr. Packard and the other pastors have co-operated manfully, and the whole of our Houston Methodism is receiving an impetus as a result. Conversions have been numerous and the Church membership greatly helped.

Colonel Theodore Roosevelt, whose race for the Republican nomination for the presidency at first met with reverses, has forged to the front, and he is now giving President Taft great concern. He swept Illinois, Pennsylvania, Oregon and Nebraska last week, and his sentiment has developed considerable interest. He at first gave it out that he would accept the nomination if tendered to him, but since then he has entered the field, and is going after it with all his ability and zeal.

It is now said that the courts of Tennessee will dispose of the Vanderbilt litigation sometime next fall. Courts never get in a hurry, and this is well for they have serious business to transact. The Methodist Church throughout the connection is looking with much interest to the action of the courts in this matter. There is much involved in its decision.

Rev. and Mrs. J. F. Corbin, of El Paso, have announced the marriage of their daughter, Miss Oro, to Doctor Henry T. Wichman, and the event took place the 16th of April. The happy couple will henceforth reside at Little Rock, Ark.

In a personal note from Rev. Charles Hughes, of Rusk, we learn that Rev. S. K. Stovall died there at his home, April 6. He was an itinerant preacher for nearly a third of a century, and his work will abide. A

full obituary will be prepared for the Advocate, and will appear later. In the meantime, we join with his wide circle of friends in expressing our sorrow at the death of such a good and faithful man.

Dr. W. F. Tillett, of Vanderbilt University, has for some time been delivering a series of lectures to the student body on "Hymn Writers and Hymns," and they are doubtless of a high order. Dr. Tillett is authority on questions of this sort, and has given to them his deepest research and inquiry. Evidently these lectures will appear in book form, and it will be an interesting contribution to our Methodist hymnology.

We learn with regret of the death of the son of Rev. T. W. Sharp, of Roby, our excellent pastor at that point. This death came very suddenly to that household, and it has left a pall of sadness in the hearts of the family. We extend our sympathy to them and pray that the divine hand may guide, and the good Spirit comfort them in this affliction.

HOME MISSION ENTERPRISE.

Our Dr. Jno. M. Moore has just published a pamphlet on "Home Mission Obligation," and it is replete with facts of the most interesting character. We reproduce the following excerpt:

Southern Methodism assesses itself \$355,000 annually for conference missions. It is assessed \$125,000 for home missions or for the work that is conducted by the home department of the General Board. Very few specials are so far ever raised for conference or home missions, and the assessments have never been paid in full. The Congregational Churches, with about 800,000 members, raise from \$430,000 to \$450,000 annually for home missions. The Northern Baptist Churches, with about 1,200,000 members, raise from \$700,000 to \$725,000 annually for home missions. The Southern Presbyterian Church, with about 300,000 members, sets as its goal \$300,000 for home missions. The Northern Presbyterian Church, with 1,250,000 members, expends annually from \$1,000,000 to \$1,400,000 for home missions. The Southern Baptist Board representing 2,268,000 members, has annually \$350,000 or more for general home mission work and \$465,000 or more for State home mission work, or a total of about \$800,000. Southern Methodism, with almost 2,000,000 members, is raising less than \$450,000 for all home mission work, and of that only about \$100,000 is at the command of the home department of the General Board.

A DISTINGUISHED COMPLIMENT.

From the Williamson County Sun, published at Georgetown, we reproduce the following merited compliment:

Prof. W. L. Nelms, Jr., who for two years past has been an assistant professor in the Science Department of Columbia University in New York City, has been awarded the John Tynan fellowship by that institution. This fellowship--one of the most highly prized by college men--was given Professor Nelms without his application and without his knowledge that the action was contemplated. It is a great honor and carries with it substantial favors, the recipient being allowed a year's course of study in Europe with all expenses paid and with his salary going on during his absence. It is also a distinguished honor and the Texas friends of the young professor are glad he was deemed worthy to bear it. The good news came in a letter to his father, Dr. W. L. Nelms, pastor of the University Church, this city.

SOUTHWESTERN HOME-COMING.

"Backward, turn backward, O time in its flight; Make me a child again Just for to-night!"

If any of the home-comers had wished for such a backward transition their wishes for once were gratified. It was in every sense a gathering of boys and girls. Some it is true were bent with the weight of years, but others were as erect and active as on the day, decades ago, when Father Cody bid them an affectionate good-bye, and wished them the least resistance in the

battle of life in which they were to engage.

There were no "grewed-ups" at the home-coming; all were children of old Southwestern, and John and Mary and Helen and Harry were young again, and romped on the old campus with the present matriculates and their own children who had accompanied ma and pa, or who were members of the student-body.

On Friday, April 19, former students of Southwestern University assembled at Georgetown for the second home-coming. The attendance reached the 1000 or 1500 mark, and it was a happy, enthusiastic crowd. They came from near and far, from every honorable calling and occupation. Judges left the bench, statesmen, divines, doctors, business men, women who are grandmothers, all laid aside their cares for the day. Calling the roll by years revealed the presence of from one to several students representing each year since the institution began in 1873.

A sketch of the day's proceedings will show there was "something doing" all the time, but the main pleasure of course was the sight of the old campus and the handclasp of old schoolmates. The same people at Georgetown who were kind to the students are there still and spared no effort, nor expense, to make the home-coming a great occasion.

The order of the day was: Breakfast at the Dormitory or in the home of citizens; registration and a grand march of the whole student-body, past and present, reviewed by the faculty, Trustees and others; assembling at the auditorium for chapel exercises by Dr. J. H. McLean; addresses by President C. M. Bishop, Dean C. C. Cody, Prof. R. F. Young, Dr. John R. Allen, Dr. John A. Rice, Dudley Snyder, J. W. Snyder, Rev. O. T. Hotchkiss, a student of 1873; State Senator Julius Real, Rev. J. M. Barcus, of the class of 1876; Rev. Jas. Kilgore, who was "class poet" for every class, no matter who was elected, and other former students; barbecue dinner, superintended by Col. W. K. Makemson; auto ride to familiar scenes on the old San Gabriel, with lemonade served at Jonah; baseball game between Southwestern and State University teams; our team won--it always did; elegant basket supper served by the ladies.

At the evening exercises the dominant note was love. First, in presentation of loving cups in behalf of the former students by Rev. J. M. Barcus to Mrs. F. A. Mood; by Rev. Jas. Kilgore to Mrs. S. D. Sanders; by Mrs. T. L. McCullough (Kate Orgain), of Waco, Texas, to Dr. C. C. Cody, and by Mrs. R. W. Baird (Linnie Bishop), of Dallas, Texas, to Dr. J. H. McLean. Capt. B. D. Orgain, as a faithful Trustee of long service, was presented a knife of historic interest, and to Col. W. K. Makemson was given a souvenir locket.

Then an illustration of how the Cupid Love could defy faculties and faithful chaperons was given in the march of the co-eds--those who met their lifemates at Southwestern. Of these there were a hundred or more present, and we do not know how many not present. The march was viewed with particular interest by the present student-body. Lively speeches were made by Fain Milam, John Mathis, Skid Thomas, Charlie Campbell, and others till midnight and train time closed the happy day. The meetings were presided over by Allan Ragsdale and Tom McCullough, to whom we owe our thanks for working up the affair.

What was the use of it? You were not there if you ask that. It was worth the trip to have twenty years taken off your age for one day, and to meet those who call you by your first name. Old ties were strengthened, both to each other and the alma mater; purse strings will be loosened to educational needs, and every student--past, present and future--will find a helpful friend in every former student of Southwestern University.

If there was anything to mar the



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pleasures of the second home-coming, it was the absence of several whose presence at the gathering in 1909 inspired the repetition of this event. Many telegrams were received during the day from the "boys and girls" at home, breathing sentiments of regret at their inability to be there, and wishing for old Southwestern, its officers and student-body, past and present, a full measure of good cheer.

B. G. R.

### AT ARLINGTON.

Last Sunday I spent at Arlington, and had a good day with Brother Colie and his people. They have recast their church auditorium, and finished the whole interior, and now it is a thing of beauty. I had a fine congregation at the eleven o'clock service, and eleven people became new subscribers to the Advocate. Rev. D. C. Collie is doing a splendid work in that charge.

G. C. R.

## PERSONALS

Rev. Jno. R. Morris, of Hillsboro, was in to see us the other day. He reports things in good shape in his charge.

Brother O. P. Patterson, of Piddocke, made us a pleasant visit this week. He is in the city at the Odd Fellows' convale.

Rev. J. T. Griswold, of the Stamford College, writes us that they are closing out the year successfully, and that the institution is in good shape.

We are pained to record the death of the good wife of Rev. Lee Lloyd, of Grand Saline. She died after a lingering illness, but her end was one of great peace.

The wife of Rev. I. E. Thomas is quite ill, and she is in the sanitarium at Houston after a serious operation, but we are hopeful of good results. His brethren will remember him in his affliction.

Rev. T. J. Huffstutler passed through en route to Woodland, where he has been appointed pastor. He has just returned from Vanderbilt University, where he went after finishing last year at Southwestern. He attended the homecoming at Georgetown.

According to the report made to the Quarterly Conference of San Marcos Station, by Rev. C. H. Booth, the membership now stands at 930. This makes it one of the largest Churches in the State. During the past eighteen months over 400 members have been added to the Church.

Rev. J. P. Patterson, of Higgins, sends thirteen new subscribers to the Advocate as the result of an "Advocate Day," and he adds the following kind words: "So far as I am informed the Texas Christian Advocate is more nearly reaching perfection in the field designed than any of the many most excellent sheets bearing the name, and in my judgment the pastor that does not secure its services is standing in the way of his own success and is making it possible for the rearing of spineless Methodists. We are proud to report that every member of our official board has the Advocate coming to his home." Bro. Patterson has always "proved his faith by his works." He always circulates the Advocate in his charges—and he brings up good reports.

When you find yourself a thousand miles away from home, don't forget that God is everywhere.

Character speaks louder than money.

Talking about charity beginning at home is one of the ways by which we show that we have none.

### SHALL WE RETRENCH?

Rev. Josephus Lee.

One of the greatest problems in the onward march of Christianity has been that of finance. Paul has well said "The love of money is the root of all evil," and no one can doubt but that this unholy love has hindered many times and in many ways the progress of the army of Jehovah.

The omniscience of God is so well established that there can scarcely be found a doubting Thomas to question it; and yet in the modus operandi of Church finance we leave the impression that Jehovah "began to build without counting the cost." He has opened up by his omnipotence new fields into which he has commanded his workmen to go with no adequate means of support and no way to secure such means only as it comes from a cold-hearted, money-loving world.

When we look at great earthly governments and at their financial systems, which enable them to enter new territory, even though it demand an army of trained soldiers, without passing the hat, taking a subscription or sending out solicitors, we wonder how men become so much wiser than Jehovah. But is it true that God began or is now trying to establish his Church by begging money? I answer, no. In his omniscience God saw the needs of the financial side of his kingdom as truly as he saw the needs of the spiritual side, and when he had covenanted with man that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." He did not intend that man should use all these temporal blessings for selfish purposes. Our heavenly Father did not make this earth for the dwelling place for any one person. If there were but one man upon earth he could assert his right to live where he pleases and how he pleases; he would be in a state of natural liberty with the exception of his responsibility to his God. But living in a world with others like unto himself he must be content with civil liberty; natural liberty is restrained by divine law. The Ten Commandments are a code of restraining laws. No one can read these laws with an honest heart without seeing the purpose of God to bless man and make him a blessing to others. But the same God who forbade man to covet, steal or kill, demanded of him love for his neighbor and his neighbor is the human being who needs his help.

The patriarchal government set forth in the first eleven chapters of Genesis and in Job foreshadow the need of an organized Church or government for the public good and from the call of Abraham when God said, "I will bless thee and make thy name great; and thou shalt be a blessing," until the last call of the Holy Ghost recorded in the Book of Revelations, it is revealed from God that the "kingdoms of this world" were to become the kingdoms of "our Lord and of his Christ," and just as truly as God has called and sent out ambassadors for his kingdom, so truly has he established a financial system by which his government should be proclaimed and established in all the world. Then, if it be true that God reserved one "tenth" of all the increase upon earth (Lev. 27:30) as a financial basis from which to propagate his kingdom on earth and that "tenth" is "holy unto the Lord," then it is criminal to use it for selfish purposes.

The minister of Jesus Christ cannot afford to be a particeps criminis with the man who would take that which is not his own. If the "tenth" belongs to God it does not belong to man, and should I advise the people to withhold any part of that amount for their own use I should become a partner in "robbing God" (Mal. 3:8). I also become an advocate of covetousness which God forbids. I help to impede the progress of the kingdom of Christ in withholding gospel light from men who sit in darkness. I help to stay the progress of Christian civilization. I become a party to the spread of all the idolatry of earth because I help to bind the hands and fetter the feet of men and women whom God has called to go into all the world with glad tidings of salvation, and in addition, I even aid in keeping back bread from the hungry widow and orphans.

Who is he that would antagonize the Church with all her institutions? Can he who is ordained to preach the gospel say to the people who withhold their support, "your burden is too heavy?" If so we say that the great system of Church activity is systematic robbery.

So long as the amount called for by my Church is less than one-tenth of all the people have received from God, I must proclaim to the world that there is no place for retrenchment: "We are doing a great work so that we cannot come down." If we so desired it, where could we retrench? We are a great people: a great field

is opened before us; the world is expecting great things of us; God is commanding us to "go forward." Who is he that will forbid the armies of Israel "to pass through his coasts?" (Judges 11:20-21; Deut. 2:32-35; Numbers 21:33-35). Or who will refuse to meet the servants of God with "bread and water?" True, God could feed his people with "bread from heaven" or with quail from the forest, but has he not declared that the earth and its fullness are his? And has he not entrusted his good to the keeping of his stewards (all men)?

Then will he not reckon with that man who wastes his Lord's money? Retrenchment for the Church means open rebellion against God.

Shall we say to our consecrated, self-sacrificing leaders we no longer need your service? Shall we call our missionaries from the field, shall we discharge our teachers in our schools, shall we say to our Church Extension Board, "Cease your work," shall we say to the old veterans of the cross who for years have been preaching the gospel and are now superannuated, "you must go to the poorhouse, we can care for you no longer?" Shall we say to the widows of our deceased ministers who have so loyally followed their husbands from place to place, never complaining but contented with the parsonage home, however poor, and many times feeling the sting of poverty and looked upon as an object of charity, "We do not need you now; your husband is dead, and we must have the parsonage for another who can serve us; you must take your little ones and go, we care not where?"

But can I forget? These are not all who would suffer by our ignoble retreat. There are children with tear-bedimmed eyes looking into the face of true Methodism. They have sorrows no human tongue can describe, and wounds human skill can never heal. Are they hungry? They have no father to whom they may appeal for bread. Are they cold? There is no father to buy them clothing. Do they suffer? Yes; many times they awake at night from feverish dreams and call out that sweet name "mother," but there is no mother to hear that voice. Mother has long since left this world. They have no one to whom they may look for help but the Church of Jesus Christ.

What man will go to one of those fatherless, motherless, homeless children and say, "Our assessment is too high. We can care for you no longer; we are going to cut down expenses. It takes all I can make (God's money included) to care for my own family. You must look elsewhere for help." Some man who loves his God or suffering humanity could carry this message, but I pray thee have me excused.

I would rather meet my God or the poor beggar who was laid at the rich man's gate, than to turn my back upon those who need help. I am sure I can get more enjoyment out of nine dollars which God blesses than I could out of ten that he refuses to bless because one of them has been taken from him. If that tenth dollar is "holy unto the Lord" it will in some way be a curse to the man who uses it for an unholy purpose.

That little "stone cut out of the mountain without hands" is rolling on fast to "fill the earth." Man cannot stop it. Kings have put armed soldiers in its pathway, only to see them destroyed. Great financiers have locked up millions of dollars which should have been used in opening up the highway for its onward movement; but the time comes when they must turn over the keys to those who will unlock the coffers and render to "God the things that are God's."

A great army is on a forward march; Jesus is our commander-in-chief; he is opening the way before us; men in heathen lands are crying, "Come over and help us." We are going, "Whosoever is fearful and trembling, let him return." But let him not ask for the retrenchment of the Church of God while "the souls of men are dying for a little bit of love."

### THAT NAMELESS LETTER.

In the Advocate of January 18 is printed a letter without signature. This unknown writer is asking for help. So far three attempts have been made in these columns to help this unknown writer to a better life.

All were good, and I hope they have already met the demands of the case. There is a remedy for all diseases whether we find it or not. It is very necessary for a doctor to diagnose a case of sickness correctly before he gives any medicine. If this is not done, he is as liable to kill as to cure. I claim the same is true with those who want to be Christians and are not. One passage of Scripture may mean life while another may mean death. God help us to direct this man to the Savior in such a way that will cause him to see his own great need and God's great love for him, so that he will take God at his word, accept

him by faith and become the child of a King.

I want to relate some of my own experience—Paul often gave his. I spent ten years trying to become a Christian. I made a sincere, honest effort. I believed in prayer, too. I believed in the plan of salvation as taught by the evangelical Churches of to-day. I was found at the "mourners' bench" each succeeding protracted, camp or revival meeting, praying for salvation. My parents, brother, sisters and neighbors mingled their tears and united their prayers that I might be saved. I think their instructions were intelligently given. Other "mourners" were being converted, why I was not was more than I could understand. I had followed instructions and complied with the conditions as far as I knew. This state of affairs lasted from the time I was ten years old, until I was twenty. My only brother, all my sisters (old enough) had already professed religion and joined the Church. Father and mother were already saints of the genuine and most beautiful type. All gave expression to their feelings by crying, laughing or shouting (according to the several temperaments) when they got happy. My feelings underwent no change. Our friend says he wants to believe in the Christian religion, but it is impossible for him to do so. I wish he had given his reasons for saying that it was impossible. It does not seem to be the inconsistencies of professing Christians. It does not seem to be the Bible story of Jonah and the whale, or the "Mistakes of Moses," or what he reads in the Bible anywhere. Now, my dear sir, you say that you want to believe in the Christian religion. That means that you want to be a Christian. Then in the next paragraph you say that you could not feel any change, etc. That my friend, I am satisfied is the whole trouble. That was where my trouble was, and that alone, I believe it is yours. You may be skeptical, I was not, because my father and mother were saints, if such beings ever existed. They possessed what they professed. By their daily lives they interpreted the Christ of the Bible—the true Christian's life to my entire satisfaction. That was not only the opinion of their children, but their neighbors as well. Are you acquainted with any one you know to be a Christian? If your wife, your mother or any one else you know to be Christians, you must admit that they have something you have not. How did they get it? By faith. Feeling is not a condition of salvation. Isaac is the only one recorded in the Bible that depended on his feelings, and he was deceived.

You know where, when and how you became the husband of your wife. It was not a matter of feeling, but a matter of knowledge altogether, and it is to this very day, but you have experienced a great deal of pleasure since that eventful day, I dare say, if your married life has been a success. It is light you need, my friend, and not feeling. A satisfactory view of the gospel of salvation is to think of it in the light of a simple offer on the one side, and a simple acceptance on the other. It is just saying to one and all of us, "There is forgiveness through the blood of my Son; take it," and whoever believes the reality of the offer takes it. If you want to be a Christian, and you say you do, then comply with the conditions. You know what they are. If you do not, ask your wife or her pastor. The fact that you think the Church and Christianity good, proves to me that you believe in them, therefore you have faith. Take that much and begin. Tell yourself, your wife and children that you are going to comply with the conditions, and test God's plan for twelve months.

If you are in earnest about this matter, you will be ready to make the effort. You must ignore your feelings absolutely. If you want to be a Christian, then live like one. Do it or die. That means that you must quit any bad habits, absolutely. Substitute good ones. Hold family prayers. Join the Sunday School, attend Church regularly. Don't get angry. Pray like everything depended on God, and live like everything depended on you. Don't forget to disregard your feelings if they interfere with your carrying out your purpose. Live like a Christian every day for twelve months, whether you feel like it or not. Do it or die trying.

If you are a public sinner, make public confession and ask forgiveness. If you have sinned against your family or neighbor, acknowledge it. If you only sinned against yourself and God, confess only to him and ask his pardon. I suggest that you pay particular attention to the eighth and tenth chapters of Romans, and then the first chapter of second Peter. It would be well to memorize the first, twenty-third and ninety-first Psalms, in the Old Testament, and the first chapter of 1 Corinthians in the New Testament. I suggest that you learn this last reference from the revised version of the Bible. Study the refer-

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ences I have given in Romans, and especially the first chapter in second Peter, in the twentieth century New Testament, as well as in the King James Version. Remember, it is not sinful to do right. Catch hold the rope—faith—there it is within your reach. It is strong enough to save you. If when you are taking part in any religious meeting, or when praying at home and your feelings suggest to you that you are acting a lie, etc., just tell the devil to go home (hell), and stay there, that you have no further use for him, that he has already cheated God out of most of your life, and you don't propose to entertain him any longer. I wish to emphasize that you conduct yourself like a Christian, regardless of how you feel, what you think, or what others think, say or do.

If you want any outside help, I want to recommend "Les Miserables," by Victor Hugo. In a very striking manner he gives examples of Christ's saving and keeping power, under the most adverse circumstances, in contrast with characters who give their lives over to sin and wickedness.

"If I were to come to you as an accredited agent from heaven, with a letter of invitation to you, with your name and address on it, you would not doubt your warrant to accept. Well, here in the Bible is your invitation to come to Christ. It does not bear your name and address, but it says 'whosoever,' that takes in you. It says 'all,' that takes in you. It says, 'if any,' that takes in you. What can be surer or freer than that?"

"Come, he will give you rest, Trust him, for his Word is plain; He will take the sinfulrest; Christ receiveth sinful men."

N. W. SMITH.

Teague, Texas.

## MARRIED

Young-Morris.—At the home of the bride's parents, Mr. and Mrs. J. J. Morris, Purley, Texas, Easter Sunday, at 11 a. m., Mr. Walter M. Young and Miss Mary Katherine Morris, Rev. W. L. Tittle, of Como, officiating.

Temmins-Vise.—At the residence of the bride's mother, Mrs. Vise, Rockwood, Texas, at 2 p. m., April 19, 1912, Mr. E. S. Temmins and Miss Octavia Vise, Rev. H. A. Nichols officiating.

Reed-Cozy.—At the home of the bride's parents, Azle, Texas, Mr. Foster T. Reed and Miss Myra Cozy, Sunday, April 7, 1912, Rev. J. M. Bond officiating.

Medlin-Bludworth.—April 7, 3 p. m., Mr. J. W. Medlin, Jr., a prosperous business man of Aubrey, Texas, and Miss Edna Key, the beautiful and accomplished daughter of Rev. and Mrs. J. T. Bludworth, Rev. Chas. A. Spragins, presiding elder of McKinney District, officiating.

Craddock-Parks.—At the Methodist parsonage, April 7, at 6 o'clock p. m., Mr. Francis Craddock and Miss Gladys Parks, both of Denton, Texas. Rev. O. T. Cooper officiating.

Burnett-Swafford.—At the bride's home, 135 North Elm Street, Denton, Texas, Dr. Fred V. Burnett, of Fowler, Kansas, and Miss Ethlyn Swafford, of Denton, April 16, 1912, Rev. O. T. Cooper officiating.

Big thinkers have little to say, but what they say amounts to more than a little.

Singular, isn't it that a chicken thief feels safe when he can hide behind a hypocrite in the Church?

If every man were a Moses every bush would flame with the presence of God.





## Epworth League Department

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### COMING MEETINGS.

North Texas Conference Epworth League, Terrell, June 13-16.  
Texas Sunday School Encampment, Epworth-by-the-Sea, July 18-28.  
Texas State Epworth League Encampment, Epworth-by-the-Sea, August 1-11.

### CORRESPONDING SECRETARIES.

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

### FROM THE CENTRAL OFFICE.

I am enclosing an important announcement concerning an advance movement in the Epworth League. We shall greatly appreciate your giving the copy as conspicuous place as possible. With very cordial regards,  
**FITZGERALD S. PARKER,**  
General Secretary.  
Nashville, Tenn.

### THE ONE-BY-ONE CAMPAIGN.

The Louisville District Plan—Launching the Movement.

At its annual banquet at the Louisville Hotel on the evening of March 18 the Louisville District Epworth League launched a campaign to organize an Epworth League in every Church in the district, and to double the membership in all existing chapters.

This action was taken after the pastors of the district had in their Monday morning meeting unanimously endorsed the plan and pledged their hearty support.

#### The Plan.

The plan is for each chapter to send out a team of two or three or five Leaguers to organize a chapter in a Church where there is no Epworth League, and to urge every member of a chapter to secure a new member for the organization to which he belongs. Each chapter will bear the expense of sending out its own team.

#### Owensboro District Seeks the Motion.

Leaders in the Owensboro District

have determined to wage the same campaign in their territory. The Epworth League Union of Owensboro has assumed responsibility for introducing and prosecuting the campaign.

### The Central Office Adopts.

The Central Office has decided to adopt the Louisville District plan as the best method yet proposed of organizing and recruiting Leagues throughout Southern Methodism.

A call, therefore, is hereby issued to every chapter in our membership to join in with great heartiness to make this Church-wide effective.

#### How To Do It.

First, let each chapter select a Church near by where there is no Epworth League, and open correspondence with the pastor and one or two of the most active young persons in the congregation. The purpose of the correspondence should be clearly stated in the beginning. Let inquiry be made as to what date will be most suitable for the presentation of the matter. It would be well to suggest a definite hour for the proposed meeting, say on a Sunday afternoon or on the evening of the same day.

As soon as this correspondence is started a report should be sent to the central office giving (1) the name and location of the Church in which the League is to be organized; (2) the name and address of the pastor; (3) the name of the district and of the Annual Conference in which the Church is located.

The central office will then furnish

at a small cost a supply of League literature for the new chapter and a program for the organization service.

#### The Record.

While the campaign is in progress the Era will give a column each week to showing a list of the chapters organized, with the names of the chapters by which the organizations are effected. The watchword of this campaign is "straightway." This is an enterprise of great pith and moment. Let us make haste and be diligent!

### THE LAKE SHORE ASSEMBLY.

The Epworth Leaguers will rejoice that we have secured the Rev. H. M. DuBose, our former League Secretary and Epworth Era Editor, for the Lake Shore Assembly program. The preachers also will be pleased when I announce some of the subjects that Dr. DuBose will discuss: "The Consciousness of Jesus; Hebrew Scripture; A Revelation—Not An Evolution; America and the Americans; Asbury and His Times."

In the addresses on "The Consciousness of Jesus" the dynamical doctrines of the gospel will be set before us in a new and effective way. The address on the Scriptures will show that the Mosaic literature originated within a brief historic period through a process of direct inspiration, and not by induction from Babylonian, Assyrian, Egyptian, or Hittite sources. The other addresses will be popular addresses and meant for promiscuous audiences. What a treat within easy reach of so many! The letters coming to this office indicate that the people are coming in great numbers to hear this superb program and enjoy this recreation under such splendid environments. JNO. E. ROACH.

last lead them to safe anchor in the port beyond the tide.

### EPWORTH SUNDAY SCHOOL DAY.

To date Mr. Hagy has received from the Sunday Schools of Texas as a result of the March 19 (or later date) collection the following amounts:

Kingsville	5.85
Gov't. Hill, San Antonio	3.00
Sterling City	2.50
Travis Park, San Antonio	50.00
Brownsville	1.25
Weimar	3.25
West End, San Antonio	10.00
Millett	.50
Utopia	1.18
Hondo	3.20
Bridgeport	4.23
Sonora	1.65
Mason	2.10
Carthage	4.30
Columbus	2.94
Farmersville	2.40
Lagarto	1.06
Elgin	2.00
Chadbourne St., San Angelo	2.00
First Church, Galveston	12.50
Llano	2.10

A total of \$121.31 from twenty-one Sunday Schools out of more than 1500 in Texas. If only fifty per cent of the school's would observe this request for the enlargement and proper equipment of our Assembly grounds we would have funds to do what we desire. Will not others remit to W. N. Hagy, Treasurer, San Antonio, Texas, at once. We are planning for a great Sunday School Encampment at Assembly beginning July 18, and want the co-operation of every school in Texas. Invest something in Epworth, and you can enjoy the place that much better as it will be better equipped. A. K. RAGSDALE.

### THE PASTOR IN THE SUNDAY SCHOOL—A QUESTION AND AN ANSWER.

"The pastor should not teach." "The pastor should not call on a class during the recitation." Pray, tell me, what is the pastor to do?—A Pastor.

He as pastor. The duties of the office of pastor of the Sunday School will keep any pastor so busy that he will not usually desire to superintend or teach. As for calling on classes during the teaching process, no pastor who has any adequate idea of what a Sunday School is or ought to be will do this. The pastor of the Church is the pastor of the Sunday School in that Church, and as such is the highest authority in that school. For its executive management the superintendent is directly responsible. The pastor's ideas and plans, however, may be put into effect in the school if he goes at it in the right way. What should the pastor do?

1. Aim to direct, through proper official agencies, the general policy of the Sunday School. Attend the teachers' meetings and the business meetings of the Sunday School workers for that purpose.
2. Have the teachers instructed to report to him cases of spiritual interest in their classes, and cases of any kind where he may be of service.
3. Always be present in the sessions of the Sunday School, on the platform, and have a part in every session—such as prayer, Scripture-reading, a short talk to the school, etc. Always fit such a talk to the regular program of the day.
4. Look after the training of the teachers, for he is responsible at this point. The teacher training class should be made up of picked young people, selected for the most part by the pastor, the teachers and superintendent himself, but all reported to the pastor. He should organize the teacher training class, and either teach it himself or get some one who can do it better.
5. If not teaching during the school session he could not do better than to sit on the platform or in a convenient place and study the school, seeking to discover its weak places and a remedy that will make them strong.
6. Use the teachers and home department visitors as so many assistant pastors to keep the pastor in touch with the field as he cannot do through personal visitation.
7. Bear in mind that out of the Sunday School comes the largest number of additions to the Church, and that he can secure these results better because he is free from the details of the office of superintendent or teacher.

The manager of a department store cannot grasp the needs of the entire institution by standing every day behind the silk counter. Likewise, the pastor can be of much greater use to the Sunday School, and secure larger results for himself and the Church by not being too closely tied up with the details of its administration. When the pastor once gets the proper conception of his privilege as pastor of the school, he will discover that the opportunities are multiplied instead of decreased because he is obliged neither to teach nor to superintend, and he will never ask the question, "What is

## THE SUNDAY SCHOOL

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

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

### A RARE CHANCE FOR ELEMENTARY WORKERS.

Recently we announced in these columns that the elementary work at Epworth Sunday School Encampment this year would be in charge of Mrs. V. A. Godbey. In co-operation with the editor of this department Mrs. Godbey is diligently at work on the program, and from the progress she is making and the plans which she is adopting we can safely promise our Sunday School workers something rich. From a personal letter just received the editor takes the liberty of copying the following extracts: "We are planning to work on the Chataqua basis. We want to work out every detail in practice right before the eyes of the people. Special classes will be taught on week days in each grade of each department. We want to have hand work done in the classes just as it is planned in the teacher text-books. We will also use the sand table and blackboard as they are planned by the lesson writers. Reading circles and study circles are to be formed for the help of teachers already in service. Also the securing and training of prospective teachers will be demonstrated by actual work among the young people who come to the Encampment." Could any plan be more practical or helpful. From constant observation in the field the editor of this department believes that the greatest of the many urgent needs of our Sunday Schools of to-day is efficient elementary workers. And hundreds of such workers are keenly conscious of their lack of preparation, and are anxious to learn more concerning their work. To all such workers the Encampment this year will furnish a rare opportunity. The dates are July 18-28, 1912. The expense will be moderate. May we not expect hundreds of elementary workers at Epworth?

### WHAT ONE RURAL SUNDAY SCHOOL IS DOING, AND WHY.

Harmony Chapel, a rural Church in the Corsicana District of the Central Texas Conference has a well graded Sunday School with every feature successfully worked from the cradle-roll

to the Wesley adult class and the home department. The secret is that some time ago a citizen of the community, himself not a Church member, but a wise man notwithstanding, drew up an agreement and got the leading men of the community to sign it pledging themselves to constantly give the Sunday School the benefit of their presence and active support. The result is that people of all ages and stations regard the Sunday School in that community as a thing worth while and follow the example of their leaders. The same results could be attained in many other communities if the same class of men would give their active support to the Sunday School, as those have done.

### DUTY OF A TEACHER OUTSIDE THE SCHOOL.

By Mrs. Horace Hervey.

1. I think a teacher should be a humble, devoted Christian in her daily life.
2. A teacher should endeavor to study the character or disposition of each member of her class, to be able to enter into the daily life of each one—ever watchful of her own life so that each word and deed may be able to bear the scrutiny of all and its influence be for the guiding and lifting up into a higher, truer plane of Christian life.
3. The teacher in Sunday School should realize the responsibility resting upon her of laying the foundation of character. Her heart's desire must be to see each character erected into a beautiful edifice into which are woven all the graces of Christian virtue. To be able to accomplish this desired end how humble, earnest and thoughtful should the life be, endeavoring to walk in a path day by day so that there will be no stumbling, no halting, in the path of duty.
4. The teacher should endeavor to so win the confidence of each pupil that when she meets them on the street, at home, or at school they will feel free to consult her about any social event; to ask her advice in moments of perplexity, and never fear being turned aside by even a shrug of the shoulder, an uplifting of the eyebrow, or twitch of the lip.
5. The teacher should ever be on the watch for a quotation, a story, a good book to assist in explaining the lesson. And perchance it may be that she will meet some boy or girl in questionable society. Then will come the trial, the test of the true teacher. What tact, what wisdom, what love should thrill every fiber of her being in securing their trust in such a way as to leave no thorn or rancor in the sensitive heart in the future.
6. Day by day, night after night, should each member of the class be carried in true faith to the Master's feet, invoking his love, his wisdom; his knowledge in guiding both teacher and pupil into the path which will at

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there left for the pastor to do?" He will be more likely to ask the question, "How can I find time to do all the things that are required of the pastor of the Sunday School."—Sunday School Times.

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"THE EXPOSITOR'S BIBLE" ON CREATION.

Reviewed By O. T. Rogers.

Dr. Marcus Dods made very notable contributions to "The Expositor's Bible" in his volumes on Genesis, John and 1 Corinthians, and deservedly ranks high as a Bible interpreter, but nevertheless when he declares that "in these first two chapters of his book he (Moses) lays side by side two accounts of man's creation which no ingenuity can reconcile," I must even at this late day ("as one born out of due time") offer protest. That great and good man has had all his mental difficulties removed in the presence of his Lord, but other minds may still be troubled and if any such will kindly point out the conflicting accounts I will engage to reconcile them.

We say there is no conflict with science in Genesis or elsewhere in God's Word. "The Expositor" thinks there is, and "all attempts to force its statements into such accord are futile and mischievous." "They are its worst friends who distort its words that they may yield a meaning more in accordance with scientific truth." We heartily grant this, but if science declares the gradual and slow formation of the universe through "eons" of time, who will presume to limit the scope of that opening sentence that in its simple grandeur and overwhelming sublimity seems so clearly to mark this Book divine: "In the beginning God created the heavens and the earth." "Oh, but," says the objector, "Moses says it was all done in six days." And "if," says "The Expositor," "the word 'day' does not mean a period of twenty-four hours, the interpretation of Scripture is hopeless." Really!

Distorting Words.

We shall see who it is distorting words. That the word "day" is used poetically and in several senses not only in common speech to-day and in Scripture generally, but in this first chapter as well, is so clear that it is hard to understand how even a child should fail to see it. "And God called the light Day." Gen. 1:4. No duration whatever is found in God's first use of the term. "And the evening and the morning were the first day." Here duration plainly enters into its meaning. Science affirms that this first "created" "light" was not sunlight, but "cosmic" light. If so, or if not so, this second meaning of "day" includes all duration from eternity past—"the evening"—through this period of light—"the morning"—unto the second creative work. A third meaning of "day" is just as clearly given in verse 16, where the twelve hours ruled by the sun is called "day." And in chapter 2:4 we find a fourth "in the day that the Lord God made the earth and the heavens." Here evidently the term "day" includes the entire period of creation. Many other Bible uses of this word with widely varied meanings will readily occur to every Bible student. "Therefore we conclude" (I quote from an old notebook lying before me, made twenty-eight years ago, under the teaching of good old Dr. E. E. Hewitt, President of Normal University, Illinois), "that a day in this connection is the necessary time for the completion of any given work." "The Bible was written not for scientists, but for the whole world, hence it is written in plain, simple language, in which each succeeding generation will read new meanings as their knowledge of the real facts and laws of science increases, but never a single false note in all its solemn music."

But Moses speaks of "waters" in the second and in the sixth verses and science says, "There was no water but only gaseous matter at this early period." Very well, suppose it had read, "And God said, Let there be an expansion in the midst of the gas, and let it divide the gas from the gas." This would have been very scientific and very modern, but would the critics have been pleased? Far from it. The tumult would be deafening. No, Moses was not writing for the twentieth century but for all the ages. His inspiration was not verbal but visionary, and he could only point to the mighty peaks of events, as they appear, to mark the progress of God's plan and describe them with such poor words as he could find.

He sees in this second period order beginning to come out of chaos. Through the orderly working of the mighty forces set in motion during the first day by which light and heat were

created he sees the great separation, the vast deep in motion and taking shape, the suns and systems forming, refers to it all in a word and names the firmament, "the emptiness," heaven.

The earth now is individual and all else is hidden. All attention centers now in the forming of dry land, and the introduction of vegetable life. The Herschel and La Place theory of creation easily accounts for what has confused our expositor and others, that Moses speaks of God making the sun, moon and stars subsequent to forming the earth and filling it with vegetation. This third day is the "carboniferous age," the coal epoch, of the scientist. He tells us that during the long ages of this epoch the atmosphere loaded with its rich freight of carbon rolled in dense, dark clouds forming so heavy a mantle for the earth that the heavenly bodies were effectually hidden. And while God was now storming away in jungle growths and vast vegetable forms the future supply of fuel for his children, he was also by the same process clearing the atmosphere for the shining forth of the "greater" and the "lesser lights." God created them with all else "in the beginning." He formed them when he made the firmament, i. e., the empty place. But he "made" them in a new sense when he made them to appear for the first time and so here Moses records them and locates them, and could do no otherwise.

Finally we cannot see that the inspiration of Moses, according to our author's view, is a whit more or higher than that of any good man of his day. For he says: "My belief is, that in these chapters we have the ideas regarding the origin of the world and of man which were naturally attainable in the country where they were first composed, but with those important modifications which a monotheistic belief necessarily suggested. So far as merely physical knowledge went, there is probably little here that was new to the contemporaries of the writer." Do the cosmogenies of ancient Chaldea and Egypt give support to such a view? Very much to the contrary, it would seem from the records. Rather let us still continue to believe that whatever of resemblance may be found in the folklore of other ancient peoples to this Mosaic account grows directly out of that account itself. And while we agree with our learned author that the supreme purpose of Moses (as of all the "holy men of old") was to "reveal God and his relation to man," yet we are jealous touching the details of his narrative to this extent that his language however accommodated to the darkness of his age shall never be found antagonistic to any truth in any realm.

CHRISTIAN BAPTISM.

The Words Used by the Fathers in Referring to Baptism.

Number Seven.

By B. W. Dodson.

The expression used by the Fathers clearly proves that they did not believe that the word "baptizo" of itself required immersion. Athanasius, 328 A. D., speaks of "three baptisms," "that of water, of one's own blood and that of tears in which also the harlot was cleansed." It takes "nerve" to translate "baptisms" here by "immersions;" but Dr. Conant does not falter. But how can a martyr be "immersed" in his own blood, or a harlot "immersed" in her tears? Yet both are here called "baptisms," proving that Athanasius did not teach that "baptizo" meant "immerse" only.

The Fathers believed that the water and blood "pouring" (no immersion here) from the Savior's side were "baptisms;" and Augustine tells us that it was reported that the thief on the cross "was sprinkled as in a most sacred baptism with the water that issued from the Savior's side." Origen (about 200 A. D.) says that Elijah had the word "baptized" on the altar, and Wall says (Wall's Hist., vol. iv., p. 269, ed. 1844), "Origen here plainly calls pouring water on a thing baptizing it;" while Cyprian (250 A. D.) plainly declares that persons who had been baptized by sprinkling, while sick, if they recover, do not need "to be baptized again," showing clearly that he believed that such persons had really been baptized. The Fathers call "baptism" a "bath" (Gr. "loutron," from "lavo;" Lat. "avaerum" and "lotus" from "lavo"); but there is no argument for immersion here; because the pictures of ancient bathing represent water as being poured upon the bathers, and both "lavo" and "lavo" include "sprinkle and pour."

Tertullian (about 200 A. D.) first uses "immerse" (mergo) to refer to baptism; but he also uses "abluimus" and "loti" to mean "baptize;" and says that some think that "the apostles were baptized when they were sprinkled (aspersi) and covered by the

waves." Again he says, "For who will grant to you, a man of so faithless a repentance, one single sprinkling of any water whatever" (asperginem unam cuiuslibet aquae); which doubtless means that three sprinklings were necessary, but such a man could not even get one. When we remember that "abluo" means to "wash off, to cleanse, etc.;" while "loti" comes from "lavo," which means "to wash, bathe, moisten with tears and sprinkle," we see clearly that if Tertullian believed that "baptizo" meant "immerse" only he was most unfortunate, indeed, in his selection of Latin words to express that idea. And we must not forget that "The Didache" actually proves that "pouring" (eteo) was perfectly valid baptism more than fifty years before Tertullian.

Again, if the Latin Fathers knew that "baptizo" meant "immerse" only, why did they transfer "baptizo" to the Latin instead of translating it by "mergo" (immerse)? Why did they reject their own "immersio" and transfer the Greek "baptismos"? If a minority of them were opposed to such a transfer, why do we hear nothing from them? It is greatly to be regretted that they understood so poorly the meaning of "baptizo" in their own Latin as well as its meaning in the Greek! When Tertullian desires to show his preference on the mode of "baptizo" he uses "mergo" (immerse); but when he and Cyprian desire to give the Latin equivalent of "baptizo" in Matt. 28:18-20 they do not use "mergo," but "tingo." Why did they not use "mergo" if "baptizo" means "immerse" only? In order to make out a case for immersion, Dr. Conant (in "Baptizein") is compelled to teach that "tingo" always means "immerse" only; but such is far from the truth. "Tingo" (Gr. "tengo," which means "to wet, moisten with tears," etc.) means "to wet, moisten, bathe, with or in any liquid, to dye, etc., to baptize" (Harper's Unabridged Lat. Lex.); while Ovid (B. C. 43—A. D. 18), uses "tingo" to mean both "sprinkle and pour."

Ovid says "To wet the body with sprinkled water" (tingere corpus aqua aspersa); and, again, he says, "Let us wash our naked bodies with water poured upon them" (nuda superfusus tingamus corpora lymphis—which also gives the mode of the ancient bathing); while Horace (B. C. 65—A. D. 8) says, "And wet (tingent) the pavement with wine." These cases prove that "tingo" means "sprinkle and pour" as well as "immerse."

John Calvin says, "It is of no importance whether all who are baptized (tingati) are immersed (mergantur), and that thrice or once, or water is only poured on them;" and Archbishop Sebastian of Metz says, "Let him (the priest) with his right hand three several times take water out of the font and pour it on the child's head so that the water wets (tingat) his head and shoulders" (where "tingo" expresses that which was done by pouring). Hence we clearly see that "tingo" in Latin (like "baptizo" in English) allows "sprinkle, pour and immerse" as valid modes of Christian baptism.

Thus, we find that the various words used by the Fathers absolutely demonstrate that "sprinkling and pouring" were always considered valid baptism, while "exclusive immersion" was never accepted by them, in theory or practice.

Memphis, Texas.

TERRELL DISTRICT CONFERENCE.

The thirty-seventh session of the Terrell District Conference was held in Terrell, Texas, April 5-8. Bishop Mouzon was with us part of the time, and preached two great sermons on Sunday. His presence, his words of encouragement, and his preaching were an inspiration which will be felt in days to come.

Our "beloved," Rev. M. L. Hamilton, is closing his quadrennium, and he is indeed beloved of his pastors and people. Watching every department of the work, he seems to have his hand on everything and everything on his heart. The entire district has gone forward under his active and prayerful leadership.

The conference was full of life and hope. The pastors made good reports and a great year is anticipated. Several successful revivals have been held, church building enterprises are being planned, and collections are being taken. All things considered, the District Conference revealed "a fine state of affairs."

Two connectional brethren were with us, Dr. J. H. McLean, of the Orphanage, and Rev. L. S. Barton, Commissioner of Southern Methodist University. Dr. McLean and his children are doing well, and Dr. Barton is bringing things to pass in his department.

Sunday morning of the conference Bishop Mouzon preached a great sermon on "Education," and took a fine collection for the Southern Methodist University at Dallas. This University is destined to become one of the greatest educational forces in the

Advertisement for Graham Crackers. Features a box of Graham Crackers and a circular graphic with text: 'Eat the Cracker that Brown makes', 'Made in Texas for Texans', 'Delicious --- Nutritious', 'Brown Label Graham Crackers', 'The very thing for the children—a cracker that you will enjoy.', 'Made in Texas for Texans', 'Brown Cracker & Candy Company, Dallas—Ft. Worth—San Antonio—Houston'.

South, and Terrell District will not fall behind others in efforts to make it so. Watch us!

Two brethren, J. A. Pace and G. B. Hubbard, were granted license to preach, and M. A. Stout was recommended to the Annual Conference for admission on trial.

The following brethren were elected delegates and alternate delegates to the Annual Conference:

- DR. SID BASS.
A. H. ABLES.
W. R. LOVE.
H. D. HUMPHREYS.
Alternates:
J. S. Terry.
Rev. M. A. Stout.

Mrs. A. S. Holmes, District Secretary of our Woman's Missionary Society, was with us one day telling us of her work. She is one of the most faithful women in the Church, and her influence is felt throughout the district.

On invitation of Rev. W. A. Stuckey, the efficient and popular pastor of Kaufman Methodism, the next conference meets with that people. Bro. Stuckey promises us wide-open doors and royal entertainment. If the Advocate editor will "roll up" with the quorum he shall be feasted and fed and given an opportunity to speak his speech. WALTER DOUGLASS, Secretary

RESOLUTIONS OF RESPECT.

Whereas, God in his infinite wisdom has removed from our midst our beloved sister and co-worker, Mrs. M. J. McMillan, wife of our pastor and member of our Home Mission Society, who by her loving Christian life and work won the love and esteem of all, regardless of Church or creed; therefore be it

Resolved: 1st. That we deeply deplore the dispensation of providence that has taken one from our midst whose place will be hard to fill, but encouraged by her example we will try to follow her steps in every good work.

2nd. That we extend to our pastor and family our heartfelt sympathy in their hour of bereavement, and pray that the present affliction may be softened by the assurance of a reunited life beyond the grave.

3rd. That a copy of these resolutions be placed on the minutes of the Home Mission Society of Brashear, Texas, and copies sent for publication to the Advocate and the Missionary Voice.

MRS. KATE RUSSELL.
MRS. LOU LIVINGSTON.
MRS. MARY FRANCIS.
Committee.

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 pain, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

Between the great things that we cannot do and the small things we will not do, the danger is that we shall do nothing.—Adolph Monod.

Advertisement for H.&T.C. Oil Burning Route. Features a logo for 'SUNSET CENTRAL LINES' and text: 'H.&T.C. Oil Burning Route \$17.65 ROUND TRIP TO MACON, GA. Account Confederate Reunion. Leaving Dallas at 8:15 p. m., May 4, you connect with Special Through Train leaving Houston at 12:45 p. m., May 5, and arriving at Macon 5 p. m., May 6. Leaving Dallas at 11 a. m., May 5, you connect with Special Through Train leaving Houston at 7:30 p. m., May 5, and arriving at Macon midnight, May 6. THIS ROUTE TAKES YOU THROUGH HOUSTON, NEW ORLEANS, MOBILE, MONTGOMERY AND ATLANTA. LIBERAL STOPOVERS. City Ticket Office: 1207 Main Street, Dallas. C. L. MAILLOT, C. P. & T. A.'

Advertisement for Gallstones Cured at Home. Text: 'GALL STONES CURED AT HOME without operating. Pain in Pit of Stomach, Right Side and Backache, or under the Shoulder Blades, Stomach Trouble, Indigestion, Sick Headache, Bitterness, Colic, Jaundice, Blues, Constipation, Piles, Catarrh, Nervous Weakness, Debility, Loss of Energy, Soreness, Pallidness or Depression over Stomach or Liver, Wind or Pain on Stomach or Bowels, Appendicitis Symptoms, Weak or Irregular Heart—all these symptoms are commonly caused by Gallstones or Gall Troubles. Write for our copyrighted Medical Book on Gallstones, FREE and all diseases of the Stomach and Liver. GALLSTONE REMEDY CO., Dept. 129, 219-S, Dearborn St., Chicago, Ill.'

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

The Church can get along without the millionaire, but there is no reason why it should.



## Woman's Department

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

### NOTICE, MISSIONARY AUXILIARIES NORTH TEXAS CONFERENCE.

Please do not delay further the election of your delegates to our Annual Conference at Greenville. As this is a "union" meeting we will probably have an unusually large attendance, and our committees must have some idea of the number of homes required. If you want a home for your delegates their names must be in my hand not later than May 3.

MRS. R. M. PATTON,  
Corresponding Secretary Wesley Auxiliary,  
2222 Church Street, Greenville, Tex.

### ANNUAL MEETING WEST TEXAS W. M. SOCIETY.

The annual meeting of the Woman's Missionary Society of West Texas Conference will be held in San Angelo May 9 to 13 inclusive. The all-year tourist rate of one and one-third fare with limit of ninety days from date of sale is on, for all points except on the San Angelo branch west of Belton. For this occasion the sale of round trip tickets to San Angelo from stations, Nolanville to Miles inclusive, on basis of one and one-third fares, will be ordered, selling tickets May 8 and 9, with final return limit May 14. Auxiliaries please send delegates and make this a great meeting.

MRS. T. W. MOORE,  
President.  
MRS. T. A. BROWN,  
MRS. M. Y. STOKES,  
Corresponding Secretaries.

### NOTICE, MISSIONARY AUXILIARIES NORTH TEXAS CONFERENCE.

You are urged to elect your delegates to our annual meeting, which convenes in Greenville, Texas, May 13, 1912. Names must be sent in not later than May 3. MRS. R. M. PATTON, Corresponding Secretary Home Department Wesley Auxiliary, 2222 Church Street, Greenville, Tex.

### FORWARD MOVEMENT INSTITUTE.

The Forward Movement Institute held by our conference Third Vice-President, Mrs. Otis Truelove, at Canyon, April 9, was well attended and thoroughly enjoyed by all. A number of laymen were present also. All phases of the work were taken up, discussed and made plainer, and we feel that the day was a most profitable one to all present. Mrs. Truelove is most untiring in her efforts and we Northwest Texas women feel that we are truly blessed in having her as our conference officer.

At the noon hour a very substantial luncheon was served in the Sunday School rooms recently built by the Booster Class. Canyon people are widely known for their hospitality and this day sustained that reputation.

The presence of the Spirit was felt throughout the day, and we trust great good will result from this meeting.

May God richly bless the good people of Canyon is the prayer of one who has worked with them and loves them.  
MRS. TOM L. MILLER,  
Amarillo, Texas.

### IMPORTANT NOTICE.

If as many as eighteen fares can be secured a through tourist sleeper will be run from San Antonio to San Angelo for the annual meeting of the Woman's Missionary Society of West Texas Conference, leaving San Antonio at 8 p. m. May 8 and arriving in San Angelo at 1:55 p. m. May 9.

All delegates who will take this train please advise me at once so the train can be secured. It will be necessary to know several days in advance.  
MRS. R. L. STANFIELD,  
1519 Monterey, San Antonio, Texas.

### MCKINNEY SOCIETIES UNITED.

In accordance with the advice of the Board of Missions of the Methodist Episcopal Church, South, the auxiliaries of McKinney—the Woman's Foreign and the Woman's Home Missionary Societies—at the first meeting in January united into a society that shall hereafter be known as the Woman's Missionary Society. The officers of this society are as follows:

President, Mrs. Geo. P. Brown, First Vice-President, Mrs. J. Frank Smith; Second Vice-President, Mrs. Pearl Jackson; Third Vice-President, Mrs. J. Frank Crozier; Fourth Vice-President, Mrs. John Brislaw. Corresponding Secretaries: Mrs. Walter Keen, Foreign Department; Mrs. H. W. Hart, Home Department; Recording Secretary, Mrs. Glenn Stiff; Treasurers, Mrs. Beasie Dillow, Foreign Department; Mrs. Will Gerrish, Home Department;

General Treasurer, Mrs. Frank Emerson; Press Reporter, Mrs. Austin Moore; Agent for Missionary Voice, Mrs. Jim Muse.

One week later these newly elected officers were installed by our pastor, Rev. C. C. Young, who is in fine sympathy with our work and gave us some helpful words of encouragement.

By our being so long silent, some may doubt our being so wide-awake, but, nevertheless, every department is in good order. Since our societies have merged into one, we hope to accomplish results, for we realize that "in unity there is strength."

The work under the new order is progressing and plans for still greater advancement are being made. We have entered into this year with very much energy and determination to make this the best year in the history of McKinney Auxiliary. There is much work of importance before us, and with the help of him to whom we look for guidance we will attain to some degree of success in our undertakings. A spirit of harmony prevails throughout the society. Under the leadership of our worthy President, Mrs. Geo. P. Brown, our auxiliary for quarter ending March 31, gave to the relief of the needy \$10.50 in money, 258 garments, 397 visits to the sick and strangers and sent a box to a needy preacher in Mexico valued at \$58. Our society meets every week, the first Monday being a business meeting, second using the program in the Voice, third, Mission Study, "The Light of the World," fourth, social service. We have Bible reading and very helpful talks from our President each Monday.

Our purpose is to press forward, and we are praying for a good year. We hope to strengthen the weak places and grow in all Christian grace.  
MRS. H. W. HART,  
Corresponding Secretary.

### SAN ANGELO CONFERENCE.

The annual meeting of the Woman's Missionary Society of West Texas Conference will be held in San Angelo May 9 to 13 inclusive. As San Angelo is an all-year tourist point tickets are on sale daily for one and one-third fare, with limit of ninety days from date of sale.

Tickets on the San Angelo branch west of Belton are not authorized in this sale, but a special sale will be authorized of one and one-third fare from Nolanville to Miles, inclusive, on May 8 and 9, with final return limit of May 14. Elect your delegates and let us have a great meeting.

MRS. T. W. MOORE,  
President.  
MRS. T. A. BROWN,  
MRS. M. Y. STOKES,  
Corresponding Secretaries.

### LETTER FROM MISS REED.

Seoul, Korea, November 5, 1911.  
Woman's Missionary Society, Decatur, Texas:

My Dear Friends—I have not forgotten you since I left America, but have thought of you many, many times. I know you will be interested to know of Korea, as I found it a beautiful land and a people with such wonderful possibilities.

I joined the party going to Korea at San Francisco August 20. August 22 found us all aboard the Mongolia and sailing out upon the broad Pacific. It was a delightful voyage and nothing to mar the pleasure except the sadness of farewell to those we had left behind. At the end of three weeks we were in Japan seeing the people and places of interest. We had a day in Tokio, the quaint old capital, and in Yokohama. At Kobe we left the Mongolia and went ashore. We were met by several of our missionaries, and attended services at Union Church on Sunday night.

Here we took passage on a Japanese transport and coasted in the Inland Sea for three days. We stopped at the port Hiroshima and spent the day with Misses Gaines and Shannon, at our Girls' School. This is a splendid school and is doing a great work.

Soon we sailed out of sight of Japan and across the Korean Straits and awoke early in the morning of September 14 to find ourselves looking out upon Korean shores. At Fusan we went ashore and were met by a number of our missionaries. Here we took the train going to Seoul, and after a day's traveling through as beautiful a country as I ever saw, we arrived in Seoul. Seoul is a large city of 300,000 or more people, almost completely surrounded by mountains and it is a strange mixture of Korean and Japanese and with all this are the many signs of modern progress. There is a splendid street car system, telephones, electric lights and waterworks. A

new era is dawning here as elsewhere in the Orient.

I stayed with Mrs. Cram until after Annual Conference. I was appointed to Holston Institute, Songdo. It is one of our largest Girls' Schools and is well located. I went up to Songdo and spent several days visiting. Miss Wagner has charge of the school, and until Miss Tinsley and I are able to speak the language, she is all alone. She has Korean teachers to assist her. They have just gotten into their new building and are rejoicing greatly over it. It is a handsome three-story gray stone building and accommodates over eighty girls besides classrooms and three teachers' rooms and teachers' office. They have a large chapel, but as yet its furnishings are few. The girls sit on mats. On the third floor they have a large gymnasium room, but as yet their equipment is inadequate. It was a great pleasure to me to see so many bright-faced girls assembled at chapel the first morning I was there and no one could ever doubt that missions were not worth while after having seen the difference between these girls who were Christians and those whom I met on the streets.

They gave me a very cordial welcome and gathered around me wanting me to talk to them; so I did, and Miss Wagner interpreted for me. They all said they were so grateful to God that I had come.

The Bible School is there and Miss Erwin has charge of that. Miss Johnson has charge of the Mary Helm School for young widows. Both of these schools are doing a great work.

I visited a Christian home of one of the Koreans who lives on the compound. Keta and his wife are such a lovely couple and their simple Korean home was clean and attractive as could be. His wife teaches in the school. She graduated from there and when Bishop Hoss was here he married them in the school chapel. Every one loves Keta and his wife. The Koreans are a very loveable people and so very appreciative of all that is done for them.

It was decided that we new ladies should all study the language together here in Seoul. So Miss Barker and I are boarding with Mr. and Mrs. Cram and Miss Tinsley and Miss Jackson are boarding with Mr. and Mrs. Gerdine, while Miss Hankins and Miss Tucker are at Carolina Institute. We study in class from 8:30 a. m. to 4 p. m. with Korean teachers. It is all so different from English, and there are so many different endings and forms of speech. But we hope to learn after awhile by constantly working at it.

We went over the hill outside of West Gate this morning to one of the smaller Churches. As they have no regular church building they are using a small Korean house. I suppose it is large enough for about seventy-five people, if it were crowded. There were about sixty present this morning. There were over thirty grown women present. Three women came forward and professed faith in Christ. There is a great need for more places to worship everywhere. The room looked bright and attractive. In the middle of the room was a baby organ and a table with two beautiful potted chrysanthemums.

I have been attending Church every Sunday at Mr. Gerdine's Church near here. It is a large brick church and is full every Sunday. There are always about 300 women and girls present, both at Sunday School and Church, as there is the customary partition separating the women from the men, but I think there are usually as many men.

The women of Korea touch my heart greatly. Their lives seem so monotonous and dreary and their condition unbearable, especially those who are still in heathen darkness. And you pass them in numbers everywhere. They are timid and shrinking and seem more like children than women. And if I can help to show some of these the way to the Father's house I shall feel it a joy, indeed. They love the missionaries and have so much faith in them. That is, the Christians do.

I trust to hear from you and I shall always remember you as my friends and pray that many blessings may be yours this year. Korea is a good place to be, and I thank God that I am here. Will you not pray for me as I labor for Christ here in this land?

With love for each one of you and trusting that each one of you may do a great work for the Master, I am your friend and fellow worker.

LILLIE M. REED.

### SOCIAL SERVICE AND LOCAL WORK.

(Read at the Beeville District meeting held at San Benito, November 27, 1911.)

The local work of the Home Mission Auxiliaries is, in a very real sense, the foundation of all the work now done by the women of our Church, both at home and in the foreign fields.

It was by beginning to do the nearest and most obvious duties, by caring for the home parsonage and the sick of the home parish, that women in all denominations were led into a

### DR. CALDWELL'S SANITARIUM.

MCKINNEY, TEXAS.  
SPLENDIDLY equipped with all modern appliances for the treatment of Chronic Diseases. Especially equipped for the successful treatment of "CANCER" without resorting to surgical procedure. The only private institution of magnitude of its kind in the south. Conducted by a physician of twenty-five years' experience.



wider understanding of their obligations and opportunities as members of the Church of Christ.

The "Ladies' Aids" have sometimes been laughed at as the outgrowth of the old fashioned order of things, and satirized in fiction as hotbeds of gossip, but the fact remains that they were forceful agencies in discovering women to themselves, to the Church and to the work which waited and suffered for their ministrations.

It is not to be wondered at that a work so necessary and so fruitful is recognized basal in the organization of the Woman's Missionary Council. Whatever else may be done at home or abroad, it is the duty of our women, through their auxiliaries, to meet local needs. The new plan is to have in each auxiliary a standing committee on social service and local work, which shall be divided into two sub-committees, one on local work and one on social service. The work of the committee in both branches is to be under the direction of the Fourth Vice-President of the auxiliary, who shall report to the Fourth Vice-President of the Conference Society, who in turn will report to the Fourth Vice-President of the Council. It shall be the duty of the sub-committee on local work to raise and administer funds for the local parsonage, subject to the approval of the auxiliary; to see that strangers are visited and welcomed to the Church and community; to provide for cottage prayer-meetings where needed, under the direction of the pastor and generally to render him such assistance in parish work as may be needed. The work of the sub-committee on social service is closely allied to that of the sub-committee on local work, and the two should keep in constant touch. The social service committee should look after the charity work of the society, visiting and relieving the suffering according to the principles of scientific philanthropy, and at the same time work for the removal of conditions that cause sickness, degradation and poverty. It is this last preventive work, that can be accomplished only by the majority of the community acting together, that especially characterizes the work of the social service sub-committee. For this reason the social service sub-committee needs to co-operate with all other agencies of the city working for the betterment of conditions under which men live.

The great need is for proper kind of housing laws and law enforcement. We cannot make people good by law nor create good homes by law, but we can, by law, prevent the building of homes in which no person can be healthy or decent if he desires to be. The house is the basis of the home and the home is the basis of nearly all the good and evil in the life of a community. We can, by law, prevent overcrowding of rooms, which renders privacy impossible and morality a figment of the imagination. We can, by law and law enforcement, see to it that the alleys and yards in our towns are kept clean. The question is: are we living as Christians if we are indifferent to the fact that men are living under conditions that, as Bishop Williams says, "Make the development of a Christian character as impossible as the growing of a rose in an ash barrel?" No matter how small your town is, you will surely find houses in it, especially houses for Mexicans and negroes, that offer much worse conditions for the growing of Christian characters than the ash barrel for growing roses. It must be remembered that community conditions must be dealt with by the co-operation of all available community forces. Individual sin or sinners may be dealt with by individuals; social sins—the sins of a community which injure whole classes of a community—must be rectified by community methods. Individuals can, however, do much to arouse the community conscience by investigating conditions and making them public.

It is becoming more of an apparent fact every day that the social welfare bodies are doing exactly the work that the Churches did once upon a time and should be doing now, but are not. And the question that may well stir the Church-world is: "Why is this and how can the two be brought together?" Nor after all not only is the work of the two similar, but the aims are also the same. The fact remains, however, that the ranks of the social welfare workers are swelling, while the Church ranks are getting thinner, and the one is progressing at the expense of the other.

Recently a new light has come to the Church, and it is a correct and intelligent light. The individual Church which has long been administered for the benefit of its own particular people is becoming aware of the community. Great social needs beyond the

needs of any company of benefactors call for joint action of all good people. Great social evils call for combined attack. The works of evil must be fought as we fight fly-pests or gipsy-moths. The single householder by the most careful attention to his own trees can do something, but not much. Neither can the citizens of any block or ward. The whole community must make a collective defense. So with the Churches and the social welfare.

Any efforts the committee may make to secure juvenile courts, the probation system and adequate playgrounds will be the work for the prevention of crimes. We must work for the prevention of prostitution. Individual relief which should be multiplied many fold, saves some fallen women every year—several hundreds in the entire United States, possibly a very few thousand. But when sixty thousand girls are annually added to the fallen women of the country there is community sin somewhere that must be reached by co-operative effort. We must save them, but we must also, as Christian people, put an end to white slave traffic and prostitution. The Christian pastors and Churches of America were asked at a recent meeting of the American Medical Association to co-operate with physicians to this end.

We should study our conditions and investigate what is needed in our own localities. The sub-committee on social service should see that the obligations to working women and children are being met—that the Mexican and negro children are sent to school, etc.

Our pastors should be advised with and constantly kept in touch with our investigations.

A prevailing evil which is a menace to the health of our people is the public drinking cup. A physician, out of his personal experience tells these little stories: "A drinking glass used in a school for nine days was recently put under a microscope and here was what was found. The human cells scraped from the lips of the drinkers were so numerous on the upper third of the glass that the head of a pin could not be placed anywhere without touching several of these bits of skin. The saliva, by running down on the inside of the glass, had carried cells and bacteria to the bottom. By counting the cells present on fifty different areas on the glass, as seen under the microscope, it was estimated that the cup contained over twenty thousand human cells or bits of dead skin. As many as a hundred and fifty germs were seen clinging to a single cell, and very few cells showed less than ten germs. Between the cells were thousands of germs left there by the smears of saliva deposited by the drinkers. Not less than one hundred thousand bacteria were present on every square inch of the glass. A nice clean glass, and yet in almost every schoolhouse to-day are similar glasses out of which our children drink." This second story is told by the same doctor: "While on a train last summer I was called by the conductor to prescribe for an unfortunate person who was in the last state of tuberculosis. Some friends had assisted him to the train and he was going to a sanatorium. He became exhausted and fainted. He previously expectorated freely, and when he recovered from his spell a sympathetic lady gave him a drink from the public drinking cup on the train." Is it an exaggeration when we say that the public drinking cup is one of the gravest dangers we have to-day? Does not the same danger lie in the dishes used in the ice cream parlors and soda fountains where they are simply rinsed in cold water and wiped on a towel that has perhaps been used for days? And another source may be the communion cups where the individual cups are not used.

Another line of social service is the investigation of the education of our children. "Education in the true sense," says James Freeman Clarke, "is not mere instruction in Latin, English, French or History. It is the unfolding of the whole human nature. It is growing up in all things to our highest possibility." No matter how much we may admire a clean, well-informed

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## Piles Cured at Home By New Absorption Method

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 187, South Bend, Ind.



mind, the aim of all education is not the training of the mind, if it leaves out of calculation the development of the emotional self. To be clear in thought and accurate in expression is desirable in any man or woman, but it is no less desirable that warmth and sympathy of heart should exist. And if we are educating the head at the expense of the heart, or without a due regard for the relation of the heart, the sooner we know it the better and the sooner we stop it the better. We are already cutting a pitiful enough figure before the nations of the world, as being the one nation which has the only great school system without a vestige of definite and formal instruction in religion in it. We may say that France has not. True, but in place of religious instruction, when she stopped it, she substituted one of the most thorough systems of moral instruction that the world has ever seen, and which she is to-day working with might and main to make the dominating note in her educational system. We in America are practically without either. We have neither the religious nor the moral note in our school system. And the time has come when every parent must begin to think seriously how his or her child is being educated and then decide whether the standards are right or wrong. The idea of using the schoolhouse as they do in Cleveland, Ohio, may be beneficial to the older people as well as the young. An ordinary school, the gate wide open, shafts of light from its windows, a stream of people entering its front doors—this is a picture frequently seen in Cleveland, Ohio, on winter evenings. If you go further and follow the crowd you may see a man in workman's clothes going into the building hesitatingly, and as he enters the spacious assembly room with the dignified luxury of its steam heat, niched statues and tropical plants, you will see him straighten up and the look of a strange new proprietorship come into his honest face. This noble building is his, these people are his fellow townsmen, that boy who is coming forward to find him a seat is his son.

It is so natural and right that the schoolhouse should be used in the evening that the wonder is that it was not done long before. Five years ago Mrs. Sarah E. Hyre inaugurated the plan of using the Cleveland school buildings in the evenings for entertainments and lectures for the benefit of the citizens, and it is to this public-spirited woman, once a school teacher, now a busy wife and mother, that much of the success of these winter evening gatherings is due.

The D. A. R. provides a score or so of programs in as many different schools, supplemented by patriotic music by pupils; the Cleveland musical clubs and the school glee clubs give concerts; the Anti-Tuberculosis League furnishes illustrated talks and the prominent citizens of Cleveland give plain talks to parents, such as "The Boy in Business and Some Things He Must Know," by a business man; "How Boys Become Men," by a clergyman; and "The Child and the Citizen," by a member of the Good Government Club. A librarian tells how the library can benefit the child, a prominent banker speaks on the habit of saving, a well-known physician addresses the parents on the need of wholesome pleasures for children, and so on.

Now the familiar picture of a school house in the evening is that of a dark, gloomy building with deep, black spaces for windows, walled in by a fence and an impregnable gate. This cheerful contrast, accomplished by the successful Cleveland experiment should be suggestive to the people of other cities and towns and villages. Why confine the usefulness of a valuable property belonging to the taxpayers to a few hours each day?

I sometimes think we get so enthusiastic over raising money to carpet the Church, buy a new organ or something that we neglect these other perhaps, more important, things.

The social service sub-committee should study the social conditions and social service activities of foreign lands, and thus keep the auxiliaries in close touch with these facts and needs. The field is large and possibilities great, if we but open our eyes to them. Remember

"Two men looked out from prison bars,  
One saw mud, the other stars."

And by keeping an upward look and asking for God's guidance much can be accomplished.

A good motto for each of us would be as Mrs. Fowler says: "The inner side of every cloud is bright and shining. I therefore turn my clouds about and always wear them inside out, to show the lining."

I wonder if we are really thankful for our blessings and opportunities. In the poorhouse on Thanksgiving Day two of the oldest inhabitants were discussing their lot. "Well, John," said one, "Thanksgiving Day don't mean much to us. We haven't got anything to be thankful for."

"Oh, I don't know," answered John, "I've got one tooth on the upper jaw,

an' one on the lower jaw, an' praise be to the Lord they touch."

John was thankful for little, but we have much to thank God for in this new country.

Charles Kingsley says: "Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content and a hundred virtues which the idle will never know."

MRS. J. C. COSSETT.  
Harlinger, Texas.

**A GOOD WORK BEGUN.**

The Brenham District has begun what I think to be a great work. Some two months ago the good people of Rockdale, regardless of denomination, put a missionary to work among the Mexicans in and around Rockdale. They raised and are paying this man \$100 per month to work as a missionary to these people, and I am glad to know that the work there has started off well. The man who has been employed is in every way a capable man, and very much in earnest about this work. We have not less than 2000 Mexicans in this locality, and why should we not give them the bread of life as much as to send missionaries into Mexico? This year's work I am sure will prove the wisdom of these good people of Rockdale in supporting a man to do work of that kind right at their very door. The Brenham District has just put a Bohemian missionary in the territory around Caldwell to work among the Bohemians. This man is to be cared for by our people. The laymen of the district have taken this matter up and they will raise the money to keep this man at work this year, and if the Texas Conference will give us a chance we will do far more than this next year.

I want you brethren of other districts, where there are no problems as we have in this part of the State, to consider us for a moment. Think of it, with only 4000 members in the district we are assessed just as much as other districts who have 8000 members, and besides this the people down here know that they must evangelize these people or their children will soon be paganism. It is a matter of self-protection. I wish all our people could see this just as our people down here see it, then we would have money to do missionary work which would tell for good in this country.

Our Sunday Schools are directing their money which they raise for missions to this work and the laymen are greatly interested in the work.

Last year there was raised in this district some six or seven hundred dollars for this kind of work, but unfortunately it was used for another purpose, and this makes it a little hard to get the people to contribute as freely as they would have done otherwise; but now we have a good layman who is to handle all money raised for this special work, and as he is under the direction of a committee, and also the presiding elder of the district, I feel sure that we will have no trouble to raise the money necessary to carry on this much-needed work.

We hope by the end of this year to be in position to ask the conference to give us a District Missionary Evangelist, and I am sure we can take care of one, and how much we need such a man in this field, for the presiding elder cannot do the work which must be done in this territory.

We have a great work to do here, and ask the prayers of all the people interested in the work we are undertaking for the Lord.

R. A. BURROUGHS.  
Brenham, Texas.

**HE WANTS TO SAY AMEN.**

A country laymen desires to say amen to the sentiment expressed by J. W. Madden and Rev. G. H. Collins in your issue of March 28. We are glad to know there are those along with our editor who see the dangerous tendency of our Church, and are hoisting danger signals along the way.

That the Church is concentrating its efforts in the cities and towns to the neglect, in a great measure, of the country, is a fact well known to the careful observer and is to be deplored.

The claim of Bro. Madden, Dr. Greathouse and others that our city Churches are recruited from the country and small towns seems to be a well established fact. If so, then why should not our Zion direct its energies toward giving the gospel to the country people who practically give us our ministry and the city its inspiration.

That the spirit of commercialism pervading the Church is, in a great measure responsible for this neglect, is in our opinion beyond question. Too much emphasis is placed on the wealth and finances of the Church and too little on the salvation of sinners.

It is too often the case that a successful pastor is one who can bring

into the Church the greatest amount of wealth. In our cities and larger towns thousands of dollars are wasted in a spirit of rivalry and Church pride among Churches and denominations, each trying to excel the other in fine houses of worship and equipment; thus sapping their spirituality and usefulness, for God will not bless needless extravagance.

May the time soon come when our Church can and will be satisfied with comfortable and commodious church buildings and apply the great amount of money now wasted in unnecessary embellishments, to the building of churches and mission schools in the neglected parts of the cities and rural districts, thus giving our Lord's gospel to all the people.

Our Baptist brethren are reaching the country districts, with the result that their Church is rapidly increasing in numbers and vitality, while we are losing in both, if some recent statistics are true.

The question that should animate us now is "How many souls are we saving?" instead of "How much wealth are we gathering?"

Let us pray that conditions may so change that, soon, any of our ablest pastors will consider it a privilege to serve a country charge and the laymen will have a larger voice in Church affairs.

W. R. SIKES.  
Graford, Texas.

**THE ATONEMENT.**

I have before me a sermon by Rev. Ira M. Bryce, of Orange Station which I consider worthy of notice in the columns of the Texas Advocate. This sermon was preached by the author at the opening of the Missionary Institute, of the Beaumont District, and has been published by a unanimous request of that body. The subject is the Atonement. And it is treated in such a way as to give this important, yet misunderstood subject a new charm.

Rev. W. J. Johnson, of First Church, Beaumont, says of it: "I regard it as the strongest I have heard or read on the subject of the atonement." Dr. Solomon says: "It is the best I have heard on the subject."

This sermon may not be considered orthodox by some, but it does seem to have the sanction of the Holy Scriptures. If the author's position is true the substitution theory must go, and many of our old sermons must be thrown into the wastebasket. There are some of us who cannot accept the substitution theory as a correct interpretation of the Father's attitude toward man, and to those who are seeking light on this the most important of all biblical subjects, I believe this sermon will meet a long-felt want. Brother Bryce disclaims originality, and yet so far as the writer's information goes, this theory has never been advanced before. But to the theory: It is called by the author the "revelation theory." His definition of atonement will give the reader some idea of the position taken in the sermon. It is: "The atonement is the reconciliation between God and the human race, wrought by a special self-revelation of God in Jesus Christ, whereby is shown to man God's power to abolish death, and his willingness to forgive the sins of penitent believers." If this definition be accepted as true, then the final conclusions so strongly emphasized in the sermon amount to a practical demonstration, and the Almighty Father is not tied down to human conditions, nor dependent upon human agencies in perfecting the scheme of human redemption.

To make the author's position clear, I give another extract from his sermon: "Instead of the crucifixion on Cavalry being the atonement, it really was an accident. It was a part of the atonement only, and in the same sense that his riding upon an ass and not in a cab or an automobile was a part of the atonement." Put get the sermon and read it. It is in my judgment the most satisfactory discussion and the most Scriptural presentation of this momentous subject that has yet appeared in print. It has fed my hungry soul.

J. W. BRIDGES.  
Sour Lake, Texas.

"The Religion of Science." This is the title of a new book written by Rev. James W. Lee, D. D., of St. John's Methodist Church, St. Louis, and it is published by Fleming Revell Company. Dr. Lee is one of our most scholarly ministers and whatever he writes is entitled to a thoughtful reading. It is said of this book that it gives in an original form fresh arguments for the claim that Christianity is the religion of science and that it is packed full of original statements and proofs of this position. The method is strictly scientific and the validity of the argument seems invulnerable. The book is a new interpretation of the value of scientific thought in the religious belief of the world. It is qualified to give the reader a new vision of God, of man and of religion.

**ATTENTION, CENTRAL TEXAS CONFERENCE.**

To the Members of the Central Texas Conference.  
Dear Brethren—In answer to several inquiries I write to say that I am the Treasurer of the Board of Missions. My postoffice is

**CLASSIFIED ADVERTISEMENTS**

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

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

**ART.**

Extraordinary engraving comprising Emperor Titus' True Portrait of Christ, Publius Lentullis' description of his personal appearance and an artistic reproduction of "The Lord's Prayer," size 16x22, ready for framing. Sent for 35 cents in silver. Money refunded if you are not satisfied. PICTORIAL CO., Fort Worth, Texas.

**BUSINESS OPPORTUNITY.**

BIG PROFITS—Open a dyeing and cleaning establishment, little capital needed. We teach by mail. Booklet free. BEN-VANDE SYSTEM, Dept. 3-C, Charlotte, N. C.

**CHOIR LEADER.**

Choir Leader and Organist ready to engage for meetings. Address E. C. CALLAWAY, Jacksonville, Texas.

**EVANGELISTS.**

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

Brother, I underwent a very severe operation February 15, in bed three weeks, but now am up again and able and able to preach as I ever was. I now announce to all of my old friends and to our Church, if you need me write me. I can help all confidence in November. So write me, brethren, and use me. Don't forget. H. M. PIRTLLE, Trenton, Texas.

I will be ready for work in about six weeks and would be glad to hear from presiding elders who have openings in their districts, or from brethren who desire help in meetings. I. O. ROIGERS, 304 Swiss Ave., Dallas, Texas.

**FOR SALE.**

A desirable ten-room residence in Georgetown, modern conveniences, large lot, barn, orchard, near school and church, good neighbors. Address J. B. JONES, Box 75, Georgetown, Texas.

Georgetown, Texas. We resolved at conference to pay home and conference missions in the early part of the year. I have paid the first and second quarter drafts. I advanced it for you (without interest). Please give attention to this matter and send the money as soon as you can. W. H. VAUGHAN, Texas.

**IMPORTANT NOTICE TO VERNON DISTRICT.**

Rates of one and one-third fares have been secured over the Fort Worth and Denver and connecting lines for the Vernon District Conference, Sunday School and District Conference convening in Childress May 2-6. Tickets will be on sale at all stations in the bounds of the Vernon District May 1, 2 and 3, good to return May 7. Let the preachers be sure to furnish me with the names of all persons who expect to attend from their charges. The good people of Childress will be pleased to entertain all who come. G. S. WYATT.

**OUR HOME AND FOREIGN MISSIONARIES IN NEED OF FUNDS.**

We urge the brethren of the Texas Conference to secure all the missionary money possible and send to Brother Jester before the first of May. If your remittance reaches him on the first of May it will not be available for paying the salaries of our missionaries until the first of June. Our missionaries are in need of funds now. We call attention not only to the needs of our missionaries but to the resolution passed at conference without a dissenting voice, that we would collect all our missionary money by May 1.

The president of the board sent out drafts at the beginning of the second quarter. The treasurer was unable to honor them because he did not have the funds, and our preachers on the mission charges, who can least afford it, have to wait until the money reaches the treasurer before they can be paid their salaries. Brethren, please send in what you have and endeavor to get it all according to conference resolution.

I. F. BETTS,  
Chairman Board of Missions.  
J. W. BERGIN,  
Secretary.

**A SYSTEM OF EXTENSION LECTURES.**

In response to a growing demand, Southwestern University has organized a system of extension lectures and is now prepared to offer the following to her friends:

- President C. M. Bishop—"The Literary Use of the Bible," "Job, the Spiritual Athlete," "Jesus, the Preacher."
- Prof. A. S. Pegues—"Browning: a Lecture Reading," "The Holiness of Beauty in Southern Poetry."
- Dr. Jno. R. Allen—"Personal Experiences in Turkey at the Time of the Adoption of the Constitution."
- Prof. R. J. Eddy—"The Birth of the German Empire," "Frederick the Great."
- Prof. Frank Seay—"Lee and Jackson," "The South and its Neglect and Wastefulness in Literature and the Fine Arts," "The Bible as Literature."

Of course no one of the above-mentioned members of the faculty can fill more than a limited number of engagements, but any request will be given the utmost consideration. Any school literary club, church, or any other society that wishes any of the lectures is invited to correspond with J. Frank Dobie who will have charge of the arrangements. The purpose, while not being academic, is to give to the public the results of the experience and investigation of Southwestern University's faculty, and it is to be hoped that such will be made of the men who offer the extension lectures as their duties at the university will allow.

No charge other than the expenses of the lecturer will be made. J. FRANK DOBIE,  
Secretary to the President.  
Georgetown, Texas, April 23, 1912.

**ANNOUNCEMENT.**

I have made a special study of Sunday School problems and work for twenty years and have been a Sunday School field worker for past six years. At our last conference I was appointed by Bishop James Atkins as field secretary and worker for the Texas Sunday School Association, which is a part of the great international Sunday School work of the world. I have been holding some live-wire meetings and desire to announce to the brethren that I am open to calls, and if you feel that you need some special Sunday School information and inspiration I will be glad to come to you anywhere in Texas and spend a Sunday or a few days in this work. Address CHAS. S. FIELD,  
Polytechnic Sta., Fort Worth, Texas.

**HELP WANTED.**

LOCAL REPRESENTATIVE WANTED. Splendid income assured right here to act as our representative after passing our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. Address E. R. MARSH, Pres. The National Co-operative Real Estate Company, 1-551 Marden Building, Washington, D. C.

**MISCELLANEOUS.**

FREE ILLUSTRATED BOOK tells about over 200,000,000 protected positions in U. S. service. More than 40,000 vacancies every year. There is a big chance here for you, save all government pay. 127 time employment. Easy to get. Just ask for booklet A-929. No obligation. Earl Hopkins, Washington, D. C.

AGENTS WANTED—Exclusive territory. Good chance to build up permanent business. Mail us \$10 for 26-pound Feather Bed and receive, without cost, 6-pound pair pillows. Freight on all prepaid feather beds. Best making. Satisfaction guaranteed. FERNIE & CORNWELL, Feather Bedding, Dept. 36, Charlotte, N. C. Our references: Commercial National Bank.

BROTHER accidentally discovered pool will save both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Pa.

**REAL ESTATE.**

SCHOOL FOR SALE—I have for immediate disposal the splendid 10-room school plant. It is 22 miles from Dallas and just the thing as training school for the new Southern Methodist University. Only cash, or half cash, sale conditions. Rev. J. J. Morgan, 1816 1/2 Main St., Dallas, Texas.

**TYPEWRITER FREE.**

If you want an up-to-date typewriter absolutely free. If you mean business, write me and I will tell you how to get it. W. E. CAPETON, Dumas, Texas.

**DISTRICT CONFERENCES**

**STAMFORD DISTRICT.**

For good reasons the place for the holding of the Stamford District Conference has been changed from Throckmorton to Albany, Texas, May 1, 1912. J. G. PUTMAN, P. E., Stamford, Texas, April 16.

**PECOS VALLEY DISTRICT.**

The Pecos Valley District Conference will convene in Pecos May 16, at 9 a. m. J. C. Jones will preach Wednesday evening at 8 o'clock. W. R. Howell will preach Thursday morning at 11 o'clock. J. B. COCHRAN, P. E.

**REPORT IN CASE OF REV. I. J. COPPEDGE.**

The following is the report of action of the committee appointed in the case of Rev. I. J. Coppedge:  
To Rev. J. T. Smith, P. E., Jacksonville District, Texas Conference.

Dear Brother—We, your committee appointed to investigate complaints made during the session of the Texas Annual Conference against the character of Rev. I. J. Coppedge, report that after careful inquiry we do not deem a trial necessary.

(Signed) CHAS. T. TALLY,  
JOHN M. BARCUS,  
S. W. LOWIE, Committee.

Jacksonville, Texas, April 11, 1912.

P. S.—We found that the charge grew out of a misunderstanding of a business transaction and that there was no room for a charge of immorality.  
CHAS. T. TALLY,  
For the Committee.

**Cairo District—Third Round.**

- Edna, May 11, 12.
- Victoria, May 12, 13.
- Hallettsville, at M. G., May 18, 19.
- Rock Island, May 22.
- Ganado and Louise, at G., May 25, 26.
- El Campo, May 26, 27.
- Nursery, at T., June 1, 2.
- President, at H., June 8, 9.
- Yukon, June 15, 16.
- Shiner, at M., June 16, 17.
- Port O'Connor, at LaWard, June 22, 23.
- Port Lavaca and Taylor, at T., June 23, 24.
- Midfield, at D., June 29, 30.
- Palacios, at C., July 2, 3.
- Cairo, July 6, 7.
- Runge, July 7, 8.
- Nixon, July 13, 14.
- Leeville, at E., July 14, 15.
- Sanville, at E., July 16, 17.
- Laverne, at P., July 20, 21.
- Pandora, at C., July 27, 28.
- Stockdale, at S., July 28, 29.
- J. M. ALEXANDER, P. E.

**Llano District—Third Round.**

- Mullen, May 4, 5.
- Goldthwaite Circuit, S. B., May 11, 12.
- Goldthwaite Station (night), May 11.
- Bertram-Strickland, May 18, 19.
- Barnett, May 20.
- Richard Springs, May 25, 26.
- Llano Circuit, Willow City, June 1, 2.
- Marble Falls Circuit, Walnut, June 8, 9.
- Marble Falls Station, June 10.
- Kempner Circuit, Okalla, June 15, 16.
- Cherokee Station, June 22, 23.
- Mason-Loyal Valley, June 29, 30.
- Fredonia, July 6, 7.
- San Saba Circuit, July 13, 14.
- San Saba Station, July 15.
- Lometa-Stanley Chapel, July 20, 21.
- Johnson City-Sandy, July 27, 28.
- Blanco-Live Oak, Aug. 3, 4.
- J. D. SCOTT, P. E.

**Albuquerque District—Third Round.**

- Magdalena, May 4, 5.
- San Marcial, May 8.
- Albuquerque, May 18, 19.
- Los Cerrillos, May 25, 26.
- Gallup, June 1, 2.
- Watrous, June 8, 9.
- Moriarty, June 15, 16.
- Carrizosa, June 22, 23.
- White Oaks, June 26.
- McJure, June 29, 30.
- Star, July 2, 3.
- McAlister, July 6, 7.
- Tucumcari Circuit, July 13, 14.
- San Jon, July 20, 21.
- Tucumcari Station, July 27, 28.
- Cimarron, July 30, 31.
- Clayton Circuit, August 3, 4.
- J. H. MESSER, P. E.



Obituaries

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

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.

REV. A. P. SAFFOLD.

Rev. Albert Pike Saffold, son of James T. and Elizabeth Saffold, was born January 10, 1852, in Independence County, Arkansas. At four years of age he lost his mother and when he was only twelve his father died. He was converted and joined the Methodist Episcopal Church, South, when fourteen years of age, being baptized and received into the Church by Rev. N. E. Brady. He was licensed to preach by the Quarterly Conference of Grand Glaze Circuit, Jackson Port District, White River Conference, at Grand Glaze, Arkansas, on July 26, 1873, Rev. Geo. A. Dannelly being the presiding elder. He was admitted on trial into the White River Conference in December, 1874, at Searcy, Arkansas, Bishop H. H. Kavanaugh presiding; was ordained deacon by Bishop Kavanaugh, at Augusta, Arkansas, November 18, 1877. He remained in the itinerancy for five years and then asked for and was granted a location, which relation he held for seven years, when he was transferred by Bishop Key to the North Texas Conference. He has served the following charges in this conference: Paris Circuit, Kelley Springs Circuit, St. Jo Circuit, Blue Ridge Circuit and Kingston Mission. He was married February 12, 1878, to Miss S. J. Stephens, of Fulton County, Arkansas, and to this union there were born nine children, five of whom with his widow survive him, the other children having died in infancy. Soon after he reached his last appointment, Kingston Mission, he was kicked in the face by his horse, receiving quite severe injuries, and while at the time these injuries seemed to heal quickly, soon afterwards his health began to fall very rapidly and for over a year he was confined to his bed most of the time, suffering greatly nearly all of the time. Not long before the last session of our conference he realized that his work was done and asked the writer to ask the conference to grant him the supernatant relation as he was too feeble to attend the session. This request was granted and he moved to Greenville, where soon after Christmas, to his great delight, he moved into the home for supernatants which had been built there by the Methodists of that district. Here he lingered, suffering very much until about seven o'clock on Easter Sunday, April 7, 1912, when he fell on sleep to awake in the presence of Him, whom he loved and whom he had so faithfully served for more than forty years. He was buried in McWright Cemetery, near Kingston, after funeral services conducted in Lee Street Church, in which all of his brethren of the ministry in Greenville took part. Brother Saffold had not been with this conference many years, but long enough to win a place in the confidence and love of its members. He was rather unassuming and quiet in his disposition, a fact which prevented his true worth from being fully known and appreciated. In all of the relations of life he lived well and wrought faithfully. As an itinerant preacher, he was thoroughly loyal and consecrated. Though he was appointed to some hard charges, he never complained or hesitated a moment, but loyal to the holy vows of his ministry he went without murmur or criticism of those in authority. He had the confidence of those whom he served. He leaves a spotless record and the record of a faithful and efficient preacher of the Gospel. As a father he was affectionate and self-sacrificing. He and his good wife have reared a family that are unusually affectionate, and better still a family who will, and do, reflect credit upon him and upon the Church which he so devotedly loved and served. May they remain true to the lofty ideals which he taught them and be granted a happy reunion with him in the better land. I talked with him freely and frequently about death and prayed with him on several occasions. Death had no terrors for him; rather toward the last, suffering so greatly as he did, he longed for it as a blessed relief and as his release. Perhaps the greatest trial of his life was having to surrender "his loved employ." When he realized that his work was done and that supernatant was inevitable he remarked to me: "I had rather be taken out and shot than to

have to give up my work," and yet this remark had in it no element of complaint, but simply of regret that he could no longer preach the unsearchable riches of Christ. That was his last word about it except the request for the relation. Having realized it as inevitable he adjusted himself to the fact with a cheerfulness that was remarkable. In fact, one of his most marked characteristics was his cheerfulness and good humor. He frequently in his sickness would make some jocular remark with a peculiar twinkle in his eye which revealed the sunniness of his disposition. Another one of our brethren has gone to his eternal reward. Those of us who knew him feel secure in the knowledge that he has met the plaudit from the lips of his Lord, "Well done, thou good and faithful servant \* \* \* enter thou into the joy of thy Lord." As he has gone to join in the unnumbered hosts of the redeemed and entered into the inheritance of the great body of those "who climbed the steep ascent of heaven, through peril, toil and pain," may we pray afresh, "O God, to us may grace be given to follow in their train." ROBERT GIBBS MOOD.

DRUMM.—Pinkney Albertus Drumm was born December 11, 1851, in Catawba County, North Carolina. He departed this life January 5, 1912. He was ready when the summons came, for he had lived a consistent Christian life for many years. He was a member of the Methodist Church for more than twenty-five years, holding his membership at Staples, at the time of his death. He loved to attend Church, and was always present when able to do so. In the year 1876, he was united in marriage with Miss Julia Elizabeth Michael. God blessed this union with nine children—seven sons and two daughters. Two sons died in infancy while they were living in North Carolina. His widow and seven children survive him. Their loss is his eternal gain, as he has crossed over into the great beyond. His loved ones will find him waiting and watching for their coming. Therefore, loved ones be ye also ready for the summons when it comes. May the God of all grace keep you in that way that leads to everlasting life. M. WILLIAMSON, P. C.

WESTBROOK.—Our mother, Mrs. Jane Westbrook, was born December 29, 1841, in Fayette County, Alabama. Her parents, Josiah Cole and wife, Sarah Taylor Cole, came to Texas in 1851. They settled in Cherokee County, and lived there until their death. In 1860 she was married to Wesley Westbrook, and they moved to Navarro County. In the Bazette neighborhood where she lived nearly fifty years is where "Aunt Mollie," as she was called, will be missed. She was converted in early life, joined the M. E. Church, South. She lived a consistent member till death. Her faith in God was strong enough to uphold her through a long life of cares and trials that would have daunted a weaker spirit. There are three of us left behind. Father and mother and four other children have passed on before. My prayer is that we may be as ready to go when the last summons comes as she was. Her sufferings were great, but the thought of death did not make her afraid, for her trust was firmly fixed in God. To him she fervently prayed in her last hours for fortitude to make the last fight as a true Christian soldier; so on February 12, 1912, her spirit took its triumphant flight to God who gave it. Her daughter, MRS. R. L. PATTERSON.

PERRY.—Dr. J. W. Perry, son of Rev. Dow Perry, was born October 1, 1830, at Lagrange, Georgia; died at Pauls Valley, Oklahoma, February 13, 1912. Funeral services were conducted at his home by his pastor. The remains, accompanied by loved ones, were taken to Terrell, Texas, where the burial service was performed at the cemetery by Rev. O. P. Thomas. Baptized in infancy, reared in a Christian home, under gospel influences, he united with the M. E. Church, South, in which he lived and died. April 21, 1859, he was married to Miss Eliza Wilson who, with three sons and a daughter, survives him. One son preceded him to that "far away home of the soul." He graduated from the Jefferson Medical College, Philadelphia; was engaged in the practice of medicine when the war began. He was a C. V. Served as lieutenant in Co. G, 45th Regiment, Alabama Volunteers. He leaves also two sisters, residents of Texas, two brothers, Rev. O. S. Perry, of the Alabama Conference; Rev. C. S. Perry, of the Los Angeles Conference, who with other relatives and friends, mourn their loss. Though, as said his brother, why be sad? He lived a long, useful life in integrity and nobility of character, served his day and generation by the will of God, fell asleep and has gone to his reward. We a little longer wait a happy reunion in mansions prepared by a gracious Redeemer. His sister, MRS. W. G. BROOKS.

ROBERTSON.—And again the death angel has spread its wings over our town and claimed for its own one of our most appreciated and influential members. Bro. T. A. Robertson, who was born December 4, 1878, departed this life January 22, 1912, he being only 35 years, 1 month and 18 days old. Most all these years were spent in West Texas as a successful cattle man. His influence was felt in every enterprise. He was a courtly gentleman of even tenor of life. He was a friend of man. Man of whatever walk of life found in him a loyal and true friend, unselfish and ever ready to help some one along life's pathway. He was converted in September, 1910, and joined the M. E. Church South. He was growing in grace all the while. He and his wife had made such splendid New Year resolutions. He was a most prominent figure both in the Church and as a citizen. Truly a pillar of the Church has fallen. No one will be more sadly missed than he. The home will miss him, the loving and devoted wife, the dear little boys will miss his comradeship. The cowboy will miss him, as well as the citizenship, and as to me I keenly feel a personal loss. I have never met a man I esteemed with more brotherly spirit. His whole-hearted devotion to his boys, his pride in them, was an evident fact of proof of his love for them. The funeral services were conducted in the Methodist Church on Wednesday morning 10:30 o'clock, January 24, 1912, after which the Masonic order took charge of the remains. With relatives and a large concourse of friends he was taken to the Seminole Cemetery and laid to rest there to await the final resurrection morn when all the nations of earth shall be raised by the lion's paw of Judah. Brother Robertson was married to Miss Mattie Harrington, December 4, 1901. To them were born three sweet bright boys. Among his last words to his wife were: "Meet me in heaven and bring the boys." These should be very consoling to every one, and especially to the wife and children. Weep not as they that have no hope. For some day Jesus will say, "Tis enough, come up higher." Then we shall see him face to face. His pastor, C. H. LEDGER.

COATS.—J. J. Coats was born May 30, 1880, in Johnson County, Illinois, where he spent most of his life. He was married, April 8, 1900, to Miss Etta M. Elmors, of Wamble Chapel, Stoddard County, Missouri. To this union were born four children, two of whom with his wife still survive him. Brother Coats came to Texas a little more than two years ago, and settled five miles east of Kemp, in Kaufman County, at Bethel, at which place he died March 25, 1912, surrounded by friends and loved ones. In the death of Brother Coats the community has lost a good citizen, the Church a loyal member and a faithful official, the pastor a true and faithful helper, and the home a kind and loving husband and a tender and gentle father. His home and heart were ever open to his pastor. The last time he was ever away from home was to collect money for his pastor, and then he had to go on crutches. Truly the pastor will miss Brother Coats in his pastoral work. He had been a great sufferer for three or four months with sciatica, and finally took meningitis and lived only three or four days. Loved ones who are grief-stricken, weep not as those who have no hope, for as his life's sun went down without a cloud in this world, so it arose without a shadow in the bright eternal world to come. Though he outran us through this life we shall meet him again where sickness, sorrow nor death never come. His pastor, H. B. CHAMBERS.

TIDWELL.—The subject of this sketch, Aunt Emily Tidwell went home to meet God March 23, 1912, at her home near Prairie Creek. She was laid to rest in the Mt. Pleasant Cemetery near Granbury. She professed religion at fourteen years of age and joined the Church and has lived a consistent life in the Master's service. She is survived by her husband, Uncle Dallas, and six children. Among the last words she spoke were: "I am going home." So weep not Uncle Dallas, for it will not be long until you will be reunited around the throne of God. God grant that you and your children's entry into the other world may be as triumphant as hers. Her pastor, R. O. SORY.

VARDEMAN.—John Grady Varde-man was born December 13, 1899, in Hill County, Texas. He moved with his parents to Bangs, Texas, in January, 1907. He was converted and joined the M. E. Church, South, in the summer of 1909. He died at the home of his mother one mile east of Bangs, April 1, 1912. Just before the first operation he said to his mother that God would take care of him. He was a great sufferer for two weeks before the end came. He was preceded to the other world by his father, less than three months. May God tenderly bless this broken home. His pastor, B. R. WAGNER.

Losing Hair? Go To Your Doctor Ayer's Hair Vigor is composed of sulphur, glycerin, quinin, sodium chlorid, capsicum, sage, alcohol, water, perfume. Not a single injurious ingredient in this list. Ask your doctor if this is not so. A hair tonic. A hair dressing. Promptly checks falling hair. Completely destroys all dandruff. Does not color the hair. J. C. Ayer Co., Lowell, Mass.

BENNETT.—Brother William C. Bennett was born about eighty years ago in Pickens County, Alabama, and reared in Tishomingo County, Mississippi. When a young man, he entered a successful mercantile business, in which he continued until the evening shadows fell thickly about him, except the period of the Civil War, when he responded to his country's call to arms, joining Burtwell's regiment, Johnston's brigade, Roddy's division of Forrest's Cavalry, making a fine soldier. Soon after the war he went into business in Cherokee, Ala. Here, in 1868, he was married to a Miss Nannie Bennett, of one of the foremost families of North Alabama. In the fall of 1878 he came to Gainesville, Texas, and sold goods for a few months and then established a fine business in Pottsboro, Texas, pioneering the mercantile business into a thriving trading point. Here he soon became the central figure in the commercial, social and Church centers—reliable and safe. He was a devout Christian, a member of the Methodist Church. He was a close Bible student. Losing his first wife, he was afterwards married again, leaving this good woman, with his six children, to mourn their loss. Brother Bennett died in Pottsboro, Texas, March 7, 1912, in a good old age, an old man, and full of years, and was gathered to his people. J. E. VINSON. Itasca, Texas.

WHITESIDE.—Little Joe Bailey, infant son of O. Frank and Lillie Whiteside, was born May 9, 1909, and on January 26, 1912, was called home to "meet Brother Earnest and Almyra," who, as papa and mamma had taught him, had gone on before. He was sick about ten days, but all the love and care of kind friends and devoted relatives could not prevail over the need which God had for him in heaven. His short stay of only two years, eight months and seventeen days was long enough for him to be told of God and heaven, and we need not be surprised that he should have asked papa and mamma: "Are you coming after awhile?" Of course, the sweet-spirited Christians that they are, meekly submitting to God's will, strive all the more earnestly for a place by little Joe's side in the "kingdom of heaven." And little brother and sister, all of you can go, and reunited again, become an unbroken family in heaven. May God comfort you and lead you there, too. WALTON DAY.

RAMEY.—Robert R. Ramey was born near Alto, Cherokee County, Texas, February 27, 1887. When about 10 years old he moved with his parents to Madill, Oklahoma, where he lived for a few years, then to Dimmitt, in Castro County, Texas, where he grew to manhood. He was in the service of the electric street railway of Dallas and other cities for two or three years and went to railroading with the Chicago Northwestern a few months before his tragic death, which was caused by a locomotive running over him the morning of January 29 at Barrington, Illinois. This in brief is the story of a life full of hope and promise. He was bright, well equipped for practical life, made many friends and had every prospect of a bright and useful future, but like many others was called from the walks of men without a moment's notice. He followed his mother, who preceded him only a few months, and leaves behind five brothers and four sisters, his father having died several years ago. May God bless and comfort his bereaved loved ones and supply them with his promised grace. J. T. McCLURE.

CRAWFORD.—Mrs. Nettie Crawford, wife of G. W. Crawford was born in Freestone County, February 9, 1888; died in Cherokee County, about ten miles from Alto, March 25, 1912, and was buried in Lynch Chapel Cemetery, about eight miles from Alto. She had been sick something over five months, and after she had suffered so long her spirit returned to the God who gave it. Before she died she said all she hated was leaving her little children and husband. She leaves five children and husband, two sisters and four brothers. Two of her brothers are Methodist preachers—John and Charles Garrett. She also leaves a father who is a member of the Methodist Church, and is very old and feeble. Sister Crawford joined the Church at old Mt. Zion in Freestone County when she was fourteen years old, and her membership remained there until her death. She was a good woman, but she is gone; and the little children will miss her. May God bless her loved ones and help them to live to meet her in heaven. C. B. FULLER.

JENKINS.—T. W. Jenkins was born in Tennessee, moved to Coliin County, Texas, when four years of age, in 1875 to Brown County and in 1890 to Coleman. At his death, which occurred April 1, 1912, he was residing at Tricham, Texas. He was 61 years old. Was twice married. His first wife and several children preceded him over the river some years ago. His last marriage was to Mrs. Limroth, of Brownwood. Brother Jenkins was for thirty-seven years deacon of the Baptist Church. Those who knew him longest and best speak in highest terms of his religion, and that before his death. This is always a very good index to a man's inner life. Being his wife's pastor it was my duty to visit his home. I always found Brother Jenkins a bright, cheerful spirit, bearing strong evidence of his faith in God. He is gone, but not forgotten. He will live in the minds of many of his friends for many years to come. Brother and Sister Jenkins differed in their religious opinions, she being a Methodist and he a Baptist, yet they seemed to have learned that great prayer of our Lord recorded in John 17, and were one in spirit. In this sad hour of grief, we pray the Father to send his comforting spirit upon the bereaved widow and other loved ones. C. S. REESE.

KIMBERLIN.—Mrs. Olivia Kimberlin died at her daughter's, near Greenville, April 4, 1912, after only a few hours' illness and was laid to rest in the Hopewell Cemetery the day following. Sister Kimberlin was 70 years old. She was born in Lee County, Virginia (her maiden name was Blake-more), and was converted and joined the Methodist Church at the age of ten. She spent three-score years as a faithful member of the Church. In 1858 she was married to J. A. Kimberlin, who preceded her to the better world only by a few months. They came to Texas about 1875. She leaves two sons and a daughter and a number of grandchildren to mourn her loss. We extend them all our deepest sympathy and command them to the God she served so faithfully who alone is able to comfort the sad hearted. From what I have learned of Sister Kimberlin's life she was an ideal Christian. She bore her troubles patiently, and by her calm and simple faith wielded an influence for good wherever she was known. She was one of God's jewels and from henceforth will shine among the bloodwashed throng on the "other side" to the everlasting praise of the Lamb that was slain. A. T. BRIDGES, Pastor. Floyd, Texas.

LUSK.—Geo. L. Lusk was born in Georgia, February 18, 1849; died with paralysis March 31, 1912, at Oklahoma City, Oklahoma. He came to Texas in his early manhood. Married Miss E. A. Harris near Waco in 1869. They raised a large family of children, four of whom preceded him to glory. He was a loving husband, a kind father and a devout Christian and member of the M. E. Church, South. From his early manhood or youth until his death he was loved and respected wherever he lived, both in Texas and Oklahoma, for his modest, unassuming, faithful life. And I would say to his precious loved ones: Follow him as he followed Christ and we will meet him again where there will be no more good-byes. His brother, A. M. LUSK.

She Was Smothering Rockford, Ala.—Mrs. M. C. Paschal, of this place, says: "I was taken with nervous prostration, and had headache, backache, pains in my right side, and smothering spells. I called in physicians to treat my case, but without relief. Finally, I tried Cardui, and it gave perfect satisfaction. I recommend it to every sick woman." Are you weak, tired, worn-out? Do you suffer from any of the pains peculiar to weak women? Cardui has a record of over fifty years in relieving such troubles, and will certainly benefit you. It prevents those frequent headaches, and keeps you up, out of bed, feeling fresh and happy. Try Cardui.

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WEST TEXAS CONFERENCE

San Marcos District—Third Round. Harwood Cir., at Harrison's Ch., April 13, 14. Kyle and Maxwell, at Kyle, April 27, 28. Manchaca, at Shepard's Ch., May 4, 5. Buda, at Lyton Springs, May 11, 12. Lubing, at Soda Springs, May 18, 19. Wadler and Thompsonville, May 25, 26. Belmont, at Oak Forest, June 1, 2. Seguin Sta., June 8, 9. Gonzales Sta., June 22, 23. Staples Cir., at Staples, June 29, 30. Martindale Cir., at Prairie Lea, July 6, 7. Dripping Springs, July 13, 14. San Marcos Sta., July 20, 21. W. H. H. RIGGS, P. E.

San Angelo District—Third Round. Miles, April 27, 28. Rochelle, May 4, 5. Brady, p. m., May 5. Lohm, May 8. Eden, May 11, 12. Junction, May 18, 19. Menard, May 21, 22. Sonora, May 23, 24. Eldorado, May 25, 26. Sherwood, June 1, 2. Sterling City, June 8, 9. Midland, June 15, 16. Garden City, June 22, 23. Ozona, June 29, 30. Paint Rock, July 6, 7. Water Valley, July 13, 14. San Angelo Cir., July 20, 21. Date of District Conference, at Junction, changed to May 15-19. L. C. MATTHIS, P. E.

Cuero District—Second Round. Laverna, at Elmendorf, April 27, 28. JOHN M. ALEXANDER, P. E.

Uvalde District—Second Round. Rock Springs, at Montel, April 27, 28. S. B. BEALL, P. E.

Austin District—Second Round. Ward Memorial, Austin, April 27, 28. First Church, Austin, April 28, 29. McJade Mission, Osborn's C., May 4, 5. University Church, Austin, May 5, 6. Pflugerville, Pflugerville, May 18, 19. NAT B. READ, P. E.

NORTHWEST TEX CONFERENCE

Abilene District—Second Round. First Church, April 28. Cross Plains, at C. Wood, May 4, 5. Putnam, at Atwell, May 5, 6. St. Pauls, May 12. Nugent, at Hamby, May 18, 19. Tenth St., May 19, 20. GUS BARNES, P. E.

Sweetwater District—Second Round. April 27, 28, Snyder Miss. April 28, 29, Snyder Sta. May 4, 5, Fluvarna, at Elkins. SIMEON SHAW, P. E.

Big Spring District—Second Round. Lamesa and Tahoka, at Tahoka, April 27, 28. W. H. TERRY, P. E.

Vernon District—Second Round. Swearingen Miss., April 27, 28. J. G. MILLER, P. E.

Stamford District—Second Round. Seymour Sta., April 26, 8 p. m. Seymour Miss., April 27, 28. J. G. PUTMAN, P. E.

Amarillo District—Third Round. Panhandle May 11-12. Glazier Charge. Mandala Monday 8 p. m. May 12. Glazier Tuesday 8 p. m. May 13. Willow Creek 8 p. m. May 15. Second Creek 8 p. m. May 16. Lipscomb (Q. C.) May 18-19. Ochiltree Charge. Abilene 8 p. m. May 20. Phalston May 22. Lowest Grove May 23. Rogerston May 24. Ochiltree (Q. C.) May 25-26. Houshold Charge. Black 8 p. m. May 27. Ridgott 11 a. m. May 28. Kimball May 29. Grand Plains May 31. Hansford (Q. C.) June 1-2. Pecos Charge. Womala Monday 8 p. m. June 3. Leth 11 a. m. 8 p. m. June 4. Luckey 8 p. m. June 5. Holt 8 p. m. June 7. Jeffrey 8 p. m. June 7. Pecos (Q. C.) June 9-9. Holt's First Monday June 10. Elford Wednesday June 12. Thomas Charge. Sparton Thursday June 13. White Hall June 14. Sporkob (Q. C.) June 15-16. Thomas Monday 8 p. m. June 17. Middle Well 8 p. m. June 18. Channing Charge. (Q. C.) 8 p. m. June 19. Hartley 8 p. m. June 20. Tescosa 8 p. m. June 21. Condon Sunday 11 a. m. June 23. Dalhart 8 p. m. June 25. Canyon School House 8 p. m. June 24. Pecos 8 p. m. June 25. Ware 8 p. m. June 26. Amarillo, Polk Street, 8 p. m. June 28. Wildorado, at Adrian, June 29-30. Amarillo, Buchanan Street 8 p. m. July 3. Canyon City 8 p. m. July 5. Hoffman Day Sunday July 7. Bedford Friday July 12. Borma July 13-14. O. P. KIKER, P. E.

Hamlin District—Second Round. Layton, at J., April 27, 28. Rotan Miss., at Mt. View, April 4, 5. Peacock, April 11, 12. G. S. HARDY, P. E.

Plainview District—Second Round. Slaton, April 27, 28. Dimmitt, May 4, 5. J. T. HICKS, P. E.

TEXAS CONFERENCE

Marlin District—Second Round. Bremond, at Petteway, April 27, 28. Calvert Sta., April 28, 29. Milano, May 4, 5. Hearne Sta., May 5, 6. Wheelock, May 11, 12. Neazan and Straneger, at S., May 18, 19. Kosse, May 19, 20. Travis, May 25, 26. Lott and Chilton, at C., May 26, 27. Wheatland, May 18, 19. I. F. BETTS, P. E.

Brenham District—Second Round. Waller, at Oakland, May 4, 5. Giddings, May 8. Bay City, May 11, 12. Lane City, at Glenfola, May 12, 13. Wharton, May 18, 19. Richmond, May 22. Rosenberg, May 25, 26. Somerville, May 31. Brenham, June 1, 2. W. B. DOUGLAS, P. E.

Tyler District—Second Round. Colfax, at Tunnels Chapel, Apr. 27, 28. Grand Saline, April 29. Murchison, at Murchison, May 4, 5. Whitehouse, at Whitehouse, May 11, 12. Mt. Sylvan, at Union Point, May 18, 19. Lindale, May 20. R. G. MOOD, P. E.

Tyler Cir., at Liberty Hill, May 25, 26. Wills Point Sta., May 14. Mineola, May 15. Cedar Street, May 27. Marvin Church, May 29. CLYDE B. GARRETT, P. E.

Beaumont District—Second Round. Port Bolivar and Stowell, at S., April 27, 28. Sour Lake and China, at C., May 4, 5. Nederland and Sabine Pass, at S. P., May 11, 12. Wallisville and Anahuac, May 18, 19. Liberty, at Hardin, May 22. Woodville, May 25, 26. Warren, May 26, 27. E. W. SOLOMON, P. E.

Jacksonville District—Second Round. Kelys at Wells, April 27, 28. Rusk, April 28. Cushing, at Linflat, May 4, 5. Frankston, Earls Ch., May 11, 12. Jacksonville Cir., Antioch, May 18, 19. Troup and Overton, May 19. LaRue, May 25, 26. Neches, May 30. Brushy Creek, June 1, 2. Elkhart, June 1, 2. Jacksonville Sta., June 3. Huntington, at Manning, June 8, 9. Palestine, Grace, June 13. Palestine, Centenary, June 17. J. T. SMITH, P. E.

Navasota District—Second Round. Augusta Cir., at Liberty Hill, April 27, 28. Anulaska and Westville, at O., May 4, 5. Trinity Sta., May 5. Groveton Sta., May 11, 12. Huntsville Cir., at Saron, May 12, 13. Cold Springs Cir., at Evergreen, May 18, 19. Cleveland and Shepherd, at Fostoria, May 19, 20. Bryan Cir., at Steep Hollow, May 25, 26. Willis Sta., June 1, 2. Huntsville Sta., June 2, 3. Oakhurst Cir., at Oakhurst, June 9, 10. J. B. TURRENTINE, P. E.

Pittsburg District—Second Round. Pittsburg Cir., at Pleasant Grove, April 27, 28. Pittsburg Sta., April 28, 29. Redwater, at Maud, May 4, 5. Cookville, at Green Hill, May 11, 12. Winsboro, at Musgrove, May 18, 19. Cornett, at Dalton, May 25, 26. Naples and Omaha, at N., May 26, 27. Daingerfield Conference, May 28, 8 p. m. Texasiana, Central (Conf), May 21, 8 p. m. Dalby Springs, at Spring Hill, June 1, 2. New Boston and DeKalb, at N. R., June 3, 4. O. T. HOTCHKISS, P. E.

Houston District—Second Round. Columbia, at Bonnie, April 28. McAshan, May 1. Iowa Colony, May 5. Alvin, May 5, 6. First Church, Houston, May 7. Katy and Sugarland, May 8. Texas City, May 12. West End, Galveston, May 12, 13. Alvin Cir., May 15. Cedar Bayou, May 19. Harrisburg, May 22. Seabrook and Pasadena, May 25, 26. League City, May 26. J. KILGORE, P. E.

San Augustine District—Second Round. Mt. Enterprise, at Laneville, April 27. Lufkin Sta., May 3. Burke, at Dibell, May 4. Corrigan, at Moscow, May 5. Geneva, at G., May 11. San Augustus, May 12. Livingston Cir., at New Willard, May 18. Livingston Sta., May 19. Center Circuit, May 25. Hemphill, at Pineland, May 26. Caro and Appleby, June 1. J. W. MILLS, P. E.

Marshall District—Second Round. Betties Cir., at Souls Ch., April 27, 28. Harleton Cir., at Ashland, May 4, 5. Harrison Cir., at Woodlawn, May 11, 12. Henderson Cir., at —, May 18, 19. Henderson Sta., May 19, 20. Church Hill Cir., at —, May 21. Marshall, First Church, May 23. North Marshall, May 24. Hallville Cir., at —, May 25, 26. Longview, May 26, 27. F. M. ROYLES, P. E.

NORTH TEXAS CONFERENCE

Decatur District—Second Round. Chico, at Chico, April 27, 28. Greenwood, at —, May 4, 5. Mexican Mission, May 10. Jackshoro Miss., at Perwick, May 11, 12. Bryson, at Jermy, May 12, 13. Oak Dale, at Barton's Chapel, May 18, 19. Jackshoro Sta., April 19, 20. S. C. RIDDLE, P. E.

Paris District—Second Round. White Rock, at W. C., April 27, 28. Avery, at Henrietta, May 4, 5. Annona, at C. Springs, May 5, 6. Emberson, at Round P., May 11, 12. Paris Cir., at Hopell, May 18, 19. Lamar Ave., May 19, 20. Cunningham Miss., May 25, 26. W. F. BRYAN, P. E.

Bonham District—Second Round. Ravenna Miss., at Ambrose, April 27, 28. Ector, at S., May 4, 5. Ladonia Sta., May 12, 13. Direct Miss., at D., May 18, 19. Honey Grove Sta., May 26, 27. Telephone Miss., June 1, 2. J. B. GOBER, P. E.

Terrell District—Second Round. Fate, April 27, 28. Royse, April 28, 29. Crandall, May 4, 5. Garland, May 12, 13. Forney and Mesquite, May 18, 19. Terrell, May 19, 20. College Mound, May 25, 26. Kaufman May 26, 27. M. L. HAMILTON, P. E.

Dallas District—Second Round. Lancaster, April 27, 28. Irving, at Coppell, May 4, 5. St. John, 11 a. m., May 12. Forest Ave., 7:30 p. m., May 12. Wheatland, May 18, 19. J. M. PETERSON, P. E.

McKinney District—Second Round. Princeton, at C., April 27, 28. South McKinney, 8 p. m., April 28. Farmers Branch and Carrollton, at C., May 4, 5. Frisco, May 11, 12. Blue Ridge, May 18, 19. Farmersville, May 19, 20. Josephine, May 25, 26. Plano, 8 p. m., May 28. CHAS. SPRAGENS, P. E.

Greenville District—Second Round. Quinlan Cir., at Oak Grove, April 27, 28. Lone Oak, at The Hall, May 4, 5. Kingston Miss., at Mt. Carmel, May 11, 12. Jones-Bethel and Wesley Chapel, at Wesley Chapel, May 18, 19. Commerce Miss., at Mt. Zion, May 25, 26. Greenville Miss., June 1, 2. Wesley Sta., June 15, 16. R. G. MOOD, P. E.

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Sherman District—Second Round. Pilot Grove Cir., at Toun Bean, April 27, 28. Travis St., 7:30 p. m., April 28. Bells Cir., at Virginia Point, May 4, 5. Howe Cir., at Ferguson's Chapel, May 11, 12. Potshoro and Preston, at Preston, May 18, 19. Sadler and Gordonville, at Hagerman, May 25, 26. Whitesboro, 7:30 p. m., May 26. A. L. ANDREWS, P. E.

Bowie District—Second Round. Post Oak, Newport, April 27, 28. Newport Miss., Friendship, April 28, 29. Archer City Miss., Bells, May 4, 5. Archer City Sta., May 5, 6. Bowie Miss., Mt. Tabor, May 11, 12. Sunset Cir., Sunset, May 12, 13. Crafton Cir., Crafton, May 18, 19. Dundee Miss., Dundee, May 25, 26. Holliday Miss., Holliday, May 26, 27. Sunshine Miss., Barwise, June 1, 2. T. H. MORRIS, P. E.

Sulphur Springs District—Second Round. Yowell Cir., at Pecan, April 27, 28. Brashear Miss., at Brashear, May 4, 5. Klondike Cir., at Franqui, May 11, 12. Como Cir., at Forest Academy, May 18, 19. Sulphur Springs Sta., May 19, 20. Purley Cir., at Pleasant Hill, May 25, 26. Winsboro, June 1, 2. Sulphur Bluff Cir., June 8, 9. Weaver and Saltillo Miss., June 9, 10. District Conference, at Pecan Gap, April 9, 10. R. C. HICKS, P. E.

Gamesville District—Second Round. Montague and Dry Mound, D. M., Apr. 27, 28. St. Jo Cir., at St. Jo, April 28, 29. Marysville Cir., at S. B., May 4, 5. Rosston Miss., at Hardy, May 11, 12. Dexter Miss., at W. B., May 18, 19. Woodrose Miss., at Friendship, May 25, 26. F. PIERCE, P. E.

Cleburne District—Second Round. Grandview, April 27, 28. Cleburne, May 5. Walnut Springs, May 11, 12. F. A. SMITH, P. E.

Dublin District—Second Round. Bluffdale, at Paulsine, April 27, 28. Proctor, at Graham C., May 4, 5. Pervis, at Shiloh, May 6. M. K. LITTLE, P. E.

Gatesville District—Second Round. Meridian Cir., at M., 2 p. m., May 4. S. I. VAUGHAN, P. E.

Gatesville District—Third Round. (In Part.) Valley Mills, 2 p. m., May 11. Moody, May 18, 19. Meridian Sta., May 25, 26. McGregor, June 1, 2. Clifton, June 8, 9. Turnersville, at Hurst, June 15, 16. Gatesville, June 22, 23. S. J. VAUGHAN, P. E.

Waxahachie District—Second Round. Italy, April 27, 28. Milford, at Derra, April 27, 28. Britton, at Webb, May 4, 5. Maypearl, at Auburn, May 11, 12. Ovilla, at Onward, May 18, 19. Bethel, May 25, 26. T. S. ARMSTRONG, P. E.

Weatherford District—Third Round. Weatherford, Courts Memorial, May 4, 5. Weatherford, First Church, May 19, 20. Thurber, at Thurber, May 25, 26. Strawn, at Strawn, May 26, 27. Gardo, at Russel's Chapel, June 2, 3. Sinton, at Lone Camp, June 9, 10. Aledo, at Benbrook, June 16, 17. Springtown, at Knob, June 23, 24. Azle, at Peden, June 25. Whitt, at —, June 29, 30. Loving, at Markley, July 5.

Cisco District—Third Round. Wayland, at Necessity, May 18, 19. Ranger, at R., May 19, 20. Eastland Sta., May 25, 26. Breckenridge Sta., June 1, 2. Cisco Sta., June 9, 10. Folan, at Pisgah, June 15, 16. Desdemona, at Chaney, June 22, 23. Rising Star, 4 p. m., June 27, 28. District Conference, at R. S., June 27-30. Pioneer, at Burkett, July 13, 14. Sipe Springs, at Okra, July 20, 21. Seranton, at Pisgah, July 27, 28. Cisco Miss., at E. Cisco, July 28, 29. Caddo, at Cedar Springs, Aug. 10, 11. Carbon, at Center Point, Aug. 17, 18. Factors will note and be ready to answer all disciplinary questions to be asked at this round. See that your Quarterly Conference Journals are at the District Conference for examination. Brother Steward, please do your best for the support of the ministry this quarter. C. E. LINDSEY, P. E.

Weatherford District—Third Round. Weatherford, Courts Memorial, May 4, 5. Weatherford, First Church, May 19, 20. Thurber, at Thurber, May 25, 26. Strawn, at Strawn, May 26, 27. Gardo, at Russel's Chapel, June 2, 3. Sinton, at Lone Camp, June 9, 10. Aledo, at Benbrook, June 16, 17. Springtown, at Knob, June 23, 24. Azle, at Peden, June 25. Whitt, at —, June 29, 30. Loving, at Markley, July 5.

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## AUSTIN DISTRICT CONFERENCE.

The forty-fifth session of the Austin District Conference convened in Columbus March 27-31, 1912, with Nat B. Read, presiding elder, in the chair. The opening sermon was preached by J. E. Lovett, La Grange Station.

From the first sermon the spiritual tide ran high. The popular pastor, A. Noble James, had just closed a very successful revival. This had put his Church on high ground. All present expressed themselves that this was the best District Conference they ever attended. There was not a dull moment from start to finish.

The following pastors were unable to be present: D. E. Hawk, A. S. J. Haygood, Glenn Stewart and D. A. Ross.

The laymen and local preachers were conspicuous for their absence.

The following were some of the subjects discussed: "The Main Objective for 1912"; "The Preaching for Our Times"; "The Place of Prayer for Our Work"; "Missions, Our Conference Programs"; "The Every Member Canvass"; "The Missionary Committee"; "Woman's Work"; "Sunday School Interests."

Delegates to the next Annual Conference are:

JNO. W. ROBBINS,  
C. R. GOBE,  
DR. G. N. ABNER,  
REV. RAY RADEK,

Alternates:

W. M. Allen,  
J. T. Gentry.

Jno. W. Robbins was re-elected lay leader.

W. D. Bradfield, D. E. Hawk, J. W. Long, F. A. White were appointed on the Licensing Committee.

Dr. McClure addressed the conference in behalf of Southern Methodist University.

The conference was completely ignored by all of our schools.

Our presiding elder was strongly recommended for his untiring efforts during his quadrennium.

Judge Mansfield, in behalf of the citizens, and A. N. James, in behalf of the Church, welcomed the conference. Dr. Bradfield, in behalf of the conference, responded.

The conference was royally entertained by the good citizens of Columbus.

Flononia will entertain the next District Conference. J. W. LONG, Secretary.

Whereas, This conference year closes the quadrennium of our presiding elder, Rev. Nat B. Read, on the Austin District; and

Whereas, under his unsparing efforts and wise direction the work of our Lord has prospered and grown throughout the district, the value and number of material equipment and furnishings in the way of churches and parsonages has greatly increased. The forces of righteousness have been augmented and the "leaven" of the Kingdom is permeating the mass of our people; therefore, be it

Resolved, That we voice our gratitude to God for his providential leadership and blessings upon these labors, and that we express our appreciation of the faithful service and helpful comradeship of Rev. N. B. Read in his work.

Second, That we assure him of our good will and prayers for the blessings of God upon him and his family in all future fields the great head of the Church may call him.

J. C. WILSON,  
T. A. WHITE,  
W. D. BRADFIELD.

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

## Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On

### ON ADEQUATE ENDOWMENTS FOR COLLEGES.

President R. S. Hyer, in Address at San Antonio Conference, Presents the Need of Permanent Financial Support for Higher Educational Institutions.

When we come to consider the nature of the work done by colleges we are not surprised that some of them live a long time. In all lands the oldest institutions are cathedrals, churches, universities and colleges. Oxford University is older than the Tower of London or the great hall of William Rufus. Its origin is lost in the same mist of antiquity that enshrouds St. Paul's and Westminster Abbey. The crown has passed from Plantagenet, Tudor and Stuart, but is more firmly fixed than ever upon the brow of Oxford. The Universities of Paris, Copenhagen, Upsala, Salamanca and Bologna have like antiquity and the same certainty of immortality. Harvard, Princeton, Columbia and Yale are the most venerable organizations of America and possess the secret of perennial youth.

#### Not All Colleges Immortal.

But not all colleges are immortal. Experience has shown that there is scarcely a field of human activity in which so much earnest and worthy effort has been spent in vain. The lament of the psalmist is applicable to the majority of the colleges that have been established: "In the morning they are like grass which groweth up, in the evening it is cut down; they spend their years as a tale that is told." However, "If by reason of strength their years be fourscore," no prophet will dare to set a limit to their life.

Our age has witnessed the extension of insurance till it includes not only life and fire, but tornado, marriage, burglary, accident, surety bonds, animals, etc. Suppose one should attempt to determine a basis for insuring the lives of colleges. The mortality tables would present one similarity to the tables of human life, viz.: more than half die in infancy. But beyond that point the parallel ends. Age brings not decrepitude and the near approach of death, but renewed strength and the promise of immortality. Life insurance companies do not consider persons under twenty years of age a good risk, however perfect their health may appear to be. Though a similar high mortality has attended the adolescence of colleges it may be discovered that under certain conditions a new-born college is a safe risk. Carefully conducted post-mortems may disclose the fact that death has always resulted from the same disease, and pathologists may discover a remedy which is always a specific, and which is even more effective when administered as a preventive, if given in large doses.

No country in the world presents so much material for a study of this kind as does America. More than any other people we believe in education. The doctrine that free institutions can be maintained only among an enlightened people is fully accepted; and as a result we have attempted to build a college in nearly every community where it seemed that it might do good. We are beginning to learn that this zeal has at times outrun wisdom.

#### Location and Failure.

In attempting to explain our many failures some importance is to be attached to location of our colleges. Many have been located in towns that failed to keep abreast of the commercial and industrial growth of the country. Princeton, however, has lived on, despite the fact that it is in a village; and Yale remains the rival of Harvard, though handicapped by a much inferior local support. The importance to be attached to location arises from the fact that as a rule it is only when located in a populous and rich community that a college can secure the financial aid that is necessary for its support. As a part of its equipment it must have an endowment. A college that receives no fixed and certain income beyond its tuition fees has an uncertain lease on life.

What a permanent income independent of fees may do for a college is well illustrated by the case of William and Mary. Founded in 1693 at Williamsburg, then the provincial capital of Virginia, it remains to this day, despite the fact that Williamsburg has remained a village, and three times the college buildings have been burned. The explanation is found in the fact that it has an endowment of \$150,000. This is rather an exceptional case and by no means proves that an endowment so small as this will insure the life of a college.

Leaving out of consideration the amount of money that must be invested in buildings, books and apparatus,

what sum is necessary for the support of a college? This, of course, like the amount necessary for buildings and equipment, will be in proportion to the number of students to be provided for. The number of instructors is to be determined in the same way. Experience has shown that a certain fairly well fixed ratio should exist between students and instructors. The average in the American college is not far from thirteen. In other words, experience has shown that the best results are obtained when an instructor is provided for each group of thirteen students. In some of the best equipped colleges this ratio is as low as ten, but good work is being done where it is as high as fifteen. Assuming fifteen as our unit, the problem becomes simply this, how may a salary for the instructor of each group of fifteen students be provided? The average salary for competent men cannot be much lower than \$2500. To this must be added general expenses of administration, say \$500, thus making \$3000 in all, which is the equivalent to \$200 per student when classes average fifteen students.

#### State Universities' Income.

The great majority of the State universities have a larger income per student. The larger income is absolutely necessary if graduate and certain professional courses are offered. Limiting our inquiry for the present to undergraduate work, it may be assumed that an income of \$200 per student is sufficient where the classes average fifteen to the professor. If not supplied by State funds, how can it be secured? Usually a part is paid by the student, and income from endowment provides the remainder. The tuition fee in the American college is rarely above \$100; and many have found it necessary to make it as low as \$50 to secure a fair share of students. If the tuition be fixed at \$100 an additional sum of \$100 must come from endowment. If five per cent can be secured on investments, \$2000 per student permanently provides the additional \$100. The conclusion, therefore, is that an endowment of \$2000 per student is necessary for the maintenance of each and every college that cannot afford to demand more than \$100 as a fee from each student.

Let us test this conclusion by examining the facts set forth in table I. These colleges of New England have been selected for comparison because they are in many respects alike. All have done splendid work for a long time under quite similar conditions. They have had to meet the competition of the great universities like Harvard and Yale, and since they have held their own, we may expect to find them well equipped for their work.

#### \$3000 Per Student.

It will be observed that these colleges have endowments which average nearly \$3000 per student and incomes of \$500 per student. This explains how they have been enabled to provide an instructor for each group of ten students. Receiving \$110 as a tuition fee, it is apparent that the remaining \$190 per student has come as interest (six per cent) on their investment of \$3000 per student. One would feel no hesitancy in guaranteeing their future usefulness so long as this endowment of \$3000 per student is so well invested.

The New England colleges for women are generally regarded as the best of their kind in America. They have almost a monopoly of the higher education of women outside of co-educational institutions. The demand for education of this kind is such that these colleges can afford to charge \$150 per student. It will be seen, however, in table II, that the three which are most popular have made their classes somewhat larger than the colleges for men. And yet their incomes are smaller. This arises from the fact that their endowment per student is only \$1200.

#### Income Per Instructor.

The income per instructor in the three larger institutions averages \$2420, only one-third of which is derived from endowment. So long as these colleges can secure the large fee of \$150 per student they will not suffer from their rather meager endowment.

Thus far we have considered the condition of colleges which devote their time almost exclusively to undergraduate academic work. When the requirements for post-graduate and certain professional instruction are to be considered the data is somewhat difficult to secure. Clark is the only university that does only graduate work. It has an endowment of \$4,032,500 and only 114 students, making at present an investment of \$36,328 per student and an income per student of \$1442. Princeton has recently received a gift of \$10,000 for a graduate

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school. Leland Stanford has \$24,000,000, which is nearly \$14,000 for each of its present student body of 1744. These seem to be cases where there is ample room for an increase of the student body without further investments.

The case of John Hopkins is more nearly in accord with certain ideas of economy. Here the endowment is \$7700 per student and the income \$485. Four thousand dollars is a small salary for a professor who does graduate work. His classes are usually small, the tuition fees have often been omitted and some are holders of fellowships. If he taught seven students, for each of whom there was an investment of \$7000, the income from this sum of approximately \$50,000 at six per cent would amount to \$3000. It is, therefore, evident that there must be a large investment per student for graduate work. We are, therefore, not surprised to find that the great popular universities, where in addition to a large body of undergraduates there is also quite a number of graduate students have investments quite in excess of \$2000 per student.

(Continued next week.)

## NEWS FROM WEST TEXAS CONFERENCE.

The West Texas Conference, so recently removed from the location of our new university, is responding in the most gratifying way to the cause of the university. At a session of the conference more than \$8000 were pledged. Since then almost every town has been visited by representatives from the university. Liberal responses have been made. Rev. Nathan Powell has attended some of the District Conferences and Rev. J. T. McClure has attended others. They report excellent sentiment in favor of the university, and much enthusiasm for the great enterprise. It has been my pleasure to attend only two of the District Conferences. I made Cuero District Conference, and was present only a few hours, being called away to meet another engagement in Northern Texas. At 11 o'clock the claims of Southern Methodist University were presented and \$1005 was pledged in a few minutes' time. I was given every courtesy by the presiding elder, Rev. J. M. Alexander, and also by the pastor, Rev. D. A. Williams. I found it possible to meet the San Marcos District Conference last Friday. The evening hour was given to me for presenting our claims. The town of Lockhart, led by Bro. J. S. Gillette, Jr., all that could be expected under the circumstances, gave me a good hearing and pledged \$1250 for the university. Brother Gillette is a leading layman in the Church, and rendered favorable assistance. Brother Biggs, the presiding elder, and Brother Forrester, as pastor, gave me every encouragement. Bro. G. G. Johnson, the well-known layman from San Marcos, in addition to the above named, gave a contribution of \$100, which is to be continued annually for an indefinite length of time. From Lockhart I went to San Antonio to spend Sunday. I preached at Laurel Heights at 11 a. m. to a most inter-

esting congregation. The Church there under the leadership of J. D. Young has made remarkable progress. They have one of the most beautiful church buildings to be found anywhere in the State. No collection was taken but the cause of the university was presented. Dr. Geo. Stuart was closing a great service at Travis Park at the evening hour. The work of the university was presented to a great congregation there, but no collection was taken. During the coming fall the claims of the university will be presented in San Antonio, and a vigorous campaign prosecuted. We are expecting great results from the campaign.

The West Texas Conference will do its part in the building of Southern Methodist University. This fact is thoroughly demonstrated already.

## DECATUR DISTRICT CONFERENCE.

The fifth session of the Decatur District Conference convened at Alvord April 11, 1912.

Rev. S. C. Riddle, the presiding elder, presided over the conference in his accustomed genial and brotherly spirit.

All the pastors except Rev. H. K. Agee, who was detained on account of sickness, were there, as well as quite a number of local preachers and lay delegates, whose numbers, however, were cut short because of continued rains.

On Friday we were delighted to have Bishop E. D. Mouzon with us and to preside over the conference. At 11 o'clock the Bishop presented the claims of the Southern Methodist University and took a collection amounting to \$750.

We were glad to have with us also Drs. F. P. Culver, J. H. McLean, Revs. L. S. Barton, F. O. Miller, E. B. Thompson to represent the causes to which they were appointed, and C. L. Bounds to tell us about Wesley College at Greenville.

Three promising young men, W. W. Barnett, Gilbert Irwin and W. B. Moreland, were licensed to preach. The last named is the son of Rev. R. B. Moreland.

The preaching was ably done by Revs. S. C. Riddle, J. F. Alderson, A. R. Nash, L. D. Shawver and Dr. F. P. Culver.

The delegates elected to the Annual Conference are:

G. W. SMITH,  
SIL STARK,  
A. G. SMITH,  
REV. M. B. RHODES.

Alternates:

L. D. Kirkpatrick,  
John Oliver.

The reports of the preachers show a splendid work done thus far in the conference year, and all are hopeful of great revivals and a successful closing by Annual Conference.

Withal, it was a most helpful and delightful gathering. Brother Ely and his good people at Alvord opened their doors so hospitably as to convince us they were glad of the opportunity to entertain the conference. We meet next year at Bridgeport.

E. L. SILLIMAN, Secretary.

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