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G. C. RANKIN, D. D., EDITOR.

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THANKS BE TO GOD, WHICH GIVETH US THE VICTORY.

THERE IS GREAT COMFORT IN THE RESURRECTION.

One day last spring we stood by the side of an open grave with a large throng of sympathetic people. Near by was a poor, broken-hearted widow, clad in somber garments, sobbing like her heart would break. Close to her were three little children, and their cries were pathetic. But in the trees near by the birds were singing just as sweetly, the sun was shining just as brightly and the flowers were blooming just as beautifully as though we were celebrating the pleasures of a festive occasion. Nature seemed to mock the grief of those whose hearts were crushed and bleeding.

Then it was that the minister read: "I am the resurrection and the life. He that believeth in me, though he were dead yet shall he live." The sobbing ceased and reverential silence fell upon the throng. Hope stirred in the wounded bosom and solid comfort took the place of sorrow. At once we forgot the grave, the silent form, the somber habiliments of mourning, and the painful associations of the funeral. We called to mind the fact that He who spoke these words had Himself gone down into the gloom of the grave and conquered the ravages of death; and that in His resurrection from the grave we have the pledge of our own resurrection and that of those we love. For, "As in Adam all die, even so in Christ shall all be made alive."

With the resurrection of Christ before us death is but the exit of the soul from its imprisoned clay, and the grave is only the portal through which we pass to the better world. Under such an inspiration, instead of a feeling of bitter and hopeless grief, we stand and triumphantly shout, "O death, where is thy sting! O grave, where is thy victory!" When the empty tomb of Christ looms up before our vision death has no sting and the grave has no victory. Then it is that even the song of the birds, the bloom of the flowers and the brightness of the sunshine are not out of place, even when we gather to see the grave swallow up the forms of those we love. Christ has brought comfort to the dying, hope to the bereaved, and guardian angels to keep their invisible vigil around the sleeping dust of the dead. He died and rose again, and angels were first round his sepulcher; and when we come to this last ordeal and this last place of rest Christ will be there to brush away the mists and the fogs that gather round the outgoing of life, and to say in trumpet tones: "I am the resurrection and the life. He that believeth in me shall never die."

Therefore, on this glad Easter morn let us banish sorrow and grief and turn our

eyes toward the hill tops of the coming day. Let our hearts echo with the happy thought that this life is only the training school for the life beyond and through the grave we will pass to a brighter and a more inviting clime. While here let us magnify our hope and utilize our opportunity to do all the good possible, so that when we reach the end we will not only be able to say, "O death, where is thy sting! O grave, where is thy victory!" but also be able to hear the welcome of the Master: "Well done, thou good and faithful servant: enter thou into the joy of thy Lord." That sort of welcome will bring us into the glory of an eternal Easter, the dawning of an inspired morning whose firmament will never be clouded and whose sun will never go down in darkness. Glorious Easter! We hail thee as the harbinger of our hopes—the brilliant illumination of our passing nights!

THE LONELINESS OF OLD AGE.

Deal gently with the old man who has lived out his four score years. However much he may try, it will be hard for him to make himself congenial with those now associated with him. He is one to himself. Those who began life with him are all gone. They dropped out by the wayside. He trudges along his weary way and often longs for a word of tenderness, a warm grasp of the hand, a God bless you! The voice that once used to thrill him is now silent, songs that once inspired him have lost their melody, and the tender hand that once touched him is vanished. His world is out of sight and there is not much in the world where he now lives. Sometimes he starts up and tries to be cheerful, but strange sounds greet his ears and a strange life is whirling past him. There are no faces now that look familiar to him. He is a lonely old man, regardless of the fact that he tries to conceal the knowledge of it from himself.

Oliver Wendell Holmes gives us a graphic picture of the old man and how stealthily his age comes upon him: "At fifty your vessel is staunch, and you are on deck with the rest, in all weathers. At sixty the vessel still floats, and you are in the cabin. At seventy you, with a few fellow passengers, are on a raft. At eighty you are on a spar, to which, possibly, one or two or three friends of about your own age are still clinging."

Therefore, be kind to the old man. Tell him an anecdote once in a while and laugh with him. When he looks depressed, take him by the hand and tell him you are glad to see him, and when the tears dim his old eyes brush them away and help him to be glad. Make him think that he is still worth something to life, and that he is a benediction to us all.

THE EASTER MESSAGE.

Easter! The holy day! The Sabbath of all the Sabbaths! The day when earth's millions halt at the tomb whose seal was broken and whose slumbering dust came forth to light and life. The day when the universal heart receives afresh the pledge of its intensest longing—the resurrection of the dead. Easter morning! Pagan and Christian alike gather around their voiceless dead. Each feels out into the dim unknown if perchance he may touch the latch-string of the gate beyond which roam the spirits of the disembodied dead.

After all, death is but a "sleep"—the hour when wasted energies are rebuilt. These fleshly bodies are "as the grain of wheat." The apostle's illustration is so simple and yet pregnant with the thought that dispels all fear of death and holds at bay the horrors of the tomb. The doctrine of the resurrection is the anemone of the Gospel. It has been wafted over apostate ages and decaying centuries with the freshness of a new-blown flower. It has bridged the chasm of changing creeds and shifting faiths. It spans the valley of sighs and sobs. In its glory the millions of earth stand to-day at the open grave and gaze through tears on the land where immortal spirits stray. "I believe in the resurrection of the dead!" That's the slogan of a world whose heart is torn and bleeding.

How sublime! They shall sleep, but not forever; there will be a glorious dawn! Sleep—profoundly restful. Oh, yes, we shudder at an open grave! We know unmeasured years may antedate the resurrection. Without the message of the Easter morning, to sleep forever in a damp and narrow grave is a thought intolerable. We forget that the peaceful slumber of the Christian takes no cognizance of the flying years. How frail we are! We don't want to give up our earthly chattels. We know one who all but rebelled when called to stand by the confined clay of his first-born. Eyes grow dim over that vision of the long ago. That golden hair, those dear blue eyes, those ruby lips, those dimpled arms, that waxen form—a little girl whose beauty mocked at death. Oh, we remember it all! That same flesh will not be seen again—not likely. Long, long ago, it has fed itself away into the beauty of the magnolia and the rose under which she sleeps.

The farmer sows the grain of wheat. It dies to live. Out of its very decay comes not the same grain, but one exactly like it. Thank God for the sweet and holy thought! It soothes the torn places in the heart. It wipes the tears from our eyes. It belts life's darkest night with a glory that turns it into day. Identity! That's the mighty thought. This mortal

shall "clothe" itself with the immortal. The grain of wheat! Would to God we could measure the mighty sweep of the apostle's meaning—that the immortal shall be "like" the mortal! Out of the very decay of the tomb, by the process that belongs to the kingdom of grace and love, there shall come a being of immortal beauty like the one whose dust slumbers in the tomb.

Know our dead? Yes—a thousand times yes—thank God! The farmer knows the grain of wheat because it is like the one he buried. Not the same one—but one like it. From out the innumerable throng there shall come a blood-washed, white-robed girl buried in the years long since gone. We know one who will clasp to his breast a baby from among all the rest in the summerland of flowers. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

That's the glory of Easter morning!

Upon every tomb's dark wall bereavement reads: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." "Marvel not at this, for the hour is coming in which all that are in their graves shall hear his voice, and come forth." "Now is Christ risen from the dead, and become the first fruits of them that slept." How beautiful these words make the grave appear! Could all the floral charms of nature add such glory to the little mound? Could the garlands of lilies and roses make more beautiful the resting place of mother? Why should we seek the living among the dead? Our vanished loved ones are not in the dust of the cemeteries. They walk with the saints in white. Their faces and their forms shine as do the angels in light. They are our loved and lost—we must walk alone for awhile. As though angels had swept past us on gleaming wings comes the thought that somewhere, somewhere, we shall meet our loved and lost.

Christian hope takes heaven beforehand and with full assurance presses on to its native destiny.

Religion has two elements in it—knowledge and belief, and experience or life. Subtract either of these and you have a defective religion.

The tomb is not a blind alley, says Victor Hugo; it is a thoroughfare. It closes in the twilight, to open with the dawning.

REV. SAMUEL PASCHAL WRIGHT

Written by REV. HORACE BISHOP, D. D.



Rev. S. P. Wright.

himself among the angels of God. The scholarly gentleman as known to many, the loyal friend as known to others; the deeply devout and pious Christian as known and recognized by his most intimate associates, has finished his course and kept the faith.

Son of William Wright and Agnes Allen, he was born in Montgomery County, Tenn., February 1, 1838, and died in Pomona, Calif., March 6, 1911. He was educated at Cumberland University and professed religion and joined the Church while there in 1855. His biographical sketch does not give the dates of license and ordination. His scrap book, containing his papers and parchments and many other highly prized documents, was stolen from him during the early years of his ministry.

He was ordained deacon at the Tennessee Conference in 1866, and elder in 1868. But the records show that he was on the Russellville Circuit in 1869, and Clarksville in 1861. It was while on the Russellville Circuit that his presiding elder came to his first Quarterly Conference and preached a sermon on Infant Baptism that made him, in Wright's estimation, worthy of immortality. That presiding elder was Fountain E. Pitts. It is also recorded that he taught school during the war. In those days of violence and interregnum many valuable records disappeared. But it is known that he filled various appointments during that stormy period.

On account of ill health he located and went into secular employment after the war. In 1870 he came to Texas, representing the New York Life Insurance Company. They never had a more successful agent, and gave him up later with much reluctance.

My first acquaintance with him was in 1872. I read after him previously, but met him that year at a commencement of Waco Female College. The next year Doctor Connor resigned the presidency of that institution and Brother Wright was unanimously elected to succeed him. For eight years he managed the school skillfully, and it prospered all the time. He was not always and uniformly popular, but even girls who did not like him declared that he was the most elegant and perfect gentleman they ever saw in charge of a school for girls.

While in charge of the college, he was readmitted to the traveling connection in the Northwest Texas Conference. But his heart was in the active ministry. When his contract with the trustees of W. F. C. expired, although he was in a lucrative place which he could have held indefinitely, he asked for an appointment and went to Bosqueville Circuit, thence to Waco Circuit, thence to Fort Worth District, Waco District, Georgetown Station, Georgetown District, Temple Station, thence to Waco District and then in 1900 he took a supernummate relation.

He removed to California, where he served several charges as pastor. Once he transferred to Los Angeles Conference, but at the end of a year returned his membership to Northwest Texas Conference, and was a supernummate member of Central Texas Conference when he died.

On February 1, at exactly 22 years of age, he was married to Miss Mary Wyatt Harris with whom he lived in "perfect love and peace according to God's laws," until death dissolved the indissoluble tie. They had nine children, two of whom died in infancy. Two sons and five daughters survive him.

He filled a number of responsible places in the Church beside the most important of all—the pastorate. He was a curator of Southwestern University during some of the stormiest periods of that institution's history. He was a member of the Board of Publication during the severest trials that paper has had in forty years. His courage, loyalty and wisdom were ever in evidence, and no man did more to solve the problem pertaining to their policies. He was Treasurer of the Board of Missions of Northwest Texas Conference for many years, and the successful policies of that board are due to Sam P. Wright more than to any other man, living or dead. He was equally wise and faithful as a member of the General Conference, to

which he was twice elected. There are many things that could be said in all sincerity that space will not admit. But some things are, to quote him, "On the point of this fabric" and will not be suppressed. To estimate his many-sided character is no easy task, but it is a delightful meditation, notwithstanding.

Physically about six feet, commanding presence, sandy hair, light blue eyes, afflicted from boyhood with a stigmatism which compelled the constant use of glasses, he faced every man squarely and caught every one's eye.

In conversation he was always edifying, witty, wise and wide-awake. As a host he was hospitable without stint or reservation; as a guest he had that charm that always extorts the warm-hearted invitation to return. As a pastor he was diligent, candid, sympathetic toward the sorrowing, anxious for the erring, frank and courageous with the obstinate, but just and generous to all. As a preacher he was irregular, always painstaking until it made him slow in utterance; sometimes a great preacher, sometimes otherwise, but never commonplace. Often, but not always, he was a revivalist of the first water. He studied his sermons carefully and prayerfully. Aford was his commentator. He thought him sound in all exegesis and exposition.

I always loved to hear him and was uniformly benefited by his sermons. On the conference floor he was peerless. No one wielded greater influence, nor to better advantage. He had nothing to conceal and despised Machiavelian diplomacy. In the cabinet he was perfectly frank with Bishop and presiding elders. He received his appointment from the Lord, no matter who were the Bishop and counselors. The word "promotion" so common with many was not in his vocabulary. He literally fulfilled the Scripture injunction "in honor, preferring one another."

I don't remember that he ever asked me who I would vote for for General Conference, nor that either of us ever showed the other his ticket. We corresponded only occasionally during a friendship of thirty-nine years' duration; a friendship that soon ripened into intimacy of the David and Jonathan type. Distance did not diminish the ties nor absence weaken our love. But we never wrote love letters to each other. Such forms may be necessary for some—not for Sam P. Wright. If a man won't be my friend unless I am perpetually writing him letters, he may go, for I won't do it. Neither would he. In his home he was the tenderest husband and father, or equal to the tenderest I ever knew. And the ambition of his life was to see all his children happy, educated Christians in such life work as was congenial to their several natures. Many a time has he waked up in the morning before day to talk about his family and mine. For we always roomed together at conference while he was active. Now that he and Fred Cox are both gone ahead of me, I feel very lonely. Their lives were splendid investments in the service of the Lord; in their measure, vicarious sacrifices, and in death they are not divided. The white plague drove Sam P. Wright to Texas many years ago; in 1900 it drove him on to the Pacific slope, but at last it was the insidious la grippe that carried him away. Oh, my Brave, Loyal Friend and Brother, you were sometimes misunderstood; some called you eccentric, and you had idiosyncrasies; you would not have been your noble chivalrous self without them. Some thought you were too strenuous, but it was always for the right. Georgetown would probably not have had prohibition without you and John Nelson. Our insolvent Board of Missions would not have been redeemed and made as good as a bank without you and Fred Cox and Jim Wiseman. Our Advocate felt both your loyalty and wisdom when it needed both to save it from chaotic strife and confusion. The Southwestern University stands to-day among the fruits of your labor along with others of superior mold. You leave a family that will honor you while they live and through the ages you will walk in white with many souls turned to God by your ministry. Farewell, but not forever. I am not very greatly bereaved by your departure. My sorrow reached its culmination when you went away to California, an invalid. I did not expect then to meet you again in the flesh. Since then, occasional characteristic communications have come, assuring me that the bravest, truest friend I ever had still lingered yet awhile before taking his flight, but I knew it would not be for long that you would wait, and I also knew that death could not surprise you nor heaven disappoint

you, nor the Savior fail you. The Old Guard is thinning out. They are fast dropping from the ranks. I believe they say the world turns over once a day. When you stepped into the

spaces above that land of sunset, I think you waited until the friends in Texas passed beneath you and flung us all a good-bye kiss in pledge to meet us in the morning. So note it be.



REV. HORACE BISHOP, D. D.

It is highly proper that the picture of Rev. Horace Bishop, D. D., and that of the late Rev. Sam P. Wright should appear together in this issue of the Advocate. They were life-long friends and worked side by side for years and years in the old Northwest Texas Conference. The one has finished his course and the other is here penning a tribute to the memory of his deceased co-worker. No doubt but that the tribute was written when the eyes of the writer were blurred with mist, for they loved each other like Jonathan and David. It is hard to think of Sam Wright without thinking of Horace Bishop. The former is gone, the latter abides with us.

Dr. Bishop is a veteran worker in the Central Conference. His whole career has been one of devotion and consecration to the ministry of Jesus Christ. His life and character stand out like crystal in their purity, and he is known and read of all men as one of the truest and most devoted men. He is not only a man of good books, but also of practical experience with the affairs of the Church. Whether in pastoral charges or on districts his labors are always abundant. Though somewhat advanced in years, yet to look at him and to measure his efficiency by his actual works, we can only regard him as a man still in his prime. He has always had a sunny disposition, possessed of rare humor, full of the milk of human kindness, and he is at home in all circles. Yet he is not a man of indifferent purposes; he has profound convictions, uncompromising courage, and of wide vision. He has figured as largely and as wisely in the progress and development of Texas Methodists as any man amongst us. Such is his agreeable disposition and his ability to greet all people kindly, that he is known everywhere as Horace Bishop. Though venerable in appearance and an honored Doctor of Divinity, nevertheless he is simply Horace Bishop. He has excellent gifts and versatility as a preacher, strong executive ability, and to-day he is doing some of the best work of his life on the Hillsboro District. Long may he live and continue effective in his loved work of the ministry. The Advocate has no better friend than Horace Bishop. Read, now, what he says about his old friend Sam P. Wright.

AN INTERESTING JAPAN LETTER

Sakai, Osaka-Fa, Japan, Feb. 17, 1911.
Miss Mary M. Decherd, Austin, Texas:

Dear Miss Decherd.—Yours through the Mission Board and the second letter followed it, reached me duly. Thank you very much for your kind words, and providing for me an occasion of writing to my friends in Texas through you. There is no word to express properly my appreciation of the kindness and generosity of the friends who wrote me so often, in spite of such a long negligence of duty to answer, always giving me kind advice and requesting information in regard to my humble work.

Certainly I have been busy, specially since year before last summer, having heavy responsibility over two Churches in one way and another. Besides I have had to travel often for helping other Churches in evangelical work. Once I thought was turned to regular evangelist. Anyhow some duty which demanded immediate attention always was before me. Surely I thought of the duty and privilege to answer to my friends' kind letters as much as other duties. Yet, in fact I confess with shame and sorrow, that which waited me right here tied me up in its string and held me. Thus I felt, and am now yet feeling, having been driven by one thing and another. Indeed this is simply due to my bad management of time. Yet, may I not ask you, even now, to have a small portion in your Christ-like hearts, and be re-

placed as a least representative of your missionary work.

Before I begin a general statement regarding my work, I like to acknowledge here that I owe letters to answer to Mrs. J. J. Arthur and her Sunday-school class, to Miss Nellie Hall, Miss Louise K. Perkins, Mrs. Mallison, Messrs. R. C. and John A. Lomax. Also I owe to several others but seems, too, that some letters were miscarried. To each one of them I wish to write a long letter to answer to their very kind, appreciated letter, but my time and ability of English letter-writing do not allow me to do so at once, therefore, shall do so later one by one. For present let me ask you this letter to be read before or sent around them and all others who are kindly interested in me.

Now in Japan, though we say this is early spring, it is really in mid-cold season. Nevertheless, all Churches are planning hot campaign for extension of the Kingdom of Lord. In cities and towns all denominations are united and preaching at every church helping each other. As to the Methodist Churches in Kobe District which includes many large cities, Kobe, Osaka, Kyoto, Sakai and Himeji, having nearly twenty churches and preaching stations, have organized a volunteer band for evangelical campaign that will be carried out continually until conference will meet (that is in early part of April) throughout the district. The

membership of the band consists of both clerical and laymen. Its expenses are contributed by the members. Being one of the managers of the band I have a direct charge of sending forces to different places, and planning campaigns in a way suited to the field.

It is a marked fact in Japan that the people are intensely hungry after religious truth. They are eager to have a true religion. They listen with deep interest to an exposition of the Bible. Expository sermons are more popular than any other kinds. Seems the mind of people is after facts of salvation, so they show a great interest to a man of deep Christian experience. The interest in Bible study among the people is increasing year by year. They try to get into deep religious converse of Christ and the followers. We do not hesitate to introduce Bible facts at any place. I am delivering lectures once in a month at the post-office and telephone central. There I speak of Bible facts and try to introduce the truth. I am often invited to business man's association, labor society, as well as school and educational society as a Christian minister. Here way for gospel to wider spread. So one thing we need in Japan at present is the power from above. We know that souls cannot be saved by human device or intelligence unless it is united or used by Holy Spirit. Please pray for Japan. So the Lord may bring quick a great day in Japan out-pouring Holy Spirit freely to his people. I do not know when, but feel it is coming some time in near future, we must pray for and work until it comes. Please remember me in your prayers so I may be cleansed and filled with his Spirit and be used for his glory only. I am often called to extensive evangelistic trip, and such demand, seems, is increasing. Maybe it shows my usefulness is increasing year by year. While I am one of least workers in Japan, wish to be useful in his sight, and the usefulness will ever grow. I need your earnest prayer for this. Recently I came back from Okayama where Bro. W. A. Wilson opened his new station and I was invited to opening preaching services. Okayama is a large city near my home. It is an educational center of Middle Japan. Bro. Wilson began his work very prosperously. We all are expecting a great future in his work.

As to my own charge, the Church is growing steadily in spite of my being as often absent. The people are working earnestly for raising money and planning remodeling the church building. It has been planned some long time ago, but has not been done yet. By-the-way, I sent to the University many hand-painted book marks. Miss Nellie Hall kindly sold about a half of them; sent money to me. I believe I acknowledged it. In Miss Perkins's letter she tells that some of them are left yet. I will be very much obliged if you kindly ask friends to buy and help to sell them. Their money is to go toward expense of remodeling the church. We are to raise two or three hundred dollars yet. If you, personally, or as a League or a class of Sunday-school will help us it will encourage Sakai people a great deal. Our night school is not growing as I wish to. This is due to the fact that I cannot give much time for the school on account of other duties of outside. If we get one more teacher upon whom we can depend all related to night school, that is, one who puts his time as much as the school demands, it will grow, for there is demand of all this work. As to the kindergarten work, it is growing very prosperously. We have about sixty enrolled. We are gaining year by year confidence of people as a Christian institution. We are exerting Christian influence to the world through this school work as well as preaching at church. This is fifth year since I came to Sakai, and fourth since we opened the school. Now we are beginning to see some fruits in getting parents of kindergarten children to church, and young people of the night school and their family to attend our church meeting. Among other families that converted through our work there is one family had very precious experience. They are poor folks. Parents are working in a weaving company. Their girl of twelve attended our night school after she came home from the mill. One summer evening she was enjoying swinging at one of the swings. Suddenly she was fallen down and struck her head, became unconscious for six weeks long. They could not send her to the hospital on account of poverty, so I sent her to hospital by assistance of many Christians. After six weeks being unconscious she woke up and gradually regained her health. Now she is working in the mill again. This was simply answer to our prayer. It was a miracle to us that her life was restored. Since this accident this child and her family became an earnest Christian family, and are witnessing that our God is the living Father. Indeed he is one who "turns curse into blessing." There are many, many things which testify that the living power of

love from above is uplifting and supporting his own people. That is plain to anyone who is consecrated. Oh, friends, you and I have this deep, precious love. Is it not our duty to give ourselves as holy, living sacrifices to Him who died once for us but is now living in us. Jesus demands us to respond his love. One who loves us wishes to be loved by us. To whom gave us himself, we cannot offer anything worth less than life. I cannot state all I wish with my ability, and in a way interesting to you. But in this state may I not appeal to you and ask your prayer and support. Yours sincerely, MOTOZO AKAZAWA.

P. S.—Some time ago I sent photos of my own family. Please excuse the paper is not clean with corrections and insertion.

OHIO METHODISM.

By Rev. J. H. Brunner.

Much has been said of late about our Churches in the country as compared with those in the cities. But generally facts and figures have not been given for a fair comparison. An exception is found in the Western Christian Advocate when speaking of Methodism in Ohio, as follows:

"There are 121 circuit charges with 490 churches and preaching places, an average of four to the charge. The aggregate of salaries paid is \$94,375, being an average, in round numbers, of \$780 to the charge. Only seventeen circuit charges are without parsonages. Of circuits without parsonages Chillicothe District has none; Columbus, 1; Lancaster, 2; Marietta, 3; Zanesville, 4, and Portsmouth, 8. These figures will mean more if comparisons are made. The number of station appointments is ninety-five. The aggregate of salaries paid station pastors last year is \$92,191, being an average of \$970. Last year the circuit pastors baptized 2168 persons, an average of eighteen to the charge, and the station pastors baptized 1624 persons, an average of seventeen to the charge. The figures for baptisms are those which most nearly show the increase of our charges from beyond our communion. At the close of last year there were 44,433 members of circuit charges, as against 36,108 members of the station Churches. For every twenty members of the country Churches one person was baptized, while in the towns and cities it required twenty-two members for each person baptized. The per capita contribution to pastors' salaries on the country charges is \$2.12. The station appointments show per capita payments of \$2.55. In the one case four cents a week, and in the other about five cents a week, per member. It seems evident from the foregoing data that, if conditions in the Ohio Conference are typical Methodism still shows its adaptability to rural conditions. There most of our gains are made. It will be a sorry day if, with growing wealth and increasing luxury, we become so enervated and effeminate as no longer to be able to produce ministers who are willing to sacrifice personal comfort and convenience and to labor in humble and obscure places for Christ and the Church."

WAS THE BAPTISM OF JOHN "THE BAPTIST" CHRISTIAN BAPTISM?

By Rev. F. G. Cox.

Since writing my article, "Why I Am a Methodist," which appeared in the Texas Christian Advocate in January I have been flooded with such questions as these: "Do you believe in immersion yet?" "If not, how do you reconcile John's baptism of Christ?" and many others of as little importance, to which I have given no attention, and not until this morning did I give my consent to give the truths I have worked so hard for.

The occasion of yielding was brought about by the receipt of a letter from one of the members of my former pastorate, in which she appeals to me in behalf of her husband, who, on account of one "traveling evangelist," had become confused. I could not do justice to my feelings and ignore this "appeal."

Primarily this article is intended for "Marathon, Texas." The detail of the argument that I shall go into in this article may appear to some to be unnecessary, but to such I have only to say, I have not written to the learned, but for the sincere inquirer, and intend to set forth those facts only which are necessary. Also the highly controverted state in which everything is found relating to this subject, as well as the peculiar nature of the argument itself, must be my apology for having said so much.

Time and space forbid my taking up some of the characters and going clear through the whole Bible. In some instances a reference to them will have to suffice.

First, for instance, the public ministry of John the Baptist was nine months. During this period he had introduced Christ to the Jews, and, having thus fulfilled his mission (John

1:31), he retired, by a singular providence, from the field of his labor some time in the month of April, A. D. 27. That he continued his ministry longer than about nine months cannot be proven from the Bible, so I shall allow one month and make ten months as the limit to which it can be extended with any shadow of evidence. But here are several facts to be considered:

1. John's term of public labor included one wintry season, wherein, though the climate in that country is much like our own, still there would be an unavoidable loss of time occasioned by four weather. During the winter the inhabitants of Palestine often experience storms, especially during the rainy seasons, at which time there is little traveling abroad. This, together with the time occupied in moving from place to place, would require another deduction from John's time for baptizing of not less than twenty days.

2. Forty-three Sabbaths are to be deducted wherein according to the Jewish observance of those days it was unlawful for John to baptize. Thus we have left in all two hundred and twenty-seven days in which we may suppose John exercised the function of his ministry.

We next inquire how many hours per day John was employed in the very act of baptizing? If he immersed his disciples according to the modern mode he could not have thus labored more than six hours per day pursuing his labors in the same ratio for two hundred and twenty-seven days.

John was unsustained by any miracle, and we must calculate his labors as we would those of any other man according to a medium ratio of physical strength. And no man could rationally suppose John to have stood in three feet depth of water more than six hours a day, and for the number of days above mentioned, laboring at the top of his strength, without an iron-bound constitution, or a miracle of aid. But according to this estimate the whole number of hours in which John was employed in the very act of baptizing amounted to one thousand three hundred and sixty-two.

We are now ready for the argument.

1. John baptized, in all, three million persons.

2. The whole time in which John may be supposed to have engaged in the very act of baptizing did not exceed one thousand three hundred and sixty-two hours.

Therefore John must have baptized, in one hour, two thousand two hundred and two; in one minute, thirty-six, or a little over one in every two seconds. And he must have pursued these labors in the same rapid ratio during six hours per day, for the space of two hundred and twenty-seven days.

Here then is an expose of the real facts in the case. Let not the advocate of the hypothesis that John immersed deem the subject unencumbered with difficulty; we are not at liberty to construct our theories irrespective of facts. The age of fanciful philosophy wherein theory subsisted antecedent to investigation has passed. Investigation is now the great talisman of the inquirer after truth. And what I wish to show here is the utter impracticability of immersing the multitudes which John is said to have baptized.

But says some one, how do you know John baptized three million persons?

The population of Palestine at this time was six million one hundred and fifty-six thousand. Still there were other Jews at Jerusalem, foreign Jews. I will now deduct the one hundred and fifty-six thousand, for the foreign element, and we have six millions left as the probably true population of Palestine. Josephus says one million one hundred thousand perished in the siege of Jerusalem.

3. What portion of the population of Palestine attended John's ministry and were baptized of him?

Matthew says (chapter 3:5, 6), "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Mark 1:5 states the same. Luke 3:21 likewise.

Josephus, the great Jewish historian, tells us that on account of the great following of John, that Herod fearing John might harbor treacherous designs, and start an insurrection, hence had him executed. So, unless we are willing to discredit and prepared to disprove the historical accuracy of the New Testament, we cannot reasonably suppose the word "all" to signify less than the major part; but to make the most liberal allowance in favor of those who are inclined to oppose me here I will say John baptized one-half the entire population of Palestine. It would then follow that he baptized, in all, three millions of people.

It may be said by some that my argument is as great against "sprinkling" as it is immersion; that it would likewise be impossible for him to baptize such a number in any form. So it would if he took them one at a

time, according to the practice observed in Christian baptism. But there is no just ground for supposing this to have been the fact. The nature of his baptism did not require it, and the force of the language employed to describe his baptism does not prove it.

I take the following facts to be established:

First. The water of baptism was administered to the people by John's own hand. This is evident from the force of the words, "And were baptized by him." (Matt. 3:6.)

Second. There is no necessity for supposing him to have baptized them one by one. This would not only have been impracticable, but the Jewish law did not require it. It must be remembered that John made no innovation upon the Mosaic rites, but employed the existing ceremonies of purification to the purpose of his own ministry. This is evident from several circumstances: (1) If the reader will refer to John 3:25, 26 he will find that both John's baptism and that of Christ before the resurrection had reference to Jewish ceremonies of purification only. (2) No controversies were ever started about the validity of John's baptism. This is, alone, sufficient to satisfy any candid, intelligent person that John did not depart from the usage of Moses. And had John introduced any new external right they would, beyond all doubt, have disputed his authority. But we have no account of such a dispute.

If, therefore, John's manner of baptism was taken from the Jewish law, it is not difficult to see the practicability of his baptizing such a multitude. The Jews had a mode of purifying the people by dipping a bunch of hyssop into water and sprinkling it upon them. So it is said of Moses, "When he had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people." (Heb. 9:19.) Now it is worthy of remark that the people numbered at this time six hundred thousand warriors; now by reckoning five of the common people to one warrior leaves a round number of three million persons.

These Moses sprinkled. The occasion was one of grand import. It was the dedication of the first Testament, and not only were "all the people" then solemnly dedicated to God, but also the tabernacle and all its utensils. (Heb. 9:18-21; Exod. 24:6; Lev. 14:16.) But if Moses dedicated the people to God by sprinkling, and if such forms of consecration were familiar with the Jews, and if John adopted a Jewish rite for the purposes of his ministry, then evidently we may suppose he sprinkled the people by means of a hyssop branch, dipped in water. In this manner he could have performed the labor with comparative ease, administering to many at the same instant.

Third. John's baptism was not a Christian baptism.

The argument proving their distinctiveness may be thus epitomized. John began to preach and baptize six months before the Lord entered upon his public ministry, previously to which he performed no official act. Those, therefore, who maintain that John administered the ordinance of Christian baptism, involve themselves in the following absurdity: that Christian baptism was administered six months prior to any official act being performed by the founder of Christianity. That the initiating ordinance of the Christian system existed six months previous to Christianity itself. According to this then it would follow that Jesus Christ did not institute Christian baptism unless it can be proven that he instituted it before he entered upon his public ministry, which no one is ignorant enough to believe.

Moreover, the law of Moses was still in force, and the Christian ordinances which superseded the Mosaic institutes could not, consequently, have been in vogue. The law of Moses did not end in John, but in Christ.

John always referred his disciples forward to "him" who came after him. There is one other feature I wish to touch on before closing, namely, "exclusive immersion."

Several considerations combine to stamp the hypothesis with a decided cast of certainty, that immersion, however appropriate under some circumstances, was nevertheless never designed for universal application. It is the glory of the Christian institutions that, like the moral precepts of the Bible, they are adapted to the universal condition and capacities of mankind. Their observance was designed to be commensurate to the spread and authority of evangelical truth.

We now call attention to the objection lying against the "exclusive immersion" theory arising from climate.

During the winter seasons in Labrador, Siberia, Iceland, Greenland and other countries lying within the frozen polar regions, where the mean annual temperature is often below and seldom above freezing point, still

there will be found none presumptuous enough to pretend that such a requisition, which for the inhabitants of those countries would be enormously expensive and burdensome, would bear any analogy to the mild and merciful character of gospel institutions.

Can it be doubted that the condition of this portion of our race now under consideration forms a fair and necessary exception to the universal practicability of immersion? It is stated by good authority that not less than eight millions of people inhabit the polar and frozen regions. Among these the gospel must be promulgated. Churches must arise in the very bosom of their heartless winters. To these the gospel ordinances must be administered as well as to us. But to the administration of immersion nature has interposed a barrier for two-thirds of the year—a barrier which, to them, would render immersion more galling than the bloody rite of circumcision. Does it argue well for the Author of Christianity that he has established an ordinance of perpetual obligation which though it may be tolerably adapted to the condition and convenience of some of the human family must in nature of things bear oppressively upon others?

From all that I have adduced thus far the reader will clearly perceive our opponents to be fairly lodged in one of the following conclusions: that either God has established a Christian ordinance of universal and perpetual obligation which during most of the time from year to year by the unalterable course of nature is rendered either totally impracticable, or at least oppressively burdensome to a large portion of the human family; or that exclusive immersion is not of divine appointment.

The universal practicability of immersion has never yet been proven, and the Baptists in their confident exultation and boasting on the subject are all together premature. Happy for them that they have always kept themselves within prudent latitudes. In this they have done wisely. While other Protestant sects of Europe have extended their lines far north into Norway, Lapland and Greenland the Baptists have prudently kept themselves mostly confined to Germany, the southern part of Poland and some of the northern States of Austria.

The Baptists have sent out their missionaries to India, Africa, China, Japan and among the aborigines of North America, but you have never seen or heard of the experiment of a Baptist Church rising up in Labrador, Siberia, Greenland, or any of the Polar cities.

They ought to try it once, perhaps the people there would not laugh at the difficulties of immersion. I would like to see the experiment tried. I would like to see just how many Methodists would leave their Church and join the Baptist. Why not some of these evangelists go there? There are about eight millions of people there to enlighten.

Books referred to: "Robinson's History of Baptism," "Universal Geography," "Milner's Church History," "Historical Lights," Little; "Bangs' Doctrine," Dexter, N. M.

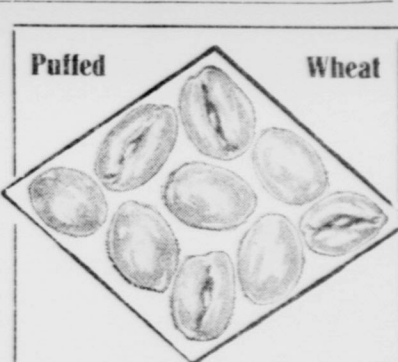
WHY OBSERVE THE LORD'S DAY INSTEAD OF THE JEWISH SABBATH?

1. Because it is foretold in prophecy. Ps. 118:22-24.
2. Because the Jewish Sabbath, a shadow of things to come, was to cease.—Col. 2:16-17; Hos. 2:11.
3. Because the Jewish Sabbath is a part of the administration of death; written and engraved in stones done away in Christ.—2 Cor. 3:7-14.
4. Because Christians are dead to the Old Covenant, the law of Moses, which was a yoke of bondage.—Gal. 2:16-21; Rom. 7:1-10; Acts 15:10.
5. Because the Jewish Sabbath is a type which expired with the anti-type.—Heb. 4:3-10.
6. Because Seventh Day keeping is fallen from grace, making one a debtor to the whole law.—Gal. 5:2-4.
7. Because the Holy Spirit, sent to guide into all truth, has given no command for Jewish Sabbath observance.—John 16:13-15; Acts 15:28-29.

J. H. STUCKEY.

Frederick W. Robertson was once preaching on heroism. He expatiated on moral courage: "To stand with a smile upon your face, against a stake from which you cannot get away—that, no doubt, is heroic. But true glory is not resignation to the inevitable. To stand unchained, with perfect liberty to go away, held only by the higher claims of duty, and let the fire creep up to the heart—this is heroism."

"Choose the course you adopt with deliberation; but when you have adopted it, then persevere in it with firmness."—Bias, One of the Seven Wise Men of Greece.



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In Puffed Wheat and Puffed Rice the millions of food granules are literally blasted to pieces. They are broken to atoms, so the digestive juices can instantly act. Digestion begins before the grains reach the stomach.

This way—Professor Anderson's way—is the only way to do this. Cooking, baking and toasting don't break half of the granules.

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But Puffed Wheat and Puffed Rice are more than health foods. They are the most enticing cereal foods ever created.

Each crisp, brown kernel is eight times natural size—four times as porous as bread.

One serves them with cream, or mixed with fruit, or—like crackers—in a bowl of milk. And the taste is much like toasted nut meats, ready to melt in the mouth. One never forgets them after eating one dish.

Puffed Wheat, 10c Puffed Rice, 15c

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That heat turns the moisture in the grain to steam, and the pressure becomes tremendous. Suddenly the guns are unsealed, the steam explodes and the millions of food granules are instantly blasted to pieces. The grains are puffed to gigantic size without breaking a single coat.

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Sole Makers

(145)

Notes From the Field

Covington.

We are still hammering away at Covington and Osceola. We are making some headway. The Church is running smoothly. We will do the right thing on July 22, and we are planning to follow up with some good meetings. We had the misfortune to lose our fine cow two weeks ago, but Brothers Singley and Rickett were out in two days rustling for another, and the good people have another good cow in the parsonage lot, for which we are very grateful. In a time like this a man always finds who are his true friends. We are looking forward to a great year. — E. R. Wagner, April 6.

Godley.

Everything seems to be moving along nicely on the Godley charge. Our second Quarterly Conference was held the first instant, with the good people of Concord, our beloved, Rev. E. A. Smith, came to us as he always does, wide-awake to every interest of the Church, praying, preaching and exhorting, in demonstration of the Spirit. A kind of power, a supernatural dinner was spread by the ladies, which was very much enjoyed by all present. The reports showed an advancement along all lines. We are serving a loyal, true-hearted people who love the Church, and they are co-operating with the pastor in his work. We are preaching on an average of three times every Sunday to attentive and appreciative congregations. I am sure that God is with me in my preaching as never before, and I rejoice in the blessed privilege I have in preaching the good old gospel that has done so much for me, to so many people. We are having splendid rains, and everything is in good shape for another crop. Everything is hopeful, and our people are happy. If we make good crops our people intend to build two new churches this year and make some very much needed improvements on those we already have. We are happy, and by God's help we are going to make this the best year we have ever had. — S. P. Nevill, P. C., April 1.

Rice.

Yesterday was a great day with us. We had our second Quarterly Conference on Saturday, and Brother Nelson, our presiding elder, was at his best. Finances were in full to date, and all were happy and joyful. Brother C. E. Brown had been with us for two weeks in a good meeting, so we had a good report on the general state of the Church. Brother Brown is a great preacher, and his preaching did our people great good. Eternity alone will tell the good his preaching did us. On last Sunday Brother M. S. Hotchkiss was with us and spent the day, preaching on missions. He preached some great sermons, to the delight of all our people. No, he did not catch the people, for he caught them some years ago, and still holds them fast. I asked him to raise our conference collections, which were \$560—nearly double what this place had ever paid before. Our big-hearted Rice people responded with \$100 in excess. If our larger and more wealthy Churches will do likewise our Mission Board could double the forces of missionaries in the field. This could be easily done if the proper efforts were put forth. Our Home Mission Society has thirty-nine members and our Foreign Missionary Society has thirty. They are bringing things to pass. — M. W. Rogers, April 10.

Dundee Mission.

Immediately after conference my progressive presiding elder, John E. Knoch, instructed me to take Margaret on this mission, a beautiful town then hardly a year old, which had sprung up and bloomed like a summer rose, situated in the southwest corner of Archer County, on a new line of rail road. On going to this place I saw a fine field for the Lord and Methodism. I secured the help of my dear Brother James A. Walkup, and on the first day of April we began a meeting, which resulted in a gracious revival to our Church and all Christians who attended. More than twenty conversions and nine additions to the Church, and others to follow, also the establishment of a Church there that promises to be one of the strongest Churches in the county. We hope to build a good church-house there this year and make it a half station. Brother Walkup is too well known to need a recommendation, but I must say he is a sweet-spirited, safe preacher and preaches the old-time gospel of heart-felt religion that prepares men to live holy lives, and is careful to take care of the pastor he assists. He did most of the preaching, and left us with the benedictions of the entire community upon him. The entire work has made a forward move. Our Sunday-schools and prayer-meetings are doing well. My dear wife's health is very bad, and she is at Vineyard Wells for help, and this preacher is sad and lonely, and asks the prayers of all in her behalf. — J. E. Parr, April 11.

Indian Creek.

On Monday, March 20, our Sunday-school layman, Brother B. L. Nance, came to me for a week's work in the interest of our Sunday-schools. Beginning at "Oswalt-Chapell" on Wednesday, March 22, we made the itinerary of the whole charge—a round of very, very successful work—strengthening the features of the Sunday-school work as per his printed program. I succeeded in getting some one of my people to take up most every topic on his program, which proved very helpful, indeed, to them. Had dinner at the church, but each place except one. Large crowds in attendance and good interest in the work. Brother Nance is the best Sunday-school man I ever met. If your schools are not at their best, do not fail to get him. And I

want to say one other thing here. He is in the field without a salary. Do not forget to give your people a chance to pay him. He is the easiest man to pay that I have ever had with me. On my charge, in this drought-stricken district, we paid him \$7.85 per day, but we never took a "flat collection." For I never asked for a little offering, but just asked my people to pay him, and they did it gladly. Results: My schools are now opening and closing on time, teachers and officers are organized into council meetings, classes are being organized, Home Department and Cradle Roll Departments are at work, more people are in the Sunday-school than ever before, and there is a renewed interest in every way in the Sunday-school work. — W. L. Brandon.

Weinert.

The revival meeting, which has been in progress at the Methodist church at Thorp lasted but eight days, beginning the second Sunday in March and closing the third Sunday night. Many of the citizens who have lived here since the settling of the country say that it was the greatest revival in the history of the Church in Knox County. The meeting resulted in forty-five conversions and many reclamations. Many of the reclamations were members of the other Churches of the county, and our Church received twenty-five members, with others to follow. The others will no doubt join the Church of their choice soon. The Church here is on a high spiritual plane, with a hopeful future. We take courage and press forward to greater and greater heights. It was encouraging to see so many young and old coming into the Church, young people who are capable of leading other young people to God. Rev. M. M. Beavers, of Avoca, Texas, did the preaching for us. It is not necessary for me to say how well he did it, especially for those who know Mark Beavers can preach, and is not afraid to tell the whole truth. He so uncovers sin that he makes one feel that some one has given the history of their life. He is thoroughly consecrated and has strong faith in God. We have been living in Munday, Texas, for the past fifteen months, and a pleasant place to live in it was, but we moved to Weinert to the hub of our three-point charge, and we have been cordially received by the people of this place. Last Monday night while sitting in front of the warm fire in the open grate, the doorbell rang and when the door was opened who should we greet but about thirty or forty of Weinert's young and old people, they were being led by O. S. Maggert, wife and little ones, D. J. Jones and many others, who gave us a great pounding. And good things are still finding their way to the parsonage. We have begun to build our parsonage here in Weinert. We hope to be able to finish it very soon. Our Woman's Home Mission Society has more than \$100 in money and subscription—something like \$200 to start with. We are praying for and expecting a great year. We have started out for a great revival throughout the charge. Our first and Quarterly Conference will convene at Pleasant View April 8 and 9. Every official is expected to be present with a good report. Brethren, pray for us. — R. E. L. Stutts, April 3.

Timpson Station.

Just closed one of the best meetings that Timpson has ever had. The interest was good from the beginning, but got better until the close, last night. Quite a good many came up on the last proposition. It looked like a pity to close the meeting when we were in such a fine run. Our first week, and we thought that in view of all the conditions we had better close. Rev. J. W. Mills, our new and popular presiding elder, did most of the preaching, and it was the consensus of opinion that Timpson has never had any better preaching than we have here from Brother Mills. He had to leave us Saturday to go to be with Brother Potter at Carthage in a meeting. He is so acceptable with the people and so willing to work that I am afraid that the preachers and people are going to work him to death. We received twenty-five new members as a result of the meeting, and we had already received fifteen on profession of faith since conference, making in all forty received on profession of faith. People who have lived here always say that the Church was never in better condition than it is now. Everything looks hopeful. The Sunday-school has about doubled in attendance, and is still growing, and bids fair to be one of the best schools in the State, with Brother B. J. Hawthorn, who is young, wide-awake and up-to-date, as superintendent. We have here in Timpson a fine property, consisting of a splendid new two-story concrete parsonage, well furnished throughout, and on the same block a church, completely also built of concrete. I have had several to say that this was the best parsonage in the Texas Conference, and I am sure that I don't know of a better one anywhere. I do not believe that there is a Texas town the same size as Timpson that can show anything like the church that we have. So, with this equipment and a fine membership, the future of Methodism in Timpson is as bright as well could be. — M. L. Lindsey.

Somerville.

For two years we served the Chapell Hill Station, which is in many respects one of the most pleasant charges in Texas. And we went to conference fully expecting to be returned there another year, and my people all expected my return, yet when the Bishop read my name out as pastor at Somerville I accepted it cheerfully, and we are becoming more and more attached to the people, and our appreciation of the town is constantly growing. It is estimated that we have three thousand people here. We are said to have the largest plans for erecting timbers in the world. We are on the main line of the Santa Fe Railroad, and this is also the terminus of the Beaumont branch. The railroad company is now enlarging the machine shops here. We need five hundred families to buy and cultivate our pro-

ductive lands that are idle all around us. Just closed a protracted meeting at the Methodist church. Rev. W. H. Crum preached for us eleven days. His preaching was of a high order, and he was greeted with good congregations, who were delighted with his sermons. His style is forceful, earnest and humble. Brother Crum has many elements of strength suited to his work as an evangelist. Our meeting was a great blessing to those who attended. The Church was greatly strengthened. We had not a great many professions and additions, but a few. The Church, however, there are several who say they will join. Taken altogether, our meeting was a great blessing. Brother John M. Adams, of Tyler, led the singing. He is a good choir leader and a noble Christian character. We will always think pleasantly of their visit to our town. Having had a several weeks' fight with la grippe, our work has been retarded, but in the near future we expect to canvass for subscriptions for the Advocate.

Wesley College, Terrell.

We are glad to report that we have had a gracious revival in Wesley College, under the leadership of Rev. D. H. Aston and the local Church here. Nearly all of our students who were not already religious were converted. All praise to Him who gives the blessing. — S. M. Black, April 5.

Ferris.

We have just closed a very successful and satisfactory meeting at Trumbull. Several conversions and accessions. The Church was most wonderfully quickened and revived. Rev. J. A. Walkup, that grand old warrior, was with us, and did most of the preaching. The strength of his bow abides, and his arrows strike with unerring certainty. The people showed their appreciation of his services by making him an offer of some thirty-dollar dollars. They remembered the pastor, also. Prayer-meeting and Sunday-school, especially, have taken on new life. Several subscriptions taken for the Advocate. — C. V. Oswalt, April 4.

Soash.

Our second Quarterly Conference convened at Center Point March 25, 26, which was a great occasion for Center Point Church. Brother J. E. Stephens, our presiding elder, preached a great sermon, as he always does, Saturday at 11 o'clock. After service was over such a dinner was spread that one would think that this country had never had a drouth. After dinner was over the business session of the conference was held. A good report was made by the Official Board of the pastor's salary. The fact was clearly shown that the Official Board was going to take care of the pastor. I am truly glad that it was ever my lot to serve so loyal a people. Ever since we arrived on the work good things have been finding their way to the parsonage, which makes the pastor and family glad. We shall never forget the good people of Soash for their kindness to the pastor and family when wife was called to the bedside of her sick father. We have not words to express our appreciation. We are planning for great revival. Our first meeting on the charge soon. In fact, the work has already begun. The Big Springs District is a new district, but with Brother J. E. Stephens at the helm as presiding elder we will make this one among the best districts in the Northwest Texas Conference. — Ed Thorp, P. C., April 1.

Midlothian.

We are in the midst of a good revival here. Have been running nine days; about thirty conversions to date; received twenty-three members Sunday. The interest is increasing, and we are praying for a great victory. — L. E. Hightower, April 12.

Commerce Station.

On the night of April 2 we closed our two week meeting in the Methodist Church in Commerce. Rev. D. L. Coale, of Fort Worth, and his singer, Dr. Boughton, assisted. Conditions considered, it was a remarkable victory. There were more than two hundred conversions and reclamations. Four young men gave themselves to the ministry. Others probably will. One young lady offered her life for service in the foreign field, and another to the work of deaconess. The ladies promptly assumed all financial responsibility for the framing of the first young lady at Scarritt Bible and Training School, and will maintain her when on the foreign field. On the last Sunday seventy-four members were received into the Methodist Church. Some converts went to the other Churches. A good list of new subscribers to the Texas Christian Advocate was taken. The pastor's family was remembered by a generous pounding, for which grateful thanks are returned. We hope to add soon that the church debt has been paid. — J. L. Pierce.

Beckville.

Our second Quarterly Conference for Beckville charge was held on Saturday, April 1, at Pisgah. Our presiding elder was present, and Brother E. W. Potter, pastor of Carthage Station, was with us as a visitor and preached a most excellent sermon on the subject, "Our Aspirations as Christians," illustrating in part by the favor asked of our Savior by the disciples James and John, that in his kingdom one might sit on his right hand and the other on his left. They were good men, disciples of our Savior, but did not comprehend the situation. They supposed that Christ's kingdom would be set up here, and they aspired to be set up here, and they aspired to be members of his cabinet. And so it is with human nature. We seek prominence in political and financial matters, but we do not fully comprehend our duty, the main purpose of our creation. We should strive in an humble, unpretentious way to rise to higher planes in the divine life. We should lay aside every weight and sin that doth beset us and look unto Jesus the author and finisher of our faith. The sermon was very much enjoyed by all present. After the sermon dinner was announced, and it was most bountiful. Brother Potter says that station preachers have their Quarterly Conferences mostly at night, and miss these good meetings where the stewards and official members from

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all over the work come together with their families and have a genuine love-feast spiritually and materially—good sermons, good singing and good dinners. Some of us were made to feel both sad and glad on that occasion—glad to meet with the good people of the old camp-ground community on a Quarterly Conference occasion, but sad to think of so many brethren and sisters who have passed away since we have been attending meetings there, fifty-old years. We attended a camp-meeting there in 1857, held by Brothers Simpson, Sam Williams and William Cruce. Those preachers are gone. One in 1858, held by Caulder, Adams, William Cruce and others—all gone except Brother John Adams. We have attended meetings at the old camp-ground held by J. R. Bellamy, J. C. A. Bridges, E. S. Thomason, J. R. Wages, J. M. Mills and every preacher on this work in the last fifty years. I was appointed steward at the old camp-ground at a Quarterly Conference by Brother J. C. Bridges, Brother W. A. Sampson, then a newly-appointed presiding elder, held our first Quarterly Conference there January 18, 1879, and that occasion was my first experience as Secretary of a Quarterly Conference. And oh, to think of those grand men who were present on that occasion as official members, but who are now gone! Of the thirteen stewards who were present on that day—Dr. T. J. Reagan, John L. Ross, S. D. L. Crawford, John R. Hays, W. W. Potts, John W. Biggs, J. T. Hawkins, Billy Pitt, J. M. Langley, J. B. Shirus, S. T. Allison, J. M. Smith and myself, Brother Mar Smith and I are the only ones living. Sad to think of our separation here in this life, but oh, what a joy that will be to grasp the hands of those brethren who that eternal camp-ground where congregations never break up and Sabbath have no end. This last Quarterly Conference was a most pleasant occasion in every particular. Very good attendance; quarterly reports good; reports from our pastor, H. G. Williams, and assistant, C. J. Williams, very good, and everything connected with the work seems to be moving along nicely, and we are hoping and praying that we may have another grand good year, and in the prohibition election this summer we will try to do our best in the cause of right, feeling that no member of the Church, no Christian at least, can afford to stand back in this battle against sin and Satan. — J. T. Allison, April 3.

Paint Rock Circuit.

Five months of the conference year have passed and we can report progress along so many lines of vital importance to Methodism that one statement will suffice to indicate what has happened. I. e.: Our congregations are more thoroughly Methodist than ever before. Methodist doctrine has been preached and well received; Methodist organization is more nearly perfected than ever before, therefore our connectional system is more clearly known and appreciated by our people. The preacher is paid monthly, zealous laymen are taking hold of the finances of the market, and the goodwork has been revamped. The floor now has a beautiful new carpet, and the building is

and parsonage properties. Recently we organized a new Sunday-school among the tenants and laborers on the Sims plantation and at the first meeting enrolled twenty-seven scholars, five teachers, a superintendent and secretary. In this enterprise we have the hearty co-operation of Mr. Sims, and have hope that he will build us a house in which to meet. He is not a member of any Church, but his heart is big and his soul is nobly linked to matters of moral tone. Our women are progressive and practically committed to the interest of our Zion. They come to Church services, and their husbands bring them. I preach special sermons to men, and they come to hear. There is nothing so attractive to this preacher as a congregation of men. I preach to the children and find them responsive and appreciative. Yes, and I baptize babies. I have a list of eight now waiting for that ordinance. The country has passed through two awful years of drouth. The Lord, however, has shown mercy by giving us seven inches of rainfall since January 1, and now our country is as beautiful as can be found anywhere. — A. Y. Old, P. C., April 3.

Portales, N. M.

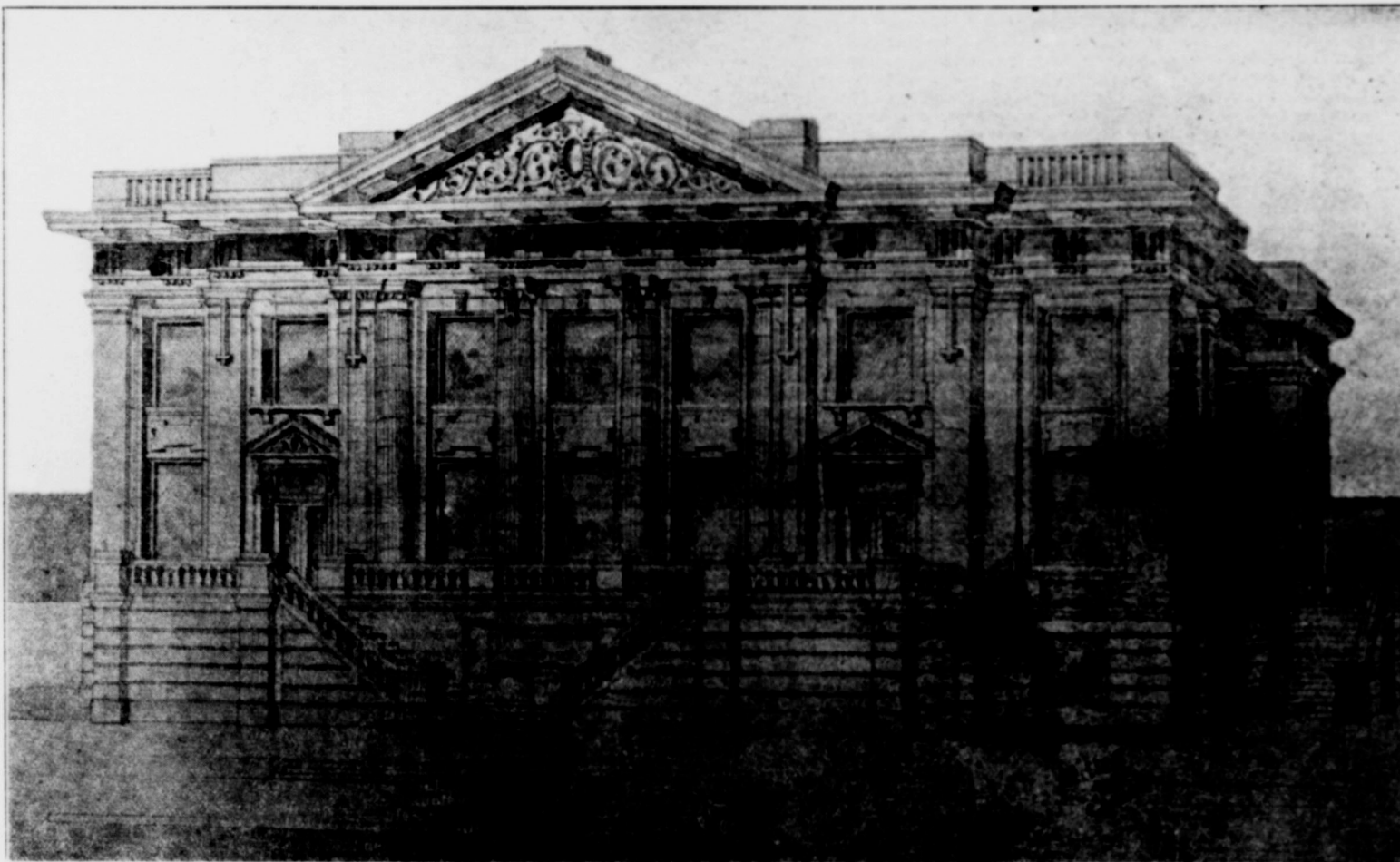
I am now turning into the last half of my second year here, and the work and people continue to grow on me. It is my holy ambition to stay here four years. In the one and one-half years the Sunday-school has more than doubled in attendance, and occasionally we run up to the treble point. We are growing rapidly in every way and every week. The school is thoroughly organized, and everybody works. We have the three organized classes—Philathia and Baraca for young ladies and gentlemen, and I have the Wesley Bible Class. It is a great class. I find that the work helps one for the preaching service. Our school has for two years past supported a Japanese scholarship in our theological seminary at Kobe. This year the Primary Class, which is in charge of Mrs. W. O. Oldham, is supporting this scholarship. Rev. W. L. Heck, our only local preacher, is our faithful and prayerful superintendent. The Church had never before been able to make the Epworth League go, but we have two of the best Leagues in the conference, and they work the year round. Our regular congregations are by far larger than ever before. It is no uncommon thing to see the church packed, and our building seats four hundred people. The pay-meeting is the best I have ever had anywhere. Our Woman's Home Mission Society, with Mrs. W. S. Metcalf, the new President, at its head, is one of the liveliest things in the town. It will compare favorably with the Woman's Club of our City. The society now numbers forty-two members; has eleven officers and meets every week. These good women have raised and expended several hundred dollars on the improvements of the church property recently. The building has been repapered with the best paper on the market, and the goodwork has been revamped. The floor now has a beautiful new carpet, and the building is

MISSIONARY CONDITIONS IN THE NORTHWEST TEXAS CONFERENCE.

The mid-year meeting of the Board of Missions of the Northwest Texas Conference was held at Haskell, Texas, March 28, 29. Present were the following members: J. T. Griswold, W. M. Lane, J. W. Story, S. E. Wasson, W. E. Lyon, J. W. Fort, Ben Hardy, J. P. Lowry, W. A. Earnest and M. Phelan. Presiding elders J. G. Putman, Simeon Shaw and S. A. Barnes were present and gave much helpful information and counsel to the board. J. B. McCarley, C. M. Shuttler, C. D. West and other visitors dropped in from time to time. The meetings were held in the splendid new church building at Haskell, and all were royally entertained by the pastor, C. B. Meador, and his people. The board held four executive sessions gave public discussions of missionary topics, and Ben Hardy, J. W. Story, J. W. Fort and S. E. Wasson preached during the meeting.

The larger part of the sessions of the board was devoted to the adoption of by-laws to regulate its future operations. To some extent a view was taken of unoccupied and needy territory, and the needs of our foreign population were discussed. It seemed to be the sense of the board that foreigners, in so far as they had settled in colonies, should be taken care of by circuit missionaries; that is, a number of Bohemian colonies might be grouped into a more or less widely extended circuit, to be supplied by a Bohemian missionary; and other colonies of foreigners served in the same way by one of their own nationality. The foreigner, however, has not settled in the territory of our conference in such numbers as to make him the chief problem. The immigration which has settled our country is in the main good American stock, coming from other sections of our own State and from other States. This inflow, held up the past two years by drouthy conditions, is certainly moving upon us again. During the past few months the rainfall in this country has come right on the moment needed, and the whole West is optimistic as to the outlook for a return of bountiful crops. The railroads have shown their faith in this country by an unusual increase of lines. Of the 686 miles of railway constructed in Texas during the year ending June 30, 1910, 322 miles, or nearly one-half, were laid within the bounds of this conference. The completion of the Santa Fe cut-off, not included in the above figures, adds about 300 miles more of new line in this territory. Other extensions and new lines are projected for the immediate future. The new irrigation enterprises on the Plains and elsewhere, the breaking up of the large ranches, and the cheapness of the lands in comparison with older sections of the State, these conditions, together with the push and perseverance of the people in advertising this section, will combine to bring the population of this conference to a million in an incredibly short time. Says Ward Platt in his book on frontier conditions: "The most rapid development in the Union is just now going on in the Southwest. The home missionary situation is nowhere more acute and more freighted with destiny. In the decade ending in 1900 the center of population advanced but ten miles westward, but the growth of the Southwest drew it three miles southward. Home seekers' excursions are frequent. Trains are so filled as to necessitate several sections. The people are ninety-six per cent American. Texas and Oklahoma are now receiving larger accessions than any other States."

The population of the 65 counties embraced in the Northwest Texas Conference was in 1910, 328,777. The average increase per cent for the decade was 84. Using this percentage as a basis for the increase of the present decade, the population of this territory will be in 1920 well up toward the 700,000 mark. Of the present population Methodism can claim, as actually on her rolls, under 10,000, or about 11 per cent. The late drouth, as every one knows, has been severe on every interest of the Church. But there is a time when our Church can least afford to retrench or to slacken her hold it is now. Says Ward Platt again, with the history of the whole West before him: "A denomination that stays with the people in the days of adversity is the Church of their choice in the days following. In proportion as a mission board provides for rural communities is its later work in the cities prosperous. A general officer of a prominent body complains that in a wide section



Proposed Methodist Church for Sweetwater, Texas.

Seating capacity, about 1200. Basement under entire building. Designed with special care for the Sunday School. It will cost about \$30,000.

Rev. A. W. Hall, Pastor

of the West his Church is almost without a following. He gives as a reason the pioneer neglect of rural communities. The type of Protestantism to which the Southwest will respond and which will become the Church of its adoption is the type that not only selects advantageous centers where conditions are least primitive, but which also starts with the people at the bottom and builds itself into their daily stress and struggle. Whatever Church is to figure largely in the Southwest must begin now. It must invest largely and contribute its best men. It will reap what it sows. A hesitating administration will prove disastrous. These are words which we can well afford to read again. That Methodism is well entrenched in the towns no one can deny. Our magnificent church buildings in nearly every town of importance speak for the hold of Methodism, even to travelers on passing trains. But the larger part of the population of these counties is not in the towns, but on the farms; and the future development of the territory is not to be city building, but settlement and development of the country. And the Church of the future is the one which "builds itself into the stress and struggle" of these settlers now. That we are not doing this as we ought is painfully evident to many members of our mission board and to many of our presiding elders. In one county of one district a county of more than 4000 population, mostly rural, there is but one resident Methodist preacher. Another presiding elder reports that in his district fifty school houses, centers of communities, are not regularly included in any Methodist preacher's rounds. These are not extreme instances. Others might be given. But these are sufficient to awaken us to the fact that we are not covering the ground as we ought, and as we can. The development of the West has put as much money into Methodist purses as into those of any other denomination. Methodists own their share of lands, cattle and bank stock. Methodists are able to do two or three times what we are doing for conference missions, and as they know the needs and are given the opportunity they will do it. It only remains for us to whom the membership looks for information and guidance to present our needs intelligently and systematically.

There certainly ought not be any complaint at the assessments for conference missions for the current year. Our assessments are the lowest of any of the English-speaking conferences in Texas. They are lower by about \$4000 than are necessary to take care of the liabilities of the board for this year. But the board, willing to trust the Church to the utmost, and with the urgent needs of the field before it, has entered upon an advance movement which it feels bound to take. To carry the movement out, however, and to encourage the board to go yet further toward sending the gospel and Methodism to every community in this conference, there must be a response this year of a liberal excess above the assessment for conference missions. The board expects the

missionary evangelists to help raise or pledge this excess, and this they have been trying to do. This very fact, however, has blocked our way in many places, as many pastors suppose that a collection is the necessary condition of our coming, and they fear that a special collection will interfere with the regular collections. Let it be set down here, that our work is mainly educative—on all missionary lines—at least for the present; to create a missionary conscience in the Church; to prepare it for big things in missions, both at home and abroad; and that an immediate collection is not a condition of our coming. But after the work is done the writer has yet to find a pastor who was not willing to either open up an immediate collection for an excess on conference missions, or to pledge an excess for this cause during the year. All that is asked, brethren, is the way open for the work in your charges. We will not harm your regular collections, nor interfere with local interests. If your people are not enlarged on missionary lines, then you may offer your criticisms afterwards.

I have been asked to report the meeting of our board, and to speak something to the whole conference through the Advocate of our work. This is less a report than a homily; but the conditions as they impress themselves upon the writer call loudly for the ear of the whole people. I speak on behalf of the board when I say that it is to be hoped that all our pastors and members will see the urgent need of saving our board from a deficit this fall; and that the Church will speak to the board in no uncertain tones to go forward, with the assurance that it will stand behind a great advance movement. M. PHELAN, Stamford, Texas.

WHAT SILENT, VIEWLESS TONGUES ARE ALWAYS SAYING.

As Abraham Lincoln used to say, when about to point a moral or adorn a tale, "That reminds me." The truth is, these leafy bowers make this country parson meditative. Tree and vine are leading and budding; and the voice of the bird gives them welcome, while human eyes are gladdened and human ears are regaled. Sorry indeed am I for the eye that can not perceive the delicate manuscript sermon, and for the ear that can not hear the anthem in Madame Nature's concert. This morning "I almost think that I can hear the leaves and blossoms growing."

Mr. Editor, your poetic friend, Mason, is eminently correct. A preacher surely ought to "get his text on straight, and preach the Gospel up-to-date." Sermons? The woods are full of them. I see two fine texts right now. Being born again, born from above. Right here under my nose, the mineral is born again and born from above. Born from the mineral into the vegetable. Right now the vegetable is being born again, born from above. The vegetable is being born into animal—and the chrysalis rises and flies on wings bright and beauteous because he has been born

from above. Thank you, Mr. Drummond, scientist; blessings upon your memory, for your works do follow you, and by them you being dead yet speak to us the Gospel of Christ.

Thanks to you, too, sweet poet, who has taught these leafy bowers to talk to me and console and save my hours from tedium, teaching me to deem. We surely know that the natural is born again and from above, from the natural to the spiritual. "But the natural man receiveth not the things of the Spirit, because they are foolishness unto him, neither can he know them because they are spiritually discerned." But he can be born again and then he can know. The pity is there are so many non-discerners. A pity, too, that many have drifted far away and "become nearsighted and have forgotten that they were purged from their old sins." Peter marked and remarked that. We have all observed that sermons are not all in the same key. The fact is there are different keynotes. Some are major and some minor, some in sharps and some in flats, and some others are medleys, without a sharp or flat. And that reminds me again. Once upon a time I was to hold a two days' meeting (Saturday and Sunday) in the early summer. Friday night I spent with a good natured, kindly farmer in his home. Somehow the night seemed dark and dismal and long. The crickets and some others were quite lively and so was the preacher.

At last daylight, and this preacher gladly arose. I heard a shrill voice: "Dandy, you right now march straight into this house and come out of that messy vine! Don't you know that Birdie Jenkins got bit by a moccasin in a place like that down on the creek?" Looking at vine and child I could not help but think, "No wonder. What else could happen in a place like that?" And that supper and breakfast! Well, never mind; it is neither polite nor polite to speak disparagingly of meals served. But I have heard men do it at cafes. Sleepy, sad and stupidly thoughtful, I drove on to the meeting house. I was about to drive like Jehu (whose driving was furious), but I poked along with the rest. The text was not on straight and the sermon was not up-to-date. The truth is, lots of the hope and good cheer of that sermon was lost out in that viney environment. I said, however, nothing about vines in that sermon, because I was afraid to risk my words. I did, however, hazard a homily on the classic fiction that the Olympian Jove once turned some ants into men, because he needed men.

I was preaching "Quit you like men" and observed among other things that before a man could quit himself like a man he must be a man. That if a man was little he could not in fact be big, but was only playing big—a boy horsed upon his father's walking cane. After the sermon and while dinner was spread, a young hopeful remarked to his mother that he wished that old fellow whoever that the preacher was talking about, "would come and turn his aunt into a man." I laughed and thought a deal more than I said.

But to proceed. After the afternoon service a kindly face and cheery voice

greeted me, "Go home with us, Brother S.; we are expecting you, and it will give us so much pleasure to entertain you." I went, and was glad I did. I found the orchard, the meadow, the deep tangled wildwood, so like the loved spots which my infancy knew. Thank goodness, the vines were on trellises the arms of which the vines tenderly and lovingly embraced. The chatter and home talk of the children, the supper, the room, the bed, and the song of the night birds were inviting to my friend, Morpheus, and the dreams were of angels, and angel songs. There was sweet sleep, the sleep that knits up the raveled sleeve of care and brings the day of hope and gladness. As I peeped out of the window I saw and heard the mock-bird, his throat was clear and his voice cheery. The sunbeams were kissing the vine-blossoms, with blushes, holding up their sweet lips.

The Sunday's sermon was better than the one on Saturday. Is that strange? I think not. But somehow I was afraid to emphasize the superiority of the vine with trellis to the one spread out helplessly on the ground. Somebody would have said, "That is because the preacher knows where the pot biles strongest." Did you ever hear the like?

What about the human vine and the human trellis? Sermon in that? I should say so. Here is a place for "wisdom, wit and words, and power of speech to stir men's blood." Let in the sun of righteousness with healing wings.

In conclusion, down here I first met with James W. Hill, nom de plume Gulliver, the author of "Texas Characters and Else," a good, readable book, by the way. I saw it in manuscript and laughed prophetically at its kind reception. One day, long to be remembered, I made a trip with him to this very town of Gilmer, in the years gone by, and talked and listened, and heard and laughed, and filed away in my heart's pocket a good dividend of pure profit and had nothing to charge off.

But enough now. If the kindly and wise editor does not throw this and the following into the maw of the well-fed waste basket, I will tell you about that trip.

J. A. STAFFORD.

Gilmer, Texas, March 26, 1911.

A WARNING.

To feel tired after exertion is one thing; to feel tired before is another. Don't say the latter is laziness—it isn't; but it's a sign that the system lacks vitality, is running down, and needs the tonic effect of Hood's Sarsaparilla. It's a warning, too—and sufferers should begin taking Hood's at once. Buy a bottle today.

"Give not thy tongue too great a liberty lest it take thee prisoner. A word unspoken is a like the sword. A the scabbard; if vented, the sword is in another's hand."

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.

The men that move the world are the ones that do not let the world move them.

Children's Home Society.

WANTED:

HOUSES for the children.
CHILDREN for the homes.
FUNDS to support the work.

Address REV. I. Z. T. MORRIS, State Superintendent, Fort Worth, Texas.

GROW OLD SWEETLY AND GRACEFULLY.

Who can sit down and say,
What I will be, I will?
Who stand and assert,
What I was, I am still?

In the strange calendar of life, in which the horoscope of each existence has its own peculiar organization, this in turn systematized by the most delicate interlinear adjustment, there is ample subject matter for every trend of thought. To the intelligent, well-equipped mind, the avenues and the supply are limitless. The sentiment of times and of individuals changes, but the cardinal virtues remain the same. Each age has its various classes; they have their varied attitudes of thinking and doing. There is the weary plodder, who toils and struggles, with scarcely a moment for the uplifting of dust-dimmed eyes, urged on, as he vaguely wanders, by the stinging lash of necessity, and the faint, evanescent gleam of hope.

There is the thinker for whom reaches out a wonderful labyrinth of winding ways, strewn broadcast with subject-matter, which has furnished food for millions of ambitious minds in the centuries past, and which will remain inexhaustible through the ages to come.

There are still others who are busy, busy all the day with the fascinating tangle of things and events, weighing to a minute nicety the differentials of small courtesies, keeping an unwavering eye on the absolute tenets of social polity. They are all here, and for each the flying years are piling up, and the fact that all are growing old must be faced. Many have climbed far up the slope, and some, perhaps, have reached the sunset side; to all has come much experience, and experience should bring wisdom. To those who really live and meet life's responsibilities bravely, bearing their own burdens, there are many things that perplex and mystify. Sometimes there seems an unequal distribution, and life seems more than ever a huge paradox. But we feel sure that all that is enigmatical and beyond the scope of human analysis will be clear and straight "some day" while we wonder and wait, "with exactness grinds He all, and the bitter and the sweet," meet and mingle in the vast current of human events. The years hasten and make no sound, and to us who wear their frost on our heads, and their shadow on our hearts, falls the task of sowing and reaping, of hewing and building, so that there may be broader fields and safer stepping stones for the restless throng coming after.

We have been in the thickest of the fray, and are now falling to the rear to rest awhile, and give place to the ardent and the strong. Let's not do it grudgingly, but sweetly and graciously, keeping broad and true and tender, lovingly binding the wounds of the foot-sore and the weary, while we gently lift those who are staggering by the way-side, perhaps wounded, as well as tired.

It is but natural that sometimes we should look back and yearn

"For the tender grace of a day that is dead,
That can never come back to me."

They are gone, but not lost, for memory holds its bouquet of immortals. There is nothing under heaven more enchanting than youth's beckoning hopes, its golden dreams, and its luring ambitions; but we must not grudge them their halo. It once was ours. Perhaps their ideas and ours do not coincide, but we must bear in mind that the channels of intelligent thought often deviate under the light of research and progress.

Age has its charm. There is nothing more fascinating than a mature mind, stored with varied, well-chosen knowledge, intermingled with fable and fancy. Blend these with love and sympathy, and though the hot, restless feet of the young may crowd us out of

the thick of the throng, yet when those same feet grow weary, and the heart is tired, they will gladly come back to our quiet retreat and "bide a wee" in the shade of our sheltering palms.

Let us brew in our chalice of years only the sweetest sweets for their refreshing and uplifting. Age should be the ultimatum of all that is best and noblest in life; the climax of refined, chastened intelligence. We should not look upon it as a blight, and grow grouchy and crusty and opinionated; tied as it were, to a dreary oneness, that makes age appear a gruesome nightmare. It may be that the ways of "then" and "now" do not meet and blend, from our viewpoint. We must keep in mind that under the influence of a cosmopolitan population customs and manners must change, but the human heart, with its aspirations and its longings is the same—yesterday, to-day and forever.

The glamour and charm of youth must pass; we must drift into the "quiet shallows;" there is no recall; but as we go, leaving our mantle for others, let's gather and cherish the roses along our way; not the rue, a bunch of sweet herbs, not brambles or thistles. Let us take this crown of years, with its rose harvest tints intermingled with touches of sable and ermine, and wear it sweetly and gracefully.

We live in deeds, not years;
In thoughts, not breath.
We should count life by heart throbs,
Not by figures on a dial.

Those who most live, think most
feel the noblest and act the best.
MRS. KATIE W. TURNER,
Georgetown, Texas.

A SUNDAY AT VANDERBILT.

It was our good fortune to happen in on the closing day of the annual missionary institute for Vanderbilt University last Sunday week. We had been in New York attending a conference of the Agency-Secretaries of the American Bible Society and it was only natural that we should make a stop at Nashville; but we didn't know of the treat in store for us on this Sunday.

As soon as we entered Dean Tillett's class room where the institute was held, we knew that God was in the place. Our old classmate, Rev. G. C. Houshelt, a returned missionary from Korea, who has stirred all Southern Methodism with his eloquent appeals for Korea, addressed us at 10 a. m. His message came straight from a soul on fire with the Christ-love for a lost world and his appeal for recruits for work on "the firing line" was strongly felt.

At eleven o'clock came the annual sermon to the Vanderbilt Missionary Institute, by Dr. O. E. Brown. The taunt flung at Jesus while on the cross "He saved others, himself he cannot save" was the text. It was clearly shown that the true test of a Christian's power is his ability to "save others," and not "himself." Toward the climax of the sermon, the feeling was intense when Dr. Brown exclaimed: "Let us reverse the old saying 'saved to serve' and let us put it 'serve to save!'" Saving men being the final end of all ministry, or Christian service, and the word "savior" the highest and best title a man can wear.

When Dr. Brown was called home from the mission field in China, someone said "It is a great mistake;" but Bishop McTear said "It is a great thing for missions," and so it has proven. Thank God for Dr. Brown at the "hub" of Methodism.

The evening service was "decision night" and there was a great searching of hearts as Dr. Rawlings, one of our Missionary Secretaries, threw down before the students the challenge of the Laymen's Movement to furnish the money if they, the students, would furnish the lives.

With Dr. Rawlings in the chair, the meeting was then thrown open for those to speak who would volunteer for special service, either at home or abroad, and about twenty strong young men and women laid themselves upon the altar of the Church and enlisted for service wherever God may direct.

I have tried to make this story short, but couldn't. It was so "good to be there" that I wanted to tell others.

I should add that Bishop Lambuth and Dr. J. C. C. Newton were also at the institute, but I did not hear them speak. And on a visit to the Publishing House, who should we see but dear old Bishop Fitzgerald. He was on his way to read his proof for the Advocate—as straight as ever, and yet so feeble and nervous. God bless him.

J. J. MORGAN.

"What has become of the old-fashioned mother who had time to sew for her children?"—Snap Shots in Dallas News. She is now taking care of three grandchildren, while their mother still goes to the theater and the ball.

—Baptist Standard.

WALT MASON AND THE ANCIENT.

The poetry in prose form of the gifted Kansas poet is as bad logic as a noted poet once got off his pen, who wrote: "When this poor lisping, stammering tongue lies silent in the grave; then in a nobler and sweeter song I'll sing thy power to save." He should have written: "When this poor lisping, stammering tongue is ransomed from the grave, then in a nobler, sweeter song I'll sing thy power to save." The fancy appetite of Walt Mason could not digest a discourse where mention is made of ancient people. Of course this poet has no idea that he is out of harmony with the highest authority on preaching—Jesus Christ. If he were acquainted with his Bible he might remember the ancient lesson which Jesus read one Sabbath day, and that Jesus mentioned some very ancient characters—Naaman the leper and the widow who fed Elisha. Walt would also do well to read up the discourses of the apostles, and note how often they make mention of persons whose "bones were then but dust." If Walt is yet in his babyhood, we can excuse him crying for his warm bottle of skim milk; but there are a lot of folks who can stand "strong meat," and demand it as much as Walt does his milk diet. At present thousands are studying in our Sunday-schools the history of the ancient people who lived hundreds of years before Christ. Does Walt go to Sunday-school? If so, how can he endure to read or hear the story of ancient kings whose "bones are now but dust?"

His idea of comforting the poor, tempted mortals would be with a new gospel, not like the Son of God preached, or the apostles, for they referred very often to ancient history and ancient characters. The story of Joseph might help some folks to escape the devil. It might not do any serious damage to hear of father Noah, Jesus and Peter mentioned him. One excellent way to be able to help the poor struggling ones who fight their battles here every day, is to be familiar with the history of the ancient people who had trials and who were tempted just like folks are now. Learn how the Lord dealt with the good and bad in ages past, and ere long a discourse salted down with ancient facts will act like a tonic on the spiritual appetite and develop a fine, healthy adult, able to digest "strong meat." The story of Christ's life, death, resurrection and ascension is an old story; many of God's promises are much older. Shall we despise them for their age? No, a thousand times; we count them of more worth than gold and precious stones. J. H. STUCKEY.

"THEN AND NOW" VIEWED FROM OTHER SIDE.

We are indeed glad to note the author is pleased at least with some of our improvements and modern conveniences. He speaks of the fact that forty years ago we began our education differently, used different modes of locomotion, carried stronger body guard, preached longer sermons; all of which causes him to be thankful for the changes that have been made.

Now it is the writer's honest opinion that "Then and Now" is a public criticism of the present pastorate. If not, why did he not extend his comparisons and mention the marked improvements in the women's societies, Epworth Leagues, laymen's movement and the different organizations and departments of the modern Sunday-school and Church work?

The main force of his criticism is on pastoral visiting. Let's compare it forty years ago with now. "Then" our pastors were mostly on large circuits, and, as he has explained, traveled on horseback, carrying their wardrobe and library in their saddle pockets. Having to "board around" made it much more convenient for them to make long visits, which, indeed, they have not time to do now. "Then" when a pastor called at the home of one of his members, notice was given to those who were at work away from the house and all work was stopped, every member of the family called together, the family Bible and Hymn Book placed at the disposal of the pastor and he was asked to lead in prayer. Hence he felt free to do so; also to speak words of encouragement to the children. "Now" the work is in stations or small, compact circuits, with a home for the pastor, who is expected to have a family which needs and deserves as much attention as any family, to enjoy and care for. "Now" when the pastor drives out to visit his members (on week days, to be sure, no chance on Sundays), he usually finds the father and all the larger boys and girls out on the farm at work. The mother and the babies at the house; she is trying to meet all the demands of a mother, do all the chores, keep the house and wash, iron and scrub each week. So she meets him at the door, makes the usual apology for the general appearance, offers him a chair and excuses herself. Now the pastor has a good chance to pray alone. But the modern family

has no time to spend with him in prayer.

Now, if you will invite the modern pastor to your house, stop the work, gather the family together and ask him to read a chapter and pray, I honestly believe he'll do it. The former is as much your duty as the latter is his. Try it!

May God help us to continue to advance onward and upward, faster and faster, until we are on wings in obedience to the "great commission," and may he ever keep all check-reins off that hinder our advancement.

W. L. BRANDON, P. C.
Indian Creek, Texas.

LAYMEN'S MISSIONARY MOVEMENT.

A Seven Year Test.

By R. B. Eleazer.

The every-member canvass, which is being urged by the Laymen's Missionary Movement of the various Churches, as the most effective financial plan that can be employed, has been given a seven-year test in the Southern Presbyterian Church. The results are given below to speak for themselves. This method has been termed in that Church the "Forward Movement" plan and during the seven years it has been put into effect in more than one thousand Churches, many of them being small country Churches not yet self-supporting. The immediate objectives of the movement have been the securing of a subscription from each member of the Church, the reporting of the total amount to the Foreign Missionary Committee, at Nashville, and the keeping of each giver in close touch with the field to which his money is appropriated. It has been found:

1st. That separate canvasses for home and foreign missions yield the largest results for each.

2nd. That a short time limit, seven days or less, is sufficient for the canvass of any Church.

3rd. That larger amounts are secured and are more promptly paid on the weekly basis than by any other method.

4th. That the percentage of givers is greatly increased by this means.

5th. That the increase secured for foreign missions has almost invariably led to a very remarkable increase for other benevolent causes and local expenses.

The financial results of the seven years' test, as tabulated by Rev. F. A. Brown last fall, are as follows:

Total receipts in 1902-1903, before the plan was introduced	\$173,850
Per capita	\$.75
In 1910, under the new plan,	
899 Churches pledged	\$237,671
88 individuals pledged	35,093

Total pledges, 1910.....\$272,764

Total contributions of these 899 Churches and 88 individuals.....\$293,095

1203 other Churches gave.....166,242

1063 other Churches (mostly very small) gave.....

Receipts from legacies and sale of literature.....21,265

Total receipts, 1910.....\$420,602

Per capita.....\$1.50

This shows an increase in contributions for the seven years of about \$246,000 or 141 per cent; a per capita increase of from 75c to \$1.50.

The comparative growth in four years, from 1904-05 to 1908-09, was as follows:

Increase in membership, 12 per cent; increase in Assembly Home Missions, 241 per cent; increase in all causes, 41 per cent; increase in Local Home Missions, 29 per cent; increase in educational gifts, 64 per cent; increase in foreign missions, 112 per cent.

The notable thing in this exhibit is, that no other cause has suffered because of the emphasis given to missions or the greater liberality manifested in the support of this work. On the contrary, it is clearly shown that "the missionary tide lifts every boat."

Mr. Brown, in summing up the results, says:

"After making a thorough test we are convinced of the permanency of the plan. We have made many mistakes. Many Churches cancel their pledges each year, and an even larger number never meet the pledges assumed the first year. Many Churches are not satisfied with the special object plan. Many pastors never investigate or keep in touch with the payment of the subscriptions or attempt to keep their people informed, although we send them the data regularly. Many Chairmen or Treasurers fail to remind subscribers of the amounts due. Yet in spite of these discouraging obstacles our Executive Committee, after a rigid test of seven years, is convinced of the permanency of the plan, and that it is the only plan yet discovered that will put the gifts on a stable basis with a healthy growth."

A plan that has been so well tested and has brought about such gratifying results as the above is certainly

Blood Troubles And Skin Diseases

Quickly Succumb To The Beneficial Effects Of Stuart's Calcium Wafers.

Trial Package Sent Free.

Science has proven Calcium Sulphide to be the most powerful blood purifier known. Stuart's process of giving the system this great cleaner for the blood, has been called the best, for preserving the full strength of Calcium Sulphide.

Calcium Sulphide is not a poison. It is harmless, though greatly powerful. Children may take it with freedom and their delicate organisms thrive with its use.

Skin diseases flee when the blood is charged with this great eradicator.

The blood at once feels its influence and eruptions cease and fade away almost beyond belief, so immediate is its action.

No matter what degree of eruptive skin trouble you may have, Stuart's Calcium Wafers will purify and enrich the blood. These little wafers go into the stomach just like the skin impurities get in. They tone up this organ, enter the intestines, are absorbed by the lacteals and lymphatics, are drawn into the blood, course quickly to every organ and atom of the body, and remove secretions and decay. The lungs are assisted, the liver is aided, the stomach re-inforced, and skin diseases are assailed from their source. All retreat, for disease is cut off from the rear, and very quickly nature routs the effects of such maladies which appear in the form of pimples, eruptions, blackheads and scaly formations.

You have science backed up by years of actual proof when you take a Stuart Calcium Wafer. Not a mere feeble effort at relief, but a remedy of nature that has relieved human subjects greater in number by far than the entire army of America and Canada. For chronic or temporary blood disorders and skin diseases these wafers are without an equal.

If you will go to your druggist and ask him the virtue of Calcium Sulphide his answer will confirm these statements.

Stuart's Calcium Wafers, he will also say, are the most popular and scientific method of using this wonderful ingredient. They sell for 50c per package, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 453 Stuart Bldg., Marshall, Mich.

entitled to the earnest consideration which is now being given it throughout Southern Methodism, especially in view of the fact that our own per capita giving to foreign missions has increased during that period but a few cents and is still less than 50c per year.

COMMENDATION — QUESTION BY TEXAS ITINERANT.

I wish to heartily commend the editorial in the Christian Advocate of March 30, entitled, "The Decadence of Old Time Religion In Our Present Day." The editorial is painfully true and therefore exceedingly timely. That our leading stewards give or attend balls and theaters is an open secret, not only in our large cities, but in our towns; and that our preachers as a rule do not "thunder from their pulpits touching these evil tendencies," is also too true to be denied.

In this connection, may I ask this question: Suppose the pastor of a leading Church should "thunder from the pulpit touching these evil tendencies," and thunder so effectively as to provoke resentment from a few leading stewards, would the Bishops and presiding elders and Official Boards sustain him? In a preacher's meeting in one of the prominent cities of Southern Methodism the writer heard one of the leading men of Southern Methodism say that if a pastor incurred opposition on such grounds that there was at that time hardly a Bishop in Southern Methodism who would sustain him, and very few presiding elders who would do so. He said they would find some reason to remove the offending pastor; if he did the right thing, he did it the wrong way, etc.

Perhaps this explains the pointless preaching and lax administration of discipline so noticeable in recent years. It is at least worth some consideration.

JAMES TERRELL.

"The man who lives in God knows no life except the life of God."

So Tired

It may be from overwork, but the chances are its from an inactive LIVER.

With a well conducted LIVER one can do mountains of labor without fatigue.

It adds a hundred per cent to ones earning capacity.

It can be kept in healthful action by, and only by

Tutt's Pills

TAKE NO SUBSTITUTE.

THE CLIPPER

There are three things that destroy your lawn: Weeds, Buck Grass, and Crab Grass. In one season the Clipper will drive them all out.

MOWER CO.
CLIPPER LAWN
Dixie, Ill.



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BLAYLOCK PUB. CO., Dallas, Texas

DISTRICT CONFERENCES.

Waco, Lorena, 2:30 p. m., April 12
McKinney, Anna, 2 p. m., April 13
Sulphur Springs, Como, 2 p. m., April 13
Weatherford, Gordon, April 18
Clovis, Elida, N. M., April 19
San Antonio, South Heights, April 24
Georgetown, Georgetown, April 25
Stamford, Glens, April 25
Colorado, Colorado, April 25
Fort Worth, Grapevine, April 25
San Marcos, Buda, 9 a. m., April 26
Big Springs, Lamesa, April 26
Waxahachie, Midlothian, April 26
Sherman, Howe, 7:30 p. m., April 27
Paris, Lamar Ave., 7:30 p. m., April 27
Brownwood, Coleman, 3 p. m., April 27
Corsicana, Blooming Grove, April 27
Terrell, Pomeroy, 3 p. m., April 28
Dublin, Tolar, 3:30 p. m., April 28
Greenville, Merit, 9 a. m., April 28
Corsicana, April 28
Vernon, Chillicothe, 8:30 p. m., May 1
Cleburne, Granbury, 9 a. m., May 2
Bowie, Nocona, May 3
Plainview, Lubbock, 4:30 p. m., May 4
Clarendon, Miami, May 10
San Angelo, Menard, May 10
Frenham, Richmond, May 11
El Paso, Marfa, Texas, May 11
Gatesville, Copperas Cove, May 11
Amarillo, Hereford, May 17
Hamlin, Aspermont, 8 p. m., May 18
Marshall, North Marshall, May 23
Brewville, Kingsville, 9 a. m., May 23
Albuquerque, Magdalena, May 25
San Augustine, Livingston, May 31
Pittsburg, Hardy Memorial, May 31
Texarkana, 9 a. m., June 7
Cisco, Eastland, June 27

As we go to press, the great State Sunday-School Conference is in session in this city; but we will have to await until next issue to give an account of its proceedings. All we can do now is to give all the delegates a warm and cordial welcome in the name of Dallas Methodists. All of them are invited to make the Advocate office their headquarters while in the city.

We spent last Sunday at Grace Church, this city, and found Dr. Harless and his people in good shape. He has things well organized, has some of his collections already in hand, has cottage prayer-meetings in full blast and has done more pastoral work, perhaps, than any member of the North Texas Conference to date. He has the largest membership of any charge in Texas, and there are splendid possibilities out there. Last Sunday morning was given to the great University movement. Many of the leading members had already subscribed liberally to the fund, but the masses of the congregation had not had the opportunity. So last Sunday they plunked down about \$7000. With this amount the members of that congregation have, perhaps, given from \$15,000 to \$20,000 toward the establishment of this great institution. Ervay Street, Oak Cliff and Trinity also came up splendidly last Sunday morning. The four Churches on that day put down over \$17,000, and many of their leading people had already subscribed liberally. Dallas Methodists have done gloriously for this movement.

The most irrational thing in the world is the rationalism that denies God.

AN URGENT PROHIBITION CALL.

For two or three months our splendid Chairman of the State-wide prohibition forces has kept open headquarters at Houston. He has been quietly organizing our movement and sending out literature to arouse our people to a sense of their duty. Yet he has made no call for money to help him bear the expenses of the campaign. He has been waiting until the general movement is inaugurated at Waco and other centers on the 21st of April. Then provision will be made to finance the campaign. But in the meantime we ought not to permit him to bear this heavy expense. Therefore, let our readers at once mail him a contribution, whether it be large or small, to help in this work. Send it to Houston where Mr. Ball keeps open books, and the money will be rightly used.

The antis have unlimited money furnished by brewers and liquor dealers in and out of the State, but we must furnish our own means for our legitimate expenses out of our own pockets. We are not paying any campaign speakers. Those in the field are giving their time and labor. All they ask is their railway fare and hotel bills. We are not subsidizing campaign speakers or newspapers. We are relying upon the patriotism of our people for help. But for printing, stationery, postage, long-distance telephones and the sending out of literature, we need funds. So let us at once mail to Mr. Ball a check to help him in these necessary expenses. Then we can continue to say, "On with the battle!"

A DAY AT THE DECATUR DISTRICT CONFERENCE.

Last Wednesday we ran up to Decatur to attend the Decatur District Conference. It was eleven o'clock when we arrived and we found a house filled with delegates, visitors and local people ready for preaching. When Presiding Elder Barton introduced us, he said: "I want every man, woman and child in this house into whose homes the Texas Christian Advocate is a visitor, to rise." It looked like the whole audience rose! Then the presiding elder turned to us and said: "You see that you are in the house of your friends, and the door is wide open to you." A man who could not preach a fairly good sermon under the circumstances has not much preaching force in him. Well, we had a delightful service, and it was also responsive. At the close we were taken in hand by Harry Halsell and delightfully entertained in his elegant home.

In the afternoon, the laymen had away, and they were there from all over the district. Not less than one hundred devoted men were present from the various charges. We have never seen anything just like it. It looked like an Annual Conference in numbers. And the laymen took places on the program and their talks were interesting and inspiring. They are wide-awake up that way. Brother Barton is one of the most resourceful presiding elders in Texas. He took that little district when it was first cut off from Bowie District, a trifle over three years ago. At that time the whole of the Bowie District had a hard time to exist and keep its head above water; but the Decatur District is now doing more for the support of the various institutions of the Church than the whole of the district did previously. The outcome is simply marvelous. It is proof positive that when you put the right man at the head of things and give him efficient preachers, something will happen. It has happened on the Decatur District. The presiding elder and his preachers and laymen are delivering the goods. That little district is wide-awake and thoroughly alive from one end of it to the other. Everybody up that way is aware of the fact that there is a presiding elder, and that there are live preachers in the field.

At night the program took in a prohibition rally and such was the crowd that we had to go to the court house. There were at least a thousand people packed into the galleries and the

auditorium of the District Court room. Others were turned away. Those people are aroused already on the subject of State-wide prohibition. We spoke to them about an hour and a quarter, and we have not seen greater enthusiasm.

Among the visitors were Rev. Jno. E. Roach, of the Bowie District, and, by the way, he has done for his end of the work just about what Bro. Barton has done in his. In fact, they work together like two yoke-fellows. Rev. S. W. Turner, of the Tract Society, was also present and represented that important work. The Wichita Lake people had an active representative there to tell about the attractions of the coming Lake Assembly. Also Bro. Hawkins, our lay Sunday-school worker did some efficient service. All in all, it was one of the most largely attended and interesting District Conferences we have ever seen.

The Decatur people, headed by Bro. Rosser, the efficient pastor, gave splendid entertainment to all. Brother Rosser is popular in his charge and he is rendering efficient service. He is one of our most devoted and substantial preachers, and he feeds his people on meat convenient for them.

Dr. C. M. Bishop, of Wichita Falls, addressed the conference and preached to the edification of large congregations. G. C. R.

REGULATION DOES NOT REGULATE.

One argument of the antis is that "Prohibition does not prohibit." But we are prepared to answer, "Regulation does not regulate." Take Galveston, for instance. Down there where they have the beauties of regulation, there are fifty-six places, mostly in the residence districts, where intoxicants are being sold without city, county, or State license! Sometime back a lot of these places were indicted, but no jury would convict them, and other cases were dismissed. And this, too, right under the nose of Mr. Adon, the president of the Brewers' Association. He is making large pretenses at enforcing the law against illicit liquor sales in wet territory; but in his home town and under his eyes, fifty-six places are running open and he can do nothing with them. Would it be any worse in Galveston under State-wide prohibition? We can not see that it would.

Recently Governor Colquitt gave scores of names of so-called clubs to the Attorney General, clubs where liquors are being sold without license, and all of them are in wet territory. Right here in Dallas we have these clubs in full blast. Some of them were recently indicted, or injunctions were gotten out against them; but while one court sustained the injunction, the other two courts dissolved others. Now there is a test case pending in the higher courts, while the "clubs" are in full blast.

Every Sunday of the world the law is violated. The police are constantly making arrests and often the City Commission recalls the license of some of them. They immediately put up a straw man and get a license again and continue. Their work is visible everywhere. The February police record showed 182 arrests for drunkenness, and not half of the drunks were arrested. The saloon business has never kept the law. It is not afraid of the light penalty of violating it under the Robertson-Fitzhugh law. Give us State-wide prohibition and let them take the risk of going to the penitentiary and they will be a trifle more cautious about violating the law. Law violation can not be worse under prohibition than it is under "regulation." Just for a change, then, let us try State-wide prohibition.

THE HOUSTON Y. M. C. A. AND PROHIBITION.

Dr. Len Broughton, the noted Baptist preacher and lecturer, is holding a meeting in Houston. Last Sunday, after having been invited to speak in the auditorium of the Y. M. C. A., it was learned that he purposed correcting certain misstatements about pro-

hibition in Georgia which have found their way in some of our Texas dailies, and the directors got together and countermanded the invitation and closed the doors on Dr. Broughton. What a wonderful hold the liquor business has on Houston when it is able to rise up and shut the doors of the Y. M. C. A. auditorium in the face of such a celebrated man as Dr. Broughton when it became known that he was going to tell the truth about prohibition in Georgia! Well, if it has come to pass that the Y. M. C. A. in Houston is thus controlled by the whiskey interests, it is time to exclaim: "Tell it not in Gath and publish it not in the streets of Ascalon, lest the daughters of the Philistines rejoice." And it might not be out of order to also exclaim, "To your tents, O Israel," so far as the Houston Y. M. C. A. is concerned. No wonder that the Protestant ministers of the city have risen up and spoken in no uncertain sounds upon such an outrage. On with the battle!

FOREST AVENUE CHURCH.

Forest Avenue is the youngest of our Dallas Church movements. It is located near the Fair Grounds in a thickly populated section of the city. When Rev. S. L. Crowson went there one year ago last fall, he addressed himself to the systematic organization of the work, and soon his house and Sunday-school room were overflowing. More room had to be provided. So this year he and his good people went to work to enlarge the building. This they have done at a cost of several hundred dollars, and now they have a commodious structure with room for the growing congregation and for the developing Sunday-school. When the District Conference met there some days ago these preparations were in process of completion. Now they are about finished and Forest Avenue is to the front. They are an active people and they have large possibilities out of which to indefinitely develop large things. We have never seen more enthusiasm than they are manifesting.

THE GREAT PROHIBITION RALLY.

On April 21, in the city of Waco, there will be a great State prohibition rally and the most distinguished speakers in Texas will be there to present all phases of this question. Plans will be inaugurated for the vigorous prosecution of the campaign from that time forward. The Hon. Thos. H. Ball, chairman, will have charge of the gathering and he will be aided by the members of the State Committee. It will be one of the most momentous gatherings ever held in Texas; and we want every county, and, as far as possible, every precinct represented. Do not wait to be elected a delegate. If you are appointed, that will be all right, but whether appointed or not, make your arrangements to be present and you will be a part of that convention. Let the workers come from everywhere. Cheap rates will be granted on the roads and inexpensive entertainment will be provided. Let the prohibitionists begin to pack their baggage ready for the swoop down on Waco April 21 and the whole State will feel the jar of the clans. On with the battle!

Rev. D. L. Coale, the evangelist, has just closed a splendid meeting at Commerce, an account of which will be found in the reports from the field. Sinners were converted, backsliders reclaimed, the Church greatly edified and the whole community largely benefited. Brother Coale is one of our most successful revivalists and the best results follow his work.

ADVOCATE CAMPAIGN.

I shall not succeed as I desire until I have put the Advocate in every Methodist home in my charge. I consider the issue of March 30 worth the price for a whole year. I have been putting the Advocate in homes 23 years and regard it as my best work.

C. A. EVANS.

Fort Worth, Texas.

The man who refuses to take a religious paper for his family because

of the cost has mighty little confidence in the brains and hearts of his family; and if children have neither brains nor hearts to develop, there must have been something wrong with their parentage.—Midland Methodist.

It is a real pleasure to send new subscribers to the Advocate.
W. L. HIGHTOWER.
Turnersville, Texas.

PERSONALS

Rev. R. B. Moreland, of Celeste, dropped in to see us. We have a no more faithful pastor than he.

Rev. Josephus Lee, pastor of the Blanket charge, brightened the office this week. His work is prosperous.

Rev. C. Pugsley and Brother Jones, of Honey Grove, were in to see us. They report things in flourishing condition up that way.

Rev. A. F. Hendrix, our pastor at Cooper, came to see us this week. Brother Hendrix is one of our most successful and efficient workers.

Rev. F. A. Bond, of Sulphur Bluff, did not forget us when in Dallas this week. His charge is accomplishing much under his faithful leadership.

Brother Chas. C. Bell is now engaged in what promises to be a great meeting in Fostoria. Many came forward for prayer at the first service.

Rev. M. L. Hamilton, of the Terrell District, was to see us this week. He is quite a busy man and keeps his hand upon all parts of his field.

Brother L. L. Jester, Treasurer of the Texas Conference, brightened the office this week. He never forgets us, and we are always glad to see him.

Rev. J. E. Roach, presiding elder of Bowie District, called to see us this week. Brother Roach is a tireless worker and is bringing things to pass out his way.

Rev. J. B. Davis, of the Nevada charge, did not pass us by when in the city this week. Brother Davis has his work well in hand and it is moving forward under his wise guidance.

Rev. J. W. Hill, of Paris, was in to see us the other day. He is looking well and bright, full of hope and enthusiasm. His old friends are always glad to see him down this way.

Miss Virgie Hicks, of Zephyr, spent a few moments in the Advocate office this week. She is one of the interested members of the Sunday-school Conference.

Rev. W. M. Hayes, of Nashville, Ark., and a former Texan, called on us. Brother Hayes was on his way home from Dublin, where he had been to assist Rev. Ernest Lloyd in a meeting. He reports a good meeting.

Rev. J. H. Bowman, of Olney, was a pleasant visitor to this office this week. He is making good in his charge and he is one of the best Advocate workers in the Central Conference.

Rev. T. H. Morris, of Trinity charge, was a visitor recently and reports his people have let the contract for a new parsonage. It will be a neat, comfortable cottage home for the pastor's family. Brother Morris is bringing forth good results in that charge.

Rev. J. F. Holmes, of Celina, made us a pleasant call the other day. He has one of the most prosperous charges, according to population, in the conference. He has a splendid new brick church, and they have recently built a \$2000 parsonage on an adjoining lot, and things are going at a good rate up that way.

The good mother of Mrs. J. W. Mayne, wife of the pastor at Stratford, died at the Baptist Sanitarium, this city, last week. Mrs. B. H. Brundage lived in Terrell, but was brought to Dallas for treatment. She was a devout member of our Church and one of the best of Christian women. Her death is a loss to her family, her Church and community, but she passed away in the triumphs of a living faith.

Mr. and Mrs. James A. Skillern, of Oak Cliff, have issued invitations to the marriage of their daughter, Miss Lida, to Charles B. Peterson, the happy event to be consummated April 20,

Blood Humors

It is important that you should now rid your blood of those impure, poisonous, effete matters that have accumulated in it during the winter.

The secret of the unequalled and really wonderful success of

Hood's Sarsaparilla

as a remedy for Blood Humors is the fact that it combines, not simply sarsaparilla, but the utmost remedial values of more than twenty ingredients,—Roots, Barks and Herbs,—known to have extraordinary efficacy in purifying the blood and building up the whole system.

There is no real substitute for Hood's Sarsaparilla, no "just as good" medicine. Get Hood's today, in liquid form or tablets called Sarsaparilla.

1911, at 8:30 p. m., in the Oak Cliff Methodist Church. Miss Skillern is an accomplished young lady of an old Methodist family, and Mr. Peterson is a son of Rev. and Mrs. J. M. Peterson, of the Dallas District. The Advocate wishes for the young couple all the happiness possible in their journey through their wedded life.

On the second page of this issue appears a letter written by Mr. Motozo Akazawa, a missionary in Japan. It is a correspondence with Miss Mary Decherd, instructor in mathematics in the University of Texas. Mr. Akazawa is the only Japanese student ever graduated from the State University and is supported by our Tenth Street and University Methodist Churches in the city of Austin. You will enjoy the article. It is not only a source of enlightenment, but we have preserved the Japanese idioms, which make it exceedingly quaint and interesting.

World-Wide Kingdom

The daily papers announce that plans are under way for the establishment in Nashville of the American Inter-church College for Religious and Social Workers, an institution that will represent an investment of \$1,000,000 in property and endowment. Prominent philanthropists of the country are supporting the enterprise, and among the directors are the following members of our Church: Chancellor J. H. Kirkland, Prof. J. E. McCulloch, Mr. John R. Pepper.

Bishop E. R. Hendrix has been chosen by the International Sunday-school Program Committee to represent both the Federal Council and our own Church in an address in San Francisco during the International Convention. That he will represent most creditably both organizations needs not to be said.

Bishop W. R. Lambuth has been selected as one of the thirty-five members of the Continuation Committee of the World's Missionary Conference. He expects to attend the meeting of this committee in England on May 16-20.

Dr. N. L. Linebaugh has been elected President of the Oklahoma City College for Women, his selection by the Board of Trust being unanimous. The college will open in September of this year.

The Henry Bible Class of St. John's, Augusta, Ga., has presented the pastor, Dr. H. M. Du Bose, with a horse and buggy, appropriating for this purpose the money which has heretofore been used for their annual banquet.

Among the speakers at the tercentenary celebration of the King James Version of the Scriptures at the Southern Baptist Theological Seminary, March 21, is Dr. Gross Alexander, editor of the Methodist Review.

Memorial services to our honored missionary, Dr. D. L. Anderson, who died at his post in Soochow, China, on March 16, were held in Trinity Church, Atlanta, last Sunday.

At the meeting of the Woman's Missionary Council, St. Louis, Mo., on April 19, the opening sermon will be preached by Dr. W. W. Pinson.

Dr. Charles E. Jefferson, pastor of Broadway Tabernacle, New York, will preach the commencement sermon of Trinity College, Durham, N. C. The commencement address will be delivered by Mr. Jacob A. Ellis, of New York City.

The Methodist Sunday-school at Brazil, Ind., is now the largest in the world, the enrollment having passed the four-thousand mark. The Cradle Roll has the names of 789 babies. A Men's Bible Class, organized less than three months ago with twenty members, has 585 members.

Rev. John M. Moore, D. D., will preach the commencement sermon for Southern College, Sutherland, Fla., on May 21.

The Indian Church at Wewoka, Ok., has sent Rev. George Washington, a Seminole Indian, as a missionary to the remnants of the Seminoles who live in the Everglades of Florida.

Bishop H. C. Morrison will dedicate the new church at Wesley Chapel, Er-

hardt (S. C.) Circuit, Sunday, April 23.

The Western Methodist states that Mr. Putnam, of Oklahoma City, has offered our Church, through Dr. N. L. Linebaugh, \$250,000 for a men's college at Oklahoma City.

It is proposed to erect in Chicago a \$500,000 Sunday-school building, which will be Sunday-school headquarters for America.

Out of every one thousand of the population of the United States there are three hundred and eighty-five Church members.

Bishop R. G. Waterhouse will preside at the session of the Spokane District Conference, Spokane, Wash., April 13-16.

The offerings per member of the various Churches in the United States for missions the past year were as follows: United Presbyterian, \$2.56; Reformed, \$1.77; Southern Presbyterian, \$1.53; Congregationalist, \$1.29; Presbyterian, U. S. A., \$1.13; Baptist (North), 98 cents; Episcopal, 78 cents; Methodist Episcopal, 64 cents; Methodist Episcopal, South, 47 cents; Baptist (South), 22 cents.

The amusement situation has been investigated by the Twentieth Century Club of Boston. Its committee finds that moving picture shows in that city will seat half a million people a week, and that the first-class theaters will seat about 110,000, that very few good things are given, that exhibitions of vaudeville, dancing and moving pictures are the chief attractions. The committee accuses the newspapers of discrimination in criticism and notices, due to the influence of advertising. One of the strongest popular magazines of this country recently published an article on the degeneration of vaudeville performances, showing that whereas they used to boast of a performance for the entire family, they now invariably contain some number that is unclean, and the rest of the performance is of a cheap character.

FACTS OF INTEREST

President Taft has notified members of the California delegation in Congress that unless anti-Japanese legislation now pending before the California Assembly is killed, no foreign powers will be invited to take part in the Panama Exposition.

The United States Government should extend the same postal privileges to its own citizens as it does to the people of foreign countries. In no case is the discrimination so apparent as in the transportation of packages by mail. Other nations can send eleven-pound packages to any person in this country at the rate of twelve cents per pound. When a citizen wants to send an eleven-pound package he has to divide it into three sections and pay at the rate of sixteen cents. This discrimination is unequal for and unjust, and is apparently a play into the hands of the express companies.

China has yielded to the demands of Russia, and will allow Russian consulates to be established in the places specified by that country. A Russian consulate in China means a regiment of Russian soldiers to guard it, and a few regiments means an army of occupation. Russian subjects will be granted exceptional trade privileges, and will be subject to Russian rather than Chinese laws. The yielding to Russia's ultimatum was a humiliation that would not have been endured by any other nation in the world except China.

The bore of the Lotschberg tunnel through the Alps was completed March 21. This famous tunnel will cost \$10,000,000, and will be open for traffic in 1912. The bore is nine and a quarter miles long, and will shorten the journey from London to Italy by three hours. The final excavations showed that the engineers had been absolutely accurate in their reckonings, the two ends making connection in the middle perfectly.

Postmaster General Hitchcock announces that after July 1 magazines and other bulky periodicals will be shipped in car-load lots as fast freight.

Ninety-eight per cent of the lawyers of Nashville, Tenn., have signed a petition asking for the closing of the post-office of that city on Sunday.

In view of the recent visit of Mr. Bryan to Governor Wilson, of New Jersey, it is reported that the Governor will receive his support for the Presidential nomination in 1912. While Harmon is the choice of the Middle States, in the East it is believed that the contest will be between Champ-

Clark and Governor Wilson, with the Bryan influence in favor of the latter. The prolonged deadlock in the New York Legislature over the election of a United States Senator has weakened the prospects of Governor Dix, which leaves the Eastern field to Wilson. The New Jersey Governor has never been an office seeker, is not classed as a professional politician, and has a strong hold upon all classes of people. He is more in line with the demands of the people than many of the old-time party leaders, and with the Bryan support will be a hard man to beat in the convention.

In Grand Rapids, Mich., 27,200 persons approved Sunday closing of the postoffice, while only twelve opposed it.

Tom L. Johnson, twice Congressman from the Twenty-First Ohio District, four times Mayor of Cleveland, champion of 2-cent street railway fares and prominent advocate of the single-tax theories of the late Henry George, died in his apartments in Cleveland, Ohio, on the 10th instant, after a long illness. Death was caused by cirrhosis of the liver.

Cornelius McAuliffe, until recently managing editor of the Chicago Record-Herald, died in Chicago on the 10th instant, of diabetes. He had been in charge of the editorial department of the Record-Herald since the consolidation of the Times-Herald and the Record.

The top of the forward turret of the battleship Maine was raised from Havana harbor. It is unwarped, but the terrific force of the explosion is shown by the way the bolts are shorn off.

George Westinghouse, the noted inventor, advocates Federal incorporation as suggested by President Taft. Mr. Westinghouse invented the air-brake and numerous other devices. He possesses \$50,000,000, employs 50,000 persons and controls 15,000 patents.

The Government of Copenhagen is sending warships to Greenland with instructions to arrest foreign walrus hunters, chiefly Americans, who are reported to be killing thousands of walrus annually.

The New York Supreme Court will withhold for one month the sentence upon Joseph G. Robin, self-confessed embezzler of the funds of the Washington Savings Bank, in order that he may continue to aid District Attorney Whitman in the Grand Jury investigation of the Carnegie Trust Company.

Antonio Fogazzaro, the most noted Italian novelist of his day, has just died at Venice. Fogazzaro's best known novel, "Il Santo," which appeared five years ago, treated a religious matter in such a liberal manner that it was placed under the ban by the Holy See. He held the first place among Italian novelists.

The Stolypin ministry in Russia, which has been in power for nearly five years, has resigned, because the Imperial Council rejected plans for the self-government of the nine Western Provinces. The Emperor has selected M. Kokovtsov, who, like Stolypin, is a progressive statesman, to form a new ministry.

Reciprocity is the question of the hour in Canada at present, and differences of opinion concerning it are very pronounced. As a rule it is being favored by the Liberals under the leadership of Sir Wilfrid Laurier, and quite as vigorously opposed by the Conservatives, who, of course, see in these proposals a chance to score a few points against the Government. There is, however, another division quite as noticeable. For the most part the rec-



Despair and Despondency

No one but a woman can tell the story of the suffering, the despair, and the despondency endured by women who carry a daily burden of ill-health and pain because of disorders and derangements of the delicate and important organs that are distinctly feminine. The tortures so bravely endured completely upset the nerves if long continued. Dr. Pierce's Favorite Prescription is a positive cure for weakness and disease of the feminine organism.

IT MAKES WEAK WOMEN STRONG, SICK WOMEN WELL.

It allays inflammation, heals ulceration and soothes pain. It tones and builds up the nerves. It fits for wifehood and motherhood. Honest medicine dealers sell it, and have nothing to urge upon you as "just as good."

It is non-secret, non-alcoholic and has a record of forty years of cures. Ask Your Neighbors. They probably know of some of its many cures.

If you want a book that tells all about woman's diseases, and how to cure them at home, send 21 one-cent stamps to Dr. Pierce to pay cost of mailing, and he will send you a free copy of his great thousand-page illustrated Common Sense Medical Adviser—revised, up-to-date edition, in paper covers. In handsome cloth-binding, 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

reciprocity arrangements with the United States are popular with the farmers, while business men, mechanics, etc., are outspoken in their opposition.

The result of arbitration on the issues involved in the recent strike of the Chicago garment workers is that the employees of Hart, Shaffner & Marx, who started the strike, are granted an increase of ten per cent in the tailoring and trimming departments and five per cent in the cutting department. In each department a minimum scale is established. A system of firing and of petty abuses of employees by foremen, which was one of the immediate causes of the strike, is abolished. A permanent method of conveying the complaints and grievances of the workers to the management is provided. This can be done either directly or through a committee of representative employees.

A man named Toth has just been released from the penitentiary at Pitsburg, Pa., after serving twenty years for a crime he never committed. He had been sentenced for life for the supposed murder of a fellow workman, but it has recently been established that he was half a mile away from the scene of the crime. Think of it—twenty years out of a man's life because of the want of proper investigation at the time of the trial!

The first important legislation relating to aliens was taken by the California Legislature last week in the passage by the Senate of a committee substitute bill prohibiting the holding of land by aliens. Individuals and corporations, the majority of whose stock is held by aliens, are included in the provisions of the bill. Land now held may be retained, but it may not be sold, bequeathed or inherited.

The positive confidence of Senor Canalejas, the Premier of Spain, that he has behind him an overwhelming popular sentiment in his determination to establish full religious liberty in the kingdom, was reflected in the calmness with which he announced to the National Parliament that he had once more defied the Vatican. He stated that he undertook to reopen negotiations with the Papal Secretary of State for the revision of the concordat long subsisting between the Pope and the Spanish Government, but now confessedly outworn. But the first demand of the papal diplomats was that the Spanish cabinet should submit to them its draft of the bill it proposed to introduce touching religion—the bill in which undoubtedly non-Catholic worship will be officially recognized.

as on equal footing before the law with the worship of the Catholic Church. The Premier said that he had scouted this demand without consideration, telling the Vatican that it could not possibly be permitted to have part in the enactment of laws concerning Spain's internal problems. With this abrupt reply negotiations were again suspended, and matters left in a status quo which is admittedly the cause of much anxiety to the Roman authorities. Senor Canalejas said that he would have the new bill on worship ready soon, and would submit it to the Chamber of Deputies quite regardless of any outside opinion concerning it.

A corporation called the Mississippi River Power Company, in which New England capital has a controlling interest, is now engaged upon a new water-power project which, when finished, will probably be the largest of its kind in the United States, ranking in importance with many of the great railroad ventures which New England has made in the past. The plans, which provide for the construction of a huge dam across the Mississippi at the Des Moines Rapids, near Keokuk, Iowa, call for the ultimate development of 200,000 delivered horsepower, and the initial equipment will provide for a plant capable of delivering 120,000 horsepower, half of which has already been sold, under a ninety-nine year contract, to public service companies in St. Louis.

"World Tour of Evangelism," by Rev. Henry C. Morrison, and published by the Pentecostal Publishing Company, Louisville, Ky. Dr. Morrison is one of the best known evangelists in all the country. Some time ago he made a trip around the world with a view of studying the religious needs of nations and peoples, and the effect of an evangelical gospel upon them. This book is the result of his observations and investigations. It is readable and instructive. Really, it is most entertaining, also.

"The Christian Pulpit," by Rev. John H. Horst, D. D., and issued from the press of the Pulpit and Platform Publishing Company, Cincinnati. This book comprises twenty-two sermons by Dr. Horst himself and other sermons from several representatives of the different evangelical denominations. They are of a very high order, and those seeking literature of this character will not be disappointed in the volume.

SOMETHING NEW AND USEFUL

A Decidedly Easier and More Effective Way of Displaying Wall Charts

TWENTY-THIRD PSALM.

The LORD is my shepherd: I shall not want.
He maketh me to lie down in green pastures: he leadeth me beside the still waters.
He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Six Charts Mounted on one specially constructed wooden roller, which is arranged to rest securely on the top of the upright bar of a

The whole thing can be folded for carrying in the hand in less than three minutes.

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DALLAS, TEXAS

Epworth League Department

GUS W. THOMASSON, Editor
2115 Victor St., Munger Place, Dallas,
Texas.

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

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COMING LEAGUE MEETINGS.

(Send dates for publication to the League Editor.)
Gatesville District League, Crawford, May 5-7.
North Texas Conference League, Sherman, June 8-11.
Lake Shore Assembly, Wichita Falls, July 24-31.
Texas State Encampment, Epworth-by-the-Sea, August 4-11.
State Sunday-school Institute, Epworth-by-the-Sea, August 12-19.

EPWORTH FUND.

Thus far the Sunday-schools have reported slowly; not enough yet to meet an emergency call. I hope other Sunday-schools will help. It is needed to put Epworth Encampment in real good fix.

Ragsdale Testimonial continues to increase, but none of it is available until a certain amount has been subscribed. Subscribed in cash and bonds to date, \$2392. We must reach \$5000 before any of it is subject to our call. Let the friends of this great cause join us. Remember: Bonds or cash.
J. E. HARRISON.

ANNUAL MEETING OF THE EPWORTH LEAGUE BOARD.

The Epworth League Board will hold its annual meeting in the office of the Publishing Agents, 310 Broadway, Nashville, Tenn., Wednesday, May 10, at 9 a. m.

All matters requiring the attention of the General Board should be submitted to the General Secretary in advance of the meeting. By him they will be brought before the board.
J. H. MCCOY, President.
FITZGERALD S. PARKER, General Secretary.

THE SITUATION IN MEXICO.

Under the caption, "The Thing To Do," Rev. F. S. Onderdonk, well known to all Texas, treats editorially in his paper, The Mexico Methodist, in a recent issue, of the situation in his country in the following terms, viz.:

"Mexico is at present passing through the fire. The revolution, which was hoped to be a matter of short duration, continues. The Government forces have found it impossible to bring on any decisive battles with the insurgents. The latter have generally succeeded in evading battles, but have continued in other ways to do a great deal of damage to railroad property, and have succeeded in keeping up an unsettled state of affairs. Business has been damaged to a great extent, especially in the Northwest, and this is being felt to some extent in the center of the country. Whatever turn things may take, we can expect nothing short of hard times for the near future. But at the same time we feel assured that Mexico, with her almost unlimited natural resources, will not long delay the recovery of her losses.

"Our duty is plain. Preserve a neutral attitude and try to do all within our power to assist in the upbuilding of a greater Mexico. Regardless of the results from a political standpoint, the souls of men need God just the same, and to this great task we must bend ourselves with all the energy of our souls. History teaches us that at times like this is when the kingdom of God may advance by leaps and bounds.

"We thank our brethren in the United States for what they have done for Mexico in the past, and assure them that if their services were needed then, the demands are even greater now. There is the making of a great Christian Nation, and we should count it an honor to assist in this upbuilding. May prayer be made that these troubles may be but the birth-pangs of a better and greater Mexico. The thing, then, for us to do is to keep right on. The kingdom of our Lord knows no parties or politics; it recognizes man as in need of God and salvation, and proposes to carry that message to all who will receive it."

Better Than Spanking

Spanking does not cure children of bad writing. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulty by day or night.

MISS NORWOOD E. WYNN.

With much sorrow we have learned that Miss Wynn has been very sick with appendicitis. She went to the Training School at Kansas City for an operation. We are happy to announce that she passed the ordeal, and is now able to be out of her room and walk around. This has been the unpleasant thing connected with her vacation, but we sincerely hope that she will have better health from now on.

The workers at Guadalajara remember her with tenderest interest, and long for the time when her presence will cheer and bless them in the work.

Rev. F. S. Onderdonk in Mexico Methodist.

GATESVILLE DISTRICT LEAGUE.

To the Leaguers of the Gatesville District:

The Gatesville District Epworth League will have the District Conference at Crawford, Texas, May 5 to 7. Let each League make an effort to make this the best conference that we have ever had. When you are asked to take part on this program, don't reply by making some little excuse, but reply by saying that you are glad to have an opportunity to help make this program a success.

GERALD JOHNSON, District President.
Moody, Texas.

IT WAS RECEIVED.

Some time ago we received from some one in Edna, Texas, a check for \$10.70 for the Sunday-school fund then being raised for the benefit of Epworth-by-the-Sea, and at once forwarded it to Rev. V. G. Thomas, Corpus Christi, who was handling this particular fund, with request that due acknowledgment be made. Other amounts were sent at the same time. It has been the policy of those managing this special fund to mention same only through the Sunday-school Department, since the contributions were all coming from the Sunday-schools, and thus have not undertaken to keep up with the acknowledgment through these columns of the money that was sent to us.

This week we received the following unsigned card, but as we did not keep record of the remittance, we are unable to determine from whom this inquiry comes. We are publishing this explanation in order that any others who may have sent money direct to us will understand that same was immediately forwarded to the custodian as above named, and any inquiries concerning same should be addressed to him.

The Unsigned Card.

"Edna, Texas, March 4, 1911.
"My Dear Brother—On the 12th of March we took a collection for Epworth and sent it to you, but have never received acknowledgment of it, and it doesn't show in the Advocate, and neither has the check come back to the bank. Let me hear if you got it or if you did not get it. If you did not get it, it should be known, that I may notify the bank. The amount was \$10.70.

"Please drop me a card at once.
"Cordially,

NEW LEAGUE NEAR DENISON.

A new League has been organized at Harless Chapel, Denison, and the following officers were elected: President, Will Petty; First Vice-President, Chas. Wagner; Second Vice-President, Mrs. Laura Benson; Third Vice-President, Mrs. Ruth Everett; Fourth Vice-President, Mrs. Nettie Woolley; Secretary, Treasurer, Mrs. Will Petty.

The postoffice addresses of all the officers is R. F. D. No. 5, Denison, Texas.

This is promise of a successful League, under the direction of Brother G. A. Jones, a former President of the North Texas Conference League, who is now pastor of Harless Chapel.

A. B. HARDIN.

Denison, Texas.

VALLEY VIEW JUNIORS.

To the League Editor:
Will you please send By-Laws and Constitution for use of Junior League at this place? MRS. C. L. WREN, Superintendent.

Valley View, Texas.

(Editor's Note.—This request is being referred to the State Superintendent, Miss Annie Sells, Orange, G. W. T.)

ABOUT EPWORTH.

Brother Evans writes me as follows: "If you can find any one who has rose-bush cuttings, geraniums, etc., I'll fix beds around the auditorium and plant all I can get."

Brother Evans and his wife are doing all they can to beautify the place at small expense, and we will appreciate anything that may be sent to help.

As the summer season approaches we are confronted with the old story of lack of accommodations at Epworth. This year we are more than ever receiving applications for tent-houses and rooms, some of them desiring to come early and stay late. Why can't some of you give us a "furniture show"? See a lot of your neighbors and collect up a number of bedsteads, old dressers and washstands, etc., and make a shipment. A bed that would not look well in a front room at home will do fine in a camp. Don't send any stuff that can't be used, but something that will help us fix up for housekeeping. Next week we hope to publish a plan for a comfortable camp-house that can be built cheaply, and we want to build about a hundred of them for our friends and let them "rent it out" on the coast.

We must this season paint the Inn and would like to paint it both inside and out. You folks who have occasioned to help. Who will put in a day's work painting? This means that you will do like a lot of fellows did during the war—pay for a substitute. I believe we can get good men to paint for us at \$2.50 a day, working at reduced rates "for the good of the or-

der." How many of you will remit me \$2.50 to go on the painting fund?

Miss Nannie M. Jones, of Austin, a staunch friend of Epworth, sends in bond No. 522 and has written across it in red ink, "Canceled Easter, 1911." Brother L. K. McDaniel sends bonds Nos. 210 and 641 from Seguin Epworth League, and says: "Our League at last business session unanimously voted to cancel these bonds in favor of a greater Epworth. We have never applied for any interest on these bonds. President Gibbs and myself both attended the Encampment last summer and saw what a great work the League was doing there, and have worked to get our chapter to help in the cancellation of these bonds. In this we were ably assisted by our pastor, Brother J. F. Webb.

Waxahachie writes Dr. Harrison: "Our League will cancel nine of our ten bonds, and the Sunday-school collection was \$15 for a greater Epworth." This is where Dora Patterson resides. We will very soon be in position to definitely announce our program for both the League and Sunday-school Institutes at Epworth. Also information in regard to camp life and accommodations. We are hoping that the car line will be extended and in operation at Epworth early in June, and if this is done we can put a good man in charge of the Inn and be in position to take care of our friends all summer.

Watch the Advocate—our best friend.
A. K. R.

HELP THIS NEW LEAGUE.

The following letter comes to us from a new League just being organized at Ruth, Concho County, Texas. We are publishing it with the request that our experienced workers write to the Leaguers who are signing it, signed to the letter and give such suggestions as will be helpful to a chapter just starting. We find that where these requests are complied with, good results invariably follow. Who will be the first to write?

The Letter:

"Mr. Gus W. Thomasson,
"2115 Victor St., Dallas, Texas.

"Dear Sir—I have organized an Epworth League, and I want you to tell me what are the best plans for work, and I wish you would send me some literature about the work. I want to make a success of it, and will be thankful for any advice on that line. There are lots of young people here, and we have a fine lot of good people whom we want to get to work. We want something to employ their minds on Sunday evenings, and stop the forty-two games. I think the League will be just the thing. If you will send me something, let me know how to get it started. I will be so thankful.
MRS. ALICE FARRAR.
Ruth, Concho County, Texas.

SUNDAY-SCHOOL FUNDS FOR EPWORTH-BY-THE-SEA.

Following remittances have been received since last report:

Floresville	\$ 5.00
Mart	3.36
Burleson and Eberman	3.50
Main Street, Cleburne	10.00
Fentress	1.00
Stirling City	2.50
Columbus	5.00
West End, San Antonio	10.50
Quinlan	1.00
Grandview	5.25
Canyon	7.50
Georgetown	52.00
Moody	3.50
Mount Calvary	2.00
Monterey, Mexico	2.10
Decatur	5.50
Crandall	2.50
Gause	1.40
Inglefield	1.40
Uvalde	5.10

To date we have heard from only about one hundred Sunday-schools or less out of over five hundred. Many have done well, and will continue to take an interest in Epworth. How about our schools at Dallas, Houston and other strong points? Brethren, we must make this a success. It means more than some of you realize. If your Sunday-school has not yet taken a collection for Epworth, do it next Sunday and forward to Rev. V. G. Thomas, Corpus Christi, for deposit to credit of the board. We don't ask you for a definite amount; merely to take the usual collection and remit it to aid in this work.

A. K. RAGSDALE.

San Antonio, Texas.

JUNIORS DOING FINE WORK AT MOODY.

We believe our Leagues to be two of the best going. Our Senior League has a membership of fifty and our Junior one hundred and twenty-five. How is that for a Church of our size? We have a regular attendance in Senior of about forty and the Junior about sixty. Last Friday we had a play, in which we made \$10. Sunday night we had a special program on Korea. Monday Mrs. Hundley gave us a reception and we welcomed our pastor, and this coming Wednesday night we will have charge of prayer-meeting. Have you a League that is doing more than that? In our coming conference at Crawford we will be there strong, working to make Gatesville District one of the best in the conference. We hope to see each Church in our district have a wide-awake League doing work for our Master, or in other words, our motto: "All for Christ." Here is what one of our visitors had to say about our special program last Sunday night:

"The program rendered at the Methodist Church Sunday night by the League was well worth the time of those who attended, and we can safely say that those who failed to attend did not realize what a treat they missed. Korea was the subject for discussion, and each one who spoke of it told us some interesting facts about the strange land. Mrs. S. Hundley's paper on the location and the first missionary work in Korea is worthy of special mention, as is also Miss McNell's paper on the customs, manners, etc. Mrs. Hearson, in a most entertaining talk, gave us a picture of the Korean home. In closing she made a strong appeal for the foreign field, and insisted that our young ladies become interested members of a Foreign Missionary Society. Each one on the program did his part well. Many thanks are due the leader, Mr. Gerald Johnson, for his able management of the program. We are proud, indeed, to

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The Standard Real Estate Loan Co.

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Will Furnish the Money

To buy a home outright, or build it according to your own plans in any town or city in the United States.

To pay off a mortgage.

To purchase lot and improve it at one and the same time, thereby insuring a home about two years sooner than would be possible if the lots were purchased by the usual installment method and then the money obtained to improve them afterwards.

To buy additional property if the contract-holder already owns home.

The Standard's Contracts

Provide easy terms of repayment of loans without making extra charge for so doing.

Affords a loan that can be cancelled at any time without paying a bonus of extra interest.

Affords a safe and profitable investment.

Affords protection against the loss of your home in case of sickness, loss of employment, etc.

This is a Dallas Company. Its home office is here and it enjoys the confidence of those whose good fortune it has been to do business with it. Call or write for descriptive matter.

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Interest to buy or build Homes, Business Property, or pay off Mortgages in any good town or city in the United States.

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604-606 Scollard Building.

DALLAS, TEXAS.

have such young men taking so active a part in League work. May we not have more of our young men and young women, boys and girls, enrolled as members of the League. Let us get them interested in the work, give them something to do, and thereby make a strong working factor of the Church.—Reporter.

May we have many such evenings, and with "Onward and ever upward" as our motto and God as our leader I will close by saying: Watch us grow.
GERALD JOHNSON, President.

Moody, Texas.

LAKE SHORE ASSEMBLY.

The Program Committee is reporting progress in the securing of the program for our coming assembly at Lake Wichita. At present the following attractions have been secured: Southwestern University Quartette, Bishop James Atkins, Richmond P. Hobson, Dr. Sam A. Steel, Henry F. Cope, besides being in correspondence with Champ Clark, Senator Gore and Governor Folk. It will be seen that the class of attractions is the highest. It will be a great occasion to the people of our part of the State to attend this encampment. If one prefers a hotel, he can secure it; if one prefers a cottage, he can secure it; if he wants to rent a tent it will be on the ground for him; if he wants to sleep under the great rotunda in prepared dormitories, this is there for him; if he wants to bring his own tent and camp and cook out, there will be no objection—in fact, he can be suited in whatever he likes. We candidly believe that this is one of the greatest opportunities for a summer outing we have ever seen, and at a low rate of cost, too. We are going to be able to announce in a very little time low rates on the railroads—and there are five of them entering Wichita Falls, so that the coming, staying and going will be as cheap as can be made. Prepare to spend the eight days with us if you want to have a summer outing that will be a thing to be thought about the remaining part of the year.

What about the fishing? Why, it is the best, it is said. The presiding elder of the district up there said he saw two men returning from the lake some time since with a hundred white

perch they had caught in a few hours. Yes, it is good. There are some forty skiffs to be had, too.
L. S. BARTON.

INTERCEDE FOR ME.

"O blessed feet of Jesus, weary with seeking me,
Stand at God's bar of judgment, and intercede for me.

"O knees which bent in anguish in dark Gethsemane,
Kneel at the Throne of Glory, and intercede for me.

"O hands that were extended upon the awful tree,
Hold up those precious nail-prints, and intercede for me.

"O side from whence the spear-point brought blood and water free
For healing and for cleansing, still intercede for me.

"O head so deeply pierced with thorns which sharpest be,
Bend low before Thy Father and intercede for me.

"O body scarred and wounded my sacrifice to be,
Present thy perfect offering and intercede for me.

"O living, risen Savior, from death and sorrow free,
Thou, throned in endless glory, still intercede for me."

—Selected.

SUNDAY SCHOOL ITEMS

REV. V. A. GODBEY, Editor, San Antonio, Texas.

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

EDITORIAL NOTES.

This issue will find the Sunday-School Conference nearing the close of its work. We hope that plans for larger work have been made, and that wisdom will direct in the execution of the plans. This editor believes in rotation in office, and sincerely hopes that some capable man has been selected to edit this department, although it has been a labor of love during the past year, and the service has been cheerfully performed. We hope that this department will be continued in the Advocate, and that it will never fall into the hands of an editor who does not keep well informed concerning the needs of children and youth, and who lightly regards the opportunity afforded by a wise use of this page.

The New York Christian Advocate contains an item of news which we publish below. It will be seen from the item that a Sunday-school Conference like ours is a new thing in the North and East. The editor seems to have overlooked our great work in Texas, as he states that "this is probably the first meeting of the sort ever attempted." The statement is as follows:

The five thousand Methodist Sunday-school superintendents of Ohio are invited to a conference in Wesley Chapel, Columbus, O., January 12 and 13. This is probably the first meeting of the sort ever attempted. It is planned by the Rev. L. O. Hartman, who is the State superintendent, working under the Board of Sunday-Schools of our Church, which has in Ohio 308,000 Sunday-school scholars enrolled, with 34,000 officers and teachers, and over 5000 Sunday-school superintendents and assistants. The gathering, which ought to be impressive in numbers and far-reaching in its lines of influence, will be addressed by Secretary David G. Downey and Dr. Edgar Blake, of the Board of Sunday-Schools, and by three of the leading Sunday-school superintendents of Methodism—Mr. Tuttle, of Philadelphia, Mr. Carpenter, of Brazil, Ind., and Mr. Nichols, of Chicago.

House-to-house visitation by Sunday-school workers may be made one of the most helpful agencies of the Church, especially in the cities. There are numbers of people who never enter the churches who may be reached by this method, and many who attend Church but who do not affiliate, may thus be caused to unite with the Church and become active workers. The pastors can not do this work unaided, and the Sunday-school teachers and workers should help him. The New York Church Federation recently made a canvass and it was discovered that, in the section covered, about half

Curo Grains of Life Free

No Longer Any Excuse to Be Constipated, Weak Stomached, Weak Kidneyed, Weak Livered, Brain-Fagged, Thin or Haggard.

If you are sick or ailing it is because the very foundation of your existence is gradually being dried up, the nerve force which radiates through every atom of your being is perishing. The brain and the nerves require nourishment just as much as the rest of the body.

The marvelous discovery, Curo Grains of Life, puts the stomach and bowels in perfect condition, restores your vitality and renews your old time strength and vigor by giving your nervous system the food it is craving. Rheumatism, neuralgia, headache, kidney disease, liver troubles, catarrh of the stomach and bowels, insomnia, and all weakened conditions of men and women quickly disappear, the hollows vanish, energy returns, and life is worth living once more. The red corpuscles in the blood are increased and everything that passes through the digestive tract is turned into good, solid, healthy flesh, instead of being undigested and unassimilated.

In order to let you test the truth of this for yourself, a trial package of Curo Grains of Life will be sent you by mail free, if you simply enclose a two-cent stamp to L. C. Grains Co., 115 Pulisier Bldg., Chicago, Ill., and you will simply be astounded at the wonderful results obtained from the free trial package alone.

of the families visited had inmates in the house who had at one time been in the Church, but who had fallen out of the habit of Church-going and were lost to the Church. One in three of the Protestant families, one in eight of the Catholic and four out of five of the Hebrew families attended no place of worship. This is a serious situation and calls for careful attention.

Our State President, Rev. E. Hightower, has been faithful and active as a leader of the Sunday-school forces, and has brought the Church under obligation to him. He has done much toward making the Sunday-school page what it has been during the past year, and his contributions have all indicated that he has written after giving due attention to the subjects treated. We hope that he may continue to lead in the work and to push forward toward better things in the future. We hope that others will catch his spirit and follow his example in this particular.

ANTIOCH SUNDAY-SCHOOL.

Being my first work in Sunday-school and not knowing how to take hold of it, I have had to depend on the faithful teachers and members for our nice little Sunday-school of thirty-eight, besides the teachers and myself. There are four classes. Class No. 1 has read seventeen hundred chapters in nine weeks. Class No. 2 has read 1908 chapters in the same time; only nine in this class. But I must praise class No. 3; only five members, who just walk over everything that comes up against them; read 2088 chapters in eight weeks. Class No. 4, which is the card class, has read 450 chapters, with the lesson all up in good order. But the sad part is only two-thirds attendance. Let the readers of the Advocate pray for me and the Antioch Sunday-school.

W. G. FONDREN.

TOPICS SUGGESTED FOR DISTRICT SCHOOL INSTITUTES.

At its fall meeting the State Sunday-School Board instructed the program committee to prepare a suitable program for District Sunday-School Institutes, to be furnished on demand to presiding elders. As a feeler, we published early in the year that we were ready to furnish such a program on request, but we had not then given the matter to the printer, and as we have heard from only one presiding elder who wanted such help we have not deemed it wise to put the State Board to the expense of its publication and distribution. But herewith we give some topics which were used and furnished us by one of the most experienced field workers in our Church. If our presiding elders and others who have to prepare programs for Sunday-School Institutes can find any meat in them they are more than welcome to use them, as they are sent forth without copyright or other reservation.

1. A Standard Methodist Sunday-school.
2. Decision Day.
3. Children's Day.
4. Rally Day.
5. Missionary training in the Sunday-school.
6. The adult class movement.
7. The messenger service.
8. The cradle roll.
9. The home department.
10. Teacher training.
11. Birthday offerings and Church Extension.
12. Best methods of increasing class attendance, lesson study, Church attendance, collections, etc.
13. How to finance a Sunday-school.
14. Problems of the teachers' meeting.
15. Keeping the records.
16. The pastor's place in the Sunday-school.
17. The graded Sunday-school and literature.
18. What my school needs.
19. What may be done to improve our schools.
20. Evangelism in the Sunday-school.

E. HIGHTOWER,
State President.

SUNDAY BALL.

To Whom This May Concern: Not long since we were made to think seriously over a question asked us by one of our little Sunday-school girls. Having given them a short lecture touching lightly the things we should do on the Sabbath, as well as the things we should not, led to the question and it was this: "Why did you say to us in your lecture this morning that it was wrong to play ball on Sunday?" I said, "Because the Bible says to remember the Sabbath day to keep it holy." Then the little girl said as she opened a Sunday-school book, pointing to an advertisement of a baseball outfit: "Here I have you now." "How is that?" I said. Then she pointed to the advertisement, saying: "If it is wrong, why did they advertise such in a Sunday-school book?" Friends, the first question I could answer very readily; but this one I

could not. You see the child thought what the Sunday-school book said was all right, and it should be. Of course, I said to the sweet little girl: "It's put there for the money that's in it." Friends, what I say may not do anyone any good but myself; but oh, how much more interesting would such literature be to our children if those advertising spaces were filled with some good, sweet Bible story, and how much more elevating to the minds of our children would it be?

IKE WYNN.

Sulphur Springs, Texas.

THE APATHY OF SUPERINTENDENT.

As chairman of the Sunday-school Board of the Central Texas Conference I felt it incumbent upon me to ascertain as far as possible the status of the Sunday-schools in the bounds of the conference and try to help them wherever help is needed. The plan adopted is to get in touch with the schools of each district through a member of the board residing in the district. These board members were designated as District Secretaries and furnished with two sets of cards. One card was a printed request to the superintendents to answer the accompanying list of questions issued in the name of the officers of the Conference Board and bearing the signature of the District Secretary. The other was a postcard self-addressed and stamped by the District Secretary and containing the following questions:

"Name of school? Name of superintendent? Enrollment? Average attendance? Have you a cradle roll? Home Department? Is your school graded? Do you use uniform or graded literature? Number of Wesley Adult Classes? Name and number of other organized Adult Classes? Will you observe Children's Day as the Discipline directs?"

These simple questions were mailed out several weeks ago to the superintendents all over the conference. But the response has been meagre. One District Secretary, himself a live superintendent, writes: "I received the cards you sent me and at once mailed them out to all the superintendents in this district, with the cards stamped and addressed for reply. I am ashamed of the results as I have received five replies so far. If your experience is all like this I sympathize with you in your work as it is a sad commentary on the interest taken. I feel like a circular letter would now be appropriate, and would suggest as a good topic for the Dallas Conference, 'Is a Superintendent a Proper Man for the Place Who, when His Church Asks Him for Statistical Information Pays no Attention to the Request?'"

Another District Secretary writes: "I sent out the cards promptly, but very few of the brethren have answered." Still others write in a similar vein. Do our superintendents resent our efforts to help them, or are they merely too indifferent about their schools and too uninformed about what is being done in them and in Sunday-school work generally to answer intelligently, and so fall or refuse to answer at all? Our Discipline says that the Sunday-school Board shall "give special attention to all the Sunday-school interests within the bounds of the Conference." But a board cannot perform that duty intelligently unless it knows what the Sunday-schools are doing and what they need. When superintendents refuse to co-operate with their boards the boards are helpless so far as their schools are concerned. But let us be patient. We have done the Lord's work in a half-hearted, slipshod manner so long that we cannot hope that brethren who have been trained that way will adopt new methods in a day.

E. HIGHTOWER.

SEVENTEEN RULES FOR WORKING THE BOY PROBLEM.

By Marion Lawrence.

1. Go after them personally, systematically, persistently. Never give up.
2. Believe in boys. Don't call a boy a "bad boy."
3. Be interested in what they are interested in, whether it be baseball, pigeons or electricity.
4. Give them something to do. Let them know the requirements: Every member present every day, on time with his Bible, a studied lesson and a mind to learn. Organize the class.
5. Know them by name. Get acquainted with them, but don't nickname them.
6. Don't "Don't" the boys. Teach positively instead of negatively. If he thinks he isn't wanted, he will go the back yard and take a short cut to the devil. If the house is too good for your boy, it should burn.
7. Don't treat all boys alike. Study them as a farmer does his soil.
8. Allow for animal spirits. Don't cram a four-quart boy into a pint cup. Direct his activity into proper channels.
9. Be tactful with the boys. It is



Love is Life

Without love this world would be a good place to emigrate from. Without it the human race would die—and be glad of it. Love is but the light in the east that leads to maternity. Love of husband is the stepping-stone to love of child.

There are thousands of women who live well into middle-life without knowing the bliss of a first-born's caress, but who are happy mothers to-day and heap blessings on Dr. Pierce's Favorite Prescription.

Many thousands of women have testified to the merits of this marvelous remedy. The "Favorite Prescription" quickens the life-giving organism of women. It makes a woman strong and healthy where she most needs vigor and vitality. It cures all weakness and disease of the distinctly feminine organs. It eliminates the discomforts on the way to maternity and makes baby's coming easy and nearly painless. Found at all medicine stores.

It's an insult to your intelligence when a druggist urges upon you a SECRET nostrum as a substitute for this proven remedy OF KNOWN COMPOSITION simply that he may make a little larger profit. Physicians prescribe "Favorite Prescription" because it's every ingredient is printed upon its outside wrapper making it an ethical remedy for them to prescribe. There's no secrecy, no deception—it's a good, honest, square-deal medicine, made of native medicinal roots without alcohol or habit-forming drugs in its make up. Ask Your Neighbors.

Dr. Pierce's Pleasant Pellets regulate and strengthen Stomach, Liver and Bowels. One to three tiny sugar-coated "Pellets" for a dose. Easy to take as candy.

World's Dispensary Medical Association, R. V. Pierce, M. D., President, Buffalo, N. Y.

an art worth cultivating.

10. Keep close to them. Meet them during the week; invite them to your home.
11. Give them men teachers, but the right kind.
12. Sympathize with them. They need it, and miss it when it is withheld.
13. Love your boys. Dr. Sheldon says: "There is nothing in this world but what will yield if you put love enough into it." Get into their hearts and natures through the door of love.
14. Trust the boys. Judge Lindsey has proved the wisdom of this.
15. Be happy with your boys. Smile. There's no religion in whine.
16. Confide in them, advise, but don't scold.

17. In teaching, arouse interest and curiosity to gain attention, and don't wait to apply the lesson till the close of the class period. — The World Evangel.

INDORSING BROTHER J. G. POLLARD ON THE PROHIBITION FIGHT.

In the last copy of the Advocate Brother J. G. Pollard, pastor of Seventh Street Methodist Church at Temple, has struck the keynote on the prohibition fight that is before us. Brother Pollard says: "A Statewide revival campaign would mean Statewide victory for prohibition." To this we say amen. We must have our prohibition rallies and our people doing their utmost to convince our weak-kneed and backslidden Church members of the error of their ways. But, above all, let us fly to the One whose ears are always open, and pray as we have never prayed before for a genuine and widespread revival of pure and undefiled religion. Let pastors and people bow in humble submission at the throne of grace and say, in the language of Jacob of old, "I will not let thee go except thou bless me;" and at the same time pray the dear Father to open the eyes of our brethren who are blind and can not or will not see they are aligning themselves against his Church and are besmirching the name of our blessed Master whose name they bear when they call themselves Christians. But God forbid that any man should attempt to call himself a Christian and walk up to the polls on July 22 and cast a ballot against our precious Savior and his holy Church. But that is just what he will do if he votes against Statewide prohibition. Our Sunday-school lesson for April 9 should encourage us to be brave and realize, like the old prophet, Elisha, that, no matter if the army of the enemy is strong in numbers, the army of our Lord and his Christ is a great and mighty host if we will do our part. By prayer and supplication and working at all times in our different spheres, asking our Lord to guide and direct us, not forgetting that St. James tells us that if we lack wisdom, ask of God, who giveth liberally and upbraideth not; and St. Paul tells us that he is able and willing to do for us more than we can ask or think. Let us take him at his word and believe that he will send us a great and mighty outpouring of the Holy Ghost upon pastor and people, and that souls may be saved by the thousands — backsliders reclaimed, Christians lifted nearer to heaven, and the Churches filled with the song of souls redeemed.

Then let us rally as one man, go to

the only house of strength, and then go forth in the name of the Great Jehovah and believe that victory will crown our efforts.

In conclusion, let us not forget we are fighting for our dear ones—our wives and our sons and daughters. These precious ones are calling upon God for victory; and shall we fail them at this time? No! May our prayers be answered by such power from on high that no man whose name is enrolled on the Church books may be found on the wrong side on July 22, 1911, is the prayer of, yours for a glorious revival,

EDWARD J. HAMMOND, L. E.
Route 2, Cameron, Texas.

"I am not much of a mathematician," said the cigarette, "but I can add to a youth's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work, and discount his chances for success."—New York Observer.

REASONED IT OUT

And Found a Change in Food Put Him Right.

A man does not count as wasted the time he spends in thinking over his business, but he seems loth to give the same sort of careful attention to himself and to his health. And yet his business would be worth little without good health to care for it. A business man tells how he did himself good by carefully thinking over his physical condition, investigating to find out what was needed, and then changing to the right food.

"For some years I had been bothered a great deal after meals. My food seemed to lay like lead in my stomach, producing heaviness and dullness and sometimes positive pain. Of course this rendered me more or less unfit for business, and I made up my mind that something would have to be done. Reflection led me to the conclusion that over-eating, filling the stomach with indigestible food, was responsible for many of the ills that human flesh endures, and that I was punishing myself in that way—that was what was making me so dull, heavy and uncomfortable, and unfit for business after meals. I concluded to try Grape-Nuts food to see what it could do for me.

"I have been using it for some months now, and am glad to say that I do not suffer any longer after meals; my food seems to assimilate easily and perfectly, and to do the work for which it was intended.

"I have regained my normal weight, and find that business is a pleasure once more—can take more interest in it, and my mind is clearer and more alert."

Name given by Postum Co., Battle Creek, Mich.
Read "The Road to Wellville," in pkgs. "There's a Reason."

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

THE 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. M. L. Baird, care Texas Christian Advocate, Dallas, Texas.

ANNUAL MEETING WOMAN'S HOME MISSION SOCIETY, TEXAS CONFERENCE.

The fourteenth annual session of the Texas Conference Woman's Home Mission Society will convene in Marlin, Texas, Tuesday evening, May 2, 1911, and continue through Friday, May 12. The regular round-trip rate of one and one-third fares, which is effective to Marlin for the year round, will be used. Inquire of your agent, and if he has not the tickets, let him obtain them for you.

Elect delegates early and send names at once to Mrs. P. M. Burkhead, Corresponding Secretary, Marlin, Texas. Ministers and visitors who are especially interested in home mission work are invited.

An interesting program is being prepared, and we hope to have Miss Head with us in the evening.

MRS. ALEX. WOLDERT, President.
MRS. J. WALTER MILLS, Recording Secretary.

IMPORTANT NOTICE.

The annual meeting of the North Texas Conference Foreign Missionary Society, convening in Bonham, Texas, May 8-11, 1911. Let each auxiliary please send in names of delegates to Mrs. Tom Babb, Bonham, Texas, just as soon as possible.

We are praying and planning to make this the best meeting yet held.

MRS. GUS STEGER, District Secretary Bonham District.

ANNUAL MEETING TEXAS CONFERENCE WOMAN'S HOME MISSION SOCIETY.

The fourteenth annual session of the Texas Conference Woman's Home Mission Society will be held at Marlin, Texas, beginning Tuesday evening, May 2, and continuing through Friday, May 12, 1911.

All officers, delegates and visitors are requested to send their names to Mrs. R. C. Neules, Marlin, Texas, at the earliest date possible.

MRS. ALEX. WOLDERT, President.
MRS. J. WALTER MILLS, Recording Secretary.

TO THE PRESS REPORTERS OF THE NORTHWEST TEXAS CONFERENCE.

Owing to my having been called from home on a very sad and about a week late distributing the Bulletin, but I hope it is not too late for you to call special attention of your auxiliaries to April 14, as requested.

I hope each member of our Woman's Home Mission Society may make that a day of special prayer.

It was, indeed, gratifying at the close of the last quarter to receive so many and such good reports from all over the conference, but, friends, you know it is human nature never to be satisfied, and on this question of reports I am intensely human.

Never will I be satisfied until I have a report promptly from each auxiliary in our conference.

Now, I beg again that those auxiliaries that have elected new officers, send their names to your Press Superintendent, in order that you may receive the Bulletin regularly. Remember, our inspiration comes through our information, and this is the source of a deeper consecration.

Let me hear from every auxiliary at the close of this quarter.

MRS. LEE PERMINTER, Press Superintendent Northwest Texas Conference, Big Springs, Texas.

SUCCESS AT GRACE CHURCH, DALLAS.

In a recent issue of the Advocate there was an article against the union of the two societies, and the statement was made that the writer had never heard of a Church where every woman who was a member of either missionary society was a member of both. I want to tell the readers of our Advocate that there are at least two such Churches, and we find the union so delightful that I want to tell you something of our plans and results.

In Grace Church our women all wanted to unite the two societies, for long ago the question of world-wide missions had so permeated our Church that we did not have to argue the question, and, since the Council will undoubtedly unite them within the next two weeks, we were anxious to do it before time. Foreign mission work has been our special work for so long that I felt like shouting when the two societies were made one. Home mission work has been the special work of our Home Mission Society so long that we found a plan by which we could come together with one aim and one purpose. All of the members of both societies were so happy when we combined them that we had to sing the Doxology.

Our Executive Boards from both auxiliaries met, after thought and study and prayer, for an entire afternoon's session. There were ten of us. We talked and thought and prayed for five hours, and finally the plan came to us as an inspiration, and we worked it out to suit our needs, realizing that no matter what plans the Council should decide on, we could adjust our plans to theirs. Our membership consisted of seventy-five members in the Home Mission Society and seventy-two in the Foreign Missionary Society. We took these rolls, for, with the exception of three or four members, every woman was a member of both. We divided the rolls into nine circles, averaging about eight women to each circle. We appointed a competent leader for each circle. We divided the circles according to districts of location. Each circle was requested to get a membership of twenty women.

We met according to the plan on the first Monday in May. Each circle is a distinct and separate Missionary Society, consisting of a President, First Vice-President, who has charge of the

Foreign Department; Second Vice-President, who has charge of the Home Department; a Recording Secretary, a Treasurer, an Agent for the Missionary Voice, a Visitation Committee and a Benevolent Committee. Each circle meets every Monday except the fourth Monday. The first Monday we have a program on foreign missions, the second Monday on home missions, the third Monday is a social and business meeting, and the fourth Monday we all meet at the Church in one big society and each circle gives a report of its work for the month—as to number of members, number of visits made, garments given, amount of help given to needy, amount of money raised and reports as to methods of organization, the money problem and programs. We study the Sunday-school lesson every Monday as a Bible lesson, and this is under the supervision of the Home Department of the Sunday-school, and they furnish the quarterlies.

In addition to our regular Bible lesson and program on missions, we always have a little social touch. One afternoon one of the circles had a little contest of the names of five missionaries, five deaconesses, and five members of the Council. The contest was the way in which they had jumbled the letters of each name. For instance, Belle Bennett was written lblee thebnte, and by the time they had worked them out they remembered them well. The dues of each member are 50 cents. That covers every obligation for both societies, and then we ask for a free-will offering—any amount the women feel like giving in addition. Long ago we quit any means of making money as a society, but as individuals scores of the women earn their money in such ways as sewing, baking cakes or bread, selling yard eggs, milk, etc. Of course, we stress tithing in every circle as the best way. I neglected to say that we have a Tithing Secretary.

But my article is growing too long when I only intended to outline our work. And I must give you the result of our first month's work. We had our first general meeting last Monday at the church, and I never attended such a missionary meeting in my life. The women were gloriously happy. Each circle sat in a certain part of the church together. We have a General President, Vice-President, Corresponding and Recording Secretary and Treasurer and a General Agent for the Missionary Voice and King's Messenger. I will just give you some of the items reported:

Number of members on roll, 150 (a gain of 100 per cent); number present that afternoon, 85; number present a month ago (before the organization), 32; visits made, 406; visits made last month, 25; amount of money raised, \$175; paid in cash last month, \$27; subscribers to Missionary Voice, 62; last month, 26.

Did you ever know a greater improvement? When we had seventy-nine members we had thirty active ones. Now we have one hundred and fifty women at work, in touch with us every Monday, and every woman feels that the success of her small circle is dependent on her, when, in the big organization, she was lost. We expect to do greater things this month. Our pastor can do for us to help him. Our women know we want to help them, and need them to help us. Our work is kept right up, and we believe our Lord appoints our work. Ervay Street Church has adopted our plan, with as marvelous results as we had.

One more thing: We have a Finance Committee that adjusts the funds and sends them to the proper places. Yours in the work.
MRS. R. W. BAIRD, Dallas, Texas.

THE FOREIGN MISSIONARY WORK OF THE NORTHWEST TEXAS CONFERENCE.

It has been a long time since there was any item in the Advocate from our conference work, but that is no sign that we have been idle. In fact, we have been so busy with the multitudinous duties of our homes and Churches that we have left writing to the Advocate to the last; but we are not able to see the end of things, and have stopped in the midst to tell you we are here and hard at work.

The foreign missionary work of our conference has been growing steadily since our last annual meeting. We have organized seven new adult societies and three young people's societies at the following places: Adults—Canadian, Stanton, Spur, Flordada, Lockney, Newlin, Abilene (St. Paul's), Young People's—Snyder, Floydada and Amarillo. The old young people's society in Amarillo had grown and developed until there were an adult in every respect, and with a unanimous vote decided to go into the adult society, and another young people's society was organized, using the plan of having both Home and Foreign Departments.

We are glad to note that the Mission Study Classes are in more evidence, and without fail every auxiliary that has a live study class begins to grow, not only in numbers, but spiritually. The presence or absence of a Mission Study Class is a good indication of missionary havemetic presence.

At the last Annual Conference there were several new districts created which made it necessary to appoint three new District Secretaries, and they are as follows: Mrs. Minnie Person, Amarillo District; Mrs. Fox Striplin, Big Springs District; Mrs. W. F. Martin, Rotan, Hamlin District.

As far as we know, Mrs. Person is the only District Secretary who has both departments of work in her charge. It seems that both Home and Foreign Missionary Societies, at almost the same time, appointed her, and not being able to make a choice of one over the other, she began the work of both. We feel that this is one step forward—some of the shadows of the coming events.

Miss Mittle Shelton, our scholarship girl in the Scarritt Bible and Training School, will soon finish and be ready to begin her work in some mission field.

and Miss Pierson's health has so much improved that she hopes to take up her work in the spring or early summer. Miss Steel is in the depths of work in Brazil, and these, our three living limbs, which bind us as a threefold cord to the heavenly world, must be remembered daily at the throats of grace. Besides these, there are fifteen scholarships and four Bible women supported.

A few of the auxiliaries, with the societies of other Churches, are planning to have all-day jubilee meetings, and let us urge the all-around to hold the united jubilee meetings. The object is to increase the spirit of missions among the women and enjoy the fellowship of union with other Church workers, and it is also desirable that all assist in the jubilee offering of \$1,000.00, which is to be devoted to the strengthening of the work on the field. Any town where there are two or three Churches can hold a jubilee meeting. In this way let us give praise and honor to Him for the past fifty years of woman's work and for the privilege of living in this present time opportunity.

MRS. OTIS TRUELOVE, Second Vice-President Woman's Foreign Missionary Society, Northwest Texas Conference, Amarillo, Texas.

WEST SOCIETIES UNITED.

We have thrown our Woman's Home and Foreign Missionary Societies together, and are entering upon the new year with the following officers: President, Mrs. W. R. Denton; First Vice-President, Mrs. E. F. Cusley; Second Vice-President, Mrs. W. W. Taylor; Third Vice-President, Mrs. Connor; Recording Secretary, Mrs. C. E. Cusley; Corresponding Secretary (Home) Mrs. Henry; Corresponding Secretary and Treasurer (Foreign), Mrs. Chambliss; Local Treasurer, Mrs. Gidney; Press Reporter, Mrs. Johnson; Agent for Missionary Voice, Mrs. R. C. Ingraham.

We have a membership of twenty-two for home and twenty-three for foreign work. Since the two societies have been united we are getting right down to business, and we are beginning to realize that there are many open doors before us and a large field for usefulness, and we trust that the coming year will be a year of enlargement.

We started off the year with an "experience meeting" which we trust, was quite a success financially and spiritually. Our pastor kindly permitted the use of the church on a Sunday evening, instead of having regular service. A splendid program was rendered. One feature was especially interesting and helpful—a splendid talk on our women and their work by Mrs. Henry, our pastor's wife.

At the conclusion of the program our experience meeting was held, in which each member of the society and those of the Church who would, donated one dollar to the work and gave their experience of how this dollar was earned. Many thrilling experiences were given, as this money had to be earned before given. Some gave their experiences in the form of poems. One woman's idea of earning money was like this: "Husband milked the cow and churned. I sold the butter, and here's the money." It was probably to be seen that the Methodist cow and the Texas hen contributed more to the cause than anything else. \$24 was contributed.

Our past year has been a joyful year of service, and our gratitude is all to Him who has led us and provided for the work. MRS. H. M. JONES, Press Reporter.

West, Texas.

JOINT MEETING NORTHWEST TEXAS CONFERENCE SOCIETIES.

Pursuant to the call of the Presidents, a joint session of the Executive Committees of the Foreign and Home Mission Societies of the Northwest Texas Conference was held in the district parsonage at Abilene, March 21, 1911. Mrs. W. P. Gordon led the devotional service, Mrs. J. T. Griswold presided and Mrs. Blandford of Colorado, was made Secretary pro tem. Five representatives from each organization responded to roll call, as follows: Mesdames C. M. Woodward, Griswold, Garvin, Rollins, Stephens, Kimmel, Blandford, Barnes, Young and McKeown.

The first business discussed was the suggested constitution and by-laws for woman's missionary work. By unanimous vote the representatives to the Woman's Council were instructed to stand for complete unification. The annual meeting was discussed, and it was decided to have some in Childress June 10-14, 1911. The program was outlined including both foreign and home topics, as the annual meeting will be a joint one.

The encampment at Wichita Falls, July 23-25, under the auspices of the North and Northwest Texas Conferences, claimed a share of the discussions, and a committee was appointed to prepare the program. The District Secretaries will be urged to attend and obtain much information, which they will later impart to the auxiliaries.

An account of this occasion cannot be complete without telling of the courtesies showered upon us by the ladies of Abilene. We were met at the station, driven to the home of Mrs. Woodward, where a tempting breakfast awaited us, and across the city to the district parsonage, whose presiding mistress was Mrs. Barnes. After a busy morning we gathered around the table, prepared by the women of the Church, which was laden with so many good things that we tarried there a long time. At the close of the afternoon meal we were driven to Mrs. Kimmel's beautiful home. Descriptive power fails when I try to tell of the dinner prepared and served by her charming daughters. We fain would have lingered yet awhile, but as trains, like time, wait for no one, good-byes were hurriedly said and we left, feeling that the day had been well spent.

I have written this short report not officially, but in order that the auxiliaries may know something of the plans. We cannot complete the program until after the meeting of the Woman's Council. Rates will be announced very soon. We want a large representation. Childress is near the center of our territory, and that largely influenced our choice for meeting. Many chances made and will be made. We want the prayers and the wisdom of the women of this great new conference. Come in the spirit of prayer. Ask divine guidance, that we may do everything, not our way, but God's.

We expect to have a member of the Missionary Board with us, also some missionaries and deaconesses.

MRS. NAT. G. ROLLINS, Conference Secretary, Aspermont, Texas.

MERIDIAN WOMAN'S HOME MISSION SOCIETY.

The Home Mission Society of the Methodist Episcopal Church, South, held a meeting for the election of officers. The well-known hospitality and courtesy of our well-known pastor, Neal W. Turner, and his excellent wife being at all times an open door to Church work, they invited us to hold our meeting at the parsonage. We enrolled new members and found most of them actual subscribers to the Missionary Voice, or willing to become such. It is gratifying to note the zeal with which all have taken hold of the work, and if this is taken as an index of the future, we may look for a most prosperous year in our Home Mission Society.

KATE DILLARD WINSTON, Press Reporter, Meridian, Texas.

DENTON WOMAN'S HOME MISSION SOCIETY (NORTHWEST TEXAS CONFERENCE).

At the Denton Methodist Episcopal Church, South, in the Denton community, on the afternoon of February 27, 1911, our pastor, Brother P. E. Lynn, organized the Woman's Home Mission Society with thirteen members present. We have since enrolled six more. The following officers were elected: Mrs. Emma Hardy, President; Mrs. Dicy Scott, Vice-President; Mrs. Olive Williams, Secretary; Mrs. Nora Scott, Treasurer; Miss Annie Ables, Agent Missionary Voice; Mrs. Stella Williams, Assistant Agent.

We hope to have the prayers of the Church, that great and lasting good may be done, and that we may grow in grace and numbers, and that we may do much for our Master.

MRS. OLIVE WILLIAMS, Corresponding Secretary.

CARBON WOMAN'S HOME MISSION SOCIETY.

The ladies of the Home Mission Society of Carbon, Texas, believe and put into practice the Scripture: "Whatsoever thy hand findeth to do, do it with thy might." The work that was accomplished last year did credit to our noble little band, but we want to do a better work this year.

The following officers were elected and duly installed with our beautiful and impressive service March 19: President, Mrs. W. C. Gorman; First Vice-President, Mrs. A. K. Smith; Second Vice-President, Mrs. C. M. Farrow; Third Vice-President, Mrs. Lydia Thurman; Recording Secretary, Mrs. E. R. Trimble; Corresponding Secretary and Press Reporter, Mrs. J. N. Vincent; Connectional Treasurer, Mrs. A. C. Poe; Local Treasurer, Mrs. J. F. Edmondson; Agent for Missionary Voice, Mrs. R. W. Shipp.

The society has recently added a beautiful art square to the furnishings of the parsonage, which is very much appreciated by the pastor and family.

MRS. J. N. VINCENT, Press Reporter.

McCALEY WOMAN'S HOME MISSION SOCIETY.

The Woman's Home Mission Society at McCauley has just passed through another year of prosperity. Since the Annual Conference last November we have renovated and added materially to the parsonage furnishings.

On Sunday, March 19, the pastor, Rev. Clark, after a short address on the extent of the woman's work, asked the various questions of the installation ceremony, to which there was a united response by both officers and members.

Following is a list of officers installed: Mrs. J. A. Jackson, President; Mrs. J. L. Byrum, First Vice-President; Mrs. J. B. Curtis, Second Vice-President; Mrs. R. C. White, Third Vice-President; Mrs. C. P. Yates, Corresponding and Recording Secretary; Mrs. Grover Ellis, Treasurer; Mrs. O. P. Clark, Press Superintendent; Mrs. W. N. Bridges, Agent Missionary Voice.

Our work for the new year starts off very encouragingly. Both the officers and members seem enthusiastic over the work.

On Wednesday afternoon, April 6, the society gave a reception at the residence of Mrs. Levi McCollum in honor of Mrs. J. B. Smith, District Secretary of Stamford District. Sister Smith gave a splendid address on the work of the society in general and upon the union of the Home and Foreign Societies in particular.

Refreshments were served, after which all dispersed, pronouncing it a most delightful occasion.

MRS. O. P. CLARK, Press Reporter.

BONHAM FOREIGN MISSIONARY SOCIETY.

We have a membership of forty, with fifteen honorary members. Amount of money raised in our society for the year, \$201.10.

The Juvenile Missionary Society of thirty members raised on its pledge \$40 and paid up in full its dues of \$18. We have elected our new officers for the year, and feel that we have a bright future before us. We are looking forward with much pleasure to our annual meeting in May.

MRS. JOE LOWERY, Corresponding Secretary.

WOMAN'S HOME MISSION SOCIETY, BONHAM, TEXAS.

The Home Mission Society of the First Methodist Church, Bonham, Texas, has elected the following officers for the new year: Mrs. Herbert White, President; Mrs. Ralph Owens, First Vice-President; Mrs. Lee Love, Second Vice-President; Mrs. R. A. McDonald, Corresponding Secretary; Mrs. Tom Humphrey, Recording Secretary; Mrs. Will Newton, Connectional Treasurer; Mrs. Sherwood, Spotts, Local Treasurer; Mrs. Jim Carr, Agent for Missionary Voice.

Amount of money sent our Conference Treasurer, \$162.25; amount spent locally, \$514.22, making a total raised

AWFUL PAINS FULLY DESCRIBED

A Lady of Pizarro Tells Story of Awful Suffering That Cardui Finally Relieved.

Pizarro, Va.—"I suffered for several years," writes Mrs. Dorma A. Smith, "with that awful backache and the bearing down sensations, so fully described in your book.

"I tried doctors and other medicines and found little relief, until I was induced to try Wm. of Cardui, when I found instant relief and today I can heartily recommend Cardui to all suffering women and think there is no other as good."

In some instances, Cardui gives instant relief; in others, it may take a little time. But in all cases of female trouble Cardui can be depended on to be of benefit, as it is a specific remedy for women and acts in a curative way on the womanly organs.

As a general tonic for women, to build up your strength, improve your appetite, bring back rosy cheeks and make you look and feel young and happy, nothing you can find will do so much for you as Cardui.

Your druggist has it.

N. B.—Write to Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.

ALL THE WAY

Steel Dining Cars TO ST. LOUIS

TWO DAILY TRAINS



in our society of \$476.47; number of leaflets distributed, 279; number of garments in good order, 533; number of visits to sick and strangers, 1020. We feel that our society is in better condition than ever in its history. We have a faithful membership of fifty-two members, with about ten helpers. A better set of officers cannot be found anywhere. We hope to accomplish great things this year.

MRS. GUS STEGER, Press Reporter.

MAPLE AVENUE WOMAN'S HOME MISSION SOCIETY.

Thursday evening, March 29, 1911, the Home Mission Society was entertained by Mrs. G. R. Reynolds in her home. Twenty-eight were present. The offering amounted to \$5.35, which was to pay for screening the parsonage.

The program was conducted by the President, Mrs. S. J. Smith. Those taking part were Mrs. Oliver Mount, Mrs. H. B. Walsh and Mrs. Frank Winn. Then refreshments were served.

We received five new members. Mrs. Frank Winn is to entertain the society this month.

MRS. MYRTLE MAY WILSON, Press Reporter, Dallas, Texas.

"Kindness given and received a right and knitting two hearts into one is a thing of heaven, as rare in this world as a perfect love; both are the overflow of only very rare and beautiful souls."—Balzac.

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On T. Kidd-Kinney of the Clubs, about 100 in Church. They tell session a priviledge At no where a to all ti The p noon w Barry, Fleming The b an hour turned C The i greatly: dignity

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"Enjoy God send bear patie this day i terday, at tomorrow."

North Texas Female College and Kidd-Key Conservatory

Sherman, Texas

On Tuesday, April 4th, sixteen of the Kidd-Key Seniors took a trip to McKinney where they attended a session of the Texas Federation of Women's Clubs. They arrived in McKinney about ten in the morning and proceeded immediately to the Christian Church where the meeting was held. They thoroughly enjoyed the practical lesson in parliamentary law which the session presented, and they deemed it a privilege to see the rulings of the presiding officer, Mrs. Honeycutt.

At noon they were invited up stairs where a delightful dinner was served to all the delegates.

The principal features of the afternoon were speeches by Mrs. Maggy Barry, of Sherman, and Mrs. Fred Fleming, of Dallas.

The meeting closed at 4:30 and after an hour pleasantly spent the girls returned on the 5:30 car.

The interest of the delegates was greatly aroused by the enthusiasm and dignity of the visiting young women.

L. A. Kidd-Key, President.

Rev. E. Spurlock, Bus. Mgr.

BEAUTIFUL.

Beautiful thoughts are the soul's delight.
Beautiful words are the Savior's right;
Beautiful actions doth God claim,
Beautiful lives in Jesus name,
Beautiful heaven is our reward,
Beautiful angels we'll live with God;
Beautiful with Christ whom we adore,
Beautiful songs forevermore,
Beautiful we'll live to-day and to-morrow.
Beautiful lives in this world of sorrow,
Beautiful thought for you and me,
Beautiful lives through eternity.
C. E. WRIGHT.

DISTRICT CONFERENCE NOTICES.

Bowie District.

The Bowie District Conference has been changed from Iowa Park, April 15, to Nocona, May 2. The following committees of examination are appointed:

License to Preach—C. P. Martin, R. L. Patterson and E. H. Coburn.
Admission on Trial—J. L. Rea, C. N. Smith, J. B. Parr.
Orders—L. P. Smith, J. R. Wages, L. M. Shiverswood.

R. E. Prince will preach the opening sermon, which will be followed by the Lord's Supper.

JNO. E. ROACH, P. E.

Waxahachie District.

Let all the pastors in the district send in names of local preachers, delegates and other visitors who are expected to attend the District Conference at Midlothian, April 26.

L. E. HIGHTOWER.

Dublin District.

Brethren, please send names of all delegates and visitors to District Conference to M. F. Higgs, Tolar, Texas.

R. W. NATION, P. C.

Corsicana District.

The Corsicana District Conference will be held at Blooming Grove April 27-29. The opening sermon will be preached Thursday night by Rev. C. H. Buchanan.

Examining committees are as follows:

License to Preach and Recommendations to Annual Conference—V. E. Boggs, Walter Griffith, G. W. Kinchloe.
Orders—M. W. Rogers, V. J. Willis, Z. T. Howell.

Brethren of the district will please report names of delegates and visitors who will attend the conference to Revs. J. H. Wiseman and Rosman Stanford, pastors.

JNO. E. NELSON, P. E.

Georgetown District.

Georgetown District Conference will convene in Georgetown April 25, 1911. The committees are as follows:

For License to Preach—Dr. W. L. Nelson, J. W. Morris, J. W. Holt.
For Admission—E. B. Chenoweth, J. G. Pollard, R. B. Young.
For Deacons' Orders—E. P. Williams, N. E. Gardner, J. O. Leath.

For Elder's Orders—R. P. Shuler, M. M. Morris, C. G. Shutt.

Opening sermon by Rev. R. P. Shuler at 8 p. m., Monday April 24.

W. H. VAUGHAN, P. E.

CHANGE IN APPOINTMENTS.

The following changes have been made in the Vernon District:

Rev. G. G. Hamilton has been released from the Crowell Station and Rev. G. J. Irwin has been moved from Estelline and appointed to Crowell Station. Rev. T. B. Hilburn has been moved from the Wheeler charge, in the Clarendon District, and appointed to the Estelline charge, in the Vernon District. This is all approved by Bishop Atkins. J. G. MILLER.

Presiding Elder Vernon District, Northwest Texas Conference.

"Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for only this day is ours; we are dead to yesterday, and we are not born to the morrow."—Jeremy Taylor.

THE EVERY MEMBER CAMPAIGN.

Under the Direction of the Central Campaign Committee of the Corsicana District.

The every member campaign is an educational work. Its design is to inform every member of the community as to what is being accomplished in the world's evangelization. There is no enthusiasm so forceful, no hope so strong, no prayer so fervent and no sacrifice so easy as that which is born of information. With one accord everybody says: Turn on the light. The community desires it, the local press invites it, and this campaign is to accomplish it.

An outline of the work that is being carried on in the Eleventh Avenue Church, Corsicana, will serve as an example of what is being done, more or less, in every congregation in the Corsicana District.

The Missionary Committee meets once each week and goes over some part of their plans and exchanges ideas.

The Woman's Home and Foreign Missionary Societies conducted the mid-week prayer service, giving a program on missions. The superintendent of the Sunday-school takes the next Wednesday night for his school, and will fill the service with missionary songs, prayers and topics. Then come the League, Wesley Adult Bible Classes and other departments of the Church till the time allotted is filled.

Every devotional hour the League is devoted to prayer for the cause and the study of the work.

The Wesley Adult Bible Class of Mr. G. H. Ferrell has a unique plan for the Sunday-school hour. Volunteers are called for and the life of a missionary is assigned to be read and at the close of the next session the report is given in the form of a story.

The pastor takes up our mission fields and discusses them one by one at the morning hour. In the evening he uses some phase of missions relating to the field discussed in the morning. In addition to this he is telling the children a series of stories that illustrate customs, morals, beliefs, religions, etc., of our mission field. As each field is discussed a covenant is made to pray especially for it.

At the close of each service the leader of the Missionary Committee stands at the exit to hand out the literature furnished by the Central Committee of the every member campaign.

J. P. PATTERSON, Reporter.

SPECIAL NOTICE TO THE FRIENDS OF THE LATE J. B. SEARS.

I attended the funeral of our dear brother at Pittsburg and also the meeting of the preachers and laymen that was held the afternoon of the day of the funeral. A choice lot in the cemetery had been given as a resting place for his tired body, and it was decided that his friends and conference comrades by those in that meeting ought to put a monument at his grave. Those who were there believed that it would be an easy matter to raise funds sufficient for this, for he has friends everywhere in our State. I was requested to act as Treasurer of these funds and to make an appeal through the Advocate. I noticed just about the same time of his death that a great railroad man died at Tyler and his friends and those who worked under him are going to raise a monument to his memory. Shall we think less of our fallen brother whose devotion was so marked? Of a good woman who died not long ago a writer in the paper said: "If every one who had received a kindness at her hand would put just one flower on her grave it would make a mountain of flowers." If every one who loved our brother and whose life was brightened by his life will help in this undertaking it will be easy to do. Send me any amount you will, I'll make a report through the Advocate. Do it now.

O. T. HOTCHKISS.

Lufkin, Texas, Box 306.

DALLAS DISTRICT CONFERENCE.

Dallas District Conference met in Forest Avenue Church Monday afternoon, March 27, 1911, at 2:30 p. m. Presiding Elder J. M. Peterson in the chair. After devotional services the roll was called.

J. T. McClure was elected Secretary and E. L. Egger, assistant. The chair appointed committees on various phases of the work. Rev. S. M. Black, President Wesley College at Terrell, was introduced to the conference and made a few remarks about his work. The Secretary read a communication from Southwestern University relative to scholarships offered two young people in the district.

Reports were then called for and heard from the various pastors of the district. On motion the presiding elder and local pastor were appointed a committee on divine worship.

A new committee of district trustees was appointed by the chair as follows: W. L. Diamond, Dan Upthegrove, W. M. Crow, J. M. McCormick, L. Blaylock, J. E. Cockrell, O. M. Marchman, A. V. Lane, J. D. Culham, W. H. Potts, R. H. Shuttles, J. Van Clark, W. L. Henry.

The matter of the balance due on the district parsonage came up and action relative thereto was requested by the presiding elder.

On motion the conference adjourned with benediction by G. S. Sander.

Dr. Geo. C. Rankin preached at 8 o'clock.

Tuesday Morning.

Conference convened at 9 a. m., Pre-

siding Elder Peterson in the chair. D. W. Hughes conducted devotional services; minutes of preceding session were read and approved.

The Secretary reported the number of additions by profession of faith as shown by the reports of the pastors. C. M. Harless, S. L. Crowson, I. W. Clark, G. M. Gibson, W. T. Morrow, J. T. McClure each spoke earnest words in regard to the report.

Upon motion the District Conference pledged itself to most hearty support in every way the Terrell Wesley College. W. T. Morrow, Financial Agent of said college, addressed the conference relative to the resolution adopted.

Rev. I. W. Clark preached at 11 o'clock.

Tuesday Afternoon.

Conference met at 2 o'clock, Presiding Elder Peterson in the chair. Devotional services were conducted by W. E. Hawkins. I. Z. T. Morris, of Fort Worth, was introduced to the conference and spoke about his work. The time was then given to the discussion of the Sunday-school interests of the district, and on request Chas. L. Dealey read the Sunday-school statistics as reported by the pastors of the district. W. E. Hawkins then addressed the conference touching the organization of Sunday-school missions. He was followed by Chas. L. Dealey, who made an earnest appeal that Methodism open its eyes to the fields that are white unto harvest. J. S. Mathis and J. T. McClure also spoke regarding the work.

The Wesley Adult Bible Class movement provoked considerable discussion, which was participated in by W. C. Everett, H. G. King, A. S. Mathis, G. M. Gibson and others. The discussion was highly profitable. Wm. H. Potts, superintendent of Ervay Street Sunday-school, spoke concerning the good work done in his school by a Teacher-Training class.

Rev. E. B. Thompson, agent for supernatant homes, was then introduced to the conference and addressed the conference touching his work.

An offering was taken amounting to twenty dollars.

Judge H. G. King spoke concerning the work of the laymen. He was unanimously nominated and elected lay leader for the district.

Conference adjourned with the benediction. At 8 p. m. Rev. New Harris preached.

Wednesday Morning.

Conference convened at 9 o'clock, Presiding Elder Peterson in the chair. Religious exercises were conducted by Rev. Ralph Kerr. The local preachers' names were called and the following had their characters passed: G. R. Reynolds, A. Werry, D. G. Stokely, A. G. May, E. Cary, W. F. Cummins, W. H. Howell, J. H. Taylor, J. T. Whitaker, W. P. Wilson, W. H. Evans, W. C. Young, D. Schimpf, Chas. L. Dealey, D. W. Hughes, H. B. Day, M. Mannewitz, J. M. Wallace, J. H. Bennett.

The following had their characters passed and licenses renewed: W. L. Gregory, C. T. Jones, C. M. Word, J. H. Lester, Grover Robinson.

The election of lay delegates to the Annual Conference was then taken up and the following were elected:

CHAS. L. DEALEY.

W. C. EVERETT.

J. D. CULHAM.

H. G. KING.

Alternates:

W. T. Fulton.

W. E. Derr.

Dr. H. A. Boaz, of Polytechnic College, was introduced to the conference and spoke about the work of his college. Committee on Missions made its report through Dr. Gibson.

Resolutions were adopted authorizing the Board of District Trustees to take such steps as would ensure the remaining amount due on the parsonage to be paid off within thirty days. It was also the report of the committee, endorsed by the conference, that the current expense of keeping the district parsonage in repair be included in the annual budget known as conference collections and distributed to the several pastoral charges of the district.

Lewisville and Lancaster were placed in nomination as the place for the next District Conference and, on motion, Lancaster was selected by an overwhelming vote.

Upon motion a new office was created and Chas. L. Dealey elected by the conference as District Superintendent of Mission Sunday-schools.

Committee on Quarterly Conference Records reported.

Resolutions of sympathy to Rev. J. L. Morris and wife relative to the death of their daughter were unanimously passed by a standing vote of the conference. Resolution as follows:

Resolved, That the Dallas District Conference express its deepest sympathy to Rev. J. L. Morris and wife, of Sherman, in the great sorrow which they are now passing through in the death of their daughter, Mrs. Anna Lulu Maxwell, and pray the Comforter of all hearts may be their constant

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 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 preparation offered in the columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

EVANGELIST.

I think I can arrange my work this summer so as to be in several meetings with the brethren. If they can use me, I do not call myself a professional evangelist, but I like to tell the word of God to the people. I have two preferences to state: First, for the Northwest Texas Conference as territory; second, to reach a community or town where there are a lot of young people who could be of use to our Church schools. The more I can reach, the better. I will be busy here during July, so can help some one from June 8 to 25, or from August 5 to 28. J. L. JAMES, Clarendon, Texas.

HELP WANTED.

BIG PROFITS—Open a drying and cleaning establishment. Very little capital needed; we tell you how. Booklet free. BEN-VONDE SYSTEM, Dept. 4, Stanton, Va.

Any intelligent person may earn steady income corresponding to his capacities. Experience unnecessary. Address: CORRESPONDENTS' PRESS BUREAU, Washington, D. C.

companion as their steps shall lead them through the shadowland.

E. L. EGGER.

CHAS. L. DEALEY.

J. T. MCCLURE.

C. M. HARLESS.

The following resolution was also unanimously adopted:

Resolved, That this conference express its appreciation of the work of those in charge of the recent religious census, and that we especially commend the work of Wm. C. North and Chas. L. Dealey, who had no small part in this great undertaking which has already been so fruitful in its good results.

J. T. MCCLURE.

E. L. EGGER.

S. L. CROWSON.

Resolutions of thanks were then unanimously tendered the pastor and members of the Forest Avenue Church and specially to the good ladies of said Church for their kind hospitality.

Upon motion Rev. W. J. Wilson, from the Congregational Church, was received as a local preacher in the conference.

Mrs. Paul Jones, Secretary of Dallas District home mission work, was introduced to the conference and gave a most helpful and interesting talk relative to the work she was doing.

Deaconess Dragoon was introduced and spoke of her work in connection with the Wesley Settlement Home work.

Rev. L. S. Barton was introduced to the conference.

Mrs. F. B. Rudolph, District Secretary of the woman's foreign missionary work, spoke a few words regarding her work.

At 11:15 Rev. J. T. McClure preached. After the sermon the minutes were read and approved and the conference adjourned by singing Hymn 189.

It was the universal sentiment that seldom has Dallas district enjoyed a more religious conference than the one just held. The sermons preached were all full of spiritual power and a deep religious feeling marked every session of the conference. The ladies of Forest Avenue Church served dinner each day at the church, thus making it possible for the members to be on hand early from time to time. The social feature through the dinners served was a very helpful part of the conference.

Statistics reported at the conference show as follows:

Total gain membership, 537; total membership, 7199; Sunday-schools, 22; total membership, 4988; total amount raised, \$2346.17; Senior Leagues, 11; Junior, 6; members total both departments, 268; total raised, \$634.45; Home Mission Societies, 19; members, 709; total raised, \$1955; F. M. S., 6; members, 148; raised, \$197.15; raised by both societies, \$3379.66; paid pastors in charge, \$5932.62; paid presiding elder, \$817.56; foreign missions, \$1225; Bishop Fund and Orphanage, \$39; incidentals, \$4563.52; other purposes, \$19,768.95; total raised for all purposes by Churches, \$39,190.69.

SECRETARY.

COMMENCEMENT EXERCISES OF SAN ANTONIO FEMALE COLLEGE, 1911.

April 26, graduates' recital.
April 27, students' recital.
April 28, alumnae day.
April 29, art exhibit.
April 29, field day.
April 30, sermon by Rev. W. W. Watts, Houston, Texas.
May 1, elocution and vocal recital.
May 2, annual concert.
May 3, commencement day.

The United States each year uses more than 40 per cent of the world's output of tin.

MISCELLANEOUS.

If you are interested in cheap West Texas land, large or small tracts, apply to W. PILLSBURY, Sterns Plains, Texas.

REAL ESTATE.

Ten-acre farms, adjoin city with two railroads, good schools, churches and society; the place for dairy, truck patch or to educate your children. Full acres cut up into small tracts; small tracts, very cheap. Write for illustrated folder. L. C. STOUT, Allamore, Okla., Texas.

SUMMER RESORT.

CLIFF HOUSE, Mineral Wells, Texas, one block from city; quiet, cool and rest; show day. Tables furnished with best. Rates \$7 to \$11 per week. E. W. ROGERS, Box 663.

A GREAT TREAT.

We at Southwestern get many a treat, intellectual, musical and oratorical, in our lyceum course and from visitors, but we have never been more fortunate than on the 2d and 4th of this month. Through Miss Lotz, our director of music, who had been a fellow pupil of his under the great violinist-teacher, Jacobsen, our lyceum committee had secured the wonderful young American violinist, Francis Macmillen, for one number. He came Monday, April 3. There was a terrible storm that night—lightning, thunder, rain and wind abounded, but quite a crowd was out anyway.

To say that the crowd was delighted is not at all to express the facts—we were overwhelmed. It was tremendous. It was beautiful. It was exquisite. It was ravishing. I deal, I know, in superlatives, and I avoid musical terms, for it would be ridiculous for me to use them, but I am understating the facts.

So delighted were those who heard him, and so disappointed were those whom the weather had kept away, that next morning (as they did not leave town before 1 p. m.) we invited Mr. Macmillen to come to the chapel exercises and give us a number or two. To my own surprise, for great artists are seldom accommodating, he cheerfully came, accompanied by Mr. Gino Aubert, the pianist, almost as great an artist as himself. Mr. Macmillen gave us four numbers and Mr. Aubert two. All departments had gathered to hear them. If possible, the effect was even greater than at his regular concert. Without money or price we were listening to what would cost others hundreds of dollars to enjoy. To say we highly appreciated this courtesy on their part is to express but imperfectly our feelings.

Mr. Macmillen makes that violin whisper, twitter, sing, shout, roar, laugh, cry, storm and thunder, and all in the most exquisite harmony. We were all delighted, but our music department especially. I have never known any event to so stir, excite, stimulate and inspire them. One enthusiastic young lady said: "I could listen forever." Another said: "I feel as if I had spent a while in heaven, and then came back to earth. And the drop was awful." Another: "I will never touch a ragtime piece of music again." JOHN R. ALLEN.

HIGH PRESSURE DAYS.

Men and women alike have to work incessantly with brain and hand to hold their own nowadays. Never were the demands of business, the wants of the family, the requirements of society, more numerous. The first effect of the pressure of effort is to run up with all these things is commonly seen in a weakened or debilitated condition of the nervous system, which results in nervous, defective nutrition of both body and brain, and in extreme cases in complete nervous prostration. It is clearly seen that what is needed is what will sustain the system, give vigor and tone to the nerves and keep the digestive and assimilative functions healthy and active. From personal knowledge, we can recommend Hood's Sarsaparilla for this purpose. It acts on all the vital organs, builds up the whole system and fits men and women for these high-pressure days.

"Work is your schoolmaster. It hardens the muscles, steadies the nerves, quickens the blood, strengthens the intellect, corrects the judgment, awakens slumbering genius, calls forth latent powers, touches, hidden springs of action, and arouses ambition; it teaches patience, perseverance, decision and method; it tarts the ready pupil in life, and brings him into closer connection with men and things; it enables a man to gather in firm grasp all his power and energies of body, soul and spirit, and hold or hurl them at his will."

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.

OBITUARIES

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

Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

HENDRIX.—Mrs. Mary Hendrix (nee Mary McGee) was born in Mississippi in 1826, and died at the home of her son, in Thornton, Texas, March 17, 1911. She was married to Mr. H. L. Hendrix, who preceded her some years to the glory land. God gave them children to honor them and to rise up and call them blessed. She lived to see a large number of children and grandchildren, and to sit them upon her knee. She was converted when a girl and joined the Baptist Church, but after she came to Limestone County about thirty-seven years ago, with her husband she joined the Methodist Church, in which she lived a good and faithful life until God claimed her. She was a devoted mother and a true friend. Her heavenly reward was a crown of glory to her, because it was found in the way of righteousness. She served her day and generation according to the will of God and fell asleep in Jesus, and was laid to rest in the Steele's Creek Cemetery. W. VINSANT, P. E.

MARSHALL.—Mrs. C. E. M. Marshall was born in East Tennessee January 10, 1824, and died at the home of her oldest daughter, at Halfway, Mo., December 19, 1911, aged eighty-six years and eleven months. She was the daughter of the Rev. Jesse Cunningham and sister to Rev. W. G. E. Cunningham, of sainted memory. On January 25, 1842, she was married to Rev. William M. Marshall, who preceded her to the better land four years. She was the mother of twelve children, six of whom are gone, and six are left to mourn the loss of the best of mothers. She did not suffer much, was sick only two days. She said: "I am going home." Often whispered: "Jesus, lover of my soul, let me to thy bosom fly," and "Jesus, blessed Jesus," and passed away in great peace. Mother is not dead, but has gone to live with Jesus and the angels. But oh, how we miss her! The world will never more see the same, and although our hearts are broken, we bow in humble submission to the will of our Heavenly Father. Her sorrowing boys, R. C. MARSHALL.

CUNNINGHAM.—Rev. Otis I. Cunningham was born June 1, 1852; fell asleep November 3, 1910. He was converted when nine years old and joined the Methodist Church. He was licensed to preach in June, 1908, at Ector. Because of failing health, he and his father went to Kerrville, in Southern Texas. From this place, after four and one-half months of diligent yet vain effort to regain health, his sad father returned with him to be laid to rest in Hickory Grove, the Church cemetery. There, amid a large company of sorrowing relatives and friends, his pastor, Rev. R. L. Ely, assisted by Rev. W. E. Douglas and myself, said the last sad words. Otis, we know where you are, and will see you again. He was with me in a glorious revival campaign of seven weeks in 1909. There never breathed a more heavenly spirit—no smut on his lips and no evil in his heart—gentle, patient, yet without faltering with his message. To know and love him was to know his Lord. "He was allured to brighter worlds, and led the way." We are grieved that one so pure and so young is taken. Our Father knows why. "How long, not years, but moments, tell." Thou hast all ages and seasons for thine own, O Death. A brave young soldier has fallen, a good man, and full of the Holy Ghost and of love unfeigned. T. W. LOVELL.

CARR.—September 10, 1896, in Erath County, Texas, Fred Carr was born. He was the son of good Methodist parents, J. R. and Mrs. Etta Carr. From early childhood Fred looked upon life seriously. Five years ago he was converted, but was not happy in his religious experience. During the meeting at Rotan last August he was reclaimed and entered into the work and privileges of Church membership with joy. A few weeks later he fell sick of typhoid fever, and went home to God from the family home, Rotan, Texas, September 30, 1910. What a comfort to them who loved him that he was ready to go! Unusual for these days, he was the close companion of his mother, sharing her joys and sorrows. The unshaken faith in God and the sweet resignation of the bereaved family, and especially of the mother, was a high testimony to the power of God in the human heart to sustain, even in darkness, those who put their trust in him. Fred has gone to that place prepared for him by his Lord. May it comfort the sorrowing loved ones to know that the same Lord has prepared a place for them also, and he will come again and receive them unto himself. May they, too, be ready! COMER M. WOODWARD.

STIPER.—God has called from the walks of this life to his home "not made with hands" W. D. Stiper. Brother Stiper was born in Burkey County, W. Va., in 1866; fell asleep in Jesus March 26, 1911, in Childress County, Texas, after only a few days' illness. He was converted and joined the Methodist Episcopal Church, South, when only fourteen years of age. He was faithful and true to God and the Church till the Father said: "Well done, thou good and faithful servant; enter into the joys of thy rest." He was married to Miss Nannie Kennedy in 1895, and their union was blessed with four children. Mary Virginia died at the age of twenty-two in Missouri; Laura, Mildred and Clarence, with the bereaved mother and wife, four brothers and one sister, survive to mourn their great loss. Weep not, loved ones, for we shall see him again. "Blessed are the dead which die in the Lord." His pastor, J. W. MARTIN.

HIGHSMITH.—On the 16th day of March, 1911, Sister Nana Ben Highsmith (nee Gracey) was changed from the Church militant to the Church triumphant. She was the daughter of Dr. J. A. and Mrs. H. E. Brocky and the wife of Rev. Robert A. Highsmith, now pastor of the Progressive "Disciples" Church, of Italy, Texas. She was graduated at the Fairmount (Texas) Seminary in 1900. She took a post-graduate course in 1901. She was principal of Jackboro High School, Texas, and did a high grade of school work until her marriage, December 30, 1903. She was a member of the County School Board of Examiners in 1907 and 1908. She was well acquainted with literature, and anxious to scale the ladder to the topmost rung. Intellectual as she was, yet her loftiest ambition was to be a soul-winner for Jesus. From the date of her conversion and membership in the Methodist Episcopal Church, South, at the age of fifteen years, she had been a zealous worker in every line of Church work, and her plans for more abundant labor during the spring and summer when called to stand before the King. She was rational to the last, and called her husband and family about her, and as I was present, I will give some of her words: "Robert, I want to tell you, to be a great preacher. To be good is to be great." "Brother Crawford, how long have I to talk? Can I talk fifteen minutes?" "Yes." "O I have so much to say! Dear father, all is bright and shining. Papa, you and mamma and Arlie and sister, and the dear Lord, live so you can. You all have ever been so good to me. All is perfectly light. I see no darkness at all. My dear little Arlie will be so lonely without her sister, but God will take care of her. Continue to teach; it is a high calling, and you and papa must be more zealous as teachers in the Sunday-school." (The Doctor teaches the Men's Bible Class, and Miss Arlie the Primary Class, and are unsurpassed.) I stood and gazed upon her shining face, radiant with a vision of her heavenly home. Heaven and earth seemed to come together in that room, and both were visible. Many more heavenly words fell from her lips, which I cannot record for want of space. She started to recite a beautiful poem, but her strength failed with the first lines. This beautiful spirit was held in a frail earthly vessel. But she bore her sufferings with a heroism born of such a lofty spirit. The dear parents, bent with age, are patiently waiting at the river for the boatman to row them over the tide, and the pure, sweet, and loving spirit will some day greet her in the home of the soul. W. H. CRAWFORD, Pastor.

DAVIS.—Just a few weeks before the conference in Galveston the spirit of Miss Anna T. Davis, of Atlanta, Texas, took its flight, after a season of patient suffering. We do not know just how long our glorified friend lived upon the earth, but we know she lived well. She inherited fine qualities from a noble mother, now living, and an cultured father, Rev. Dr. Davis, long ago at home with the saints, and to her priceless heritage she added the best that Staunton College (Virginia) and Sam Houston Normal (Texas) could give. She chose to be a teacher for life-work, and thirteen successive years of faithful, high-grade work in Atlanta and her moulding hand upon the young life of that choice town, together with abiding love for her memory with all, are some of the testimonials to the elect woman who passed that way. She was a true friend to the pastor, and always the first to speak a word of consolation whenever the shadows gathered, and never forgot to lay a flower upon the new-made grave. We knew her in her sorrows and triumphs, and we have seen her face shining in the triumph of her faith. She was known of the Lord in prayer. She has gone from the earth, but her life will be ever an inspiration to the lives that touched hers. She sleeps near a people who shall ever and anon go that way to lay their flowers. Her aged mother and four sisters sorrow not alone. Under the shadows of those trees and on the side of the distant hills, near the mound under which she rests, are others who, like herself, can never be forgotten by this preacher and his family. We expect to meet again. J. C. JONES.

ALEXANDER.—Mrs. Mary Lou Alexander was born June 30, 1852, in Washington County, Ind. She professed religion and joined the Missionary Baptist Church in 1867. In 1885, being located where there was no Baptist Church, she joined the Methodist Episcopal Church, South, and adopted the doctrines of her Savior with her ever beautiful life, which was made triumphant, leaving an aching void in every heart that knew her January 9, 1911. She was twice married: In 1870, to Jesse Hoar, who died in 1892; August 3, 1899, to Leander Alexander, who survives her. She was a Christian of the "old-time religion." She fasted every Friday, and in humility and prayer for several of the last years of her life ate her meals on her knees. During her last illness she repeated over and over the choruses of "Let The Gospel Light Shine In," "Be Ready When The Bridegroom Comes," "It Will Be Sweet When We Meet at Jesus' Feet," and "It Will Be Glory for Me, Glory for Me, Glory for Me." T. A. KNIGHT, P. C.

JOINS.—W. T. Joins was born in Giles County, Tenn., April 28, 1836; was married to Miss Mary Langston August 27, 1857; moved to Texas in 1870 and located near Waco. He was converted and joined the Methodist Episcopal Church, at Bosqueville under Rev. W. T. Melugin when he was about thirty years old. He died November 11, 1910. Thus closed a useful life. He was 73, 1903, he buried his wife. He had five children living and three dead. One son and four daughters were with him when he died. He had one brother living and four sisters. He made his home with Mrs. Emma Skinner, his daughter, at Ross, Texas, until the death of his wife. She misses him very much. Three years ago I closed a four years' pastorate with him. He was an old class leader and steward; attended Quarterly Conferences; was always glad to help the preacher. But his life work is done. He has gone to his reward. May the God of all grace save the children and loved ones and save us all in heaven. R. V. GALLAWAY.

FIKE.—J. W. Fike was born in Audrain County, Mo., October 22, 1844, and died of pneumonia at his home in Denison, Texas, March 18, 1911. He had been a citizen of Texas since 1878, having lived in Denison for the past twenty-two years. Forty-five years ago Brother Fike was married to Miss Luella Whitesides, who survives him. To this happy union seven children were born, five of whom are now living and were with him in his last hours. He served four years as a soldier in the United States Army. Brother Fike was a man of strong convictions, wonderful energy and indefatigable determination. He was a splendid citizen, honest, upright and true. He loved his home, his country and his God. Religion to him was a reality coming out from the age of seventeen he was a faithful and loyal member of the Methodist Episcopal Church, South, having served for years as an efficient officer in the same. Few ever attended all the services of the Church as faithfully as he did, or took as much interest in them. He loved to testify for his Master, and at the last prayer-meeting he attended, just two weeks before his death, he said: "If I am never here again you will know where to find me" (pointing upward). So, while the earth toilers without him, his loved ones loved ones, as those who have no hope. He has just preceded you to that eternal home. The writer, assisted by Rev. E. W. Alderson and others, conducted the funeral services, after which his body, by the hands of the Confederate Veterans, was taken to rest in the Fairview Cemetery. May the hand of his God guide the broken-hearted family into a happy reunion in the home above, is the prayer of your pastor. J. A. WHEELER.

CRAWFORD.—Brother Joseph L. Crawford was born in Sabine County, Texas, October 18, 1837; died March 4, 1911, from injuries received by a falling wall. He was converted early in life and cast his lot with the people called Methodists. For years he had been an active worker in the Church, being a steward and a teacher in the Sunday-school at the time of his death. He loved the Church devotedly. With the Psalmist he could truly say: "For a day in thy courts is better than a thousand." Thus is explained his loyalty and devotion in all lines of Church activity—teaching a class, assisting in the choir, and in the service. That explains why on many prayer-meeting nights, notwithstanding the nights were dark and he himself advanced in years, yet with the aid of lantern and walking-stick he was found wending his way gladly to the place where the prayer was to be made. With him the Church was first. He would not neglect his interests. He would not shirk religious duties in either Church or home. Though a busy man, yet he ever found time to look after the Master's work. He was never too busy to do his duty. He loved ones about the family altar, to read from the Book of life and carry them to a throne of grace. He was so unselfish, so thoughtful of others. Up to his last hours, while lying under the fallen walls, he exhorted and prayed for others. He prayed that they might not be burned to death, but that they might be allowed to get home to die. He said death had struck him, but that he was ready to go. How consoling to know that he was rescued before he became unconscious, and was taken to his home to be ministered to by loved ones ere he departed to be with Christ! He was such a good man. I think verdict was never more unanimous: "He has gone to heaven." How noticeably vacant his accustomed place and pew! How sad to say farewell, yet how glorious the thought that they may meet and know him again in "our Father's house." W. H. VANCE, Pastor.

BRIMER.—Brother John V. Brimer was born in Jefferson County, Tenn., near Dandridge, on June 30, 1871, and died near Valera, Texas, March 15, 1911, of heart failure. He had been in bad health for some time, and though his death was sudden, it was not quite unexpected. He joined the Methodist Church at the age of sixteen years and lived a consistent, consecrated life until his death. He leaves a dear, devoted wife and three precious baby girls, besides a father, mother, brothers and sisters and a host of relatives and friends, to mourn their loss. His efforts were untiring in establishing Churches and Sunday-schools and in other work for his Master. No one else so fully realized the plan he did so well. Though we shall miss him, we mourn for him, we feel that our loss is his and heaven's gain. J. R. KIDWELL.

SULLINAN.—George Willie Sullinan, the infant son of Brother and Sister Elmer Sullinan, of near Sanger, was born March 14, 1911; departed this life March 25, 1911. Though but a moment the little spirit remained in the home, yet it has left an aching void which this world can never fill. Certainly the infant babe that grows up in the city of our God will become one of the purest creatures in all the realm of him who said: "For of such is the kingdom of heaven." It shall never know a sorrow nor the bitter pangs of sin. The little tongue had never learned to speak the precious name of mother, but to-day it is singing praises to the only other name that sweeter sounds—the name of Jesus. At the beautiful gates of gold the little darling will wait for papa and mamma—and will he not accompany the snow-white angel band that shall bear their weary spirits to the sinless summer land? J. W. BECK, Pastor.

TATUM.—Samantha Caroline, the daughter of Z. W. and Sarah Ketchum, was born in Dallas County, Texas, July 6, 1867. She was married to J. S. P. Tatum in 1884 and had three children for the past eight years. Sister Tatum was of a family of nine children, six of whom are religious. She was the mother of eleven children, all of whom are living and nearly all of whom are religious. She was sweet, loving and true, and was loved by all. During her continued sickness she never spoke a cross word, but was always kind. Sister Tatum made a profession of religion when seventeen years of age, and her whole life was permeated by the teachings of the Bible. She died near Waco, Texas, February 25, 1911. We pray that all of her loved ones will meet her in heaven. W. T. JONES, P. C.

Afraid? Certainly not, if your doctor approves. Let him decide about your using Ayer's Hair Vigor for falling hair or dandruff. It will not color the hair, neither will it harm or injure.

MURRAY.—G. W. Murray was born in Tennessee December 17, 1881, and died at Childress, Texas, April 3, 1911, where he had made his home the last four years. William was a nice, quiet young man, loved by all who knew him. He was converted eleven years ago; had not united with any Church, but those who knew him best say he lived a true Christian life. He had been afflicted since he was seventeen years old, which deprived him of much pleasure and caused him a great deal of suffering. However, his death was very sudden and a great shock to his loved ones and many friends. On Monday night, April 3, at 9 p. m., he went to bed apparently in good health, and Tuesday morning was found dead in his bed. He leaves three brothers and three sisters to mourn their great loss, his father and mother, one brother and two sisters having gone on before, with Jesus waiting to welcome their son and brother home. "He that believeth in me, though he were dead, yet shall he live." Weep not, dear friends; we shall see William again, where cruel death cannot enter, and Christ will wipe the tears from our eyes. J. W. MARTIN.

AUTREY.—Mrs. Eula Autrey, daughter of Mr. and Mrs. W. E. Aston, was born November 17, 1889. She was married to Mr. J. T. Autrey at Valley View, Texas, November 21, 1909, and died near there March 5, 1911. At the age of fourteen she joined the Methodist Church, and ever remained an active, earnest member. At the time of her death she was a Sunday-school teacher. This young Christian woman was loved and held in high esteem. One who had been her teacher for three years says of her: "We loved her because she was worthy of love. Her gentle spirit and sweet disposition commended her to the love and favor of all who knew her. Her love for God and desire to please caused her to be an obedient and affectionate child." She was a treasure in her father's home and also her own home. Eula had always been so susceptible to every good influence, and when death came she was prepared. We commend her loved ones to the comforts of our holy religion. It alone can sustain them in this hour of bereavement. D. H. ASTON.

McCARTY.—Mrs. Maryline McCarty (nee Phifer) was born in Roane County, East Tennessee, December 23, 1847. She moved with her parents to Arkansas and was married to Mr. C. W. McCarty February 22, 1872. The same year she was happily converted and joined the Church. She moved with her husband and settled at Peaster, Parker County, Texas, about 1878. Two children were born to this union. Both died in infancy. She was an ideal Christian. She seemed not to think of self, but of others. A loving, faithful wife, beautiful in spirit, kind and devoted, to glorify God and build up his cause was her chief delight. God said: "It is enough; come up higher." And on March 18, 1911, at 6 p. m., she fell asleep. A host of friends gathered at the Methodist church and Brother Swofford preached her funeral. She was taken to the cemetery and gently and tenderly laid away. May God bless her husband and her brother and loved ones. The Church, pastor and community are poorer, but heaven is richer. Weep not, loved ones, for we shall see her again. "Blessed are the dead which die in the Lord." Her pastor, COL. H. SMITH.

McCONNELL.—Brother Thomas Lewis McConnell was born in Louisiana in 1840, and passed to his reward at the home of his son, near Wichita Falls, Texas, on February 25, 1911. He was first married to Miss McGee. To this couple God gave seven children, two of whom passed to their reward before the father. Brother McConnell was married three times, and had two step-children, Mrs. Grigsby and John Kildreath. His first children are: James McConnell, Charley McConnell, Mrs. Mollie Wright, who lives near Thornton, Texas; Jessie McConnell, near Meridian, Texas; and Frank McConnell, who lives at Wichita Falls. These and his wife, in Oklahoma, and other loved ones are left to mourn their loss. Brother McConnell came to Limestone County, Texas, in 1869 and he and his good wife united with the Methodist Episcopal Church, South, at Steele's Creek, where he lived a true and faithful member until his death. Brother McConnell was of that type of manhood that never failed to make a strong impression upon those with whom he came in contact. Brother McConnell had gone to visit his son, Frank, at Wichita Falls, where he was taken sick. God claimed him for himself, and he was ready for the summons. He was laid to rest in the Steele's Creek Cemetery by loving hands. W. VINSANT.

MADDUX.—Mary A. Maddux was born in Warren County, Ga., March 4, 1833, and was married to John Wesley Biggs in Buena Vista, Ga., in 1855. The family came to Texas in 1859 and settled in Rusk County. Ten years later they removed to Panola County, and in 1885 they came to San Saba. On the 11th of January, 1892, Brother Biggs, after years of affliction, fell on sleep. There were born to Brother and Sister Biggs eleven children, three of whom preceded her to the better world. Sister Biggs was converted and joined the Methodist Church in her childhood, and was an active worker for her Lord until the last. Her home was the preacher's home, and she lived to see all of her children converted and in the Church of her choice. The writer had known Sister Biggs for more than twenty years, and through affliction as in prosperity he found her to be an humble servant of our Lord. Sister Biggs died in great peace in San Saba, Texas, October 18, 1910, and a host of relatives and friends mourn her departure, but all know where to find her. T. F. DIMMITT.

RANEY.—Mrs. Millie Ellen Raney, of "Grandma Raney," as she was familiarly called, was born in Macoupin County, Tenn., December 2, 1835; died at Santa Anna, Texas, March 1, 1911. A little more than fifty-six years ago she married Stephen Raney, and to that union there came nine children—five boys and four girls. One of the boys has been deceased a number of years. Six days before her death Sister Raney was found unconscious on the doorstep of her home, due to paralysis of the brain cells, and she never gained consciousness. Our sister was a deeply religious woman; gave her heart to God when but eleven years old and united with the Methodist Episcopal Church, South. She was quiet, faithful and true; never for one moment expressed anything but the strongest faith in her God. She did her work well, and led every one of her children to God and the Methodist Church. I have never seen a deeper devotion than that exercised by Brother and Sister Raney. They loved God, they loved each other, they loved their children, they loved the Church—they loved everybody, and everybody loved them. Sister Raney has crossed over to the home she so long looked for. Heaven has a new meaning to our dear Brother Raney, a new meaning to her sons and daughters. Mother is there. Be faithful. Some day there will be a reunion over there, and all tears will be changed into joys. Her pastor, HENRY F. BROOKS.

ELLIOTT.—Mrs. Lucy Royster Elliott was born in Granville County, N. C., April 24, 1834. She moved with her parents, John and Mary Jordan, to Montgomery County, Tenn., then to Christian County, Ky. From there the subject of this sketch moved with her sister to Fannin County, Texas, where, in 1882, she was happily married to Rev. W. H. C. Elliott, they living together in peace and love till the day of her death, which occurred December 13, 1910, at 5 p. m. Her funeral services were conducted by Rev. W. J. Vaughan, of Bluffdale Circuit, and her body was laid to rest in the Marvin Chapel Cemetery. This happy couple had lived nearly all their lives in Leonora, Texas. Everybody called them Uncle Clay and Aunt Lucy. Aunt Lucy was converted when a young lady and united with the Missionary Baptist Church, but after marrying joined the Methodist Church. She was a strong Christian character, I being her pastor two years, found her ever ready to do any Christian work, never complaining, but always bright, cheerful and happy. She was very much devoted to her husband, and his great success as a minister of the gospel was largely due to her helpfulness. Hundreds are mourning her death. She was a friend to all. I feel that I have lost one of my best and strongest friends. Uncle Clay will be so lonely without her, but according to nature's course he will soon meet her again. She will be at the gate waiting for him. Until then, good-bye. J. T. BLANTHORTH, Prosper, Texas.

WILHITE.—Miss Edna Wilhite was born June 26, 1880, and died January 21, 1911, as only those can die who are sustained by the grace of God. She was converted at the age of twelve under the ministry of C. L. Browning, at Alvarado, Texas. She joined the Church at that time. Since living in Cleburne her life has been given to her Master through the Anglin Street Methodist Church. The history of this Church from its beginning to the date of her death would be incomplete without frequent mention of her noble and faithful labors. She, though young at death, was one of the charter members of the Church, and was active in the Woman's Home Mission Society, the Sunday-school and the Epworth League. It was with reluctance that she began to serve her Master in her room, upon a bed of affliction, for many months, instead of active service "out in the field." Time ripened her patience, trust and experience. A visit to her room during the last few weeks was to commune with influences from heaven. Praying, singing, praising and wishing for sweet release and her journey home, she passed her last hours, though in much bodily pain, in the sublime triumph of the Christian faith. She had taught her loved ones day by day to trust in God, so that when her spirit mounted on high the sweet peace of God stilled the otherwise troubled waters. Thank God for the triumph of a Christian's departure in triumph! ALONZO MONK, JR.

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Chico Sta
Chico C
Greenwood
Sulphur S
Haganspo
15
Mount Ver
Sulphur B
Brashear C
Klondike C
Winnsboro
Weaver and
Curley M
Corno, M
Sherman
Waples M
Denison M
23
Trinity an
14
Pottsboro a
6, 7
Sadler and
21
Whitesboro
Southmayd
Greenvil
Wolfe City,
Fairlie and
22, 23
Celeste s
Merit Cir
Wesley Sta
Kavanaugh
Loneack M
Loneack St
Gainesvil
Sanger, at I
Aubrey, at I
Denton Sta
Valley View
Era and Spr
14
Myra and H
Marysville,
Rosston, at
St. Jo, May

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 May 12, 14, Olive.
 May 15, Colmesnell.
 May 20, 21, Wallisville Min.
 May 26, 28, Kirbyville.
 May 27, 28, Magnolia Springs.
 June 3, Liberty, 10 a. m., and Sunday.

June 2, Dayton, 8 p. m., and Sunday,
11 a. m.
June 5, First Church, Beaumont.
Quarterly Conference.
D. H. HOTCHKISS, P. E.

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Albuquerque District—Third Round.
San Marcial, April 15, 16.
Roy, April 22, 23.
Moriarty, April 29, 30.
Albuquerque, May 6, 7.

Gallup, May 24, 21.
Magdalena, May 23, 24.
Star, June 3, 4.
Bard and Puerto, June 10, 11.
Logan, at San Jon, June 17, 18.
Cimarron, June 24, 25.
Koehler, May 27, 28.
Cariso, July 1, 2.
Tucumcari, July 8, 9.
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Clovis District—Third Round.

Portales, April 15, 16.
Texico, April 26.

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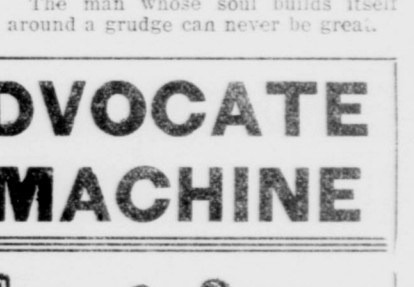
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EASTER THOUGHTS

ALL HAIL!

Hail, purest victim Heaven could find,
The powers of Hell to overthrow.
Who did the chains of Death destroy;
Who dost the prize of Life bestow.

Hail, victor Christ! Hail, risen King!
To Thee alone belongs the crown;
Who hast the heavenly gates un-
barred,
And dragged the Prince of Darkness
down.

O Jesus! from the death of sin
Keep us, we pray; so shalt Thou be
The everlasting Paschal joy
Of all the souls new-born in Thee.

—Old Latin Hymn.

The Gospel of the resurrection was
preached first by a woman, and the
theme of the first Gospel sermon was
the resurrection of our Lord.

There is no brighter day in the
Christian calendar than Easter. The
flower of the world's hope blooms be-
side the open door of Jesus' tomb,
and this should be the most radiant
day in every Protestant Church in the
world. The most comforting and in-
spiring thoughts in the Christian reli-
gion come from the truth of the resur-
rection.

We have read somewhere of hare-
bells and anemones springing into
bloom from seed that had been 2000
years buried in the ruins of a city.
So we will gather in our churches
on next Sabbath in the fragrance of
a truth that has come to us through
nineteen centuries, and yet it blooms
before us with the freshness of a new
flower. It is the anemone of the Gos-
pel—the wind flower. It has been
wafted over the ruins of ages and yet
it is ever new and ever fresh.

On Easter morning it is the custom
in certain parts of Germany, near
Magdeburg, for a procession of Chris-
tians to be conducted before sunrise
to the sacred enclosure of the ceme-
teries, and there to chant an anthem
and repeat a creed, made impressive
by its own truths and by the most
hallowed associations. "We now re-
cite our faith," the procession sings,
"and we do so in presence of the dead;
and we are willing that the princes
of the air and the powers of darkness
should hear." So in the presence of
heaven and earth and in the endless
but vanishing procession of genera-
tions, let us utter our holiest convic-
tions as with one voice, from age to
age.

There is a story told of a workman
of the great chemist, Faraday. One
day he knocked into a jar of acid a
little silver cup. It disappeared, was
eaten up by the acid, and could not
be found. The question came up
whether it could ever be found. One
said he could find it; another said it
was held in solution and there was no
possibility of finding it. The great
chemist came in and put some chemi-
cals into the jar, and in a moment
every particle of the silver was pre-
cipitated to the bottom. He lifted it
out a shapeless mass, sent it to the
silver smith, and the cup was restored.
If Faraday could precipitate that sil-
ver and recover his cup, God can eas-
ily restore our sleeping dust.

VICTOR HUGO ON THE IMMORTAL SOUL.

At a dinner given to Victor Hugo
in Paris, some years ago, says L'Uni-
vers, he delivered an impromptu ad-
dress, in which he gave expression to
faith in the infinite and in the soul's
immortality. His friend, Haussaye,
who was present, says:

"Hugo at that time was a man of
steel, with no sign of old age about

him, but with all the agility, the sup-
pleness, the ease and grace of his
best years." He was contradicting
the atheists, and his friend says "his
face was bright with the heavenly
halo and his eyes shone like burning
coals."

"There are no occult forces," he
said; "there are only luminous forces.
Occult force is chaos; the luminous
force is God. Man is an infinite little
copy of God; that is glory enough for
man. I am a man, an invisible atom,
a drop in the ocean, a grain of sand
on the shore. Little as I am, I feel
the God in me, because I can also
bring forth out of my chaos. I make
books, which are creations. I feel in
myself that future life; I am like a
forest which has been more than once
cut down; the new shoots are strong-
er and livelier than ever.

"I am rising, I know, toward the
sky. The sunshine is on my head.
The earth gives me its generous sap,
but heaven lights me with the reflec-
tion of unknown worlds. You say the
soul is nothing but the result of bodily
powers. Why, then, is my soul more
luminous when bodily powers begin to
fail? Winter is on my head and eter-
nal spring is in my heart. Then I
breathe at this hour the fragrance of
the lilies, the violets and the roses
as at twenty years ago. The nearer I
approach to the end the plainer I hear
around me the immortal symphonies
of the worlds which invite me.

"It is marvelous, yet simple. It is
a fairy tale, and it is historic. For
half a century I have been writing my
thoughts in prose and verse—history,
philosophy, drama, romance, tradi-
tions, satire, ode and song. I have
tried all, but I feel that I have not
said a thousandth part of what is in
me. When I go down to the grave I
can say, like many others, I have fin-
ished my day's work, but I can not say
I have finished my life. My days will
begin again the next morning. The
tomb is not a blind alley; it is a thor-
oughfare. It closes on the twilight to
open on the dawn."

EASTER REVERIE.

The mother of Jesus was weeping,
John, the beloved disciple, was weep-
ing, the Christian world was weeping,
for He whom they loved so well, and
who had taught them so much, was
dead! Poor human creatures, they
could not understand, they could not
believe, that He, the Son of God, must
die! They could not keep away from
the sepulcher, where His body was
laid, because that was the most sacred
spot in all the world to them, and they
craved to be near His side, as their
only earthly comfort. Mary wept, and
not finding His body in the tomb she
said, "Ye have taken my Lord away,
and I know not where ye have laid
him!" O, Mary! O, disciples! could ye
not believe His precious words of
truth, that He would rise again? Did
He not tell you, Mary, as you washed
His feet, with your tears, and wiped
them with the hairs of your head, and
poured on them the precious, costly
ointment, that you had anointed Him
for His burial? O Christian world! re-
joice over this precious cornerstone of
our grand faith, "The resurrection of
Jesus Christ from the dead!" For ev-
erything, in the way of salvation,
hinges on this great and vital truth,
that "He is risen!" Shout it forth in
glad refrain to the whole world! For
because of his resurrection, the power
of death to hold our loved ones in his
strong grasp, is broken forever, for
they shall rise again!

O blessed Easter Day, thou glad
hope of the Christian world, we greet
thee with happy hearts!

MRS. V. C. BILLINGSLEY,
Marlin, Texas.

AN EASTER VISION.

It was just at break of dawn. I was
only half asleep. An occasional bird-
note from somewhere in the distance
broke the death-like stillness. I seem-
ed swinging in mid air and intoxicated
with happiness while a glorious radi-
ance shone all around me and the
sweetest music floated out faint and
far, falling like sweet incense on my
half-conscious spirit. It was too heav-
enly for earth for it seemed a million
voices unlike anything I had ever
heard, for purity of tone and tender-
ness of expression, accompanied by un-
numbered instruments and the songs
of birds all singing in tuneful harmony
over a slumbering world.

Suddenly I threw off the lethargy
that held me as in a trance. I bound-
ed from my couch, threw open my
window and dropped on my knees in
an attitude of humility before the en-
trancing beauty and sublimity of the
scene spread before my enraptured
gaze.

The faintest rose-tint was just man-
tling the eastern horizon. I looked
down from a mansion, the height and
splendor of which I had no concep-
tion or power of speech to express for
language is inadequate to give the
faintest idea of its beauty.

The outer walls were diamond-crust-
ed, over which fragrant vines clung,
swinging their long fronds far down

into the shadowy depths below. Flow-
ers of every hue carpeted the earth
as far as the eye could see and ex-
haled an almost stupefying perfume
while the softest perfumed breezes
whispered among the lofty trees.

I turned my eyes Eastward, the di-
rection from whence came the soul-
thrilling music.

I could discern, by the ever-increas-
ing dawn, tall mountains and foot-
hills with far-reaching valleys, all
wrapped in a misty rose-tinted veil.
The brow of the loftiest mountain was
just touched by the glow of the hidden
sun, but the valley still lingered in
twilight.

Hovering and circling in mid-air
were the angelic choristers, with their
harps of gold but dimly visible
through the roseate veil. I listened
enthralled. Bright and brighter glow-
ed the East until all the rainbow's
hues were reflected over the valley
when suddenly, from some far height,
a trumpet pealed, which rent the veil,
and at one great bound the sun sat
upon the mountain top and cast a daz-
zling brightness over all the scenes
below.

A thousand lambs came running
down the mountain slopes with bleat-
ing joy. Then angels, harps and
lambs, all in one accord, made melody
to the words, "The morning light is
breaking;" "All hail!" "Peace on earth,
good will to men."

Then the sun began to pale, the
mist to envelope the angels. The
music grew fainter and farther away.
The figures seemed floating away on a
sea of gold. I bent my ear to catch
the last faint note of the sweetest
music that I shall ever hear until I
hear it around the great white throne.

The sun sank down. The darkness
gathered over the valleys and a holy
hush settled over all. A familiar voice
called me to the realities of this life.
The contrast was so great that this
world, with all its boasted wealth,
beauty and allurements, paled into
nothingness, and, for a time, all the
joy of living here was lost in the mem-
ory of that beautiful and sublime vision.
"Oh, the peace, sweet peace of
that holy hour!"

Was it a glimpse of paradise given
me that I might see as "through a
glass darkly" the beauties and mys-
teries of His kingdom which await me
there, should I hold out faithful to the
end?
MRS. A. MOSELEY,
Waco, Texas.

THE WACO RALLY.

Plans are rapidly being formulated
for the rally of the State-wide probi-
tionists which is to be held at Waco
on San Jacinto Day, April 21. Re-
ports received at pro-headquarters in
Houston indicate that great interest
is being taken in the meeting, and that
a large attendance of leading pros is
expected. The Cotton Palace, the
largest auditorium in Waco, has been
secured and patriotic music will inter-
perse the speeches and the business
of the day. The occasion will demon-
strate the oneness of the supporters of
the State-wide prohibition movement,
and it will be a rather unusual scene
to see men of every shade of political
and personal opinion represented upon
the program and in attendance upon
the rally. Col. Tom Ball has demon-
strated that he is a great harmonizer,
for he has secured perfect harmony
in the ranks of the pros, regardless of
the diversity of their views upon men
and other measures. Every county or-
ganization is expected to see that their
county is represented, every county
not now organized is expected to or-
ganize in the next ten days and send
representatives to the rally. It must
be understood, however, that the rally
is not a delegate affair, but every pro
is entitled to be present in his own
right as a prohibitionist.

ENDORSES THE EDITORIAL.

I feel impelled to write you a few
words in regard to your editorial in last
Advocate, headed "The Decadence of
Old Time Religion in Our Present
Day." I find myself much in your way
of thinking in spite of all I can do to
reason myself out of it. I am very sor-
ry to admit that I have about reached
the conclusion that the standard of our
spirituality as a Church is being seri-
ously lowered while external develop-
ments and expansions are showing
much progress. The commercial and
worldly spirit of the age appears to be
secularizing the religious life, and
so far dominating it as to drive it into
the back-ground and in some way
transferring the vital forces along ma-
terial channels. As an old-timer I am
sad to admit that in some Churches I
do not feel exactly at home, but have
a sense of loneliness that I cannot re-
move. The presence and manifesta-
tions of the Holy Spirit are sadly lack-
ing. Where are the manifestations of
deep conviction, pentecostal sorrow,
the shout of the saints, and the over-
powering presence of the Holy Spirit?
Your editorial ought to produce seri-
ous reflection in our borders, but I
cannot hope for such a favorable re-
sult. The tide is set in and the stop-
ping point is not in sight. Some of us

can only look on. We can do nothing
to change the current of movements.
You are standing bravely on the whole
field of conflict. May the Lord direct
and inspire you. Your brother,
C. I. McWHIRTER.

"Give to the winds thy fears," but
be very sure which way the wind
blows.

God is absolutely invisible, but trust
in that invisible is the secret of peace.

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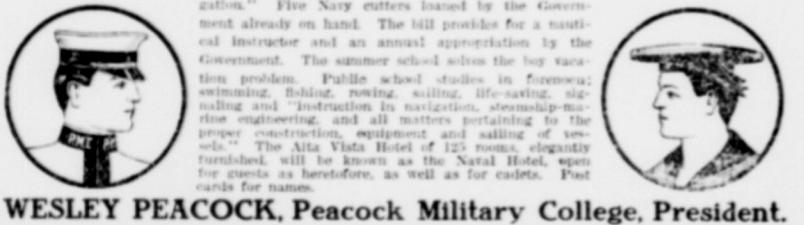
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