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The Country Pastor's Rights and Privileges

METHODISM has always been congenial to country life, and there she has grown her best blood and made rapid strides. Much of the glory of Methodism has been won in the country, and, in spite of the alarming drift to the cities all over the land, we still believe that her great work in the country is not yet completed. The wonderful providence in the spread of our Zion and in her work of saving souls has not ceased to be evident, even in our own times. Little do we sometimes dream of the far-reaching influence of the fidelity of our people in the rural districts and in the small towns over the country. Take the reckoning at almost any time in the larger city Churches of today, and what do we find but that a large majority of both people and pastors have come to the city from the country Church. There they got their ideas of what religion means, there they first found the way to the cross, there they got their conceptions of social purity and personal piety; and, but for the deeply fixed convictions of right and wrong that were learned in the sweet simplicity of quiet country life, God have mercy on some of the conditions that would now prevail in much of our city life socially and religiously. Who has had more to do with fixing the faith and molding the character of the people who have and are still coming to the cities than the faithful country pastor? He, in the providence of God, has been the salt of the city all over the Church. And since the drift to the city cannot be arrested, it follows as part of deep wisdom that the country should have the very best equipment possible and should be supplied with the best of pastors, so that our people may receive the most thorough training and be effectually entrenched in their religion before they start for the glittering city with all its attractions and snares. Thus we discover that the country pastor cannot be eliminated from the influences which make for righteousness at the very centers of our civilization. He has ever been, and is today, an essential factor in our modern Christianity, and as progress is made his place of usefulness becomes the more pronounced. About his pathway multiplied duties gather. In his hands enlarged responsibilities rest, and before him gateways of golden opportunities open. All these but emphasize the fact that the country pastor has rights which none dare deny or take from him—rights which he will not let slip from his grasp. He may not have considered it thus, but the fact remains and it behooves him to guard with becoming vigilance his most sacred interests and prerogatives.

1. The country pastor has a right to be a scholar, and this he should insist upon always. That he serves a people remote from the centers does not exempt

him from being an up-to-date man. Intelligence is ablaze all over the land, and our country people are fast becoming deeply intelligent and progressive citizens. The rural delivery system has brought the world's intelligence to the farmer's front door. He knows what is going on in the world, and takes a lively interest in it all. His sons and daughters fill the schools and colleges; and his own success as a farmer depends largely on his knowledge of the affairs of the day. The rural school teacher must stand on a footing with any other. The State makes no distinction against the country and in favor of the city teachers. Hence every farmer wants his pastor to be a man who will command the attention and respect of his sons and daughters, and will instruct them in matters religious. No preacher should allow himself to be hurried off to the country to take charge of a work before he is well-equipped for work anywhere. That "preachers are scarce in the country" is no excuse for mistaken haste. Nor should he listen to that sweet delusion of becoming a "self-made man." That such experiences have been necessary in the past was rather a misfortune to be patiently endured, and not an ideal way to be coveted. Austin Phelps always held that self-made really spelled self-marred. Said he, "A self-made man is a half-educated man." He has missed the assistance which the experience of others who have thought the way out before him could give him. Every man needs the wise guidance of a good tutor, and a rural pastor should come to his work with all the fitness he can possess. This is his right, and anything else will not suffice for the demands of the day.

2. Again, the country pastor has a right to be a constant reader of good live books, in which are to be found the best thoughts of the age and of all ages. To be a reader of books he must first have the reading habit, that masterpassion of a well-trained mind which will not be satisfied till all the available springs of precious truths have been discovered. Books cost something, to be sure, but now a reasonably limited purse will supply the needs. One-third the cash will buy the same books which cost three times the amount when we were boys. Every man is without excuse for lack of knowledge in this day of letters and cheap great books. No wise country charge will allow its pastor to overtax his time or his purse to the extent that he has no time left to replenish his mind and life. He can easily become ensnared in the delusion that he has so much work to do that he has no time to read. But he has, if he will but think it. He always has time for eating his meals, and this is because he realizes his bodily needs. When he comes to feel the real needs of his ever-

taxed but poorly fed mind he will most assuredly take time to read. Mr. Wesley did till the end of his long life, and that explains why he is today a "storm-center for good" and a living agency for vital piety. If one of our chief pastors, on being elected to his high office, found it needful to reserve one-third of his time for systematic study, surely the country pastor will feel the need of being a studious reader. Why should he ever allow himself to become rusty, and lose his freshness and fire in preaching?

3. Furthermore, the country pastor has a right to be a masterthinker—a clear, logical, practical thinker of fresh and beautiful thought. This is coin current anywhere and always. No substitute will take its place. His hearers know how to think for themselves. Any man who concludes that a horny-handed son of toil is asleep and does not care whether his preacher gives him thought in his sermons, that preacher needs some one to wake him out of his delusion. The man of the age who does not think must step down and out. Life cannot be made a success and immortal souls saved without thought. Mere wind and noise in the pulpit is an abomination unto the Lord. Man's skull capacity places him in the category of a thinker, and to fill the purpose of his very existence he must be a thinker, must think clearly, deeply and well. Then, let the country pastor hold fast his divine right to be a man of thought, and not a dumb toiler driven on by the whip of duty. Let him "fight shy" of the proverbial "barrel of sermons" to be reversed on each itinerant move. They are at best often "dried tongue" and very dry at times. New ones will ever breathe of the presence and power of the Holy Spirit, which will bless both preacher and people. Besides, how can high enthusiasm be long kept up without great thinking? The kingdom of heaven is born of enthusiasm, and without the mighty swell of the extra in religion our Methodism lags even in the bright and beautiful God-made country. Thought is the spring of zeal.

4. But, better than all, the country pastor has a right to the warmest love and confidence of his brethren. That he spends his time and toil among the plain people does not mean that he is not de-

serving of the warmest regard. He is doing God's work as really and in God's own way as much as any living soul. Native ability often rests on the side of the plain man in the country garb. We need to scout that idea which relegates all the brains and brightness and beauty to the city. Clothes are not to be taken as the index of the man always, or Chief Justice Marshall, Albert Taylor Bledsoe and even Thomas Carlyle would be set down as dunces. When the General Conference of 1814 met in old Light Street Church, Baltimore, a country preacher clad in Western homespun was put up to preach on Sunday. He began haltingly and with awkward word and look. The historian, Bangs, said: "What stick is that they have put up here to disgrace us today." But he was too fast; when that sermon was finished the enraptured audience was on their feet. Bishop Asbury whispered, "That sermon will make him a Bishop," and it did. That "rusty looking stick" was no less than William McKendree from Indian trails of the West, and one of the greatest minds of American Methodism.

For the country pastor hard toil in the worst of weather is his lot often we know, but he is a hero and smiles through it all. He may not be called on for commencement sermons, or be elected to the General Conference, but he is the molder of future statesmen and editors and leaders, as is no other man of today.

But there is one thing to the credit of the country pastor which may well excite the envy of all his city friends. He can have an abundance of health and happiness. And let us now say to any of our overtaxed and weary city pastors whose nerves begin to "turn in a fire alarm" against nervous prostration, whose freshness of thought begins to fail and his brains get flabby, let him hike out to God's beautiful country, there to find a never-failing fountain of health, flowing, sparkling and fresh. Back from such a resort he will come with a mind that will soar and sing like a lark at day-dawn, his sermons will sparkle with all the freshness of a dewy-morn, when diamonds flash on every leaf and blade. This is the country preacher's compensation, and it is wealth which cannot be bought with gold.

The Indicator of Doubt

FROM the first pair in the garden of Eden down to the present day theologian, the instigator of doubt, is the devil. Eve did not know it was the devil. She thought it came from an innocent source. The theologian doesn't know it's the devil. He thinks it is from his superior intellect.

The doubt is the same in all ages. Its essence is in discrediting God's Word. To Eve the Word of God was discredited in a very neat and cunning way. Eve set up her judgment against God's Word and

ruined a world. The insinuating doubt comes by putting a liberal construction on what God has said. "There is no hell." The idea is God is merely scaring you, if he says there is one. But by a liberal construction of the Bible he does not say there is a hell. "Christ was not really born of a virgin." "He did not really rise from the dead in bodily form." "The Bible is not really to be believed in all its statements." "We have to exercise our human judgment in eliminating from the Bible what is unworthy of acceptance." From beginning to end it's the same old instigator at work. The sad part of it all is the fact that he seduces good people.

Death Only A Sleep

By REV. W. H. HUGHES

In the providence of God, recently, it has been my lot to be present at the burial of several friends and loved ones, whose ages ranged from old age down to the tender infant torn by death from the affections of a loving mother. I heard the sobs and saw the tears as they came from bleeding hearts of the bereaved, as if they were almost in hopeless despair. I realized that no words of sympathizing friends could, for the time being, relieve the sorrow and dry up the tears which flowed from the broken fountain of natural affection. These scenes of sorrow awoke in my mind the following line of reflection: Death is the common lot of all men, and tears are the natural and appropriate expression of our sorrow and sympathy on such occasions, and our religion, with all its consoling promises, does not make us unsympathetic, but teaches us to weep with those that weep. Indeed, there is something sweet and ennobling in the sympathetic tear. They speak more than words can express. Jesus wept with Martha and Mary at the grave of their brother, and devout men carried Stephen, the first martyr to his burial and made great lamentation over him. I pity the man who never wept.

The religion of Jesus Christ does not make us unsympathetic, but it sanctifies, to our good, these sad providences, and we weep not as those who have no hope, knowing that these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. Like John's disciples, when John was put to death, we can go and tell Jesus, who is the resurrection and the life. From him we can obtain the grace of Christian resignation.

Death is the universal and insatiable enemy of all living. Only two of Adam's vast and innumerable posterity have ever escaped its sad and silent doom. Death is the penalty for sin, and has wrung sorrow from every heart since the blood of Abel, the first to die, cried out from the ground to God. If we put the telephone of time to our ear we hear but one unbroken wail of sorrow, for the king of terror has visited every family, and is the heritage of all. It is appointed unto man once to die, and after that the judgment.

While I do not often admire cartoons, there was one which went the rounds of the newspapers on the death of a great railroad magnate, which, in one word, gives the history of all men, and most forcibly illustrates these solemn facts. It was the picture of a railroad running up to and stopping at a little mound of earth with a marble slab, with the words engraved on the slab, "The End." Yes, at this little earth-mound, with a marble slab, the long train of time stops and unloads every passenger, with no return ticket.

If these were the only facts before us, we would hopelessly weep. But this is only the voice which comes up from the grave and death. But, hark! I hear another voice from quite a different direction, and with an altogether different message. It comes down from heaven: "I heard a voice from heaven saying unto me, Write, Blessed (happy) are the dead which die in the Lord from henceforth: Yea, saith the Spirit, they rest from their labors; and their works do follow them." This voice from heaven puts altogether a different phase on the condition of the dead. It is not all of life to live; there is a life beyond the grave, and all that life is love. Our labors of love for Christ in this life are not lost. They go with us to the judgment as our witnesses and advocates, and after they have testified in that court of final appeals, we hear the Judge saying: "I was hungry and ye fed me, naked, sick and in prison, and ye came unto me; come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We no longer look down into the cold grave for our loved ones, but up to heaven, and learn they are ineffably happy. How different the Bible view of the dead from our short-sighted earthly conception.

Sleep is wasted nature's own restorer, in which we are nearer free from disturbing care than at any other time, and yet it is the figure the blessed Master uses to illustrate the condition of the dead. On one occasion he said to his disciples: "Our friend Lazarus sleepeth and I go that I may awake him out of sleep." His disciples, knowing that sleep restored weary nature, said, "Lord, if he sleepeth, he doeth well." Then Christ told them plainly, "Lazarus is dead." And when Jairus' little daughter was sick and Christ was on his way to heal her, and the servant met him with the news, "the child is dead," Christ spoke of death as only a sleep, and he awakened her to life and restored her

to health, and made a happy family, as will be the case in the end when the same voice shall awake the sleeping dead, and we all meet in our Father's house of many mansions.

The wisest funeral sermon of which I have any knowledge was preached by the divine Master to his disciples just before the crucifixion. It is the most consoling and instructive. He knew the disciples would be disconsolate. They had forsaken all for him and they, in their ignorance, would misconstrue his death, which was the greatest blessing to the world, as the greatest calamity possible. For what we think the greatest misfortune is often the greatest blessing. Hence he said to them, "It is necessary that I go away. If I drink not this cup, the world will not be redeemed and the Comforter will not come, who will bring to your remembrance whatsoever I have taught, and he shall abide in the Church forever, and comfort to the end of time all who believe on me through your words. In my Father's house are many mansions, and after awhile I will come again and receive you unto myself, that where I am there ye shall be also."

"It is heaven to dwell in thine embrace, and nowhere else but there." If it gives such indescribable joy for a

family, long separated, to have a reunion for a few short days in the old homestead, O! what ecstatic happiness will it be when we all meet in our Father's house, never to part again! There shall be no more sickness, sorrow, old age, nor death. There shall be no night there. Christ shall wipe away all tears. So what we lose in death is repaid a thousandfold in the resurrection. Death is only a sleep, and the grave the lapidary where the diamond is polished and made to shine forever. "It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." When Paul's faith took hold of these facts, instead of death being to him a terror, he desired to die or depart and be with Christ which is far better.

Thus, as all men are flesh and blood, and subject to death, Christ took part of the same that through his death he might destroy him that hath the power of death, that is the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage.

"Ye fearful souls, the clouds ye so much dread,
Are big with mercy and shall break
in blessings on your head."

O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ.

East Tennessee and Else

By W. C. EVERETT

I imagine high officials in Washington are annoyed by sightseers who want to shake their hands and otherwise take their time. Largely for that reason I did not try to break in on any of them, but there is one cabinet member, Mr. W. G. McAdoo, Secretary of the Treasury, that I really wanted to meet for old times' sake, though I did not make the effort. I knew him as a young man in Knoxville, Tennessee, while he was in his "teens." He was tall, slender, black haired, sallow faced, active, alert and ambitious even in those days. His father was a professor in the State University located there, and was an old-time Southern gentleman of the finest type. Well do I remember the familiar figure of the old man as he walked the streets, his tall form slightly bent with the weight of years, his snow white hair and beard, and usually a book in one hand held tightly against his breast. He was a devout member of our Church Street Church, of which Dr. G. C. Rankin was at that time pastor. He had a large family of children, and he raised them in the Sunday School and under the influence of this great old Church. Will McAdoo, his promising son, has fought his way up in a dramatic and heroic way to a leading place in the Nation's affairs. Somehow I wanted to take him by the hand and look him in the face and ask him if he was following in the footsteps of his sainted father. I hope he is earnest and active in his support of the Church, and that he stands with Wilson, Marshall, Bryan and Daniel on moral questions, and that the old ship of state will keep in the right course and continue to head the right way.

I left Washington City at night. Daylight found me south of Roanoke winding around among the beautiful hills and along the banks of the turbulent streams of southwest Virginia. This section is the home of Emory & Henry College of Holston Conference, and, I dare say, has made a larger contribution to the ministry of our Church than any other single institution. It is named for Bishop Emory of our Church, and Patrick Henry, a native of this section, and about whom I wrote in a former letter.

At least four of our present College of Bishops were educated there, and several other Bishops who are not yet Bishops in the ecclesiastical meaning of the term. A host of men all over the South, leaders in all callings and professions, call Emory and Henry their alma mater. The several buildings all seem in fine repair, and the campus never looked more beautiful than on the morning I passed on the train. A fine rain had just fallen and all vegetation looked refreshed and revived. The big trees on the campus looked so stately and grand that I must stop right here and say a few words about them, and trees in general.

I love a big old tree, and these on the Emory and Henry campus, with the rain dripping from their leaves like sparkling diamonds, and apparently reflecting the prismatic colors of the rainbow, faintly visible in the distance, made a picture worth keeping. These grand old trees have been standing as silent sentinels for

three generations, and have done vastly more than simply enhance the goodly appearance of this historic old campus. Under their spreading branches hundreds of young men have been sheltered from storm, or refreshed in their cool shade. They have pursued their studies, or talked of loved ones at home, or discussed sacred affairs of the heart, or made ambitious plans for the future while these old trees looked on and murmured their approval. There, with a rock or a log or a stump for a throne, young men have declaimed and orated and prophesied. And many times when the old-fashioned revival grew hottest, little groups of students and teachers have gathered here and there under these old trees to talk and sing and pray with penitents, and many happy conversions date back to these occasions. Some of the leading preachers of our Church, as they wrestled on their knees with a call to preach, have looked up through the branches of these same old trees and heard the voice of God as he told them what to do. In times of sadness or discouragement they seem to offer sympathy and consolation, and at Commencement, dressed in their best garb, they have seemed to nod and whisper their pleasure and to be a real part of the scene as the warm South breeze stirred their leafy branches.

To me a great big old tree is one of the greatest of God's creations. The big, strong trunk, the network of roots that entwine and grapple the rocks underneath the surface and enable it to stand the storms of a century, and the shapely boughs covered with green foliage or fragrant blooms, are fit subjects for the highest admiration. A tree in its strength, steadfastness, symmetry and usefulness, is an illustration of what God expects of man, his greatest and highest creature. When the Psalmist compared a good man to a tree planted by a river of water, drawing its sustenance from deep and hidden sources, and whose leaf should not wither, he symbolized the best there is in man. When John saw in the new heaven another tree planted by the river of life, glorified and transformed by the refreshing presence and light of his countenance, and whose leaves were for the healing of the nation, he saw the full fruition of God's purpose in a good man. So much for trees.

Almost every reader of the Advocate has heard the story of the son of a poor widow, who, on his graduation day at this old college, took the beautiful medal he had won, stepped down from the platform, wended his way back to the last seat where his old mother, in calico and split bonnet, looked on. He told her that her sacrifice and toil and self-denial had made his graduation possible and he must place the medal around her neck, as it belonged to her and not to him. The tremendous audience broke into a storm of applause, and the appreciation this young man showed his mother, made a hero of him.

This is a true story and has been a favorite with orators and spellbinders ever since, but I had an experience some years ago at the Denver Conference, that knocked much of the poetry out of it for me. The

conference was invited to dine with the old settlers in their annual picnic in a park near the Church. After adjournment, we all went over in a body. A long table had been reserved for "the preachers," and we were all marched in and assigned places. The chairman of the meeting, a large, typical Irishman, with long hair, sat at the head of the table with Bishop Morrison on his left while I occupied the seat immediately on his right. To quiet the assembly, the chairman reached under the table, picked up a long, black bottle by the neck, and with a flourish or two rapped for order, and asked us to stand while grace would be said by the "Rt. Rev. Bishop Morrison, D. D." Just about the time the good Bishop got started on his "grace," I heard a voice over my left shoulder. I looked round and saw a rather tall, large man, shabbily dressed, uncombed hair and shaggy whiskers, and he said about these words: "Hold on there, Mr. Chairman. It is not fair to this crowd to turn that bunch of preachers loose on that table first. I know Methodist preachers of old, and they will eat up every morsel of that fine dinner before they quit. I got up before daylight and have traveled all day with my family through the dust and heat, and am hungry." Two or three men got hold of him and hustled him out, while we all resumed our pious attitude, and the good Bishop finished his "grace." The incident did not take my appetite, but for the life of me I could not figure out what it all meant. Dinner over, the Bishop and I walked up the road in the woods and sat down on a log. After a time, while we were busy taking up and settling all the big problems of Methodism, one at a time, who should come walking up the road toward us but the hero of the mysterious speech at dinner. His satisfied expression and the outlines of his anatomy indicated that he had had a square meal. To my surprise he and the Bishop greeted each other as old friends, and after making a few inquiries about mutual acquaintances, he walked on up the road and was lost to view. As soon as I could regain my breath, I said, "Bishop, who in the world is that?" He then recalled the incident of the medal at Emory and Henry College, and said, "That is the hero of that beautiful incident. He came west as a young preacher and went to the bad, and his influence is harmful in the extreme to the Church." I told this story to George Stuart once, and he said he would not have had me ruin his very best story for a thousand dollars, but after a moment's reflection he added, "but it's all right after all. It shows where we will fetch up if we do not do right."

As the train pulled over the hill and out of sight of old Emory and Henry, and I was meditating on the sanctity of the old place, a voice behind me said, "My father was a Methodist preacher and loved every square inch of that old place, and, I believe, would have died for it." Of course. The young man quoted is the son of an old circuit rider up in Holston, that I knew well in days that are gone, and is now the head of the advertising department of the elevated railroads in New York City. This remark shows the devotion of our preachers to our educational institutions, and indicates the Church's tremendous indebtedness to them because of this fact.

But, I will never get to
East Tennessee

if I do not speed up. A half hour or so after leaving Emory and Henry, we crossed the line at Bristol and were in the borderland of the greatest country on earth. What is known as East Tennessee lies between two parallel ranges of mountains, some two hundred miles long, from Bristol to Chattanooga, and sixty to seventy-five miles wide. It is made up of hills and valleys, and watered by a number of running streams, ranging in size from the Tennessee river, large enough to float big steamboats, on down to the smallest rivulet. The rough and broken character of this section and the numerous streams, and the blue mountains in the distance, afford a variety of scenery that can not be excelled. As the trains on the Southern wind in and out, around and among these splendid hills, or follow the crooked water courses, with rugged cliffs on one side and the clear, beautiful streams reflecting like a mirror the surrounding scenery on the other, one naturally grows enthusiastic over the beauty of it all. The country is well improved, modern farm houses with every comfort, can be seen here and there, or through the deep foliage of the surrounding groves. This section is experiencing an era of good road building, and almost everywhere one looks, smooth, well graded roads, paved with blue limestone can be seen.

From the car window, with so much woodland in sight, and so much of the valley land obscured from view by rugged hills, one might wonder where the abundant crops are made and where the great harvests come

from. I reply to that by saying that no country on earth has a greater variety of rich resources and no similar area provides homes for a happier or more contented people. In addition to the products of the soil and mines, there is enough water power in East Tennessee going to waste to turn every wheel in the world. (I haven't figured this out to a finality, but believe it anyhow.) Great dams are being built in many places, and some of this power is already being carried by wire to the leading southern cities.

The early settlers came down from Virginia and North Carolina, and many of the leading men were of Scotch-Irish descent, and these were usually scholarly, devout Presbyterians. They founded schools all over this section and gave to the citizenship a sturdy robust type that largely prevails there to this day. In passing Greenville one can see from the car window the monument to Andrew Johnson, President of the United States, and just a few years ago, maybe yet, the little square frame building was still standing in the main street of Greenville, with the old tin sign creaking in the wind, and on it in plain letters, "A. Johnson, Tailor." Students of history are familiar with the old covered wagon and an unlettered orphan boy that came across the mountains from North Carolina and of his struggle upward to the presidency.

Knoxville is the central city of this section and is a substantial, prosperous, beautiful city of probably sixty or seventy-five thousand inhabitants. It stands on a series of rugged hills overlooking the Tennessee River, and for scenery and beauty of location cannot be excelled. The State University is located here, and the buildings, many of them old, cover the crown of a very large high hill within the city limits, and the whole place is well laid out with walks and drives and shaded by a fine assortment of beautiful trees.

I landed in Knoxville Monday morning, July 17, 1882, as a boy, to take my first position in the city, and on the following Sunday I went around to old Church Street Church, and became one of the congregation. Dr. G. C. Rankin, editor of the Texas Christian Advocate, was pastor at that time, serving his fourth year. So far as I can now recall, that Sunday morning is the first time I ever saw him. The acquaintance began on that day, ripened into a sincere friendship which has grown stronger with all the intervening years.

He was a live wire even in those days, and Rankin around always meant a stir. While I had never heard him preach up to that time, I had read much of him in the papers, and really thought I knew him pretty well.

That is a great old Church, and has a history dating back at least a century and a quarter. In fact, one of the stewards has a complete, continuous Quarterly Conference record, dating back nearly that far. It was in this Church that I first heard Dr. James Atkins, a native of Knoxville, preach. He came down from Asheville, N. C., where he was president of the Asheville Female College, and preached a special sermon on missions. I remember well how he appeared in the pulpit that Sunday morning, and of my distinct impression that he was a young man of unusual ability. Dr. E. E. Hoss, then a member of Holston Conference, frequently passed that way and preached for us. He was pastor of that Church at one time, and did a great work there. He conducted a great revival that is talked of by the older citizens to this day. Much of the history of this Church dates backward or forward, as the case may be, with this revival as the starting point. Rev. R. G. Waterhouse was pastor of this Church for four years during my membership there. He came to us a young man, with an unbroken record of success, and in expanding the work of the Church had unusual success. Dr. W. G. E. Cunningham, long time Sunday School editor, was a native of that section, and, I believe, at one time pastor of this same Church. He frequently preached for us in those days and no preacher was ever listened to more gladly. He was loved and revered by all who knew him. Some great laymen were there in those days, but many of them are gone now. Rev. George R. Stuart is the present pastor and I am sure it is safe to assume that everything and everybody connected with the Church are moving around at a lively pace. I loved this old Church. The sixteen years I spent in its membership brought me much real joy. Often now, in passing through the city, when I can only stop between trains, I walk around and take a good look at the sacred, ivy-covered old place. Not long ago, in the cool of a summer evening, I stepped inside and walked all through the audience room, locating the pews in which various prominent members sat. The flood of sweet memories that came surging back almost over-

whelmed me. To me it is a sacred old place, but I cannot write more about it now.

Marysville.

Sixteen miles south of Knoxville, on a "tap" of the Southern, and another of the L. & N., lies Marysville, the home of my boyhood, and the objective point of my visit.

My old home belongs to a type that is fast passing away. The low, rambling old house sets well back from the big road, and is nearly hid from view by the trees and shrubbery.

My mother still lives there. She, with my only brother and his wife and children, constitute the family. Our home is in the corporate limits of Marysville, and my brother is the Mayor at this time.

I was a baby in my mother's arms when we moved there (think of it) and life's great book of boyhood experiences, observations, ambitions and disappointments was all written there on the pages of my memory where they are fresh and vivid to this good day.

My mother was always a homemaker, and her home and its varied interests, and the Church with its claims, divided her attention, but always sustained a properly balanced relation to each other.

Probably one-third of Blount County is hilly, with occasional valleys along water courses, and here and there level plateaus, while the rest of the county is in the mountains.

My brother has a "patch" of eighteen acres and on this particular day the pickers reported 1732 boxes up to 4 o'clock. One grower brought in some prize strawberries that measured six inches around, and it is not unusual to see them cut in quarters and halves before they are served.

The two days I spent in Nashville, were without unusual incident. It is always a pleasure to go round and shake hands with the connectional men and their assistants, as I happen to know them.

After nearly three weeks away on this round, I think Texas looked better than I have ever seen it. Daylight came on us east of Greenville, and on the occasion of a return to Texas I am always up early to see how things look, or rather, to admire, because I know they are going to look alright.

Several years ago I had placed in my hands "Peeps Into Life." This book, written by one of our great soul-winners and, at the same time one of our great city pastors, made a great impression on my life, and then I went to work and bought a number of books on the line of an evangelistic ministry.

The Quest Of God

By Rev. S. Stephen McKinney.

I sat alone in holy meditation and sacred reverie in the stillness of the eventide, on a chill November night.

The quest began. Emboldened by the conscious companionship of an innumerable company seeking fellowship with "the High and lofty One that inhabiteth eternity," my intrepid spirit mounted to its golden chariot, drawn by the fiery steeds of Reason and Imagination, sweeping its way amidst the splendid temples of cloud by thunders riven, illuminated by the lurid glare, and borne onward through the upper deep by the wings of storm and tempest; but nowhere could I find Him.

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Will the Modern Evangelist Live?

By Rev. J. W. Fort.

Twenty years ago the above question was asked a man whose name was Samuel P. Wright, and I remember his reply. I have never been opposed to the evangelist of the right kind. I

mysterious presence like the sound of a thousand Niagaras: "Lo, these are a part of His ways! But the thunder of His voice, who can understand?"

I traced the winding path of His Providence and seemed no longer to be following afar off, for the forms of ministering angels passed before me, and I knew that God was near, yet I could neither see His face, hear His voice, nor grasp His hand. I knew that He was as near in adversity as in prosperity, in sorrow as in joy, in despair as in hope; yet in vain I sought to find Him.

Reason staggered, imagination folded her wings, hope swooned and died, despair seemed to settle down upon my soul. Then I asked, shall I forever reach out into the dark and draw back empty arms? Must I forever call only to be mocked by the echo of my own unanswered cry? Surely, somewhere God waits to reveal Himself! I looked again: The realm of Grace was now open before me. I read and thought and dreamed of sacrifice, suffering, service. The outlines of a cross rose dimly before me, and on that cross, rude and rugged, I saw the mystery of sacrificial love! The Son of God was dying there, "Who His own self bare our sins in His own body on the tree." Faith awoke, hope revived, love was born! My dream was changed: I stood before the cross and called for mercy unto the Christ. He smiled upon me and my burden fell off. My night vanished and a cloudless morning upon me dawned. I had found Him for whom my soul was longing. And having seen Him in the light of the Cross, I could now see Him everywhere. He who had covered Himself with a mantle of light, now filled heaven and earth with His glory. No more can I lose the "Vision Splendid." The quest is ended. He is found at last! So shall I evermore behold His face and dwell with Him forever! Nacogdoches, Texas.

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evidence today than ever before. He is here to stay. We may object to the large amount of money he receives, and to the abiding fruits of his labors, but he is going to stay with us. The fact of the matter is there are some men that ought never to enter the pastorate, they work too rapidly, they are all nerves and can't stand the grind of a regular charge. It is the same way with many men in the pastorate. My judgment is more than half of our preachers who bring things to pass ought to change every two years. There are many men who will do more in two years than others will do in a lifetime. Since George Stuart went back into the pastorate I have not seen a line from him and his work, but before he was before the whole Church. However, what we need most is to develop a lot of pastor-evangelists who will bring things to pass, men who are live wires in the Kingdom of God. We have in this conference such men, a number of them, who can't go to one-third of the calls to hold meetings. There are many things to be learned about holding a revival meeting and, speaking for myself, I have been many years learning them.

Several years ago I had placed in my hands "Peeps Into Life." This book, written by one of our great soul-winners and, at the same time one of our great city pastors, made a great impression on my life, and then I went to work and bought a number of books on the line of an evangelistic ministry. For no other purpose, therefore, than to be of some help to the young preacher who is coming on I want to give a few suggestions on how to hold a revival meeting.

(1) Get a vision. I have found such books as "A Passion for Souls," "How to Bring Men to Christ," "Wesley's Journal" and many others to be of great service in creating a desire to want to see men saved. The great value of any book is in the stirring of the mind to investigate the field to which it points. The man who reads such literature will say, "Why can't God use me in an humble way to save men, as he used these men in a larger way to advance his kingdom?"

(2) Preach repentance. The first sermon that Christ ever preached was on Repentance. Thunder the law, all the law; the gospel is a sword that cuts in every direction. There are always popular sins in every community, expose them. It is the nature of sin to want to be let alone. The sinner and his sins are inseparable. Don't say to the saloonkeepers, "You are noble men, and have good hearts," but preach against sin. Avoid personalities as you would a rattlesnake, but preach the whole gospel. Don't call men to accept Christ at the first of the meeting unless there is deep conviction. Line upon line on sin, the judgment, hell, restitution and kindred themes will lay the ax at the root of the tree. There are many elements that enter into repentance. John the Baptist simply preached repentance, Peter preached repentance, Paul at Athens preached repentance, Jonah came out of the fish preaching repentance, Moses came down from smoking Sinai preaching repentance. When a select few came to Jesus and told him how to preach he turned and told them to repent or perish. No man can stand a siege on the above lines and not quake and tremble. Felix and Agrippa couldn't stand under such fire, nor neither can any modern sinner.

(3) Don't show the white flag. Faith, faith in God! When we have faith in God we will have faith in the people. Many a battle has been lost by quitting five minutes too soon. In your private reading hold on to the promises. Elijah on Carmel said, God of Israel, etc. You will call up some scene when God answered prayer. The fight is on now. Don't chafe when men fall out with you; they will do that, and the devil is rallying his forces; just grip God's hand, and don't fight in your name, get closer and yet closer to God, be steady. Don't fuss, and tell what you are hearing about some fellow cursing you, go right on, and when the time is ripe and the garden is passed then lift the cross, and watch the sinner as he climbs up and see his face as he looks into the new world.

(4) Preach the Bible. Stories are good to get the attention of the people, but they don't save. The Bible is our sword, and God has made it such. We may quote from Shakespeare, Tennyson and all the classics, but the poor sinner don't know anything about that, but he can read the Bible, and he knows when we preach it. Nearly every sinner believes the Book, and when you go to it he will sit up and take notice. Then when he is saved he will be saved God's way. I have for the past two years quit preaching almost everything but the Bible, and am pleased with the result. And may the Lord send a great revival to all of our Churches.

MR. ALLISON EXPLAINS.

My attention has been called to an article (editorial) in the Texas Christian Advocate of May 1, entitled

JUST MILK and JELL-O Ice Cream Powder

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

"Preachers as Preferred Booze Buyers." I have no objection to the article, but heartily endorse it. As the author of the bill mentioned, I am in position to answer as to every detail of it. I went to the Legislature with the intention of eliminating, in any liquor law that should be passed or amended, provisions relating to the use of intoxicants by Churches. Of course, the Church should not be on the offensive against the liquor traffic and then except itself from the provisions of the liquor laws.

Carrying out the policy mentioned, the first bill I drew eliminated any reference to Churches and their use of intoxicants. The sub-committee on the Liquor Traffic Committee to whom the bill was referred to consisted of Stephens of Upshur, Schwegman, Watson of Mills, Long and Kennedy. On account of objections by a Catholic member, who said his Church used intoxicating wine the sub-committee required this exception to be made in favor of the Churches. I saw there might be enough votes lost in this way to jeopardize the passage of the bill and rather than sacrifice, or run the risk of sacrificing the bill, I made no further protest. I have since been informed by others that all Catholic Churches do not use intoxicating wine for sacramental purposes. The committee (some of them), wanted to let the officers of the Church do the ordering but I made the provision to apply only when ordered by ministers or priests and it was the demand of the Catholic member alone in behalf of the Catholic Churches that forced this concession.

MATT F. ALLISON.

San Saba, Texas.

The true, plain path is well-doing, Not brilliant doing, but well-doing. Doing the work of life with a willing mind, a loving heart, with both hands, earnestly—diligence in getting good, being good, doing good. In this world all the grand prizes go to a few brilliant people. But what a blessing it is to us, the dim million, to know that God recognizes patient merit, and that the grandest prizes of all are not kept for the brilliant, but for the faithful!—Dr. W. L. Watkinson.

BOTH GAINED

Man and Wife Fatten on Grape-Nuts.

The notion that meat is necessary for real strength and the foundation of solid flesh is now no longer as prevalent as formerly.

Excessive meat eaters are usually sluggish a part of the time because they are not able to fully digest their food, and the undigested portion is changed into what is practically a kind of poison that acts upon the blood and nerves, thus getting all through the system.

"I was a heavy meat eater," writes an Ills. man, "and up to two years ago, was in very poor health. I suffered with indigestion so that I only weighed 95 pounds.

"Then I heard about Grape-Nuts food and decided to try it. My wife laughed at me at first, but when I gained to 125 pounds and felt so fine, she thought she would eat Grape-Nuts too. "Now she is fat and well and has gained 40 pounds. We never have indigestion any more and seldom feel the desire for meat.

A neighbor of ours, 68 years old, was troubled with indigestion for years, and was a heavy meat eater. Now since he has been eating Grape-Nuts regularly, he says he is well and never has indigestion. I could name a lot of persons who have rid themselves of indigestion by changing from a heavy meat diet to Grape-Nuts. "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs.

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

Notes From the Field

Knox City.

Twenty-two additions so far. Much interest is being manifested. Go next to Graford, Texas.—Jno. W. Marshall.

Plainview.

We are in a great meeting. Two hundred and fifty conversions and reclamations. Ninety-one have joined the Methodist Church. The pastor is doing the preaching and C. H. Hendry leading the singing.—S. A. Barnes, June 19.

Taylor.

Friday last saw the close of the most gracious revival ever held in Taylor. It was conducted by Rev. M. F. Ham and W. J. Ramsey. Had continued since May 11. Over 300 conversions and reclamations. Have already received 87 into the Methodist Church, with more to follow. Had a great day yesterday. My Church is in fine shape. This preacher is happy.—A. E. Carraway.

Holland.

We have just closed a great meeting here. Yesterday was a "red letter" day with Methodists in Holland. Last night we received twenty-eight into the Church, and we feel sure two more will follow. Rev. A. P. Lowery was with us and for two weeks he shelled the woods with old-time preaching and old-time power. Our Church here has always been weak. We have been overshadowed by the Baptists and Campbellites. But there has been a steady growth in our congregations ever since my pastorate began nearly three years ago. Our Sabbath School has about doubled. I am glad to say that our people here are beginning to feel that they are "somewhat."—Jno. W. Holt.

Ranger.

This is my second year at Ranger, and although there has been no write-up in the Advocate, still some things have been accomplished. Last year the finances increased more than 100 per cent over the year before, and this year the salary was raised and the prospect is bright for all finances to be in full. Pundings have come and the parsonage family is "fat and well-favored." We closed out June 15 what was perhaps the best meeting in the history of the town. Rev. J. S. Huckabee and son and daughter-in-law came June 1, and from the first service the interest was fine. There were twenty-seven additions to our Church, with others to follow, and several will go to Churches. The Huckabees are fine.—E. R. Patterson.

Chadbourne Street, San Angelo.

We have just closed a most helpful ten days' meeting. The spiritual life of our members was deepened and several souls saved. J. T. Redmon, pastor at Sterling City, but formerly a missionary on the Isle of Pines, West Indies, did the preaching. We have never had the privilege of hearing a stronger and more helpful series of evangelistic sermons. Sunday afternoon he spoke to our Leaguers on our Cuban Mission and at the close of the service two of our Epworth League girls publicly announced their decision to give their lives to definite missionary work. Our benevolences are more than 75 per cent paid. Since conference we have bought and paid for a parsonage, lacking about \$60, and this small balance will be settled before the year closes. We have a 100 per cent Sunday School, with every department doing business. The enrollment largely outnumbers the Church membership. A class recently graduated in teacher training and a larger class now taking the course. We have a courageous band of folks, and the Lord is blessing them in the work of his kingdom. C. W. Hardon.

View Circuit.

The third Quarterly Conference for the View charge is now in the past, so far as dates and the execution of the business is concerned, but there is an immortal side to that conference that will live forever. The 14th and 15th of June were the dates and Nubia the place. This scribe stayed with the presiding elder Friday night, the 13th inst. Saturday morning, the 14th, the presiding elder and this writer started for Nubia, a distance of twenty-five miles. He rode in a buggy drawn by a half Spanish, half-broke bronco pony—but nevertheless we got there all the same on sharp time. We had a small congregation, but a big sermon. Brother Ferguson preached just like he was preaching to a thousand of the most cultured people in Texas. After preaching we went home with J. S. Blair, and my! my! such a dinner, and I want to tell you our presiding elder can do some other things as well as preach! We met again at 3:30 p. m. for the business of the conference. Every point on the charge was represented but one. The reports on the various interests were fairly good. Our beloved elder is so smoothie and careful and painstaking it simply makes the occasion pleasant. We had a fairly good congregation at night and another fine sermon from the text, "Godliness is profitable unto all things." If any man in Texas can beat our elder on that subject, I will go a long way to hear him. Sunday was a beautiful day, a good congregation and the best wine for the last. It did seem to me that the preacher touched on more good things in that sermon than I ever heard in one short sermon. No doubt in my mind at all but there were impressions made on that occasion that eternity alone will reveal. I have taken fresh courage. I thank God for the Church and for such leaders as C. N. N. Ferguson, and

for a good Board of Stewards and officials. I just call the names of some of these good men: R. A. Hill, John Collins, F. Z. Turner, D. L. Boyd, J. M. McElroy, H. O. Drummons, Brother Petree, and others, Billy Storton and some faithful, good women. O what could I do on a big work like this were it not for coworkers to hold up my hands? We are going to clear the deck this year in every good work and way. Ever and anon we send in a new subscriber for the Advocate, the best paper in the world. God help us to put it in every home of every Methodist, and then do mission work. Just let me go back and say that on Sunday, at 11 a. m., after the sermon, we had a fine sacramental service, followed by a small collection for incidentals. I ask every Christian to pray for my work, that by the grace of God we may make things go, for we have some very discouraging things to contend with. The good Lord give us all the greatest victory of our lives, is my humble prayer.—T. H. Davis, P. E.

Kilgore.

Our little town has been blessed with the greatest revival we have ever had. Christian people of every denomination were thoroughly united in efforts and sympathies. The genuineness of interest and depth of feeling were very evident. Our spiritual life was at a very low ebb and the effects of the meeting are widespread. Heads of families, both fathers and mothers, were converted, and some holding Church membership came, confessing to sin in their lives, and renewed their vows. Fifty or more men and women pledged themselves to erect family altars. The conversions number fifty or more, with probably as many more reclamations. Brother H. B. De Laye, of Tyler, conducted the meeting. He is a consecrated minister in the Methodist Church and while he is but young in the evangelistic work, the Lord's work is everywhere built up in his hands. We feel grateful to Brother De Laye for preaching and laboring so faithfully with us. He knows how to reach the hearts and lives of the people. And while he denounces sin on every hand, and spares not, yet his tact, his personality and his spiritual power drew people to his services. Our love and prayers follow him wherever he may go. In the words of the Psalmist, we feel that "The Lord hath done great things for us, whereof we are glad."—J. R. Goode, Pastor Baptist Church; W. R. Crim, Elder Presbyterian Church; I. F. Pace, Pastor Methodist Church.

Bowie Station.

It dawned upon us this morning that half a year had come and gone since we took up our abode in Bowie. Busy days, too, these have been. Bowie is big with opportunities for our Christ. But in the midst of busy bustle we find ourselves occasionally in reverie on the streets of Blossom, mingling with the good people whom it was our pleasure to serve the past three years. May our good Father show forth his loving kindness to them, and bless the labors of the good man of God, Rev. A. F. Hendrix, who ministers to them now. We are happy in our present situation, and some things have happened in Methodist circles in Bowie that we believe our friends will be glad to know. We have received twenty-eight members to date, observed Children's Day last Sunday and baptized four infants. Brother L. S. Barton was with us in the morning service, delivered a masterly address and took collection of \$1500 for S. M. U. Our ladies have purchased the vacant lot joining us on the west, which gives 140x225 feet of the most valuable dirt for a church site in Bowie. It was officially determined in our last quarterly meeting that we would build on this site a \$20,000 church, and that we would break dirt not later than April 1 of next year. Our judicious committee, for which the Discipline provides, are appointed and are harmoniously and steadily at work on plans and specifications. The salary was advanced \$200 and is being paid at the first of each month. Keep an eye on Bowie, brethren; she is coming to the front. In the meantime we earnestly desire your prayers. Conference collections practically in hand.—W. C. Howell.

Wallis and Fulshear.

We are glad to say that we have some good news to report from Wallis and Fulshear, and that we are getting along very nicely on this pleasant charge. We began our protracted meeting here on Thursday night before the first Sunday in June and ran the meeting for fourteen days. The pastor did the preaching for the first five days, endeavoring to lay a good, firm foundation for a revival; and then Brother J. C. Carr, of Caldwell, came to our help and preached until the close of the meeting. Brother Carr is one of the clearest and soundest gospel preachers in the Texas Conference, and he gives more Scripture in his sermons than any preacher I ever heard. He hews to the line and lets the chips fall where they may. Including three members we had received just before the meeting at a regular service, there were twelve new additions, two by certificate and ten by profession of faith. This was more persons than had joined the Church here in any one year in a long time, and of course our people rejoiced because their dear children united with the Church. This is one of the most difficult fields of labor in the Brenham District and this district, perhaps, the most difficult one in Texas, on account of the foreigners and the many isms and fakes we have to contend with. The greatest obstacle in our way here is Roman Catholicism, and then we have the saboteurs and 'sellism to contend with. During the prog-

ress of our meeting the Catholics had the laying of the cornerstone of a fine \$8000 or \$10,000 church edifice, and there were about ten priests here on that occasion. The saloons did a big business that day and night, and they closed out with a big ball in the dance hall. Of course drinking liquor, dancing and revelling and Catholicism all go along together. Some people call this the only true Christian religion! When will the people get their eyes open and see that Roman Catholicism is a mere travesty on the Christian religion, which is the cause of many thousands of poor, deluded souls being deceived and going to perdition? Instead of our people all over this country getting the Bohemians and Mexicans converted to Christ and showing them a better way, we fear that many of them, especially the boys and girls, are being contaminated by these foreigners who have but little respect for the sanctity of God's holy Sabbath day. Other difficulties with which we have to contend in this country are Sunday baseball playing and automobile riding on the Sabbath day. We are so near to Houston and Galveston, and these cities offer so many attractions and allurements, that many people get in their automobiles and go off "joy riding" on Sunday instead of hearing the gospel; and this is getting to be really alarming. But, notwithstanding these counter attractions, we are making some progress and we are doing valiant service for our Lord and trying very earnestly to get our Church people to live pure, holy, consecrated lives and endeavor to raise the standard of piety among our people all over this land.—W. W. Horner, June 17.

Harmony Circuit.

Since conference we've moved three times. From Indian Creek to Dawson into a hired house. Then into another hired house more commodious, and on June 11 we moved into the new parsonage of the Harmony Circuit, located in one of the finest black land farming communities in Texas and among the truest, most faithful and responsive people in the Central Texas Conference. When read out to Harmony Circuit at Cleburne we soon learned that we were to serve a new charge without house or furniture. On arriving a loyal committee rented and furnished a house and we moved in and went to work. Since that time my noble parsonage committee—Robert Leggett, J. H. Gable, W. A. Lucky, T. J. Davis, R. L. Dean, W. H. Miller and J. S. Renfro have wrought valiantly and the result is we are snugly domiciled in a brand-new parsonage, finished outside and inside, and as pretty as a June rose. Last Thursday evening a company of men, women, young folks and children, numbering eighty in all, came a-foot, horseback, in buggies, wagons, carriages and autos, with pies, cakes, cream, galore, and such a pounding this scribe never enjoyed before. For two hours our company feasted and talked. Then sang and prayed and planned for greater victories. Again the crowd assembled yesterday afternoon to have a picture of themselves and parsonage made. While in Dawson our good neighbors gave us a most splendid pounding reception and we had a great time there. Thus, you see, our lot is cast with most gracious surroundings and we are planning and praying for a great revival season, which has already begun. We have received about fifty members since conference. Sunday School enrollment 100 above our Church enrollment.—J. F. Tyson, Pastor Harmony Circuit.

Grand Prairie.

The Grand Prairie M. E. Church, South, under the pastorate of Rev. I. W. Clark, who no doubt is the oldest efficiently active minister in the North Texas Conference, is in a live working condition, as shown by their recent material and spiritual activities. Materially, the Church has undergone a complete overhauling. New sidewalks and gas fixtures were put in and the church, in its dress of paper and paint, makes a neat and inviting appearance. The Woman's Mission Society and the Epworth League, which are both live working organizations in the Church, had their share in the improvements. In April it was our pleasure to entertain the Dallas District Conference. We deem it a privilege as well as a pleasure to be associated with these noble ministers and laymen, who are giving their time and talents to the upbuilding of Christ's kingdom. Our greatest spiritual uplift came in the past two weeks, while Rev. J. J. Clark, an evangelist of Paris, Texas, who is a son of our beloved pastor, conducted a two weeks' revival. Here is an apt quotation from the "Grand Prairie Texan": "Never did a preacher show deeper interest in a people, more love and sympathy for sinners, and preach with greater power. Brother Josh came to Grand Prairie induced with the power of the Holy Ghost and has left a lasting impression for good. He is following in his father's footsteps and for many years the Church should be proud that for many years the influence of our good Brother and Sister Clark may be felt through their son's preaching." The Church was ready and Brother Josh preached with power, for before the close of the fourth day there were conversions and many sinners were mourning over their sins. No account was kept of the conversions, but a class of thirty-two was taken into the Church. Two cottage prayer meetings were held daily, conducted by members of both the Woman's Mission Society and the Epworth League in which the new converts and older Christians were encouraged and strengthened by prayer, testimony and the study of God's Word. We wish to give due consideration to our choir and its efficient leader, Mr. J. T. Yeager, who is always at his post and has the unusual ability to make the proper selection for every occasion. Our pastor does not hesitate to say he is a splendid leader and one of our most useful members. "The music in my heart I bore long after it was heard no

more." Mr. C. M. Bland, our enthusiastic and never tiring Sunday School superintendent, whose energy and strong determination increases with each coming Sunday, is doing a good work. Last week he carried his delegation to the Dallas District Sunday School Convention, at Lancaster, where he was delighted to learn that his was one of the three banner Sunday Schools of the district. Mr. Bland shows his Christian spirit by dividing these honors with his teachers whom he ever commends for their punctuality and faithfulness to duty. We feel greatly encouraged over the life and spirituality of our Church and say in the words of Dr. W. D. Bradford: "Let the good work go on."—(Miss) Jennie Vickrey.

Midland.

It is not often that the smaller towns have the privilege of enlisting one of our great city pastors in a campaign for the salvation of souls. These men are usually so busy with the onerous duties of a city pastorate that they have not the time, much as they might desire to do so, to engage in this extra work. At the invitation of the pastor, Rev. Theo. Copeland, D. D., of St. Louis, Missouri, came to us June 5, remaining ten days, preaching twice a day. Personally Dr. Copeland was a stranger to all. From reputation the writer had known him for years as one of our most successful city pastors, but had never met him. He is now known, personally, so I think, to everybody in the town. From the very beginning the people learned to trust and love Dr. Copeland. They found in him one of the most brotherly of men. He was at home among us from the very first. One said: "He preaches and acts as I think our Lord would act and preach were He among us." In the pulpit, on the streets, in the social circle, he was everything one could wish in the true preacher, the courteous gentleman. Out at the "Cow Camp" with the cowboys at the "round-up" he was the same courteous gentleman that we knew in the social circle and the pulpit. Nor is this in the least surprising; he is by birth and breeding a gentleman. His pulpit work was of the highest order; scholarly, thoughtful, well prepared, yet so simple and direct that the child, or the most unlettered, could understand its teachings and apply its precepts. One of the most mighty tributes to his power as a preacher is the fact that all classes heard him gladly. People came for more than a score of miles to hear him. The interest increased from the opening to the closing service. At the morning services the speaker was greeted by a house filled with people, a thing never before known in the history of the town. At the last service scores of people were turned from the church doors for want of even standing room in the house. Our town thinks herself highly honored and blessed that Dr. Copeland came among us, and should he again come he will be received gladly. In addition to the mighty spiritual uplift which the Church received there was added to the membership forty-three persons. Others will, we trust, unite with us. Some will go to the other Churches of the town. As Dr. Copeland stepped aboard the train to leave us a great throng, with tears in their eyes and voices sang: "When the Roll is Called Up Yonder I'll Be Here." Amen.—J. S. Bowles.

McGregor.

Rev. Clovis Chappell closed the two weeks' revival services at the Methodist Church Sunday night, with a congregation present that taxed the capacity of the building. Thus closed one of the most successful meetings ever held in McGregor. There have been revival meetings here when larger numbers have been converted and more additions to the Church, but there has never been a revival here where the people have heard greater and more earnest sermons than were delivered by Brother Chappell. There were ninety conversions and fifty accessions. Sunday night's sermon was especially to the young man and young woman just starting out in life. Illustration after illustration was given to show why they should direct their lives toward Christianity and the betterment of mankind. To those outside the Church he admonished to pass judgment upon the teachings of Christ more than the pretentious living of some peo-

ple in the Church. All during the meeting Brother Chappell has stressed the fact that all who have their names on the Church roll are not Christians and his work in McGregor is certain to help as many of those in the Church as those who are not identified with the work. And this is a big thing in a revival service. With a united and active Church membership, who are living every day the true Christian life, it will be an easy matter to convince those outside of the blessings of true Christianity, but the hypocrite and pretender retards genuine Christian work as much as any other one factor. Brother Chappell is one of the coming preachers in the Methodist ministry in the South, and his influence and power is certain to be more universally acknowledged and felt in the years to come. He will ever receive a warm welcome by the people of McGregor.—McGregor Mirror.

Stanfield Chapel.

The year has started off most splendidly at Stanfield and promises to be the best in its history. Since conference, by appointment of the presiding elder, Rev. Robert Gibbs Mood, the writer has been looking after its welfare. The people have rallied nobly and are anxious to bring back the glory to old Stanfield Chapel that it had in days of yore. We have received about fourteen new members since conference, baptized several infants and re-organized the Sunday School. By unanimous vote the third Quarterly Conference of Whitesboro charge will be held at Stanfield. We expect to have dinner on the ground—and this means we are going to have a glorious time. Everybody is invited, but be sure and "come after breakfast, bring dinner, and leave before supper time." Pray for us.—Lawrence L. Cohen, Pastor.

Emory.

I am not given to blowing my horn very loud, but I want to add some volume to the blast that is being sounded in this part of God's vineyard. As you know, I am not gifted with continuance, so I will try to be brief. First, I want to stress the importance of the Advocate in every Methodist home. Where we find the Advocate read we find progression and a spirit of enterprise for the Church; and, last, but not least, some money for the cause of our Church and her work of saving the world. Amen for Dr. Rankin. We took a round for S. M. U. in Emory one time past with a total of about five hundred dollars subscribed and signed up. Our third

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SHERMAN, - - TEXAS.



REV. J. E. MATLOCK
Pastor at Hutto
Central Texas Conference.

Rev. J. E. Matlock, the live pastor at Hutto, is to be counted on in every good work. All his officials are readers of the Advocate and he is in the 20 Club. Concerning his work he says: "If we would prepare the way of the Lord we must prepare the way of his Church in our homes, which means that each of our families should have and read the conference organ—the Texas Christian Advocate."

Quarterly Conference is a thing to be spoken of with a very good report. Let us pass on to the other good things that have been accomplished this year. First, we have had two Children's Day services, or rather night services, which were in many ways a success, with the largest collection this work has ever given. I hope the enthusiasm in this work will never wane. After Quarterly Conference on Saturday, at Woosley, we went to Point on Sunday morning and listened to a soul-stirring sermon from our presiding elder, J. B. Turrentine, using for a text John 13:24, after which the ritual was taken up and the beautiful and impressive form of dedication was observed, setting apart our new church that has recently been built to the service of God. Well may the people of Point be proud of their new church, for it would do credit to many towns twice the size of Point. To this let me add that you have organized a new Sunday School and we may expect to hear many good things from the old Emory work yet. Just a word in regard to our presiding elder, as I view him. As a man his prerequisites are all any one should ask. As a presiding elder he is kind and gentle, looking to the interest of his preachers and their people. As a preacher, well, he preaches like a Bishop. Looking forward with pleasure to meeting my brethren at conference with full collections, I am, ever a servant of the people.—W. H. Edwards, P. C.

Corsicana Circuit.

Have not written anything for the Advocate in reference to my work for some time. Corsicana Circuit carries the banner this year for the largest number of new subscribers to the Advocate and the largest Children's Day collection in Corsicana District. All my Sunday Schools observed Children's Day, and the collection was \$20. The programs were carried out perfectly by the children of Grape Creek and Eureka Sunday Schools. In fact, they could not be excelled. Much praise is due the teachers and trainers of these children. I could not be present at Pleasant Grove and Zion's Rest, but hear they acquitted themselves with honor in rendering our Children's Day program. Our revival meetings begin at Eureka Saturday night, July 6. We have faith to believe that gracious revivals will result from each meeting and a great ingathering of members into the Church. Zion's Rest will soon be a part of Corsicana and develop into a full station with name to be changed to Exall Heights, or North Corsicana. Eureka will demand half time next year. Will organize a Church at Navarro and build a modern church at that place before conference. Collections will be paid in full and will try for full collections for the Advocate, the best paper in Southern Methodism.

G. W. KINCHELOE.

June 23, 1913.

PITTSBURG DISTRICT CONFERENCE.

I will write of only one feature of the conference, and that was the greatest. Brother Hotchkiss pitched the meeting on a high key Tuesday afternoon, the opening session of conference. There was a feeling that the Lord would visit us with his power because we felt that we had met the condition; we were of "one accord in one place." Wednesday morning, Brother Jesse Lee was to preach and just before the sermon we sang several old-time songs and fervent prayers were offered, when the power came upon us as it did of old. Brother Lon Morris, the "shouting banker," led the hosts. He shouted until he had to leave the church. Brother Lee arose to announce his text when Brother Bewley asked to speak just one word, and when he did the fire fell. The scene that followed beggars description. There was shouting, laughing, singing, and brethren embracing each other. This scene continued on until past 12 o'clock. Finally we came to the place when Brother Lee could

pronounce the benediction and we went to our houses, rejoicing in the Lord. Brother Treadwell preached on Thursday morning a great sermon on Immersion; then followed another scene of God's power. I think every one in the house was praising God at one time.

Don't tell me again that God hasn't power to make men happy, and that the days of Pentecostal power have past because we saw, heard and felt his power at Linden. I pray that this power may fall upon the Church in Texas and baptize every institution we have in the Church.

May the scene and experience at Linden be our pillar of cloud by day and pillar of fire by night to lead us on in this old district.

The secretary, Brother Williams, will give you a writeup of the conference.
C. H. ADAMS.

REPORT OF THE CISCO DISTRICT CONFERENCE.

The Cisco District Conference met in its third session at Cisco, Texas, May 27, 1913. All the preachers were present except one, Rev. J. N. Vincent, of Rising Star, who was kept at home on account of sickness in his family. There was a splendid representation of the laymen present. Rev. C. E. Lindsey, the presiding elder, presided over the conference with the ease of a master. In fact, he is a born leader of men and he leads in such a way as to win the respect of those who follow. We are very proud of our presiding elder and he is certainly not for trade.

The reports from the preachers showed a decided move forward in all departments of the Church. Several of the preachers had held their meetings with splendid results. Every indication is that there is a genuine revival spirit throughout the district.

The preaching services during the session of the conference were exceptionally inspiring. The sermons were preached by the following: E. Hightower, E. M. Wisdom, Dr. Rankin and Jerome Duncan.

The following were licensed to preach: Walter L. Boyd, Robt. H. Boyd and Marvin J. Glenn.

The following were recommended for admission on trial: Jefferson Davis Ramsey, Robt. Herman Boyd and J. Fred Patterson.

Judge W. E. Williams, of Fort Worth, was present and had charge of the laymen's rally. His splendid address was inspiring and appreciated by all who heard it. John H. Garner, of Cisco, was elected District Lay Leader.

The following were elected delegates to the Annual Conference:

- JOHN GARNER.
- DR. E. W. KIMBLE.
- G. W. CUNNINGHAM.
- J. A. BRASHEAR.

Alternates.

- Rev. J. M. Lane.
- James Irby.

Rev. Simeon Shaw, pastor of First Church, Abilene, was present and addressed the conference in the interest of S. M. U. Notwithstanding the fact that Cisco District had already been canvassed closely, they made a nice subscription for this cause.

Rev. K. P. Barton and his people laid themselves out in their efforts to entertain the conference. Every fellow had the best home. We left feeling that it would be an easy matter for Cisco to entertain an Annual Conference.
J. FRANK LUKER,
Secretary.

PITTSBURG DISTRICT CONFERENCE.

The Pittsburg District Conference convened at Linden, Texas, June 10, at 2 p. m., with Rev. O. T. Hotchkiss presiding elder, in the chair.

After devotional exercises conducted by Brother Hotchkiss, Rev. C. H. Adams was asked by chair to call the roll of members. The writer was elected secretary and J. E. Morgan assistant secretary.

All the preachers were present but J. S. Rogers, of Cookville Circuit, who was detained on account of sickness in his family.

The presiding elder had planned wisely and well for the conference and Brother Hooks, the efficient pastor at Linden, and his good people spared nothing for our entertainment.

Tuesday night Brother Goodwin preached the opening sermon. It was a great service and set a high standard for all the services following.

The general trend of the pastoral reports was optimistic. A spirit of hopefulness, even of enthusiasm, prevailed throughout the session. The preaching hours were seasons of refreshing. On Wednesday at 11 o'clock Brother Jesse Lee attempted to preach but the fire fell on the people, and for one hour there was shouting and rejoicing in the sweet experience of a Savior's undying love. Rev. J. W. Treadwell, of Jacksonville, preached a



REV. W. R. KIRKPATRICK
Pastor of Ringgold Mission
North Texas Conference.

Rev. W. R. Kirkpatrick is another valuable acquisition to the North Texas Conference. He came with a full sense of the responsibility of the pastor to his people. He began at once to put the Advocate in the homes and he still keeps up the work. He is on our 100 per cent roll, and has sent twenty new subscribers and more. Brother Kirkpatrick looks carefully after all the interests of the Church and brings up good reports.

most spiritual sermon on Thursday, and several backsliders were reclaimed.

Reports of local elders and deacons were made and their characters passed. The names of the local preachers were called, their characters passed and licenses renewed, except R. Burriss and P. W. Wyman, whose characters passed, but their licenses were not renewed.

Rev. Marvin Bigger was recommended by unanimous vote of the conference for admission on trial.

Rev. Jesse Lee represented the Board of Church Extension.

Brother G. W. Davis represented the cause of the S. M. U. and received a \$500 subscription.

Brother Treadwell spoke in the interest of the A. C. I. in a spirit of enthusiasm.

A collection was taken for the undergraduates to Southwestern University amounting to \$60.

The following were elected delegates to the Annual Conference:

- S. L. HENDERSON.
- T. N. GRAHAM.
- C. M. HENDERSON.
- ELMER BROWN.

Alternates:

- E. W. King.
- Rev. L. L. Truitt.
- C. W. Baker.

A vote of thanks was tendered Brother Hooks and all the Churches of Linden for their unlimited hospitality.

The conference will meet next year with the Winfield Church.

Thus passed into history a spiritual session of the Pittsburg District Conference, and the brethren with the love of God glowing in their hearts have returned to their respective fields of labor to wage a truceless war against the foe of God and destroyer of men.
D. A. WILLIAMS,
Secretary.

SAN ANTONIO METHODISM.

The Methodist Preachers' Conference met promptly at 10 o'clock Monday morning with Dr. J. E. Harrison in the chair. Despite the hot weather the congregations were good yesterday. Since our last report there have been seventy-five accessions to the Churches. On the whole the Church is becoming stronger numerically, financially and spiritually. Under the leadership of the presiding elder, Dr. S. H. C. Burgin, San Antonio Methodism is making rapid progress. With the East End and Los Angeles Heights Chapels, there are twelve Methodist Churches in the city. There is a Methodist Church at every strategic point in San Antonio.

Dr. Harrison: Spent Sunday in Cuero, preaching both morning and night. Brother Cross is doing a great work at Cuero.

Johnston: Getting along all right. Two new members.

L. E. Booth: Splendid congregations; Sunday School growing.

Fischer, of Boerne: Just closed a meeting at Boerne, six accessions to the Church. Brother S. C. Dunn of Pleasanton did the preaching. Congregations are larger now than at the beginning of the Conference year.

Jackson: Good prayer meeting and fine service last night.

C. H. Booth: Had a good day. Congregations are growing. At night I preached at Los Angeles Heights, and had seven accessions.

Read: Great day. Large Sunday School, sixty at League service. Several hundred dollars have been spent on the church lawn.

Hartsfield: Spent Sunday at Kerrville, preaching morning and evening. Kerrville is a splendid charge.

Hawk: Good services, two new members and one application for Church membership; had penitents at the altar. There were a great many representative men at the morning service.

Dr. Curry: Preached at the Westminster Presbyterian Church, had splendid services. Spent several days at the Summer School of Theology last week.

Dr. Burgin: Had a busy week. Preached at Alamo Heights in the morning and at East End Chapel at night. At the service at East End last night most of the influential people of the community were present. At the conclusion of the service I received thirty-five into the Church. The Sunday School is growing. There are more than three thousand people living in this community. East End will be a fine charge in the near future and will afford a wonderful opportunity to some Methodist preacher.
GASTON HARTSFIELD.
June 23, 1913.

A WORD FROM MEXICO.

It has been some weeks since we received, or were able to send, any mail to the United States. All the railway connections have been cut by the rebels and they have succeeded in keeping them so. A friend is trying to get to the "States" by way of Vera



REV. J. M. BOND, JR.
Pastor Azle Circuit
Central Texas Conference.

Brother Bond is a worthy son of a worthy sire and we are glad to see him fitting so well into the harness. He is making good on all lines of Church work. He believes that a greater circulation of the Advocate helps the pastor and people. He has sent twenty-four new subscribers this year and will not stop there. All his officials take the Advocate.

Cruz and then by steamer to Key West and has kindly offered to mail some letters.

I take advantage of this opportunity to say to our friends in the homeland that we are well and are busy at work. It is a trial not to be able to hear from our parents and the three daughters in school at Georgetown, but the Lord has them all in his keeping.

The conditions in this country are worse now than they have ever been during these two years of revolution. It appears now that the Huerta Government is hard pressed and its fall would not be a surprise. Mexican money has depreciated, business paralyzed and the price of living going up all the time.

So far as we can learn, our workers in different parts of the country are staying by their posts. It is hard not to be able to receive and read the "Old Texas." There will surely be a big bunch of them stored up somewhere.

We ask our friends to pray that out of all this turmoil there may be a better day for this stricken country.
F. S. ONDERDONK.

Pity the man who makes no high resolve.

The trivial things of life are to be guided and shaped by reference to the highest of all things, the example of Jesus Christ; and that in the whole depth of his humiliation, and even in regard to his cross and passion.—Alexander Maclaren.

Wilson Puzzle Picture

Solve It and Receive Nice Gift

In order to call attention to our great Summer Clearance sale of High-Grade Pianos and Players we offer to give to every person (limited to one in each family) answering this correctly an article of Jewelry. Samples may be seen at our store in a few days.

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In the above picture are four faces. See if you can find three of them. No matter how many you find trace the outlines; numbering them 1, 2, 3, etc., on this or a separate piece of paper. Mail or bring your answer to our store.

You will be notified by mail and all premiums must be called for within ten days from closing of contest. Only one person in a family can enter.

Mail answers at once, as files will close Thursday night, July 3. Give name and address plainly.

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REV. LITTLETON FOWLER SMITH.

Grandson of Rev. Littleton Fowler, Pioneer Texas Preacher.

We present in the above picture Rev. Littleton Fowler Smith, the grandson of Rev. Littleton Fowler, who came to Texas in 1837, and one of the heroic sons who blazed the way for the triumphant march of our Texas Methodism in Texas. The dust of this heroic pioneer slumbers peacefully beneath the pulpit of old McMahan's Chapel in Sabine County. The old log house is the original Fowler home and stands about one-half mile east of the chapel—the oldest Methodist church in the State of Texas. We gratefully preserve these monuments of our progress, coming as they do from tragic days when the planting of our great Church meant blood and sacrifice.

A Christian Chinaman's View

In a recent issue of the Oregon Daily Journal, and many other Western newspapers, Dr. C. E. Cline is quoted as saying, at a meeting of the Methodist Ministers' Association:

"There is no room in this country for the Asiatic—no use for him, and for this reason I am profoundly in sympathy with the Californians. It is my opinion that our efforts to convert the Asiatic, through our system of foreign missions, are largely responsible for the trouble we in America are now having with these people. Our missionaries have awakened within them a desire for our system, for our homes, and even inspired them with a covetousness for Anglo-Saxon women. The Asiatic cannot help the Anglo-Saxon—a mixture of the two bloods produces an inferior race. My experience as a city missionary in Portland taught me that the average Asiatic comes to the city missions chiefly for the purpose of meeting the attractive white teachers. Asiatics should not be allowed to own a foot of American soil, and I hope the California Legislature will stand by its guns."

Having been thirty years connected with Chinese missionary work, I appeal to you as a fair-minded and fearless publisher, to allow me to reply, through the columns of your paper, to the gross contradictions and misstatements of fact which characterize these prejudiced utterances of the Portland minister, as his opinion has been widely promulgated. These utterances afford a most remarkable instance of a so-called Christian minister flagrantly ignoring and belittling the most fundamental teachings of the Savior. A false premise always leads to a false conclusion. "Thus the 'logic of ignorance' betrays its sophistry."

Dr. Cline is presumably a "Doctor of Divinity," engaged in preaching and teaching the Christian religion. But what is there divine or Christian, in this abuse of the Asiatics? What does Dr. Cline find in Holy Writ to justify his prejudice against Asiatics, or does he turn to Holy Writ for guidance? The Chinese-American League of Justice offers to give \$1000 to any charitable institution, if Dr. Cline, or anyone else, can show that our exclusion of Asiatics is founded on other than the most selfish and savage instincts of barbarism—fear and prejudice. "Perfect love casteth out fear," says the Scripture. And again, we read: "God made man in His image and likeness. * * * Love one another. * * * The carnal mind is enmity against God. * * * Be ye of one mind. * * * Let this mind be in you which was also in Christ Jesus. * * * Be of the same mind, one to another. * * * Be not wise in your own conceits. * * * Now if any have not the Spirit of Christ, he is none of His." Christ's last command was: "Love one another." The whole Christian religion is founded on the Golden Rule. "Do unto others as ye would that others should do unto you." "Love thy neighbor as thyself." The Savior also said: "Other sheep I have, which are not of this fold * * * and they shall hear my voice, and there shall be one fold and one Shepherd."

Are the Chinese and Japanese God's children? Are all to be united as Christ said, in this one fold, this melting pot of American citizenship? "Love worketh no ill," says the Apostle. Jesus said: "By this shall all men know that ye are my disciples, if ye have love, one to another." Did he mean that the Asiatic is exempt, excluded? The Christian world says not. "God so loved the world that He gave His only begotten Son" to save the world from such pernicious falsehoods as Dr. Cline has uttered.

Does this Dr. Cline believe the Bible? Is he a Christian? Not if he contradicts, or opposes, the teachings of the Bible, and refuses to practice or preach the Gospel as Christ commanded him; not if he violates the Golden Rule; not if his heart is filled with prejudice, race-hatred, fear and contempt for God's creation; not if he believes the malicious lies circulated by the Asiatic Exclusion League.

The enemies of the Asiatic, like Dr. Cline, say they "won't assimilate," but the lie of non-assimilation was exploded many years ago. It was refuted by the laws which the Asiatic Exclusion League declared "necessary" to prevent Asiatic children from going to white schools and to prevent other forms of assimilation, such as land-holding, inter-marriage, etc. What does Dr. Cline mean when he says he is "in sympathy with the Californians?" What Californians? Does he imagine the whole State was represented by the anti-Asiatic agitation at Sacramento? Does he know that the sentiment in California is almost evenly divided for and against Asiatic immigration and that it is a much-mooted question whether the anti-Asiatic law would be defeated or adopted if submitted to an initiative or referendum election. Dr. Cline should investigate.

This Portland minister formerly was a Methodist missionary there, and was removed by the Missionary Board "for the good of the cause." He declares that "our system of foreign missions is largely responsible for the trouble we in America are now having with these people." To what trouble does Dr. Cline refer? Have we not "borrowed" it? Have we not "crossed bridges" before we came to them? We have heard of no trouble except in the one-sided fight that is being made against the Asiatics by certain men like Gompers, Tveitmo, et al.—a fight inspired by prejudice and race-hatred due to Asiatic industry. Is industry a crime? Is a producer a menace to a Nation because he happens to be brown or yellow. Are the ports of the whole world to be closed against the Asiatic because of their complexion? If the United States and Australia can exclude them, so, too, can every Nation on the globe. Would that be right, or just, or Christian? Is Dr. Cline a Christian? Exclusion is a crime against God and humanity, based on union labor fear of Asiatic competition. Dr. Cline says the Asiatic goes to the city mission "chiefly to meet attractive white women," and then he inconsistently implies that the city missions are doing a good work, which, of course, he condemns, because they have "awakened" within the Asiatic a desire for our system, for our homes, our ideals, etc. "Lord God of Hosts, be with us yet!" What crime is this that the Chinese and other Asiatics should be benefited, should be inspired with the legitimate American ideals, that they should desire our Christian system, our more beautiful and peaceful home-life! God be thanked that they have "seen the light." Our city missions are doing a grand work, as is attested by the great free republic, and the Christian standards and ideals, which have been established in China by returned students—the product of Christian colleges and missions.

Dr. Cline says: "The Asiatic cannot help the Anglo-Saxon—a mixture of the two bloods produces an inferior race." Yet he pretends to believe in the Bible, and the Bible says: "God hath made of one blood all nations to dwell upon the face of the earth." Famed artists have gone to Hawaii to paint pictures of some of the most beautiful and talented women in the

world, the daughters of Chinese who have married island natives. What inferior race has ever sprung from this "mixture of the two bloods?" Deal with facts, Doctor. Abandon these "vain imaginings."

When Dr. Cline states that Asiatics "go to the city missions to meet attractive white teachers" he is voicing a malicious "carnal mind" concept, a libel on the Christian religion as it is taught and practiced in our missions. The Asiatic is human. In the command to "love thy neighbor" Christ also gave us the answer to the question, "Who is my neighbor?" in that beautiful parable of the good Samaritan. The Asiatic is our neighbor, not because he lives directly across the sea or on the opposite of the street, but because, like the man in the parable, he needs our help, he needs our enlightenment, our succor, our learning and instruction, which he can only obtain by example and association. In my thirty years of Methodist mission work I have never known a Chinese student to insult a white woman. Dr. Cline, in making this assertion, grossly errs. He may consider himself a Christian, but his attitude toward the Asiatic does not reflect the Spirit of Christ. "Ye cannot serve two masters," said the Way-shower. I would suggest that, in the interest of the world's advancement, in the interest of humanity, Dr. Cline should serve either truth or error, either Christ or Bellial. If he is to call himself a Christian, let him conform to Christ's teachings. If he is to abuse, malign and exclude the Asiatics, let him join the Asiatic Exclusion League, if not already a member of that organization, and promulgate the doctrine of Olaf Tveitmo of San Francisco. Otherwise, Dr. Cline's status as a Christian will soon be on the decline. Lastly, I would suggest that he read and read again the tenth chapter of Acts, that he may know that "no man is unclean," be he Jew or Gentile, of the East or the West. To Dr. Cline I can only say, in the language of the Master, "Ye do err, not knowing the Scriptures." CHAN KIN SING, Acting Pastor Chinese Methodist Mission, Los Angeles, California

PROGRESS OF METHODISM IN NORTH CAROLINA CONFERENCE.

By Rev. Daniel Atkins, D. D.

The Western North Carolina Conference was formed in 1890. That was the year Dr. Rankin left us. The new conference included about one-half of the State. Then we reported 56,432 members, last year we reported 95,176; then we had 168 members of conference, now 246; then we had 135 pastoral charges, now we have 228. Then the nine presiding elders were paid \$8584 and the preachers in charge \$62,381. Last year the eleven presiding elders received \$19,717 and the preachers in charge \$167,240. Then we reported 28,188 Sunday School scholars, now we have 70,149. Then our college was without endowment and was little more than a secondary school; now it has nearly half a million endowment and magnificent buildings and grounds, and plans are laid for another million on endowment. This college belongs to the two conferences in our State, as does also Greensboro College for Women, which now is one of the very best equipped woman's colleges in the South. It has an endowment of \$100,000 and ranks as an "A" grade college. We have two good junior colleges, Weaverville and Rutherford. Our newest and best enterprise is the Children's Home at Winston, N. C. We are trying to keep pace with the rapid material developments of our progressive State, and Methodism is doing her part to evangelize the masses. We have two lines of Home Mission work, the mill population and the mountain regions. Our mountain people have been grossly misrepresented by Northern writers who came South with a false idea of mission work: people with good intentions, but impractical and ignorant of the true situation and the needs. Our Legislature has provided for six month schools in every district; that makes it unnecessary for the Church to build and foster low grade schools. The tendency is to bring more religion into the public schools. They are almost in every case taught by Christian teachers and no restrictions are put upon them. So that every school is practically a Christian school, and the schools of that grade started by some Churches find it difficult to run, and must sooner or later be absorbed in the State system. The factory work is the greatest problem we have. It is a perpetual mission with little prospect for better things. When the factory work solidifies, when the operators can own their own homes and become permanent citizens and become recognized, not as a class but as a people like others in other employment, substantial and permanent religious work can be done among them. It is inspiring to read of the work

in Texas. There is a magnitude and spirit of co-operation in your State that should set the pace for the whole Church. There is evidently a forward movement throughout the Church. Revivals are more numerous and upon a larger scale and the ingathering is very gratifying. Judging from the reports we have never had a more profitable meeting of the Boards than that in Dallas this year, and the reports of increase in contributions will be inspiration for larger plans. We are pleased to have Bishop McCoy, though we expected Bishop Denny, who did such fine service last year.

BROTHER MULKEY WRITES.

I want to say to the many readers of your most excellent paper that Corsicana Methodism is well manned. Dr. Jno. R. Nelson, presiding elder, Rev. C. R. Wright, of First Church, Dr. Turner, of Eleventh Avenue Church, Brother Kincheleo and our new supernumate, Brother Shrader, are all in good homes. The church buildings are all in excellent condition.

Brother Wright, with his 800 members, and Turner with his 300, and Kincheleo his 200, are busy trying to keep their members from being entangled with the Philistines which are many.

Dr. Nelson is running in and out like a busy bee; and no doubt all will wind up with a great report for conference.

As to the evangelist, Abe Mulkey, he has conducted four revivals with 250 conversions.

When pastors come to their new appointments, Question 8 is asked the Board—"What is being done for the support of the ministry?" Intelligent secretaries of each Board of Stewards, after inquiring into the needs of the pastor at Quarterly Conference, answers favorably and satisfactorily. I can say that I have not heard a single complaint by people or pastors, which is commendable.

If all presiding elders and preachers were like ours the question of presiding elders and pastors would be settled forever, and the people would not cry out, "They are here just for the money."

I know of some pastors who have not been satisfied with the decision of the Board of Stewards in regard to their salary, and have worked on the minds of the stewards adroitly and increased their salary until it is abnormal. I am afraid it will lead their families into extravagance and worldliness, and when they get through with their present charge the Bishop cannot find a place that will pay them enough. But let the members remember there are some cream, some milk and some bluejohn pastors, and we have to put up with them and use them for what they are worth. Evangelist Paul says, "If there be any good in them, think on these things." Do not condemn all pastors because there are some money-getters and little givers and clap-trappers among them.

I hear of some who persist in ethical preaching. You can rot any Church in Texas, or anywhere else, with dry rot and sink it forty fathoms into hell if you have nothing but this ethical stuff to offer this old sin-soaked world. If the pastors lose compassion for the unsaved, which some seem to have done, his Church had better tear off the sign—Church of Jesus Christ."

This God-hating, Christ-hating, whiskey-soaked, gambling, cursing and grafting old world needs Jesus as much today as ever, and yet some pastors instead of hurling anathemas of God into the ranks of sin and holding up the bleeding form of Jesus as a man's only hope of salvation, are reviewing some fiction and preaching that man came from a monkey, or dishing out a fascinating mixture of higher criticism and ethical culture, while this old world is going hellward so fast she is breaking the speed limit.

I heard a presiding elder at 11 o'clock service in a distant State in a revival say: "Today I have come to give you a metaphysical, pessimistical, optimistical exquisition," when if he had talked hell ten minutes the congregation would have gotten more out of it than out of his hour and a half mystic harangue. His spread was of such a mixture the people did not know whether to use a spoon, knife or fork; therefore, all went out embarrassed. I certainly hope we will never have any of the above described pastors come our way. ABE MULKEY, Corsicana, Texas. Evangelist.

NEWS FROM THE HILL COUNTRY.

By Rev. C. G. Shutt.

As an opportunity opened for me to spend a few days up among the mountains of West Virginia, I have been up here about three thousand feet above sea level for a few days breathing the mountain air. However, I had no thought when I came this way of run-

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ning into freezing weather in June, but such is the fact. On the morning of June 11 ice and frost appeared over a large portion of Virginia and West Virginia as a natural product. It is a little irregular to huddle around a hot fire in June, but that is just what myself and many of the natives have done up here this week. Slight damage was done to tender vegetables by the frost.

West Virginia is a small State, but she does some big things. She stands head on the temperance question, her majority for State-wide prohibition being more than 91,000.

West Virginia stands second in the United States in coal products. The output is about 6,000,000 tons annually. Petroleum about 12,000,000 barrels annually. There are more than 3000 natural gas wells in the State, which light up many of her towns and cities, and much of this product is piped out of the State. Agriculture, grazing and fruit raising are still important industries in West Virginia. Jack Frost has played a trick on the people this year, as he has almost entirely destroyed the fruit crop. However, this is not common. The smaller fruits, such as blackberries, whortleberries, raspberries and strawberries promise to be plentiful. In fact the latter are now ripe. They are here in a wild state and may be found in almost any old field or meadow. The writer has been out on the hunt for them this forenoon, and we served them for dinner today. They were delicious. The people do not need ice up here, even in the hottest weather. The water from the cold wells and springs seems to be about as cold as ice can make it. They serve their milk fresh from their springhouses in an ice cold state and butter as firm as we find it in Texas in January.

I came up here a little out of repair from the effects of an unusual spell of the lagrippe in the early spring, but this high altitude, pure mountain air, good water, Virginia hospitality and abundance of good things to eat are all working together for the good of my health, so I think I shall be at myself all right in a few days and will be back to Texas at an early day ready for my summer campaign of revival meetings.

The revival fire is burning in old Holston. Many great meetings have been held. The writer assisted a brother in a meeting last week where we had about thirty conversions.

I find a nice little town now about the place where some of us young crusaders put a wildcat still out of business some years ago. A Methodist Church now stands only a few steps from where the still once stood. I am invited by the pastor to deliver a series of sermons in it next week. The son of the man who owned the wildcat still is mayor of the city. I shall not rehearse in that series any of the experiences of the past.

C. G. SHUTT. Rock, W. Va., June 14, 1913.

A Woman's Appeal

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

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THE SUNDAY SCHOOL

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

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NEED OF SELF-EXPRESSION.

From a very helpful book we gather the following:

"What a strength we all receive from self-expression! How we pine if it is denied! It is a genius to get out what is in him; it is a death to be stifled or neglected. If we can but express what is in us to ourselves it is often sufficient. If we can put pen to paper, paint to canvas, or the hand to clay, it may save us, even if we do not get a market or a vogue. Otherwise it is solitary confinement, or death. The flame dies for want of air. In like manner also our private prayer receives a new value when in our solitude we utter it aloud. The aspiration gains mightily from the spoken word. The very effort to shape it in words adds to its depth, precision, confidence and effort. It is well to sigh our prayers, but it is better to utter them. With the heart man believeth unto righteousness, but with the mouth we confess unto salvation."

If these words are true as to adults, how much more should their truth be emphasized in dealing with young life. However well-fed a child prevented from exercising its body would soon die. The same law applies to the mind and to the moral nature. Much of our Sunday School work is too largely a mere feeding process. We are content if certain facts are stored in the minds of the pupils. Such a process is liable to produce the same effect upon the mind and conscience that is produced upon the body when the child simply bolts large quantities of indigestible food. There is such a thing as mental and moral nausea. The truth we teach can only continue to be assimilated by the pupil as the pupil finds ways to express that truth. We can think of several ways to express religious truth. One is by oral statement. Herein lies the value of the recitation. I usually lie not the wisest teacher who does not take in dealing with children the strength of an impression upon the pupil's mind grows much by expression. Pupils should be encouraged to recite.

Another way to express religious truth is by testimony. At the risk of evoking criticism we venture to say that in dealing with young children this plan should be used with caution. We reaffirm our belief that many children are genuinely converted quite young. But it is also true that young children are very emotional and highly imitative. For this reason we question the advisability of conducting testimonial meetings for young children and urging all to testify. In the social meetings of the Church, where all may take part and where the participation of each is purely voluntary, if a child desires to testify, the case is different. But to urge a young child to testify to an experience of grace may be like spoiling a rose by prying open its petals too soon. In fact, all expression of the religious life in children should, like the play of childhood, be as nearly spontaneous as possible.

Another form of expression for the religious life is prayer. Children should be taught with clearness and persistence the reason and value and privilege of prayer. They should also be trained to have fixed times and places for the exercise of this privilege. As to their praying in public, like their testifying, should be handled with discretion. The Church should not rear a generation of dumb Christians, but neither does it need a generation of religious prigs. Perhaps the safest way is to bring the children as often as possible into the devotional meetings of the Church and invite (without constraining) them to participate in the sentence prayers and short testimonies. Of course one prime object in

SOME REMINISCENCES.

I have been thinking for some time that I would write you a letter; not that I can boast of being gifted in letter-writing, but I want to tell you how much I appreciate and how long I have read the dear old Advocate.

I can remember when I was a little girl, sixty years ago, that my father, Rev. T. J. Stovall, took what was then called "The Wesleyan Banner," now "The Texas Christian Advocate." There was one portion of a page appropriated to the children, called "The Children's Corner," and well do I remember how eager I was when the paper came for my mother to read the Children's Corner to me, which she always did with much pleasure. I can't say who edited the paper at that time, but I think it was published at Rusk, Cherokee County, Texas. I can remember many of the past editors, but at this time I cannot think of the names of any of them before I. G. John, and I don't remember how long since he was the editor. As I am a native Texan, many of the preachers of an early day are fresh in memory, and I always read with pleasure the letters in the Advocate from those of them who are living and write, but very few of them are living now who I heard preach in my childhood days. Rev. John Adams, of Tyler, Texas, is still living. I went to school to him in 1866-67.

Having lived within the bounds of four of the Texas Conferences I can recall to mind many of the old veterans of the cross who have passed away and are now reaping their reward. They labored hard, and withstood toil and privation for the cause they so dearly loved. It is with feelings of awe and reverence that my mind reverts to them. If you will pardon me for referring to my own family, I will say here that a few of these old-time preachers, nearly related to the writer—one grandfather, my father, and eight uncles—were among the number of Methodist preachers here in an early day when we used to have campmeetings and go and camp for two weeks at a time and attend every service, and, counting the early morning prayer service, we had five services a day, and at those services many sinners were saved and many

the devotional meeting of the Sunday School class and of the Junior Epworth League is to train the children for public religious exercises. Wisely conducted, such meetings are a fine training ground for Christian workers and so of great value to the Church. But perhaps the best mode of expression of the religious life of the young is service. Let some way be found to give opportunity and inducement to the Sunday School pupil to put into practice during the following week lesson for each Sunday. Such work demands thought and ingenuity on the part of the teacher, but it is well worth all that it costs.

THE BUSINESS OF BEING A SUNDAY SCHOOL TEACHER.

"Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you." Conditions conducive to religious development along educational lines place the Sunday School of today in a position that is both unique and permanent. When a child is born into the world it has a right to religious instruction. The nation provides for mental and physical development through the public school system. To be a well-rounded citizen, his spiritual life must be developed, and where will he get this training except through the influence of home and Sunday School.

Your opportunities are so very great for preparation of yourself, to be the very best informed teacher possible. Never in the past history of the Sunday School have books, magazines, conventions, and institutes been so accessible to even the poorest of us. If you cannot attend any of the great gatherings that are held each year for the benefit of the teacher, you may read books, of which there are so many that treat of every phase of Sunday School work.

The question, then, dear coworker, with you is, Are you willing to give a few hours of your time to the business of getting acquainted with the Heavenly Father's will and the likes and dislikes of the boys and girls of our land?

The responsibility of being a teacher should weigh very heavily on your heart. God has no other way to carry on the Sunday School work in your particular field except through you. Your Church has given you the highest recognition which any body of people can confer on one of its members. You are placed before the childhood of the Church as one who is worthy of being imitated. Do you measure up to the standard, "Be ye perfect"?

The business of being a Sunday School teacher brings with it that opportunity for transmitting your highest ideals into the lives of those who are placed under your care. It is a paying investment. The Heavenly Father will give you stars for your crown to be worn in the sweet bye and bye. Many methods of doing efficient class work are in use today. From these you have the opportunity through some one else's experience to choose the ones which more nearly meet the needs of your class. These methods are to be used only as means to an end. That is to secure attendance, attention, activity, acceptance of Christ, and development of Christian character on the part of the pupil.

"Pray ye therefore the Lord of the harvest that he will send forth laborers. Also pray that you may be so thoroughly alive to your opportunities that you will put in more time in preparation of your lesson. Study much, pray often, for you are moulding lives for God and eternity." MRS. J. A. SHOWER. Christians strengthened and encouraged to press on in the way of life and in the service of the Master. I have been a member of the M. E. Church, South, for fifty-seven years, and have held my membership where it now is at Smithfield, Texas, for thirty-eight years, and I will say to my friends and relatives who are readers of the Advocate, that I am now living in Dallas, having been left alone last June by the death of my husband, I came here to live with my nephew, Walter J. Stovall, who as many of you know we raised. A friend and reader of the Advocate. MRS. M. E. CROSS. 1719 Lear Street, Dallas, Texas.

GOOD TIDINGS FROM THE GOLDEN GATE.

By Rev. W. P. Andrews.

A long stride was made in the direction of the realization of the proposed Fitzgerald Memorial Church in San Francisco when on Thursday last Bishop R. G. Waterhouse, for the location committee, consisting of himself and Drs. McMurry and Moore, contracted for the purchase of a magnificent site. It is a lot 72 1-2x120 feet, at the northeast corner of Eddy and Franklin Streets and extending to Willow Avenue. It is elevated, and will show to advantage that may be erected upon it. There is excellent car service upon Eddy Street from the ferry, and equal service from the west on two car lines, a block away on either side, and a cross-town car line is soon to be built by the city on Van Ness Avenue, one block to the east, with transfer privileges with the United Railroad System. If this service is not ideal, it is at least good enough to leave the residents of the city who may desire to attend the services without excuse for not doing so. The location is just outside the business section of the city, and Van Ness Avenue is the great automobile boulevard.

Here is a fact that should appeal to our people everywhere who have the missionary spirit. Except a Lutheran church near by, there is not a Protestant within ten blocks, and the section is densely populated, there being many nice resi-

dences and apartment houses. We will be in nobody's way, if we may except the Roman Catholics and the emissaries of his Satanic majesty.

Another important fact. We are not getting a lot alone. There is on the left of us an old family mansion under lease to a Catholic sisterhood for a girl's academy. It is a very substantially built structure of four stories, counting the basement. With a very small expenditure the first floor can be converted into an auditorium that will seat 250 or 300 people, while the other stories will furnish room for the Sunday School, Epworth League, women's societies, reading rooms, the pastor's family, and then there will be room to spare. It is not what we would choose for a permanent church home, but is preferable to what the congregation is vacating on Bush street, and will serve our purposes admirably while the canvass for funds for the new building is being completed. Then the congregation must vacate the old Centenary property, which has been used for months by grace of the City Board of Education, right away, and this provides a place for them to go. Moreover, the entire congregation and Sunday School can be brought here without loss. Brother Horn and his people are much pleased. The cost of the property is \$33,000, the land alone being worth fully that amount. The Bishop has been showered with congratulations on his bargain.

The purchase of a fine lot for the proposed Pioneers' Memorial Church in Oakland was reported some weeks since. The parsonage has been moved to the rear, fronting on Thirty-seventh Street, raised and a nice hall built underneath, that will seat about 250. The upper rooms are to serve as class rooms. Bishop Waterhouse preached the opening sermon in this new place of worship Sunday, June 1. As in San Francisco, the pastor, Rev. W. J. Sims, and his congregation are very much encouraged. Of course they would not be content to remain permanently in these quarters, but feel that a step has been made towards a realization of their dreams. The building will be permanent, and will be of service to the congregation after the new church is built. It is to be hoped that our little flocks in the two strategic cities named will rally about their leaders and work with a will that they may have prepared a people to properly man the two nice church edifices that they hope will ere long be ready for their occupancy. And while they are thus preparing let our people East and West, North and South, make their subscriptions, and hasten the time when the contemplated memorial churches shall become a reality. They should by all means be finished before the Panama-Pacific Exposition opens two years hence. Rev. J. A. Batchelor, the agent for the fund in California, proposes to push his work from now until Conference. Of this amount it will be necessary for the Church at large to subscribe at least \$30,000. All should want a part in this good work. Let none wait to be called upon, but write immediately to Bishop R. G. Waterhouse, Los Angeles, and say how much they are interested. Remember that these two cities by the Golden Gate have a population of 700,000, representatives of all nations, and that when the great canal is opened people will flock here from all the ends of the earth as never before. Do you want to help save them, brother? San Francisco, June 10.

Quite a number of brethren know that for some months we have been on the supernumery list, owing to the fact that last year my wife was attacked with that dreaded disease, pellagra. We have had opportunity to study the preacher without work. Take any man who has been actively employed for years. Let that man be cast aside so that he can not be active to do that which he loves. It is trying, indeed. We have felt that no one knows the supernumery but the supernumery himself. Brethren, after a fellow preaches for years he is lost out of active work. Be kind to the supernumery. Speak a kind word to the old soldier. Often we feel like we would like to spend the rest of our days lifting those who are down. That old supernumery, God bless him, he has fought many hard battles, but now sits and watches the crowds pass. He soars in his thoughts to heaven. He mounts up among the blest and wants to do, but alas, his race is about over here. It's trying to mind and body, indeed, but God in His goodness watches the faithful. The promise is to the faithful. All you preachers

in your active vigor, God bless you, be kind to the supernumery. Bear his faults patiently. Step out of the way to shake hands with him. He may have faults but remember what God said to Job's faultfinders. All you monied men, remember that a fellow may do a few things but that all men who toil for years at any one thing is out of harmony with other professions. Speak a good word to that old servant of God and leave five or ten dollars in his hand. You busy business man, with the flush of active business in your face, that step of yours is quick and active, but ere long you shall totter on the way. Will you remember that God's old servants are important assets in any community. Don't pass God's servants carelessly. W. P. DAVIS.

IN RE DR. JOHN M. BARCUS AND WOMAN'S PLACE IN THE WORLD. To the Women in Texas and in all the Provinces wherein circulates the Texas Christian Advocate. Greetings from a Son of Adam who is endowed with a wife and children: Dear Mothers and Sisters: Have you read the "Woman and Her Work" article by Dr. John M. Barcus, found in June 5 issue of the Texas Christian Advocate? If not, then do so at once and act as becometh your sex. As I am not in the class with you it is impossible for me to do full justice by the article. This cannot be done except by a full fledged up-to-date daughter of Mother Eve. Knowing your zeal for the faith once delivered to woman, I write for the sole purpose of stirring up your pure minds by way of remembrance. From my standpoint the Barcus creation is over-laden with surplus embroidery, lace feathers, ribbons and flowers. But of this you are more competent to judge than myself. I beg of you, however, to permit me to call special attention to the model covered by the Doctor's brilliant gown. Here it is in black and white. "After he (God) had finished the material creation, he said concerning it, it is good, until he came to the bachelor Adam and then he said, it is not good for the man to be alone. He saw that man alone would be a monumental failure and so, as a sort of afterthought, he made woman to be a helpmeet for him. And without question she was the masterpiece of the great Creator."

My dear sisters, please note: (a) That in preparing the original details, plans and specifications for our world, the crown was overlooked. To speak after the manner of men, the Creator got the wires crossed. You were not even so much as dreamed of. (b) That you are what may be termed a by-product of the creative process. Discovered by mere accident, same as many discoveries have been made by men and women since that time. (c) That the Creator succeeded beyond his most sanguine expectations in his effort at correcting his mistake, notwithstanding the fact he was called on to operate in a case of emergency.

In conclusion, dear sisters let me say your duty as regards the Dr. Barcus is plain. Do not mince your words. For you to remain silent under the circumstances would be far more than a matter of regret. It would be a public calamity. GEO. S. PERKINS, Greenville, Texas.

P. S.—Mary, Betsy and Cynthia of my household do not agree with Dr. Barcus. They believe that woman was the first thing considered in connection with the creation of the world and that it was made for her. Furthermore, that she was given dominion over all things found upon the earth and the bowels thereof, and then some. G. S. P.

AN APPRECIATION OF THE LATE JOHN W. DOWLEN.

In his beautiful home in Iowa Park, Texas, Uncle Johnnie Dowlen quietly fell asleep in Jesus one morning the latter part of last February. So quietly did he go that not even Aunt Martha knew the time of his crossing. Had he lived until March 25 he would have been 81 years old. Born in Tennessee, but most all his life in Texas by the way of Arkansas he pursued the even tenor of his way to the close of a great and good life. If I were called upon to compass his life in four words I would say that he was simple, courteous, intelligent and religious.

Only the really great men are simple in the best sense of that term. Uncle Johnnie, though quite versed in the best literature, preserved the simplicity of childhood to that degree of transparency that everybody seemed to understand him as well as they could a child. In fact he never seemed far removed from childhood. He loved little children and they him, as was

evidenced by the presence of so large a number of them at his funeral. He had lived a long time in his second childhood when God called him. He was perhaps the most courteous man I ever knew. He was scrupulously careful about the little niceties and reciprocities of speech. He never left off the salutations of the most friendly greetings, though it be to the most humble darkey. He was also one of the most polite men in his home that could be found. He acted as though his wife was entitled to all the consideration of a visiting lord. What more beautiful thing can be said of a man than that he is a gentleman at home? Uncle Johnnie was nothing less. He must have very early developed a love for books. Many of his early years were spent teaching school. It is said that his wife attended his school. When a small boy I used to wonder what he did with so many papers which came in his mail each week. I observed that he read them with apparently greater delight than he ate his meals. Nor did he stop here; he had pamphlets, magazines and sundry periodicals covering a wide range of the thought of his day. His books were wisely chosen, and covered a wide range of knowledge extending to practically all lines of investigation. He was fond of history, science and mathematics and would, even in his old age, work for days on an abstruse mathematical problem just for the mental joy of solving it. 'Tis little wonder that his mind remained strong and alert to the end. He kept it brightly burnished by the use of all this good literature. But greatest of all was the religious life of this good man. His earliest memories were of riding horseback with his mother over the Tennessee hills to Church. He never knew he was converted. He was always a child of God. He rarely ever missed Sunday School and Church, and was most of the time a teacher in Sunday School. He loved his Church and his pastor. If any spoke ill of his pastor he always took up his defense. In fact, he never spoke ill of anyone. I cannot describe his influence better than to say that from my childhood, to the day I attended his funeral, I was never in the presence of Uncle Johnnie Dowlen that I did not feel that some way I was better for having been with him. We laid him away amid the rain and sleet of a winter's day, but the storm without had no power to disturb his peaceful rest in the arms of the God whose he was and to whom he went. One who loved and appreciated him. J. J. CREED.

BE KIND TO THE SUPERANNUATE

Quite a number of brethren know that for some months we have been on the supernumery list, owing to the fact that last year my wife was attacked with that dreaded disease, pellagra. We have had opportunity to study the preacher without work. Take any man who has been actively employed for years. Let that man be cast aside so that he can not be active to do that which he loves. It is trying, indeed. We have felt that no one knows the supernumery but the supernumery himself. Brethren, after a fellow preaches for years he is lost out of active work. Be kind to the supernumery. Speak a kind word to the old soldier. Often we feel like we would like to spend the rest of our days lifting those who are down. That old supernumery, God bless him, he has fought many hard battles, but now sits and watches the crowds pass. He soars in his thoughts to heaven. He mounts up among the blest and wants to do, but alas, his race is about over here. It's trying to mind and body, indeed, but God in His goodness watches the faithful. The promise is to the faithful. All you preachers

IN RE DR. JOHN M. BARCUS AND WOMAN'S PLACE IN THE WORLD. To the Women in Texas and in all the Provinces wherein circulates the Texas Christian Advocate. Greetings from a Son of Adam who is endowed with a wife and children: Dear Mothers and Sisters: Have you read the "Woman and Her Work" article by Dr. John M. Barcus, found in June 5 issue of the Texas Christian Advocate? If not, then do so at once and act as becometh your sex. As I am not in the class with you it is impossible for me to do full justice by the article. This cannot be done except by a full fledged up-to-date daughter of Mother Eve. Knowing your zeal for the faith once delivered to woman, I write for the sole purpose of stirring up your pure minds by way of remembrance. From my standpoint the Barcus creation is over-laden with surplus embroidery, lace feathers, ribbons and flowers. But of this you are more competent to judge than myself. I beg of you, however, to permit me to call special attention to the model covered by the Doctor's brilliant gown. Here it is in black and white. "After he (God) had finished the material creation, he said concerning it, it is good, until he came to the bachelor Adam and then he said, it is not good for the man to be alone. He saw that man alone would be a monumental failure and so, as a sort of afterthought, he made woman to be a helpmeet for him. And without question she was the masterpiece of the great Creator."

My dear sisters, please note: (a) That in preparing the original details, plans and specifications for our world, the crown was overlooked. To speak after the manner of men, the Creator got the wires crossed. You were not even so much as dreamed of. (b) That you are what may be termed a by-product of the creative process. Discovered by mere accident, same as many discoveries have been made by men and women since that time. (c) That the Creator succeeded beyond his most sanguine expectations in his effort at correcting his mistake, notwithstanding the fact he was called on to operate in a case of emergency.

In conclusion, dear sisters let me say your duty as regards the Dr. Barcus is plain. Do not mince your words. For you to remain silent under the circumstances would be far more than a matter of regret. It would be a public calamity. GEO. S. PERKINS, Greenville, Texas. P. S.—Mary, Betsy and Cynthia of my household do not agree with Dr. Barcus. They believe that woman was the first thing considered in connection with the creation of the world and that it was made for her. Furthermore, that she was given dominion over all things found upon the earth and the bowels thereof, and then some. G. S. P.

AN APPRECIATION OF THE LATE JOHN W. DOWLEN.

In his beautiful home in Iowa Park, Texas, Uncle Johnnie Dowlen quietly fell asleep in Jesus one morning the latter part of last February. So quietly did he go that not even Aunt Martha knew the time of his crossing. Had he lived until March 25 he would have been 81 years old. Born in Tennessee, but most all his life in Texas by the way of Arkansas he pursued the even tenor of his way to the close of a great and good life. If I were called upon to compass his life in four words I would say that he was simple, courteous, intelligent and religious. Only the really great men are simple in the best sense of that term. Uncle Johnnie, though quite versed in the best literature, preserved the simplicity of childhood to that degree of transparency that everybody seemed to understand him as well as they could a child. In fact he never seemed far removed from childhood. He loved little children and they him, as was

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

Map of the Ft. Worth & Denver City Railway showing routes through Colorado Springs, Pueblo, Trinidad, Sixela, Dalhart, Amarillo, Childress, Vernon, Wichita Falls, Ft. Worth, Dallas, Waco, Corsicana, Austin, Houston, Galveston, San Antonio, and New Orleans. Includes text about "COOL COLORADO" and "The Ft. Worth & Denver City Railway".



G. C. RANKIN, D. D. Editor

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DISTRICT CONFERENCES

Hillboro, Penelope June 27
Jacksonville, at Alto June 30
Tyler, at Edom July 1

OUR CONFERENCES

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

Rev. C. A. Long, pastor of St. John's Church, Dallas, and Miss Mary E. Hanover, of Wheelock, were united in marriage at the bride's home June 17. Rev. Will H. Beaty officiating. Brother Long is a young man of popular standing in the North Texas Conference and his bride is an accomplished young lady of her community. They arrived in this city soon after their marriage and they were accorded a cordial welcome, with many tokens of love by the St. John's people. The Advocate extends to them warm congratulations and wishes for their supreme happiness and large success.

According to reports sent out by Dr. W. W. Pinson, the cost of running the entire missionary department of the entire Church is a trifle less than seven and one-tenth per cent of the income. Is there any other business in this country, whose income runs up in the hundreds of thousands, run on as economical a basis as this? We seriously doubt it. When you hear an ignorant man say that it takes one dollar of missionary money to send a dollar to the mission field and apply it, you see the extent of his ignorance. Our Board of Missions has reduced its expenses to a minimum.

The other day a precinct election on local option was held in Elgin, a town where saloons have held sway from the beginning, and after a hot fight the pros won by a substantial majority. This cuts a big slice out of Bastrop County and puts it in the list of the partially dry counties. And it eliminates about four very objectionable saloons. Early in next month the pros will again test their strength in Anderson County where we have steadily cut down their majority in several elections. This time they hope to land this county, with Palestine as its center, in the dry column. Heretofore the saloons of Palestine have held the balance of power by the use of the ignorant and vicious negro vote, and this is their only hope this time. But the better class of negroes are on the right side of this question. On with the battle!

JUST ONE THING BEFORE ANOTHER

Did you read the communication of Rev. W. F. Andrews, of Tyler, in the Sunday School Department of last week? If not, turn to your paper and give to it a careful reading. If you are a pastor, it will inspire you; if you are a superintendent, it will give you a suggestion; if you are a teacher, it will widen your vision of the work; if you are a lover of the Sunday School, it will open your eyes to the responsibilities of systematic Sunday School work. If the line of operation adopted in Tyler, and described in that communication, is only taken up and followed out by all our pastors and Sunday School workers, it will add multiplied thousands to our Sunday School roll and it will quicken the life of the Church a hundredfold.

Dr. J. B. Gambrell, of the Baptist Standard, and the Advocate often have their little bouts on the meaning of baptism and they wrestle heroically on all parts of the ground just for mental exercise in order to develop inquiry into Greek and Hebrew roots, but it is all in good nature and animated by a true spirit. Minor questions like this do not engender serious differences of a personal kind. They only exercise inquiry and good fellowship. We cannot all see things exactly alike touching such unimportant matters as the mode of baptism. But when it comes to the great fundamental principles of religious and moral reform we see things eye to eye, and woe betide the man who has anything mean to say about either of us touching these matters! Such a piece of folly will subject the offenders to a double-shotted fire both from the Standard and the Advocate tripods.

The talebearer is about the most consummate nuisance in the community. Yes, he is not far from a social criminal. He makes trouble, creates confusion, alienates friends and kindles the fires of strife. And if she happens to be a woman the mischief is intensified several times; for if he is a man some one can administer to him a needed chastisement, but a woman is an immune from such merited punishment. Her tongue is forked and tipped with barbs, and when she repeats an evil rumor she imparts to it the refinement of a sting unknown to the other sex. But whether man or woman, the community is to be pitied whose social circle is cursed by such a character. No wonder that Solomon said of such a person: "The words of the talebearer are as wounds and they go down into the innermost parts of the belly."

In 1911, when we were trying to get the people to vote a prohibition amendment to the Constitution of the State, the anti, led by four of the daily papers, said: "Why continually strive to amend the constitution? Do you want to make a crazy quilt out of it? You will keep on adding amendments to it until it will grow into a veritable patchwork instrument." We are taking no special part in the campaign for the adoption of several amendments to be voted on in next month, but these same papers are loud in their advocacy of these amendments. They are infinitely more complicated in number and subject matter, and their adoption would add almost a yard of patchwork to our Constitution, but this seems to make

A SUNDAY IN DE KALB

De Kalb is in Bowie County, and a part of the New Boston charge. Rev. J. W. Goodwin is the pastor, and last Sunday was spent in that town with him and his people. I went by way of Sherman and spent the night with Bishop and Mrs. Key. They are resting quietly for a spell since the work of the year and the commencement. They tell me that the prospect for the North Texas Female College is fine. More rooms are already engaged than

no difference with the Daily Post and the Daily Record, along with still others. How would it suit to table all amendments in the election and then have the Legislature call a Constitutional Convention and re-write the entire Constitution? It has been more than forty years since the present Constitution was written.

What sort of a prayermeeting service do you have in your Church on Wednesday evenings? Does the pastor ever put any new life into it, or does it just run along in the old regulation ruts? Do the faithful few still pray the same old stereotyped prayers that we heard in childhood and droll out the same old hymns? Or does he vary the exercises, inject a new feature once in awhile, have a live talk from some up-to-date layman and put snap into the program? How many people attend your prayer service? Are they the same old dependable ones who need it less than others or do the people generally turn out and then feel when it was over that it was good to be there?

We have a new regime in Washington. The President, Vice-President, the Secretary of State and the Attorney General are all staunch Presbyterians and they are actually shocking "society" with their simplicity. They give some sort of decent observance to the Sabbath and they have actually discarded wines and other intoxicants from their State dinings. And worst of all, Secretary Bryan actually carries a dinner basket to his office with a lunch for his noon meal in order to save an hour's time at his desk. And these high officials have chosen humble churches where they attend Sunday services. They try to avoid the vulgar gaze of the crowd. What in the world is the country coming to! No wonder that "society" is standing with its mouth wide open in astonishment at such effete innovations! On with the battle!

The "conditions" involved in Mr. Carnegie's million dollar gift to the medical department of Vanderbilt University have cropped out and we were given an inventory of them in the Associated Press dispatches last week. They are as follows: The Governing Board to be appointed is as follows: To serve until 1921, Dr. J. H. Kirkland, Whiteford R. Cole, Nashville, and Dr. Henry S. Pritchett, New York, and president of the Carnegie Foundation; to serve until 1919, Dr. Edward O. Jordan, of Chicago University; to serve until 1927, Dr. William H. Howell, of Johns Hopkins University, Joseph E. Washington, Wessington, Tenn., Jno. W. Thomas, Nashville, and Bradford Knapp, of Tennessee.

So we presume that the gift is conditioned upon the fact that these men will accept appointment on the Governing Board and administer the proceeds of the million-dollar gift. Of course Mr. Carnegie ignores the relation of the Church in the matter and makes his own appointments, regardless of the result of the pending appeal of the case now before the courts of Tennessee. Maybe this is all right, and that it will be satisfactory to the Vanderbilt authorities as they now exist, but just how it will be if the courts affirm the decision of Chancellor, deponent saith not.

this date during the previous year. Every mail brings letters of inquiry and they are expecting the largest school next year that they have ever had. I called with the Bishop to see Rev. J. M. Binkley, the old veteran of the North Texas Conference. He has been ill for some weeks, having been confined to his room most of the time. We hope for him a speedy recovery; for notwithstanding he is approaching his four score years, he

still has a vigorous body and ought to live for several years to come. I found that a fine meeting is in progress at Key Memorial Church. Rev. D. F. Fuller is aiding Rev. T. M. Kirk in the services. It has been going on for several days and great interest is being manifested. Quite a number have been converted and a goodly number have joined the Church. Brother Fuller is doing some very fine preaching and large congregations are in attendance. Brother Porter, of Travis Street Church, I am glad to report, has fully recovered from his illness and is hard at work.

In going over the Transcontinental, from Sherman to De Kalb, we passed through quite a stretch of territory. It is mostly out of the black land except in spots. Some of it is broken and a good deal of it is sandy. In most of it they have had good rains and the prospect is good for large crops of small grain and cotton. Just in the immediate vicinity of De Kalb they are needing rain. The country is fertile and when the season is good there are prosperous times. I enjoyed seeing along part of the way dog fennel, white clover and sassafras. It reminded me of old times, and it is the first I have seen in a long time. It is common in East Tennessee but scarce in Texas. Much of the country is wooded and groves abound. This was also refreshing. De Kalb is a town of some twelve hundred population. It has good business houses and comfortable residences. The people have every indication of thrift and prosperity. It is a moral community. No saloons have been there for a long time and they never will be there again. We have a splendid new church building. It was begun under the pastorate of Rev. A. T. Walker last year, and Brother Goodwin took up the work and pushed it through to completion. It has cost about \$6000 and it is a beautiful structure, modern and up-to-date. It is a credit to the community and is an evidence of their liberality and enterprise. It was formally opened Sunday. There is still some indebtedness on the property and the dedication will take place later. A large congregation filled the spacious auditorium, the singing was good and the people attentive to the preaching. It was a pleasure to preach the Word to them. They manifested interest and I was cordially received. The Advocate is taken there and the people were hospitable and kind. We have many leading people in the Church there and they love Methodism. We have a membership of over two hundred. A good Sunday School is flourishing. The fact is they are almost or quite able to sustain a pastor all the time; but for the present they are coupled with New Boston and take two Sundays of the preacher's time. The charge is a good one and Brother Goodwin is doing a good work. He is an active and a capable man, preaches well and looks faithfully after the affairs of the Church. I also heard good reports from the work of Rev. O. T. Hotchkiss, the presiding elder of the district. The work, generally, up that was is moving forward and the outlook is encouraging for a good year all along the line.

G. C. R.

Bishops Candler and Hoss fired some center shots, through the Associated Press, last week, into the so-called gift of Andrew Carnegie of one million dollars to the medical department of Vanderbilt University. They point out the fact that the conditions imposed by the donor, if complied with, will practically give that department to Mr. Carnegie and his "Governing Board." Is the Church ready to concede the gift? We dare say that it is not.

"The Laity Advocate," a six-page paper gotten out by the good women who are claiming equal rights with the brethren in all the law-making bodies of the Church, is before us, and we note that the "Editorial Committee" is composed of Miss Estell Haskin, Henry Beach Carre, Mrs. Kate H.

Trawick and A. M. Trawick. It is published quarterly in Nashville and its price is twenty-five cents a year. It is brimful of arguments in favor of the contention of the women and its purpose is to change public sentiment so as to accomplish in the next General Conference that which they failed to accomplish at Asheville. These good sisters are persistent and they never know when they are defeated. The setback they received in the last General Conference has only emboldened them to stronger effort the next time. Hence, in this new organ they are bombarding the brethren from every point of the compass. We never permit ourselves to engage in combat with the women, but whenever any brother wants to do like Dr. Barius the way is open, but for the time being we beg to be excused.

We have had many notes of thanks and congratulation for our recent editorials anent Dr. J. B. Gambrell and his Pedobaptist witnesses as to immersion being the only mode for Christian baptism. It is the consensus of all that the editorials are unanswerable. Dr. Gambrell undertook, in his last issue, to make reply, but did not touch top, side nor bottom. He floundered grotesquely on the surface; but it was the best he could do.

CHEERING NEWS, INDEED.

The Beeville District is booming. Just as we go to press we have received the following wire message from Rev. J. H. Groseclose, presiding elder: "Raised ten thousand dollars at Alice Sunday for a \$12,000 church. Will build immediately. Rev. C. W. Godwin is pastor. Raised \$3500 at Bishop Monday to finish a \$12,000 church in this two-year-old town. Rev. R. L. Pyle is pastor." This is cheering news and it indicates that things are progressing in that field.

Our good friend and brother, Jeff Johnson, of Austin, has been appointed postmaster of that city by President Wilson. No better appointment could have been made and we congratulate the capital city on Mr. Johnson's appointment. He is also one of the officials of Tenth Street Church, Austin, and a first-class man on all parts of the ground.

PERSONALS

Rev. L. J. Power, of Roberts Ave., Beaumont, was a pleasant caller this week. He had been to the Summer School and was visiting relatives in the vicinity for a season.

Rev. J. G. Miller, presiding elder Vernon District, called to see us as he passed on the way to his old home in North Carolina. He will attend the conferences at Junaluska.

The Advocate force received a pleasant call last week from Rev. and Mrs. C. L. Miller and daughter, of Valley View, Texas.

Rev. Rex Wilkes, of Plano, and his Wesley Club are doing good work in that line. Recently they made a visit to McKinney and rendered a good musical program. Brother Wilkes is specially adapted to lead his young people along progressive lines.

We had a pleasant visit last week from Brother W. E. Hawkins, of Fort Worth, and his son, C. P. Hawkins. The young man is just back from Vanderbilt where he is completing his education.

Professor John C. Granbury, of Sandy Valley Seminary, Paintsville, Kentucky, has been elected to a position in the faculty of Southwestern University, and the first thing he did after receiving notification, was to subscribe for the Advocate. That act, as well as other considerations, gives him a passport to the confidence of Texans.

LIGHTS AND SHADOWS OF SEVENTY YEARS.

The above is the title of a remarkable book, an autobiography, written by Rev. John E. Godbey, D.D., of St. Louis, Mo. We have a copy of the book before us and we have read it from cover to cover. We were coming from Cisco to Dallas one hot day, two weeks ago, and such was the thrill of the book that the trip lost its monotony, and the wearisome day its heat and oppressiveness. Dr. Godbey is now beyond his three-score years and ten; was born in Kentucky, in the humble home of a Methodist preacher; grew up to boyhood in his native State, and then his father moved to the wilds of Missouri, where the boy grew to manhood, and spent the most of his active life. He had all the experiences of the frontiersman, passed through its hardships, its romances and dangers. In early life, he, too, entered the itinerancy, and the whole of his life has been devoted to the pulpit, to the tripod and to books and literature. He passed through the tragic experience of the War amid all the vicissitudes of that civil revolution, and saw much of the depredations of the Kansas Jayhawkers, and the re-cremations of Quantrell's famous raids. There is no phase of life through which Dr. Godbey's life has not traveled as a frontier boy, an itinerant preacher and the editor of different papers, together with a touch of schoolroom work. And now that he is an old man, he has taken the experiences of an

eventful life and woven them into a story, possessed of all the interest of romance, comedy, pathos, tragedy, incidents, facts, comments, and given a rare volume of enduring worth to the present generation. It has been a long time since we have read a kindred volume with keener delight. There is real literary merit in the book, and it contains many passages of historic value. It touches on the lives of many great men in the Church, men like Bishop Marvin, Dr. David R. McAnally, and many others, and he throws light upon a variety of subjects worthy of permanent record. To read it is not only to be entertained, but instructed, and at times inspired.

Our interest in the volume received additional impetus from the fact that during our two years of pastorate at Centenary Church, Kansas City, Mo., Dr. Godbey was our presiding elder, and we had occasion to know him and his excellent wife and children intimately; and, the further fact, that every member of his immediate family has preceded him to the better land, adds tender interest to the book. His account of their illness, his visits from place to place to prolong their lives, and finally their departure from him, moved us to tears. Every young man, especially young preachers, ought to read this beautiful story and profit by the experience of one of our most successful ministers. It is a volume of about three hundred pages, and they are crowded with entertaining and helpful matter from beginning to end. The book can be gotten from the author at \$1.25, St. Louis, Mo.

Counting the Cost in Men and Money

By Rev. W. W. Pinson.

As the Board of Missions is now organized its scope includes the entire work formerly done by three boards. It has eleven salaried officers, consisting of nine Secretaries and two Treasurers. There are sixteen employees, making a total of twenty-seven, who do the work of the board proper. In addition to these there are five now engaged in special lines of work not included in the direct provisions of the Constitution, and one other who soon will be so engaged. Three of these are employed by the Laymen's Missionary Movement and three by the Woman's Missionary Council, including the Home Base Secretary elected at the last session of the Council. This gives a total of thirty-three officers and employees.

Analyzing this force, we find that those representing woman's work are fourteen. Those who do the general work of the Board number sixteen, and, adding the three representing the Laymen's Missionary Movement, the total is nineteen. Comparing this with the last quadrennium, we find that there were then fifteen salaried officers, distributed as follows: General Board, five; Woman's Foreign Missionary Board, six; Woman's Home Mission Board, four. There were sixteen employees, distributed as follows: General Board, eight; Woman's Foreign Missionary Board, four; Woman's Home Mission Board, four. This gives a total of thirty-one. If we add to these the three then (as now) employed in the work of the Laymen's Missionary Movement, we have a total of thirty-four officers and employees under the old regime, against a total of thirty-three under the new. This in spite of the fact that a new department and an additional Secretary have been added. No less than four new departments have been added in the last few years, owing to recent missionary developments and the necessity for more definite division of labor. These are the Educational Department, the Home Department, the Editorial Department, and the Laymen's Missionary Movement, each having its separate field of work.

Diversity of Work.

The Board is simply a collecting and disbursing agent or one with a single line of work. It has no less than half a dozen distinct lines of work under its care. In fact, all the work done at home by all the Boards is done by the Board of Missions in far-off and widely scattered areas of the earth. The Board is responsible for three hundred and fifty missionaries—their maintenance, their housing, their helpers, their outgoing and incoming, and the many contingencies relative to themselves and their families—demanding constant attention at long range. The Board must look after the erection of churches and other buildings. There are no less than \$135,000 worth of buildings in course of construction this year. These buildings must be considered down to the last detail of location, cost, material, and plan. This exceeds the amount of the donation account of the Board of Church Extension. The Board has under its care one hundred and forty schools of various grades on which it expends not less than \$250,000 annually, including woman's work, home and foreign. This does not include salaries of missionaries engaged in educational work. For these there must be provided buildings, equipment and teachers; and the questions of correlating, grading, governing, etc., must be handled. The Board of Education has in charge only ninety-six schools, and they are almost entirely self-supporting. The force of missionaries must be kept up. This involves the discovery, preparation, and adjustment of men and women for seven distant fields and a great variety of work. The Board must of necessity make and publish a large amount of literature both for the fields abroad and for the constituency at home.

This creates a demand for the Editorial Secretaries, that the needs may be studied, the literature adapted, and the work promptly and skillfully done. In short, the Board of Missions must do a work abroad that is done at home by half a dozen boards and committees. No small force of workers can do it. The present force is barely sufficient. No wide-awake Church will tolerate economy that means corresponding inefficiency. Ours is in the wide-awake class, and the organization of its Board is modern and in harmony with the demands of the day. A close study and careful correlation of the force and functions of the office is being made, however; and if experience should prove at any time that the work can be well done by fewer people or at less expense, it will be done.

Expense Account.

Missions is not a cheap work. It costs. It is great enough to cost. We cannot expect to build a tower without cost. The kingdom of God is greater than a tower. Yet in 1909, at the close of a quadrennium in which one new department and two new Secretaries had been added, the expense of administration was only six and one-fourth per cent of the income. During 1912, with the further addition of an Editorial Secretary, the expense account was only seven and one-third per cent of the income. Including woman's work in this showing, the expense account of the united Board is one-tenth per cent of the united income. This covers salaries of Secretaries, office help, travel, printing, mailing, and all incidental expenditures.

Compared with other American boards, the showing in this regard is not at all unfavorable. The average is eight per cent. Some go much higher, some as high as ten to fourteen per cent. That of the Methodist Episcopal Board is nine per cent. The Northern Presbyterian is seven and three-tenths per cent, with an enormous income. In fact, ours is decidedly below the average. A comparison of the expense account of the Board of Missions with that of any other of the boards of our own Church will not be to its disadvantage, but in proportion to its work it will compare most favorably with them, as any one can easily demonstrate.

This low expense is made possible in part by the fact that our rooms are free. The Book Committee grants the Board good quarters free of rent. This it does also for the Bishops, for the Sunday School Board, the Board of Education, the Epworth Board, and the Board of Trustees, on the score, presumably, that the boards and the Publishing House are all parts of one great Church, and that in furnishing rooms for them it is serving the Church and the cause for which it stands.

Relation to Income.

As will be seen, the per cent of increase required for expense has slightly increased. This is natural. In any enterprise growth must be provided for in advance. New departments have been added to meet the increasing perplexity of the Board's work. It is in this way that growth is secured in every business. The Board is now organized to meet demands that call for a much larger income. Without further increase in working force it can handle double its present income, as it will in time be called on to do, and then the proportion of expense should be greatly lessened. The income of the Board has been materially increased since the addition of these new departments and increase of working force. In 1906 the Educational Department was added. In four years the income went from \$467,846 to \$624,452. At the time of the organization of this department the Sunday Schools were reporting \$119,727 contributed for missions. Last year they reported \$167,184, showing an annual increase of about \$10,000 for the past

five years. This increase was doubtless in large part due to special cultivation by the Educational Department. In 1908 the Laymen's Missionary Movement was organized. At that time the income of the General Board was \$540,523. In four years it went up to \$649,825 per year. The income for specials went during the same period from \$140,000 to \$200,000 per annum. The Home Department has been in operation as a distinct department only three years. The income available for home missions has in that time gone from \$64,000 to \$105,000. The increased agitation for home missions has raised the income for domestic missions in the conferences from \$238,369 in 1909 to \$300,149 in 1912.

Efficiency the Real Test.

But growth of the income is not the only test of efficiency, nor is the per cent of income the only test of economy. It pays quite as well to increase the effectiveness of what you get by careful expenditure as to add to the amount to be expended. That getting money is the whole duty of boards and secretaries is a common error. It requires time and pains to administer economically and efficiently. An overworked, hurried, inadequate force cannot administer large sums of money wisely and without waste. Even a large per cent of income for expenses, if it should secure larger uses and larger returns for the money invested, would prove the best sort of economy. The division of labor in the present force has made possible a measure of economy at this point that is significant. The reduction of the debt in two years to the extent of \$98,000, while increasing the appropriations and swelling the force of missionaries and without extra appeals or unusual increase, witnesses to that fact. With the present force and expense the Board can handle its business efficiently. With less expense it would be proportionately hampered.

SOMETHING ABOUT THE METHODIST ORPHANAGE.

We have had no use for the hospital since the last of December. This proves that the health of the Home is as good as could be desired. Vacation is on, and all the children seem happy. Very little money coming to us now. We have received a little more than \$5000 of the assessment up to this date. Our expenses have been heavy owing to the amount of work we have done on the Home. I would be glad if the pastors would just remember us once in a while. It is true we are just a large family of orphans, numbering 150, but if the Church expects us to make men and women of these boys and girls we will have to have some money. So don't forget us altogether. I had hoped that the "Work Day" would bring us some money, but just a little more than enough to pay for the advertising has come in. However, to those who did remember us, we give sincere thanks. Now for the something to rejoice over! Thanks to the good Father, we have paid more than \$1000 of the indebtedness on the Home the first of December. Since that time we have paid all the running expenses and \$6600 of the \$10,000 paid out for the recent improvement. I feel that God has indeed been good to us. Since the above time, thirty children have been taken in the Home, while thirty-four have been placed in good Christian homes; thus the good work goes on. We have room for thirty more in the Home, so if any one knows of orphan children please let us know. When you are in Waco, come to see us. A royal welcome awaits you. Remember us when you pray.

Yours and His, R. A. BURROUGHS, Manager.

SCHOOLS OF CRIME AND DEN'S OF INIQUITY.

I have just read with interest and hearty approval your editorial in your last issue of the Advocate, "Where San Antonio Boys Learn to Be Men," and this thought came to me: Is there not another school of crime if possible more tempting, more powerful and more far-reaching in its evil effects upon the boys of so many of our homes, than the drink habit even, as damaging as we know that to be, and one that is not confined to San Antonio, but blackens also the fair name of every city in the State, and not only Catholics are to blame, but the members of all Protestant denominations along with others who profess to be good moral citizens, either from ignorance, or indifference, or fear, or from some other cause, and in fact these professedly good people constitute the balance of power that enables the wicked element to retain the reservation or red light district, as we all know it to exist? God knows I would not excuse the saloon or lessen the contempt it so justly deserves, but the reservation includes the drink habit as one of its attendant evils, and while no special denomination encourages the reservation, as is claimed the drink habit is done by a certain institution of learning in the city of San Antonio, it is my candid belief that the evil of which I speak is practically tolerated if not encouraged by influential members of all denomina-

tions alike, both Protestant and Catholic, and being true, is an open shame, and it is high time we were looking to ourselves and to our own cities in that direction, no less than to the whiskey traffic. I refer to the reservation or red light district, which forms the blackest and foulest spot within the business confines of every Texas city, and being practically set aside as such is a defiance of law and a travesty upon justice and common decency and good sense. The question is, Why have we tolerated it so long, and why do we tolerate it now? As I understand the law of our State, our numerous Legislatures, in compliance with public sentiment, have enacted one statute after another, each being more severe than the former, for the avowed purpose of enabling cities to break up and remove and destroy all houses of ill-fame, and the courts have unanimously and consistently upheld these statutes, and we are told that the reservation is illegal. All Church members and all good moral citizens are supposed to condemn the reservation as a place only of evil and vice and licentiousness, for none can commend it, nor deny that it is a veritable hot bed of crime and iniquity, of loathsomeness and corruption; then I ask why is there not a city in the State but has its reservation, and not only so, but a reservation of criminality and lust, actually set apart and known to every schoolboy and girl, and known to grow and prosper as the city of its adoption grows and prospers; yea as the Churches increase and the children of these Church members multiply, this foul spot, this cancerous growth, is constantly adding to its victims, from the very families of these very Church members often, as well as from other homes: none is exempt and vast are the numbers who are touched and absolutely ruined soul and body by the foul contagion. Some Church officials even admit it is horrible, but there is no remedy they say, and many even profess to believe that the reservation itself, as vile as they know it to be, is the only remedy, and hence a necessary evil.

The very idea of Christian fathers confessing such nonsense! It only proves that their conception of the evil is erroneous, and their responsibility not fully realized. The fact is, all of us are derelict to duty, both to society and our families, by not waking up to conditions as they exist, and for our failure to take some harmonious, concerted and decided action looking to the removal of every reservation in every city in Texas. It is cowardly folly to say it cannot be done. The only reason it has not been done is because we have failed in our duty, and because we are afraid of the enemy. Hyena-like, this monster feeds and feasts only on human flesh, and if the reservation continues it must be fed with the very lives and souls of our own precious boys and girls. I am willing to admit, though reluctantly sometimes, that the best policy to make sure of victory is to make preparations before striking at the citadel of Satan, for fear of defeat otherwise, yet to my mind it is appalling to hear any father admit that there is a doubt in his mind as to whether it is best to blot out the infernal nuisance, or to isolate it, as is being done in most of our cities. We have Mayors of cities, trustees of schools, business men of every vocation, all claiming to be followers of Christ, and even some I regret to say, whose business it is to teach others to follow the life and teachings of Him who spake as never man spake. I say our country is full of such men, who deep in their hearts either prefer the reservation to remain, or fear it is too powerful to resist, and that is why the reservation exists today. The laws are ample, though I would prefer a statute making it a felony for a man or woman to conduct, own or rent such quarters. I would pen both the madam and landlord, and whenever we become aroused as we should be such a law will be enacted, and it will also be enforced. I repeat that the fact is, and we dare not deny it, a large number of Church members, both Catholic and Protestant, from ignorance, or indifference, or some other cause, agree substantially with the criminal element and those who make no pretensions to morality even, and in reality these very Church members hold the balance of power which tolerates every reservation, for no better reason than their fear that it cannot be removed; some even declaring it is the best solution, which in itself is a fearful confession for a Church member to make. We hear a great deal about the white plague, but this black plague of which I speak, is more to be dreaded, for its victims are more numerous, and it is no less fatal, for it destroys not only the physical man, but also his moral and spiritual being. What would you think of permitting a colony of smallpox patients within your city limits, and not only so, but planted there as permanent and for the avowed purpose and using the surest means of imparting the foul

contagion to every household in the community? The reservation, as tolerated and patronized in our home cities is far worse than smallpox. The only remedy is to remove the foul spot. The trouble is too many of our people are not properly informed, or not sufficiently convicted, and those who are have not the courage of their convictions. RALPH BEATON.

SOME GOOD WORK AT SAN ANGELO DISTRICT CONFERENCE.

The following were elected delegates to Annual Conference: J. F. COWSETT, Junction. J. E. HALL, Water Valley. S. F. MOORE, San Angelo. REV. S. H. ESTES, San Angelo. Alternates: Rev. T. M. Lane, Water Valley. C. R. Stephenson, Junction. J. FRANK SIMPSON, Secretary.

Resolutions.

The following resolutions with reference to the Advocate were adopted by the San Angelo District Conference in session at Sterling City, June 5-8, 1913.

We rejoice in the efficiency of all our Central publications and heartily endorse the Texas Christian Advocate which has been brought to a position of greatest usefulness under the editorship of Dr. G. C. Rankin. We believe that the Texas Christian Advocate should be in every Methodist home in Texas. (Signed) DR. C. R. CARVER, W. M. CRUTCHFIELD, J. FISHER SIMPSON.

ADDITIONS TO ONE HUNDRED PER CENT ROLL.

- North Texas Conference: Scurry—Rev. H. B. Chambers. West Texas Conference: Aransas Pass—Rev. E. Y. S. Hubbard. Edna—Rev. M. L. Dabbs. Crystal City—Rev. W. N. Vernon. Northwest Texas Conference: Lubbock Mission—Rev. G. B. Overton. Central Texas Conference: Azle—Rev. J. M. Bond. Breckinridge—Rev. J. H. Baldrige. Goldsboro—Rev. W. L. Council. Peoria—Rev. R. T. Capps. Texas Conference: Henderson Station—Rev. C. A. Toomey. Crockett Station—Rev. B. H. Hatelkiss. New Mexico Conference: El Paso District: Van Horn—Rev. E. D. Lewis. Total—162.

DR. WILLIAM HECTOR PARK.

America's Greatest Gift to China! In the final day it will doubtless be revealed that Georgia will have the honor of having made a larger contribution to China than any other State of our Republic. Doctor Park is one of the greatest surgeons in the world. He is yet in the prime of his splendid manhood, but has doubtless performed more dangerous surgical operations and relieved more human suffering than any living American. His wife and daughter were both born in China and speak the language much better than the natives. In kindergarten and Sunday School work they are doing thousands of dollars worth of missionary work annually, for which they receive not a cent! All a labor of love! Doctor Park gets the salary of an ordinary missionary, \$1200, a man who could get \$12,000 a year in America with but little effort! He is making more "bricks without straw" than any man we have ever known. Besides his immense work in the hospital daily, he does about enough outside night practice on the rich to keep the hospital going. We doubt whether there is a man living who has done so much to suppress the poppy culture and opium habit and commence in China, and to stop the British Government from shipping opium from India to China. He it was who did so much to create a commercial conscience among the higher and more cultured classes of England. Doctor Park's sixtieth birthday will occur on October 27, 1917, and there will be an effort made, both in America and China, to celebrate the event by dedicating on that day a new fifty thousand dollar hospital in the city of Soochow, China, as a fulcrum from which this great American surgeon can better bless not only the millions of China, but of all the world! A beautifully illustrated book in both the English and Chinese languages, explaining this most worthy and far-reaching enterprise, can be obtained free of cost by mailing the postage for the same, six cents, to Dr. W. H. Park, Soochow, China.—St. Louis Advocate. Are you determined to be a beast of burden? Professional politics is the great American game.

Epworth League Department

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2115 Victor Street, Mungler Place,
Dallas, Texas.

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

STATE LEAGUE CABINET.

President—Rev. S. B. Beall, Uvalde.
First Vice-President—H. M. Whaling, Jr., Houston.
Second Vice-President—Miss Dora Brack, San Antonio.
Third Vice-President—Miss Jackey Miller, San Antonio.
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Secretary—Ralph DeShong, Paris.
Next Place of Meeting—Greenville, June, 1914.

CORRESPONDING SECRETARIES

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

TEXAS STATE EPWORTH LEAGUE ENCAMPMENT, EPWORTH-BY-THE-SEA. CORPUS CHRISTI, AUG. 6-17, 1913.

R. K. M. F. ANNUAL REPORT.

To North Texas Conference Epworth League, in annual session, Paris, Sunday, June 8, 1913, Christian greeting:
We, your Ruby Kendrick Memorial Fund Committee, present a brief report for the year from June 17, 1912, to June 7, 1913.
Through God we shall do valiantly, says King David, and on this auspicious day every Epworth Leaguer—we are 5000 in number—can voice the same sentiment at the close of this, the Jubilee Year, at Paris. This year has been filled with divine blessings and a larger co-operation in a systematic way. The new victories gained dispel the few shadows. On June 2 the financial standing of the Living Memorial was as follows:
Subscriptions paid in full, 21; subscriptions paid in part, 6; unpaid pledges, 6; total amount of pledges as made at Terrell, \$2,187; subsequent pledges, \$231.75; total receipts on pledges for year, \$2,418.75. The per capita average for 1912-13 has been a fraction more than forty-eight and one-half cents, the membership being based on 5000. The funds received have enabled us to keep the salaries of two missionaries paid up in advance for the entire year. Three Chapters are ready to receive the Model Degree of the Ruby Kendrick Memorial—Wilcox Street Junior, McKinney; First Church Juniors, McKinney; and St. Mark Seniors, Dallas—the conferring of degrees in acknowledgement of merit attained in the collection and payment of funds being the latest plan of your committee. The degrees mentioned are to be conferred in appropriate form during the present session.
Last year at the twentieth anniversary your committee presented the conference a supply of pledge cards, collection envelopes and treasurer's books. How many or how few were used is not known. Suffice to say that the collections for the third quarter were \$1063. So we may compare \$341 of the same period last year. For 1912-13 Missionary Degree System, a working knowledge of missionary finance, and the outgrowth of the system offered at Terrell, is presented with our compliments to North Texas Conference Epworth League.
Two Committee Councils were held during the year. The first in Dallas and the second at Paris. Conservation of the many interests of the Living Memorial was the purpose of both meetings, and the general aim of the year.
Financial Statement.

Following is a summary of the money handled during the fiscal year ending June 7, 1913, viz.:

RECEIPTS.	
Balance, June 17, 1912	\$ 688.20
General fund	609.00
Trinity special fund	1085.00
Junior Hospital special fund	166.00
	\$2539.20
DISBURSEMENTS.	
To Rev. C. T. Collyer on salary	\$ 600.00
To Dr. N. H. Bowman on salary	1000.00
To Dr. N. H. Bowman on hospital fund	100.00
To Dr. N. H. Bowman on scholarship fund	60.00
To Dr. N. H. Bowman on Christmas fund	25.00
Administration expenses	87.60
Cash on time deposit at 4 per cent interest	200.00
Cash on hand	466.60
	\$2539.20

These figures show a gain in receipts of \$439.20, as compared with 1912-1913 and a gain in disbursements of a little more than forty-six per cent. All bills are paid at this time except one small one for printing amounting to \$4.25.

Rev. C. T. Collyer's Visit.

The East came to the West this conference year, our majority year, too, in the person of our beloved missionary, Rev. C. T. Collyer, presiding elder of Sangdo District, Sangdo, Korea. "I do not believe it is God's will for these people to die without Christ," said Ruby Kendrick, the Educationalist Missionary, and her great faith and virtuous life, far above the price of rubies, is finding expression on this, the twenty-first anniversary, or six years

since she took part on the fifteenth conference program.

Brother Collyer belongs to us and we belong to him and it is the desire of your committee that N. T. C. E. L. continue the quarterly payments to his salary, for since we have met him personally we are more than ever ready to claim him as our worthy ambassador to carry the blessed gospel of restoration to Korea. Furthermore since the cash balance of this year is again very large, we, your committee, recommend that the chairman be instructed to hand our first missionary a check for \$100 as a slight appreciation in a substantial way of his visit to us.

The Church Press.

We would not fail to express sincere gratitude to the Epworth Era and the Texas Christian Advocate for the large amount of publicity given the Living Memorial. Then, too, the chairman wishes to state that many thanks are given the editor of the Epworth League department, Mr. Thomasson, for much space to advertise R. K. M. F. The matter appeared under the heading, "Missionary Vice-President's Digest," and other valuable material for all Missionary Vice-Presidents, was published on the second and fourth Thursdays of the month.

Trinity League, Dallas.

Again in 1913, "Great Is Trinity." The greatest honor of Epworth League is the privilege of telling the story of salvation to the heathen and curing their diseases. Dr. Newton H. Bowman reports 9000 patients during his first year—five for every dollar in salary. Two special gifts of Trinity League deserve mention in this report. In December this Chapter sent Dr. Bowman a Christmas gift of \$25.00. In January Trinity sent their special \$50 for a medical scholarship. Mrs. S. D. Thurston, of 2600 McKinney Avenue, Dallas, is the Missionary Vice-President of the Chapter that excels, and the committee, for the conference, expresses to Mrs. Thurston and her coworkers at this time its highest praises for continuing and enlarging Trinity's University activities.

Junior Hospital Special.

The third division of the Living Memorial is the Junior Hospital Special. The Juniors of the conference decided to raise annually an offering to be applied as a building fund for Dr. Bowman's new hospital. This special has been in charge of Mrs. Fred Mercer, Conference Junior Superintendent. The report of \$166 paid shows a good beginning to meet an emergency.

Church-Wide Publicity.

Not to do what you are asked by a coworker is an act of bad faith and this accounts for your chairman's appearance before the General Epworth League Board at Dallas to tell the new story of the Ruby Kendrick Memorial Fund and about Missionary Degree System. Friends, let me tell you, I was not afraid of the subject, but so dreadfully frightened by folks from the four corners of the Churches and the missionary, Rev. Wasson, who conducted Ruby Kendrick's funeral. It was a sacred moment. Its results are with the Christ who has been my strength and shield during four happy, useful years, largely spent in promoting the many interests of the Ruby Kendrick Memorial Fund, "the greatest work of its kind in Texas and probably in the South," said the Dallas News, March 24, 1913.

For Another Year.

In concluding this annual statement, the first consideration is to give all the honor and glory of our Living Memorial to Christ, the first missionary. The second consideration for every member of North Texas Conference Epworth League is to reconsecrate himself or herself to new honors for the Living Memorial. The third consideration is that we, your committee, sincerely appreciate the co-operation during the past year and we cordially invite a sequel. It is this: At Paris we are celebrating our twenty-first birthday. "Ask and it shall be given unto you," and we came asking the Epworth Leagues to adopt Missionary Degree System for 1913-14.

A year hence a new record will have been made and the committee believes that at the sixth rally, June, 1914, every Missionary Vice-President who uses Missionary Degree System can say like the immortal bard:

"My crown is in my heart, not on my head; Not decked with diamonds and no Indian stones, Nor to be seen; my crown is called content."

Respectfully submitted, for the committee,
(Miss) MARY HAY FERGUSON,
Chairman,
McKinney, Texas.

DAILY PROGRAM AT EPWORTH.

For the annual Encampment at Epworth-by-the-Sea, August 6-17, Dr. J. E. Harrison, President of the Board of Trustees, sends us a sample of the daily program, which we are publishing herewith. Since receipt of this outline, we have had word that Dr. Cook cannot come to Texas this year and his place on the program will be supplied with one whose name will be announced.

Daily Program (Except Sunday), Epworth-by-the-Sea.

All exercises in Main Pavilion.
First Week—
8:30 a. m. Lecture on Missions—Dr. Cook.
9:15 a. m. Lecture on Doctrine and Polity—J. W. Hill.
10:00 a. m. Lecture on Sunday School Work—Dr. Chappell.
11:00 a. m. Sermon.
12 m. Dinner.
Afternoon—Recreation and Rest.
7:00 p. m. Open air service in front of the Inn—R. P. Shuler.
8:00 p. m. Song service.
8:30 p. m. Sermon or lecture.
9:30 p. m. Bathing.
11:00 p. m. Lights out.

Sunday.

8:15 a. m. Sunday School.
10:45 a. m. Song service.
12:00 p. m. Evangelistic service.
7:00 p. m. Open air service.
11:00 a. m. Sermon.
12:00 p. m. Dinner.
8:00 p. m. Song service.
9:30 p. m. Sermon.

Second Week.

8:30 a. m. Bible Study—Bishop Moulton.
10:00 a. m. Epworth Leagues—Dr. F. S. Parker.

ARMY OF EPWORTH AT SAN ANTONIO.

The monthly assembly of the Republic of Epworth was held in Travis Park Church Friday night, May 30, with a large number of Colonels, Majors, Captains, Sergeants and privates in attendance.

President Ryan, surrounded by his Cabinet officers, occupied the platform and a very inspiring devotional service was conducted, which was concluded by a most helpful address by Rev. Nat B. Reed, pastor of Prospect Hill Methodist Church. The order of business that followed included the monthly reports of the various "States" of the Republic. The Chapters as a whole gave excellent reports and the honors were awarded the South Alamo League who secured 521 points for the month. The result of the contest has not

yet been determined, but all heads are turned in the direction of South Alamo, whom it is almost assured will be the victors. The Republic of Epworth will not continue to carry on the warfare during the summer months, but the good interest will be sure to continue in each and every Church.

In the basement of the church, the hour of social fellowship followed the meeting, with the Prospect Hill Chapter in charge. A splendid program was enjoyed, the following contributing: Violin duet, Mrs. Brown and Dr. R. L. Gray; Readings by Miss Lucille Manville; Gray; Vocal Solo, Miss Tip Thomasson; and several readings by Miss May Thomasson. Dainty refreshments were served, including punch and cake.
J. FLOYD SMITH.

PARIS DISTRICT ATTENTION!

The Paris District League Conference and Sunday School Convention will be held June 25, 26 and 27, at Rosalie, Texas.

The citizens have bought and given to us a fine plot of ground to hold our annual meeting on and we should show our appreciation by attending in full force. Every League and Sunday School worker in the district is urged to attend. On Thursday, the 25th, a general picnic will be held and all who can go a day earlier should be there to enjoy the picnic.

For further particulars write myself or L. B. Williams at Rosalie. I would like to hear from every League and Sunday School in the district.
RALPH DeSHONG,
Paris, Texas.

THE FOURTH DEPARTMENT—ITS FIELD, IMPORTANCE AND OPPORTUNITY.

To promote the growth of missionary intelligence and bring the League up to its highest efficiency as a part of the world evangelizing force of the Church, is the field of work laid out for the fourth department of the Epworth League.

Roswell has given us a fine article on world-missionary evangelism in the Epworth Era. Methodism, he says, is essentially missionary in its spirit and outlook. As a Church it grew out of the marvellously successful home mission work of John Wesley and his collaborators among the masses of England, but it could not stop there. The men who had experienced the new birth and rejoiced in a consciousness of sins forgiven could not but sing:

"O that the world might taste and see
The riches of His grace!
The arms of love that compass us
Would all mankind embrace."

John Wesley had a vision of the world's need and brought the League up to its highest efficiency in the field of operation of the Methodist Church when he declared, "The world is my parish."

If today Methodism is true to the spirit and vision of her founders she will be found with whole-hearted zeal in the great work of world evangelism.

The law of missions is go, not stay at home. Our thoughts must go; our prayers and sympathy must go; our money must go; we must go.

The study of the Bible as a missionary book will give us a firm foundation for missionary conviction. From God's promise to Abraham, "In thee shall all nations of the earth be blessed," to the angel's announcement, "Behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord," the Book is full of God's missionary plan. From the Master's prophecy, "This gospel of the kingdom shall be preached in all the world as a witness unto all nations," to the "who-so-ever-will" of his final world-inclusive invitation, the dominant aim of the Book is to make known to all the world a Savior able to save all men everywhere.

A noted preacher has declared that Christianity is inherently expansive and progressive. Its destiny is a spiritual empire in which will be gathered the scattered nations of the redeemed world.
Christ in his sermon on the mount gave an answer to the question which the term salt expressed the relation of the redeemed to the unredeemed. The statement is, "Ye are the salt of the earth." Wherein lies the vitality of salt? In its power to lose itself in the object it seasons under the foot and as a witness unto all nations, to the "who-so-ever-will" of his final world-inclusive invitation, the dominant aim of the Book is to make known to all the world a Savior able to save all men everywhere.

Not only is expansion the law of life in the spirit world, but the loss of it is disastrous. If the salt has lost its savor it is henceforth good for nothing but to be cast out and he trodden under the foot and as a witness unto all nations, to the "who-so-ever-will" of his final world-inclusive invitation, the dominant aim of the Book is to make known to all the world a Savior able to save all men everywhere.

A new vision, says Mr. Roswell, has undoubtedly come to the Churches in these latter years—a new vision of the world's need; a new vision of the necessity of a witness unto all nations; a new vision of the essential unity of all branches of Christ's Church; a new vision of a task not impossible nor impracticable, but by the grace of God, both possible and practicable.
The youth of Methodism catch this vision; may it fire our hearts; may a consciousness of our opportunity and responsibility inspire our lives.

"O matchless honor, all unsought,
High privilege, surpassing thought,
That thou shouldst call us, Lord, to be
Linked in work-fellowship with thee!
To carry out the wondrous plan,
To bear the message to man;
In trust, with Christ's own word of grace,
To every soul of human race."

MATTIE JARRETT,
Valley Mills, Texas.

WHY NOT AT EPWORTH?

Hundreds of our Methodist people are planning to spend a short vacation somewhere this summer. Many of you enjoy the seashore, and nowhere in Texas is there a better beach than that at Epworth-by-the-Sea. This is our own resort and there is no reason why our people should not get full benefit of it. At considerable trouble and expense the management has opened Epworth Inn in advance of the Encampment and Mrs. Callans has the place in fine condition for guests. The very best time to really enjoy a quiet outing on the beach with good service is before the encampment, when everything is fresh and the crowd small. Why not make up a "house party" of congenial friends and spend July at Epworth. All lines in North Texas have arranged for "family excursions" to Corpus Christi of one fare plus one dollar for round trip with ten-day limit. Leaguers, Missionary Society members and Sunday School workers whose vacation comes in July should spend their outing at Epworth. The property is ours, let's enjoy it.
A. K. RAGSDALE.

A man may die of wounds no one of which would prove fatal.

BONHAM DISTRICT CONFERENCE.

The twenty-second session of the Bonham District met at Windom June 5-7. Our presiding elder arranged a good program and it was carried out with much success. All of the preachers were present and many of the delegates came and rendered the best service we have ever seen laymen render. Bro. Thomas is no new hand as a presiding officer. He knows how to do things. He is loved throughout the district. The reports of the pastors all indicated that progress is being made. The pastors who have held their revivals report that their revivals were a great success, and those who have planned their meetings are very hopeful of a great spiritual awakening.

Bro. S. C. Irvin was licensed to preach.

The following were elected as delegates to the Annual Conference:

DR. S. B. NEILSON,
J. W. HOUSTON,
O. L. SMITH,
E. H. FRITCHETT.

Alternates:
L. B. Black,
B. C. Crabb.

Ladonia was selected as the place for the next District Conference.

The following brethren preached during the conference: C. O. Shugart, I. N. Woodard, J. M. Sweeten, E. H. Coburn and Minor Bounds. Brother Hall and his people are to be praised for the good way they took care of the conference. This was the best District Conference we have ever been in. We all came home with great determination to do more for our Lord and Master.

MINOR BOUNDS, Sec.

SAN ANGELO DISTRICT CONFERENCE.

For the current year the San Angelo District Conference met June 5-8, in the beautiful little town of Sterling City, nestled among the hills of Western Texas. There was no cut and dried program, but under the wise leadership of one of the best presiding elders in Texas the suggestion for District Conference matters laid down in the Discipline was carried out.

The very first service set the theme of the conference, the need of a more spiritual Church. From this service on there was not a dull moment, and from every viewpoint the conference was a great success. We heard many of those present say it was as good, if not better, than any ever attended by them. The entertainment was superb. Dinner and supper each day were served in a vacant store building by the ladies, and this left many free to attend services since it required only a few to look after each day's needs. The open hospitality of the Western people is rarely surpassed. It is a delight to be among them.

The reports on spiritual condition showed the Churches for the most part in good shape. Some good meetings have been held and others are planned to take place in the near future. Most of the pastors will either hold their own meetings or have the help of brother pastors. This is a good sign. The Sunday Schools in the District are flourishing. Several had members equal to Church membership enrolled and some above. There are several good Epworth Leagues in the District. The financial reports from the various charges show that everything is in good condition along those lines. Several pastors are paid to date. A number have two-thirds of conference assessments provided for and all reported prospects bright for full reports by October 22. These reports were most encouraging in view of the condition of the country in recent years. Late rains have made things most promising throughout the district. The attendance during the session was good, about twenty-five laymen were present and all but three pastors.

The results of the conference may be briefly summed up: W. E. Barnett, of Eden, was licensed to preach, the Southwestern University Sunday School scholarships were awarded to Miss Christina Allen, of Midland, and Guy M. Douglas, Sterling City. The presiding elder was instructed to organize the Edith Mission to cover a territory 30x15 miles, with 2500 to 3000 population. At present there is no preaching there except of the Apostolic



WESLEY McKEE.

Brother McKee has been a subscriber to the Texas Christian Advocate for forty-five years. He was born in San Augustine, April 3, 1847. His parents died before the War, and his uncle, who reared him, moved to Jasper County. At Cairo Springs, Brother McKee was converted and joined the Methodist Church in 1869, the "dry year." In the last year of the Civil War, at the age of seventeen, he joined the Confederate Army, and served under Walker, in Walker's Division of the Thirteenth Texas.

His school advantages were three months before the War and four months after. Coming home, when the conflict was over, he started in life working on a farm for \$5 a month. By economy and thrift he reared and educated twelve children, of whom nine are still living, and all of whom are members of the Methodist Church.

He is a Master Mason and is serving his fourth term as Treasurer of Jasper County. He is chairman of Board of Stewards, Jasper Station, and a man whose character is far above reproach.

The sum of \$190 was raised for this purpose. C. C. Walsh, of San Angelo, was elected District Lay Leader. The Advocate received close attention and a number of 100 per cent Boards were reported. Others are nearing that mark.

Recommended for Deacons' Orders: Shelby J. Estes and J. Fisher Simpson. For Admission on Trial, J. P. Watson.

The following preached during the session: C. W. Rylander, J. D. Scott, A. J. Weeks, Shaw M. Hull, I. T. Morris, N. E. Bragg, W. M. Crutchfield.

The conference enjoyed a most delightful visit from Commissioner J. T. McClure. He presented the S. M. U. cause and secured something over \$3500.

The conference for 1914 will be held at Christoval.

J. FISHER SIMPSON, Sec.

MARRIED.

Gray-Harris.—At the residence of R. L. Miller, three miles northwest of Corsicana, June 2, 1913, Mr. Lonnie R. Gray and Mrs. Anna Belle Harris, all of Zion's Rest community and members of the Methodist Church, Rev. G. W. Kincheloe officiating.

Pressler-Neely.—At Mt. Selman, May 31, 1913, at 10 p. m., while sitting in their buggy in front of the residence of W. F. Brinson, Mr. W. H. Pressler and Miss Neecie Lay Neely, of Jacksonville, Texas, Rev. W. F. Brinson officiating.

Howard-Webb.—At the home of the bride's mother, Mrs. Alice Webb, Mirford, Texas, May 21, 1913, Mr. S. L. Howard and Miss Ida Webb, Rev. M. M. Morph's officiating.


Rhea-Hill.—At the home of the bride's parents, Mr. and Mrs. W. H. Hill, Mirford, Texas, May 1, 1913, Mr. George Rhea and Miss Ethel Hill, Rev. M. M. Morph's officiating.

Schubert-Pearmon.—At the residence of Mr. David Letkofky, Smiley, Texas, June 1, 1913, Mr. Robert Schubert and Miss Nannie Pearmon, of Smiley, Texas, Rev. E. G. Houett officiating.

Griffin-Collier.—At the Methodist parsonage in Lewisville, Texas, June 4, 1913, Mr. John Griffin and Miss Jennie Collier, Rev. W. R. McCarter officiating.

Bakin-Wolfstinner.—At the courthouse, Fort Worth, Texas, June 7, 1913, Mr. L. Bakin and Mrs. Sallie E. Wolfstinner, Rev. Thos. Reece officiating.

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"The Soul Sleeping Theory An Abominable Heresy."

(A Sermon.)

By Rev. R. J. Kiker.

In this age we are confronted with the awful facts that the winds of heresy are blowing in every direction. One of the last sayings of the Apostle Paul confirms that in the latter days this would come to pass. St. Peter also warned the people of false teachers and prophets and to confirm this statement we quote one Scripture: "But there were false prophets also among the people, even as there shall be false prophets among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Peter 2:1.

One of these foolish heresies is the one we wish to discuss. It is this: "that the soul sleeps in utter unconsciousness from the time of death until the resurrection." There is no Scripture that will sustain such a position. How men can permit the God of this world to blind them with such nonsense is more than human mind can fathom.

In all Scripture where death is called sleep, it refers to the death of the soul: The only sleep that the Scriptures ascribe to the soul is with reference to its sleep in sin. Sin has the same deadening effect upon the soul as an anesthetic upon the body, and as an anesthetic renders the body unconscious to what is going on, so sin has its same deadening effect upon the soul, rendering it utterly unconscious of what is going on during time and the awful fate out in eternity.

In Eph. 5:14, St. Paul says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Here the apostle admonishes people to awake out of their lethargy brought on by sin and arise out of their condition and the light of heaven will shine on their pathway and Jesus Christ will give them the light of life. This Scripture refers to the effect that sin has upon one's soul and plainly shows the course to arise from the condition.

We shall submit some propositions backed by Scripture and sound reasoning that we defy our opponents to refute:

I. The Soul Has a Natural Constitution of Immortality.

Before going any further we shall consult the authority of the English language and get his definition of immortality. Hear Webster. "The quality of never ceasing to live or exist; as the immortality of the human soul; exemption from death and annihilation; life destined to endure without end; as the immortality of the human soul. 2. Exemption from oblivion. 3. Perpetuity; existence not limited; as the immortality of a corporation.

The definition of immortal is almost identical: 1. Having no principle of alteration or corruption; exempt from death; having life or being that shall never end; as an immortal soul. 2. Connected with or terminating in immortality; never to cease; as immortal hopes, desires, etc.

Man is immortal because he became from God. We read in Genesis "that God breathed the breath of life in his (Adam's) nostrils and he became a living soul." God did this last act after he had completed man physically. If God is immortal and is to exist forever, then that part given by him to humanity which we call the soul somewhere must exist forever. The soul is the life of a man. You may be able to form a complete structure out of some substance, but you can't give it a soul. Its form might in every detail resemble a human being, yet it could not have a soul.

We are told by Paul in 1 Cor. 15 that Adam was made a living soul. The word here living soul means immortal soul. In the Old Testament the original is in the plural and means living souls. So when God gave Adam his immortality he not only gave to one, but many.

"And so it is written, the first man, Adam was made a living soul; the last Adam was made a quickening spirit." 1 Cor. 15:45. Christ not only had an immortal soul, but had power to regenerate other souls and quicken them with the life of God. The first man, Adam, brought death upon the human race, while the second Adam brought life. "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 2:10.

Again we read in Eph. 2:1, "And you hath he quickened, who were dead in trespasses and sins." Zechariah said in his day "that the Lord formeth the spirit of man within

him." Paul also speaks of an inner man. All such Scriptures show that the soul has a formation and constitution independent of the physical life.

There are other Scriptures that we could resort to that would, from Genesis to Revelation, give us an unbroken chain of evidence that all the patriarchs and prophets, with the apostles, believed in the immortality of the soul.

We shall again that all men and women who have blessed the world and made history have accepted the immortality of the human soul.

Psychology, the science of the soul, divides man into three great divisions; soul, mind and body.

II. After Death the Soul Has Been Returned to the Body.

We mean by this proposition that in several places we read in the Scriptures that after persons had died they were raised from the dead by their souls coming back into their bodies, showing that their souls were immortal.

1. Let us take an Old Testament example. In 1 Kings, chapter 17, we read an account of Elijah's raising the widow's son from the dead. It reads thus, "And the Lord hear the voice of Elijah, and the soul of the child came into him again, and he (the child) revived." The very God who gave the child its soul and had it in safe keeping heard the petition of Elijah and returned it to the child's body. None but an Omnipotent God could do this, and he did and brought a great blessing to its bereaved mother. What joy it must have been to see the once cold, lifeless form revived and in action again.

2. In the New Testament we are minded of a similar passage which relates one of the miracles of Jesus. You will find it recorded in Luke's gospel, eighth chapter, where he finds the daughter of Jarius dead and he says, "Maid, arise, and her spirit came into her again, and she arose straightway." We might, in passing, mention the raising of the widow's son at the village of Nain; also, the raising of Lazarus.

The above Scriptures prove without a doubt some sound facts that the soul is a conscious, immortal personality, that it exists in and out of the body, and although separated by death, returns into the body.

This can be safely said of the souls of the above mentioned examples—the widow's son, Jarius' daughter, Lazarus, et al.

III. Hell—Misery and Suffering After Death.

The Scriptures contain examples which prove that the soul of the unsaved goes to hell after the body is dead.

One great heresy that was born out of the soul-sleeping doctrine is the teaching of "no hell." Whenever you see a man or woman who says that he or she does not believe in the consciousness of the soul after death and that they believe in soul-sleeping, nearly every time you can sound their cranium and they will say we don't believe in a hell.

The first example we wish to mention sustaining this proposition is found in the Old Testament. In the fourteenth chapter of Isaiah, we have a long account of the death of the tyrannical king of Babylon and his descent into hell. So great was he that "hell from beneath was moved to meet him at his coming," and the other wicked kings of all the earth who had gone there before him "rose to meet him at his coming," and exclaimed "Art thou become like unto us?" We read in verse 16 that they (in hell) "looked narrowly upon him, and considered him," exclaiming, "Is this the man that made the earth tremble, and did shake kingdoms?" While all this was taking place in hell, we are told that his body was in the grave covered with worms.

In the tenth chapter of Matthew, Jesus warned the people not to fear so much them who killed the body, and are yet unable to destroy the soul. He admonishes them to fear him which is able to destroy both soul and body in hell. Read Luke 12:4,5. This Scripture shows us three great facts, (1) that the soul can exist apart from the body; (2) that it cannot be killed as the body can; and (3) that it can be in hell apart from the body.

More light upon this truth might be shown in the account of the actual occurrence of a "certain rich man" that died "and in hell he lifted his eyes being in torment."

This man's soul had been asleep in sin all the days of his life and because of a failure to repent went to hell. His

soul really never awakened until the forked flames of an everlasting, eternal, burning hell leaped themselves around him and there suffocating cried "for-water to cool his parched tongue." This is the condition of many today who are asleep in sin and we fear never will have their souls awakened until the fires of hell awake them. What a sad thought, an inevitable doom!

The rich man had his sight, voice, memory, reason, and in fact every sense he was possessed with during this life and he had them all in hell.

Some of our friends tell us that this is not a fact, but only a figure and not much to be based upon it, yet the man of whom it was said, "no man ever spake as he spake" uttered it and he never uttered an untruth and was very plain in his addresses to his hearers and always tried to speak as though all were little children.

We believe that this was the actual experience of a man in hell, of which Jesus was aware, and he gave it in this plain way in order that men and women would profit by the mistake of this unfortunate creature and escape such a place. We believe that Jesus was stating an actual occurrence.

God hasten the day when preachers will preach on the old fashioned hell. Then men will be overcome with the old-time conviction and repentance will follow; then joy unspeakable and full of glory will flood men's souls. We don't want to make a false charge against any of the ministry as a whole, but too many today really don't believe in a hell. The preacher who fails to preach the horrors of hell has no right to preach on the joys of religion and the happiness of heaven.

IV. The Soul is Alive and in a State of Consciousness After Death.

In Eccl. twelfth chapter, we read from Solomon, that at death the dust returns to earth as it was, and that the spirit returns to God who gave it. The soul could not return to God in a state of unconsciousness.

Jesus told the penitent thief on the cross, that before the day ended he would be with him in Paradise. The real man to whom Christ was speaking was not the body of flesh that was soon to be no more as his own, and be buried, but the immortality of this man, his soul that was to exist forever. He says, "thou shalt be with me in Paradise." Christ demonstrated here that the real man would be conscious and happy in a world of bliss, away from the sufferings of the body.

What comfort would it have brought to this man for Christ to have told him that they would take a nap for awhile?

What does St. Paul say about this? Hear him. "Whilst we are at home in the body, we are absent from the Lord, but we who have the earnest of the Spirit are willing rather to be absent from the body and to be present with the Lord." Did he say anything here about sleeping? We think not.

Something more from this hero of the Christian faith. Hear him relate his experience which no man has a right to deny. When he was stoned at Lystra and left for dead he was caught up into paradise, and that while in that state he heard unspeakable words, proving conclusively that the real knowing, thinking soul can exist apart from the body with all of its faculties that it is possessed of in this life and all its power intact.

Paul must have had a glimpse of some of this twentieth century heresy, and related these experiences for their refutation. This is the experience of a soul after its body was left for dead and no man has the right to say he was dreaming or sleeping or unconscious.

One more Scriptural account we wish to make as a reference. St. Peter in his first Epistle, third chapter, tells us of an experience of our Lord, he tells us of Christ after he had been crucified. He went unto the spirits in prison, who had died in the flood, proclaiming his victory over death, hell and the grave; that he was captivity's captor, and that complete redemption through him had been accomplished.

He did not find these souls in a state of unconsciousness, but found them alive and conscious of their condition, and they understood his proclamation to them, and it either meant joy or discomfort to them. Personally, we think that Christ went to paradise and hell after his soul had left its body, and brought comfort to those who were in paradise, stimulating them, showing that their faith in him years before was not one of vanity. While on the other hand his going to hell was a confirmation of their suffering. Christ did not go to either of these places to wake up sleeping souls. He found them very much awake.

We have in our day had conversations with people who were drowned and afterward brought to, and their experiences while in that physical condition were anything but encouraging for the soul-sleeping theory. We call

to mind one man who was supposed to be dead, and was even laid out by the undertaker. He afterwards came to and related his experience, all of which proved that he was conscious.

V. Souls Are Recognized in the Disembodied State.

We wish to state very freely that we believe in the recognition of souls out in eternity. We believe that it will be possible for the lost in hell to look over the unfathomable gulf and recognize their saved kinsmen. On the other hand, we believe that those in heaven will have the same privilege. Heaven will not be as glorious for me unless I meet some over there and recognize them. What a pleasure it will be for us throughout eternity as we shall meet father, mother, brother and sister and all the great host of the redeemed. We hope to meet some over there that were saved as a result of our ministry.

The souls in hell immediately recognized the king of Babylon we referred to sometime back. They mingled with him while he lived. They knew his life. They were looking for him.

The rich man in hell at once recognized Abraham and Lazarus across the impassable gulf. Abraham recognized his lost kinsman. Both carried on conversation with one another.

Moses had died, his body buried in the valleys of Moab, by whom no one knows. While on the Mount of Transfiguration, Moses and Elias appeared with him. They were recognized by both Christ and his apostles.

When St. Stephen was being stoned he saw the heaven opened and Jesus standing at the right hand of God, and he said, "Lord Jesus, receive my spirit." Stephen recognized the fact that his soul was not going to lie in a state of unconsciousness until the resurrection, but that Christ, its redeemer, would receive it and reserve it in safe-keeping until the grand and glorious morn of the resurrection when it would receive its glorified body. He recognized his Savior by the nailprints in his hands; by the bruised side and nail-pierced brow.

When John the Revelator was on the Isle of Patmos banished for his faith, receiving that mysterious book called the Revelation, he saw the souls of them that were slain for the Word of God, and for the testimony which they held, and heard them cry, "How long, Oh Lord?"

This is ample proof that these disembodied martyrs were not asleep; that they were recognized by John; that they were possessed with all their faculties of memory, perception, etc.; that they could pray, and were earnestly looking forward to the time when they would receive their resurrected, glorified bodies.

These Scriptures confirm that souls in the disembodied state possess all their mental faculties of thought, reason, memory, perception, apperception, will, etc., none of them impaired.

If they were asleep they could not possibly have these. They have that same moral character they had while their souls were inhabiting the body. Remember, soul, whatever character you leave this life with so shall it be in eternity. "As a tree falleth, so shall it lie." The words of Christ, how true they affirm this! A sinner all through life, a demon throughout eternity. A follower of Christ, a redeemed saint throughout heaven.

You will have suffering or joy, torment or comfort, and you will recognize each other. Like the rich man you may take a great interest in the moral and religious affairs of this world, with reference to its destiny. Had Dives been as anxious about his soul while he was living in this world as he was in hell he would never have been there. Wonder if he was ever concerned about his five brethren while he was living?



IF ATLAS WERE ON EARTH, HE WOULD RECOMMEND Dr. Pepper. TRY IT. IT IS LIQUID SUNSHINE. IT IS WHAT YOU WANT TO PROMOTE STRENGTH. Dr. Pepper Co. Waco, Tex.

In confirmation of these Scriptures, we are minded of the last words of dying sinners who have defied God, and on their deathbed had glimpses of hell. On the other hand we have stood around the bed of the dying saint, as his sun was about to go down and the veil of eternity unfold, and heard the relation of its beauties. One Methodist preacher who had carried the cross for twenty-five years said on his dying bed, "I can see the city." Thank God! the dying saints of all ages could testify that as they said good-bye to this world that glimpses of heaven gleamed and visions of angels appeared and they recognized departed friends ere their souls left their bodies.

In conclusion we wish to state that our object in this message is to arrest any of those whose minds have been confused by this awful and dangerous doctrine. There is a cult of so-called religious people in the world going from house to house selling the "Divine Plan of the Ages." These volumes are full of poison for any Methodist, or anyone else, and are fit for nothing but to kindle fires. Beware of them!

Generally, those who believe in this doctrine lack Scriptural knowledge and show a mind deluded by the devil. Jesus Christ is the best of shepherds, the best in the world to take the oversight of souls, none so skillful, so tender as he, no such feeder and leader, no such protector and healer of souls as he.—Matthew Henry.

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Woman's Department

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

This is the day on which all the officers of the Auxiliaries report to their conference officer. If your Auxiliary has no press superintendent you will be lacking in one report.

GEORGETOWN DISTRICT MEETING.

The Woman's Missionary Society, Georgetown District, Central Texas Conference, will be held at Granger July 1 and 2. Mrs. J. T. Bloodworth and Mrs. E. H. Wynne will be prominent visitors.

MRS. C. S. BELFORD, District Secretary.

JOAQUIN AUXILIARY.

For sometime the Methodist ladies of Joaquin Church have wanted a Missionary Society; so on April 24 Mrs. A. V. Simpson, of Timpon, our District Secretary, came and organized with a membership of fifteen in the Home Department and six for the Foreign. The following officers were elected: President, Mrs. W. R. Crawford; First Vice-President, Mrs. M. A. Lagrone; Third Vice-President, Mrs. W. A. Ramsey; Fourth Vice-President, Mrs. B. E. Lacy; Corresponding Secretary, Mrs. R. L. Carroll; Recording Secretary, Mrs. M. M. Carroll, Jr.; Treasurer, Mrs. Hugh Jones; Press Superintendent and Agent Missionary Voice, Mrs. S. B. Crawford; Secretary and Treasurer Foreign Department, Mrs. Hugh Jones.

We have nine subscribers to the Missionary Voice; we hope to soon have most every Methodist lady a member of our Society, and though we are yet small in number, we expect to do great things for the Master's cause.

MRS. S. B. CRAWFORD, Press Reporter

TABLE AND MISSION SCHOOL.

The third annual session of the Bible and Mission School was held at the Methodist Dormitory, College of Industrial Arts, Denton, Texas, June 1-13, 1913, under direction of Woman's Missionary Society.

The ten days were filled brimful of good things. Every one present went away feeling that it was great to have been there. Just to be in the Methodist Dormitory with Mrs. F. B. Carroll is a blessing whose influence will last for days to come.

It was indeed a school, a real school, a bureau of information for all those who wanted to know anything of Church work and what to do and how to do it.

We had Miss Mabel Howell and Miss Mary De Bardeleben as teachers through the ten days.

Mrs. W. F. Barman, Mrs. L. P. Smith, Mrs. I. W. Downs, Mrs. W. H. Johnson, and Mrs. W. T. Spencer were teachers of methods. Mrs. P. C. Archer looked in on us one day for the directors' meeting.

Rev. J. L. Pierce, Rev. E. P. Smith, Rev. O. T. Cooper, Prof. M. L. Williams and Prof. C. N. Adkinson rendered valuable service from time to time.

The Housekeepers' Course in Domestic Science, C. I. Q., was indeed a feast of good things. Mrs. S. H. C. Rollins and Mrs. M. L. Woods were undoubtedly kept away from their part on the program, much to our disappointment.

Mrs. W. T. Spencer's methods on our publicity work were striking, instructive and very enjoyable. Mrs. Spencer is the successful Publicity Superintendent of the Texas Conference.

The work of Miss Howell and Miss De Bardeleben was of a high order and much appreciated by every member of the school. The Bible and Mission School is a permanent feature of Texas Methodism. What will you do to help it succeed?

MRS. I. H. STEWART.

SAN ANTONIO W. M. S. RECEIVES.

The City Mission Board and the Missionary Society of the Methodist Churches of San Antonio entertained with a reception Thursday from 4 to 6 p. m. in the Plumbago rooms of the Travis Park Methodist Church in honor of Mrs. A. W. Shaw, who will soon leave for her new home in Dallas. Over one hundred women and men were present. The rooms were beautifully decorated with a profusion of cut flowers. After an entertaining program Rev. S. H. C. Bargin, in behalf of the W. M. S. of the city, presented Mrs. Shaw with a solid silver bowl and cake plate as a token of their appreciation of her years of service. Rev. Bargin, in reviewing the history of Methodism in San Antonio the past few years, spoke of the valuable assistance rendered by the "good women," and especially commended the work of Mrs. A. W. Shaw, whose broad vision and untiring efforts have made possible the Wesley House. It was Mrs. Shaw who organized the Board of City Missions. Not San Antonio alone, but West Texas Conference feels the loss of this tireless worker in the Master's vineyard.

The afternoon closed with the most appropriate hymn, "Blest Be the Tie that Binds." During the afternoon delicious refreshments were served.

MRS. I. MYDDLETON WOODS, Publicity Supt. West Tex. Conf.

NOTICE TO SECOND VICE-PRESIDENTS

To the Second Vice-Presidents of Central Texas Conference—Dear Coworkers: The office of Second Vice-President is new to many of you, but I want to commend the good work that many of you are doing, but just a few words about our weakest point, that is in reporting note the changes along this line in a leaflet I am sending today, with other literature to your Young People's Society, the Second Vice-President of Young People's Society reports directly to me, the Corresponding Secretary reports to the District Secretary and all other officers report to their corresponding conference officers, except the President, Vice-President and Recording Secretary. It is necessary for me to have names of every Second Vice-President in Young People's Societies, as I will send literature and report blanks to them. In some instances I send to Corresponding Secretaries, others to Second Vice-President of Adult Society. The Adult Second Vice-President is the officer who keeps a guiding hand on the Young People's Society. If there is no society it is your duty and privilege to organize one and report to me. Also see that I have names of Second Vice-Presidents in Young People's Society. I beg of you to have a Cabinet meeting. I beg of you to have a Cabinet meeting at the end of each quarter and assist them in filling out report blanks and getting them to each conference officer in time. I send new leaflet on reporting that is very clear. I am sending a new leaflet constitution and bylaws. Please have read and discussed in Society. When the Conference Minutes are out, consider each item in

report on Young People's work, as it is the plan for the year's work and very important. Let me remind you of the meeting at Epworth the first week in August. Keep this before the Young People and urge them to attend. If you and any that would like to go and are without a chaperon, let them write to me immediately and I will try and make arrangements for them to go with our party. Let us have some reports and communications from your work in the Advocate.

Our Council Second Vice-President is very anxious to know how the new plan of reporting will work, so please return blank to me as nearly filled out as possible. I am sending to the Societies the leaflet on specials, also leaflets for the quarter. Please explain what these will be needed to carry out program in Voice. A new Institute is being prepared and will be mailed out as soon as ready. With best wishes for the quarter's work, your coworker, MRS. I. B. PRICE.

Second V. Pres. Central Tex. Conf. Weatherford, Texas.

TEXAS CONFERENCE NOTES.

Texas Conference will have a good showing of charts, posters, etc., at the Waynesville, North Carolina, meeting, June 25-28. Some of those used at our conference meeting on public relations, those used at the School of Missions at Denton, June 1-13, and some new ones on the same work.

Many will mourn with our dear Mrs. Woldert in the loss of her mother in May. Anything touching joy or sorrow in our ex-President's life is reflected in the hearts of hundreds of women in Texas Conference and elsewhere, who love her dearly.

Dr. J. W. Steiner has been made principal of our Laredo Seminary.

Mrs. J. L. Key, Marshall, our former District Secretary, who has been quite ill, is well again and out among her friends who welcome her always.

Marshall Auxiliary is raising one-third of the remaining debt on our church. Wonder if the Board's two-thirds are set!

Two members of Texas Conference attended the School of Missions at Denton—Miss Aycock, of Cameron, and Mrs. Spencer, of Marshall. Ask them what those who did not attend missed.

Wonder how our second quarter is coming out? And who will report on time!

Miss Hill, of Livingston, has been on a short visit to Arkansas.

Mrs. Spivey gave a beautiful musical June 10, honoring Miss Belle, the daughter of the presiding elder of Marlin District.

Has anyone any clippings to send to the Publicity Superintendent on their work or any news?

TEX. CONF. PUB. SUPT.

CENTER DELEGATES REPORT.

Delegates and visitors from this place to the Annual Missionary conference at Texarkana were invited by our pastor to hold an "echo service" on their return home, and they gave us such an excellent service we want to tell the other auxiliaries about it.

First, we had our Council hymn, "Faith of Our Fathers," sung with stirring devotion by our Auxiliary President, Mrs. Seymour Short, followed by a quartet, singing, "Now the Day is Over," by four of our young men.

The annual meeting from a delegate's standpoint was discussed by Mrs. C. B. Garrett, who told us many good things she heard concerning our woman's work, and many pleasant things about the lovely way Texarkana people entertained and how much zeal and courage a woman could gain by attending one of our annual meetings.

Mrs. H. N. Rannels gave us a picture of the spiritual side of the conference.

Mrs. W. E. Wilson followed with a view of the work and plans for our own district.

Mrs. F. L. Rannels gave us the full report by statistics and suggestions from the Council meeting. Then a good female quartet sang, and last, and best of all, came a masterly address by our Conference President, Mrs. O. J. McKnight. She pictured our woman's work from the time it was a tiny mountain stream down to the present time when we have oceans of opportunities. It was a great day for us and we thank God and take courage.

MRS. W. G. CARRAHAN.

TEXAS CONFERENCE RESUME.

We touched on the Texas Conference annual meeting of May 13-16, some days ago, but a fuller report is due both the meeting and the members.

The splendid address of the President was unavoidably left out because of lack of space on our Woman's Page; also the full report by the delegates, Mrs. Call and Mrs. Spivey, of the Council meeting. But much has been, or ought to have been, given you by your Auxiliary delegates. They have, I am sure, told of the charming social features, the auto ride and the general and personal air of hospitality and fellowship. Well, it was all there and felt and enjoyed, and Texarkana is a white milestone on our way towards high ideals in missionary work and endeavor.

First, then, every officer but one (who was sick) was present and ready for duty at the first fall of the gavel. Second one.

We wish we could say the same of Auxiliary representatives, but may be we will be in a position to say that next year. We can say this, however, we never had so numerous and enthusiastic a representation.

Every meeting was opened with a devotional minute or two, committee meetings and all, and these restful, preparatory, spiritual interminglings with wearing business thoughts were the secret of the perfect whole.

Early Tuesday morning the Executive Board met and perfected some raw plans for furthering the work before these should come before the body. One was whether we were ready as a conference to turn the whole district work, home and foreign, over to one district secretary. Many were in favor, but strongly opposed until union was more universal. A recommendation was sent to the conference and voted upon after free discussion, the result being in favor of but one Secretary. This was reconsidered later and two Secretaries were voted for as being necessary, as yet, for the heavy work of the districts.

A traveling missionary library, one or more for each district, for use especially in rural communities where it is difficult to get data and matter bearing on our history, etc., in our study course, was brought up by Mrs. Spencer. This, too, was brought before the conference, was explained, a means of procuring the books suggested, and the motion in favor carried unanimously. A committee is to be appointed by the President to begin work.

More visiting of Auxiliaries by District Secretaries, more personal touch, was urged.

More and better use of literature, leaflets, circular letters, outlines, etc., sent out to Vice-Presidents by Secretaries was one of the strong appeals made. The literature does not belong to the Secretary. It costs 40 per cent of Council expenses, and must be made use of

and not given out promiscuously and in a careless fashion.

The greatest, perhaps, of all our difficulties is the work of the First and Second Vice-Presidents. The parents do not sufficiently appreciate these two great departments of Church work. The Second Vice-President's specialty, the First Vice-President, Mrs. Kidd, has pushed the children's work and shown great adaptation to this. She urges the social center spirit in Church and Sunday School. The modern way of betterment is "prevention," not "cure," and the impressionable years of childhood are the ones for habit-forming. Mrs. Ellington, of Queen City, spoke strongly, lovingly and convincingly on this, also. And the need of training our young people and giving them a wholesome outlet for youthful experience, and "one better" for every worldly form of amusement they eliminate, was the fine theme and working plan given out by Miss Alberta Jones, Second Vice-President. You who have large, attractive homes, throw them open for this work. Our young people are our future Church stewards and missionary workers and must not be lost.

Right here came in Brother Burroughs' quote apropos the subject just mentioned, a quote of the Superintendent of Sunday Department. He gave us both the negative and positive side of sending to our Orphans' Home. Do not send old clothes, any old size and shape that make the children look like caricatures and kill all sense of child's self-respect. Do send for specified sizes (information always cheerfully given by Brother Burroughs) and ages, new cloth (better still, money, for bolts of cloth, shoes, stockings, etc., can be bought cheaper in large quantities), shirts, coats, and chairs. The picture of "Before and After," as given by Brother Burroughs, made us both sad and glad. Now they sleep, one in a little white bed—not four. Now as they parade in their long line to Church and Sunday School and city we can be proud of our kindly but kindly dressed little Methodist orphan charges. Remember all this in your sending in of supplies.

Mission study and stewardship under Mrs. O. T. Hotchkiss, Third Vice-President, must have awakened interest and renewed ambitions in Auxiliary leaders in this department. Her charts were so convincing and the posters so posting on the phases emphasized by our 1913 study book, "Tithing, stewardship, is surely the solving of the financial problem even though we take only the commercial view of the divine law. For further information on this, see the report of this department's committee as printed in the new coming Report of Minutes. It was Mrs. Hotchkiss' little granddaughter who was made a life member of Texas Conference Missionary Society in a beautiful daughter of sixteen who graduated in Texarkana, prepared for an anticipated missionary service in the field, but who died and was gathered by His hand in the beautiful bud of womanhood.

Social service by Fourth Vice-President, Mrs. Spivey, discussed, and that was one of the charms and successes of this, our first union meeting. Everybody took part and gave or asked for information. Social service in its broadest sense is not yet quite developed. We do not yet quite see its scope in the city and country, and as we do the city's need, and yet it is quite as prominent a working meeting in power and need. For this and other points for your benefit in your civic and Church work for next year, and this year's committee's report, also in your Report of Minutes. Some, indeed almost all, the items of this committee's report and recommendations were voted and accepted by the house or body.

Mrs. Davies gave a whole intense evening on this social service question in all its parts. She gave us good and bad and had laborers and employees, social evil, white slave traffic in all its slime and sinuous secret path and tread over and into the homes and hearts of our cities. Mrs. Davies drew aside the veil and shows the white terror of many of its victims, and the gold of the inhuman devil who traffic in souls. Miss Davies also told of the mills, day nurseries, with their little white girls and girls, etc., where the bodies of poor working women are bathed and fed and amused and loved and crowned over as babies love to be until those same poor mothers call for them when the long day's work is done. You ought to have heard Miss Davies.

The District Secretaries had a whole session to themselves. The rostrum was full of them and an earnest "hunch," as a boy would complementarily say of them, they were. We all got to see and hear our District Secretaries, and this was the first time. That the nice things about going to these meetings—the woman with whom you have been corresponding and working all year suddenly is there in the flesh, grasping your hand, some of them, which you have carried all year. We were gratified, in spite of, but we surely did feel our shortcomings in lack of interest, lack of knowledge, slow reporting, no reporting and general indifference. Not all of us, for some did all that was required, and more.

For the report from these same District Secretaries were fine as a whole and show great work done, a lot of new Auxiliaries, a great number united and the financial returns better than ever before. Still there is a rung or two at the top awaiting us. A rather unique thing from the floor and throne, which was enjoyed by all was a turning of the tables in a discussion and criticism of the officers by the privates in the rank. Presidents failed to call for reports, Vice-Presidents failed to give out literature on time, if at all, and the Auxiliary officers were able, but slow and late notice that they are being watched by intelligent members.

This was a fine, informing session and a good one on the program, and we hope to have it every year. The district is the seed house, and the seed must be distributed wisely, almost exclusively by the Auxiliaries in the sowing place, and the conference annual meeting the harvest or fruit showing, and district meetings are the "showers of blessings" and the implements that cultivate and weed and push the growth.

Publicity work was presented by Mrs. Spencer, the Publicity (not "Press" any more) Superintendent. Publicity today means success and the press is read by everyone as never before in the world's history. Get space for our work if you have to buy it. Meet, meet, meet, a live wire, dramatic reporter—you will have no trouble getting your article printed. Yesterday's news—day-after-tomorrow won't do, though bulletins need pushing more, too, in original ways. There are now sent out instead of one—one for each President, Vice-President, District Secretary, Auxiliary Publicity Superintendent. Mrs. Spencer is very much in earnest about this department and hopes for greater effort and results this year. But almost twice as many reports came in this quarter than last, which gives unending pleasure to her and ground for expectations as above.

Mrs. Spencer made the plea of her life on the conference floor for help from the District Secretaries in sharing her work of sending out these 300—now 500—bulletins, so that she might have more time for the personal demands in correspondence, visits, addresses and newspaper articles the office calls for or the success of it demands. But, in the small boy's vernacular, "nothing's in it," and the house refused to accept that item in the report, not because it was not appreciative or in sympathy, but just too much for everybody to do in all offices as outlined to share or accept further responsibility.

The Superintendent of Supplies was absent on account of illness, but that report can be seen in full in the minutes. Now everyone who can possibly buy a copy of these minutes

BETTER FLOUR - Better Bread
RAINBOW
Made in Denton County
Where the best Texas wheat grows—where operating expenses are reasonable.

That's why this expensively made flour costs no more than that made in the city where a premium must be paid for choice wheat. Made by a process few mills have it; this *absolutely purest* flour is free from the germ of the wheat. Is it any wonder that Rainbow Flour has no equal in purity and wholesomeness?

Insist on "Rainbow"
FREE What is your dealer's name and does he handle Rainbow Flour? Answer this question and we will send you a valuable souvenir.

Made by
KRUM MILL & ELEVATOR CO.,
KRUM, TEXAS
The Center of Texas' Greatest Wheat-Growing Country.

should do so. They will be out soon—your President will tell you when.

Miss Hill's financial report and Mrs. McFarlane's foreign reports were marvels of figures and accuracy. Treasurers are born, not made. And these two women treasurers seem to some of us special editions of Eve. You will need to read and study these, too, to see what you have done (or left undone) as compared to last year.

As soon as we are every single one united Auxiliaries—God hasten the day—all these double offices will not be necessary and these hard-worked women may take turn about.

Now, our Delegates' Council reports need a Woman's Department Page all to itself. Mrs. Spivey gave the entire program and statistics and Mrs. Call filled in as per arrangement, they said in one night session reserved for that. How they ever condensed and trimmed so much to so interesting and informing a report it is difficult to imagine. We are surely rich in our Corresponding Secretary. It is not possible to tell of home affairs much here. Our Immigrant Home at Galveston going into Government control is one important item—supposed by those who know to be a fine step. Our giving up of our Korean Mission in California because of lack of funds (and the work, too, of other denominations will not let the cause die) was a sad item.

Mrs. Call, on the foreign field, told of our shares, missionaries, schools and our Texas Conference part in all this. But it was all too big, as I say, to touch here.

Miss Claiborne, a returned missionary, was another attraction and uplift and inspiration. Miss Claiborne took the Bible hour and also gave one evening address. As a missionary address it was delightfully different from those usually given.

Other visitors were Mrs. Rhodes and Thomas of Arkansas who added to our program.

This is only half of what ought to be written, for good things were said and done by a lot of other women whose names do not appear here.

Almost all the officers were elected to the same offices, but you will get a complete list later in the minutes and in this column also. And the Publicity Superintendent will be glad to furnish any information at any time that she may have.

MRS. W. T. SPENCER, Conf. Pub. Supt.

MISSIONARY ITEMS.

Rev. J. A. G. Shipley, of Shanghai, wrote to the Mission Rooms as follows:

"During the recent visit of Dr. Pinson to our China field, one of the places visited by him in company with the writer was Tachang, a city of some fifty or sixty thousand population, situated thirty miles to the northwest of Shanghai. It was in this city that our Shanghai District Conference met on the 17th of April. So much were the members of the Circuit stirred by the Conference that they subscribed \$150.00 right there to buy the lot for the church, and several of the other circuits have also pledged subscriptions, so that the matter is assured. The Board of Missions, through Dr. Pinson, have granted about \$1,000 gold for the building of the church, and before the end of another year we hope to have a plant that will adequately minister to the needs of that place."

The following is a paragraph from a letter written to Dr. Pinson from Mr. Nakamura, substantial and prosperous business man of Kobe, and one of our strongest and most liberal laymen:

"I write this in regard to the building of our Kobe Church. The conditions of Japan toward Christianity are such that they are simply yearning for the truth and light. Lately we had the Mott-Eddy meeting, and 394 young men gave their names, showing their desire to study the Bible hereafter. This was not in Kobe only. They had similar success in Osaka, Kyoto and Tokyo. Those 394 men were allotted to different Churches and we got pretty nearly one hundred men to look after, including the Kwansai Gakuin students.

"The growth of our Sunday School, both for children and for adults, is such that it is absolutely impossible to do a decent work in these lines. We have some money, we have the land, and if we do nothing to improve the efficiency of our work, and wait for an indefinite length of time, when we have waited fully five years, I am afraid that the perishing souls will cry against our Church."

SHERMAN DISTRICT CONFERENCE.

The Sherman District Conference came met in the little city of Whitesboro Tuesday, April 22, 1913. Presiding Elder R. G. Mood was on hand and took hold of the conference proceedings in a manner that indicated that he was no novice as a presiding officer.

Dr. Rankin was present at the very first session of the conference and conducted the devotional services at the opening session. A roll call showed that all the traveling preachers, a large number of local preachers and a good "sprinkling" of laymen were present. The writer was elected secretary and Rev. E. A. Maness assistant.

The reports of the pastors were optimistic. A number of good revivals have been held, about 350 conversions and reclamations, and nearly that many additions. Brother J. R. Wages preached Tuesday at 11 o'clock. His message was helpful and was very much appreciated.

Tuesday evening after an able address by Dr. H. A. Boaz the members of the conference were the guests of the ladies of the Civic League at an entertainment given in their honor. The occasion was much enjoyed.

J. F. Holmes, of Van Alstyne, preached Wednesday morning, taking the incident of Christ's conversation with the woman at the well. The sermon showed thought and was thoroughly evangelistic. The message put the conference in fine spirit.

The District Trustees made a report concerning the district parsonage. Brother C. A. Sanford, representing the trustees, took a collection, securing a fund sufficient to pay off the indebtedness. In this connection, we will add that negotiations are pending for the sale of the property and the new elder of the Sherman District will be well housed, if present plans are carried out. This is as it should be.

Wednesday evening Dr. J. L. Pierce preached. The twenty-third Psalm was his theme. All that need be said is that Dr. Pierce's reputation as a preacher was well sustained in the message of that hour.

We were glad to have a number of visiting brethren, among them Dr. Rankin who received a fine hearing when he discussed the claims of the Texas Christian Advocate; Dr. H. A. Boaz, of Southern Methodist University; Dr. J. L. Pierce, Rev. E. V. Cole, Rev. Finis Crutchfield, and Dr. C. M. Harless, who represented Wesley College in an able address Thursday morning.

The delegates to the Annual Conference are as follows:

- J. S. JENKINS.
- E. D. HUGHES.
- J. Q. ADAMSON.
- W. A. FLEMING.

Alternates:
C. A. Sanford.
A. F. Platter.

Trinity Church, Denison, was selected as the meeting place next year. Whitesboro gave the conference royal entertainment, and the credit for a most successful conference belongs largely to the versatile, genial conference host, Brother L. L. Cohen. He looked after the entertainment of every guest in a manner befitting his reputation as a royal entertainer.

E. L. EGGER.

Denison, Texas.

Everything is its own excuse for being.

O Father, grant Thy love divine To make these mystic temples Thine, When wasting age and wearying strife Have sapped the leaning walls of life; When darkness gathers over all And the last tottering pillars fall, Take the poor dust Thy mercy warms And mold it into heavenly forms. —Oliver Wendell Holmes.

THE PASSING DAY

President Wilson appeared before the joint session of both houses of Congress last Monday and read his message to that body asking the passage of a new currency bill.

Two boys in a small boat were swept over Niagara Falls last Sunday and they were swallowed up in that fearful death pool. A great crowd of people unable to extend help witnessed the thrilling catastrophe.

The Democrat Senator caucus now has the tariff bill under consideration and they are making progress with it. They hope soon to report it to the full Senate and then the war on it from the Republican side will open vigorously.

The lobby probe at Washington is bringing to light the fact that many of the members of the Senate are stockholders in various corporations whose interests are to be affected by tariff changes. President Wilson is making matters lively for lobbyists around Congress.

Forty thousand Civil War veterans from the North and South are gathering on the hills of Gettysburg to celebrate the fiftieth anniversary of that eventful battle. In the long ago they met as enemies and blood and death marked the collision, but now they meet as friends to talk over the events of that fearful struggle.

United States Attorney at San Francisco has tendered his resignation to President Wilson and assigned as his reason that the Attorney General at Washington had interposed and delayed the prosecution of some White Slave cases pending in the courts. His action has created a sensation, but the Administration has not yet given the Attorney General's side of the contention.

A recent house-to-house poll was taken of the women of New York City to ascertain their wishes concerning the ballot. The result of the poll was that 2500 women declared themselves against woman's suffrage, 1200 expressed themselves favorable toward it, and 546 expressed themselves as indifferent. The remarkable part of the straw vote was that more than 30,000 of the women refused to vote any way at all.

The English language is now taught as a common branch in the public school of Japan. The strongest tie of friendship between two nations is a common language.

In the 1770 chapters of Confederate Veterans there are now only 50,000 members. There were in all 750,000 men of the South who enlisted in the war of the sixties. There are now 200,000 members of the G. A. R. chapters, and there were 2,772,500 men enlisted in the Northern armies.

Viscount Chinda, the Japanese Ambassador at Washington, D. C., has notified Secretary of State Bryan that Japan is willing to renew for another period of five years her arbitration treaty with the United States which expires by limitation on August 24.

The Gatun locks of the Panama Canal were completed on Saturday, June 14, and on Monday water from the Atlantic Ocean was let in the lower level. These are the first of the locks to be put into use.

The period fixed by the arbitration committee for the final adjudication of the Chamizal dispute, affecting the boundaries of the United States and Mexico at El Paso, expired on June 15. This was one of the questions which President Huerta said would not be considered so long as the American Government failed to recognize the present Mexican administration.

The Japanese Parliament has changed its tax law so that business men with incomes of more than \$100,000 per year will pay only thirteen per cent, instead of twenty-two per cent, as heretofore. In Japan the lowest tax on business is four per cent on incomes below \$2500. Private incomes are distinguished from business incomes are taxed from two and a half per cent on incomes of \$200, to twenty per cent on incomes above \$50,000. The corporation tax is six and a quarter per cent on net incomes.

Aline Van Barentzen, an American girl, eleven years of age, won the grand prize at the Conservatory of Music in Paris some days ago.

The investigation of the coal mine strike, which has resulted in wide destruction of property and many

deaths in the Paint Creek and Cabin Creek mining districts of West Virginia recently, was begun by the Senate committee at Charleston on June 10. The activities of the State authorities in connection with the strike will be investigated by the committee, as will also the charge that the miners have not received their full constitutional rights.

The Supreme Court of the United States in a unanimous decision has sustained the right of the States to fix intra-State rates on interstate railroads, even where this control indi-

resentation of Japan at the World's Panama Exposition to be held at San Francisco in 1915.

Secretary Bryan has become a member of the Washington "Alley Cleaning Brigade," which has for its object the wiping out of the slums of the Capital. He spoke recently before the committee of one hundred on the subject of slum elimination.

The Texas Industrial Congress is an object of interest in so remote a province as Moose Jaw, Saskatchewan, Canada. In a letter to the congress, the editor of the Saskatchewan Farmer compliments the organization and requests further information concerning the



REV. G. F. WINFIELD Meridian Texas.



REV. W. B. WILSON Meridian Texas.

The above are likenesses of Revs. W. B. Wilson and Geo. F. Winfield, President and Financial Agent, respectively, of Meridian College, Meridian, Texas, now admitted to be no small factor in the great system of schools outlined by the conference and placed under the management of our Commission of Education. The Cleburne District, the Waco District and the Gatesville District Conferences have each volunteered to adopt Meridian College as their conference school and an enthusiastic letter from President Winfield states that recently the Cleburne District made its decision unanimous and enthusiastic.

Under the leadership of these two hard-working preachers and officials the school is reported now with all debts paid in every respect and in fine condition and going after a large enrollment next year.

rectly affected interstate commerce. The Court made it plain, however, that where State control influenced conditions of commerce outside the State borders, the control of the State lasted only until Congress provided otherwise. The decision dealt exclusively with three cases arising in Minnesota, but there are similar cases as yet undecided in Missouri, Arkansas and Texas.

It is reported that Alabama has opened another campaign for State-wide prohibition, so that our whiskey friends will have to spend some more of their good money, if perchance they can rob the good people of that State again of their right to a clean government and sober citizenship.

Last Sunday ended twenty-five years of the reign of Emperor William of Germany. There were few festivities of a public character as the day was the anniversary of the death of the Emperor's father, Frederick III.

Canada has refused to vote \$35,000,000, or any other sum to build dreadnaughts for the British navy. That looks like our neighbors over the line do not want to kill people or be a party to the horrors of battle, either on land or sea.

Pennsylvania has passed a law requiring public school teachers in that State to read at least ten verses from the Bible each day as part of the opening exercises.

During the past year the Travelers' Aid Society met at the stations and piers of New York City over five thousand girls who were in danger from vice agents. In many cases they were taken forcibly from the company of men or women who had marked them as their victims.

Nearly \$600,000,000 is the amount spent annually for music in this country, according to figures submitted to the annual meeting of the New York State Music Teachers' Association last week. This is three times the amount spent on the army and navy.

The Chicago city authorities have rejected large quantities of strawberries this season because they were shipped in "short" crates, thereby causing the shippers loss of thousands of dollars. That seems to be the right thing to do, for why "short" crates of berries any more than short pounds of sugar at the grocer's? A "quart" box with a raised bottom, such as we have bought in our own market, is a cheat and the authorities should take notice and protect the people.

Notwithstanding Japan has had much to say of late concerning the California alien land bill, she has appropriated \$600,000 for the proper rep-

methods whereby its results are obtained. The Boston Chamber of Commerce also commends upon the work of the congress as a result of a study of the 1913 map showing contestants in 215 counties. In a personal letter to the agricultural committee requests a supply of these maps and other printed matter for distribution. That work of the congress is attracting National attention is further evidenced by the following from the Cincinnati Times-Star in an editorial outlining the general plan of the congress and closing with this praiseworthy paragraph: "The value of such a system should commend itself to agriculturists of other States. The Texas Congress disseminates instruction to the farmers-students by means of personal letters and printed bulletins, the cost being covered by the organization, which believes that already the agricultural output is on the threshold of a material increase. 'Use brains as well as brawn' is the keynote of the Texas Industrial Congress. The prizes it gives away each year are merely incidental. There are a few who claim that prizes, not prizes, are what the farmers want. We might as well say that the college student wants education without honors; that the professional man wants money without prestige. According to the price theory the principle of giving premiums at the great State Fair of Texas, an institution that has proved its usefulness to the farming classes, is wrong and unsound. The man who is willing to be taught, or better still, teach himself how to make one acre of crops prove more profitable to him than five acres did before, is not only helping himself, but he is aiding in the solving of the world's economic problems. The Texas Industrial Congress is doing much for Texas. Its usefulness will be greater as the years roll by. It stands for brains as well as brawn. The right combination of these two elements in man means success, both in prices and prizes."

HERE AND THERE.

I spent Sunday, June 22, at the State Training School at Gatesville, Texas, formerly known as the Reformatory, by invitation of the chaplain, Rev. J. A. Stafford, of the North Texas Conference.

Quite a good deal was in the daily papers a few months ago about the condition of this institution, and having been chaplain eight years, at two different times, reaching back to the beginning and under each superintendent except the last three, a word from me may not be out of place and may be of interest to the readers.

There are about 300 boys, ranging from seven to sixteen years of age. The larger portion are whites and the negroes come next and about two dozen Mexicans. The discipline is now very fine. Everything moves without friction. Prof. Giddings, the third man who has taken charge under the present Governor is a fine superintendent. I asked him how he liked the work and his answer was, "I have been so busy since coming here I have not had time to find out." He makes each man responsible for his department and he overlooks the whole. He was present at the three religious services held on Sunday, watching all the work with deep interest.

Brother Stafford, the new Chaplain, has things well in hand and is adapting himself to the work. This is something very hard for one who has been presiding elder and filling large stations as long as he has. He seems to be very happy in his work. In addition to the religious services he has

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

1000 AGENTS WANTED to sell a self-heating sad-iron. Fuel and labor-saver. Pay salary or commission. Agents make \$15.00 to \$20.00 per day. Write IMPERIAL SAD-IRON CO., Fort Worth, Texas, Box 285.

DENTAL NOTICE.

I HAVE been practicing dentistry in Mount Vernon for eleven years, but owing to general health conditions I wish to change my location. I want a good Methodist town south of Waco and east of San Antonio. I can give the very best reference on all lines. W. J. BECK, Mount Vernon, Texas.

EVANGELISTIC SOLOIST.

EVANGELISTIC soloist and choir leader. I am open for a few engagements. Refer to Rev. H. D. Knickerbocker, Waco, Texas. Address MISS ROSE BRACK, 101 Broad Avenue, San Antonio, Texas.

HELP WANTED.

ANY intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDENCE BUREAU, Washington, D. C.

HOUSEKEEPER WANTS POSITION.

WANTED by elderly competent woman, position as general housekeeper. MRS. L. E. DOBBINS, Dallas, Texas, Station A.

charge of the hospital and looks after the visitors. His wife's health has very much improved which is a delight to the family and will be to their many friends. G. F. BOYD, Gatesville, Texas.

BOARD OF EXTENSION NOTICE.

During my protracted illness I received several letters from brethren desiring application blanks to the Board of Church Extension. Some of these were mislaid, so I hope those who have not received their blanks will please write me again and they will be sent at once. JAS. H. GRIFFIN, Secretary of Board, Clarksville, Texas.

NOTICE, NEW MEXICO CONFERENCE.

To the Preachers of the New Mexico Conference: I find that some of you are trying to run your Sunday Schools by becoming personally responsible for the literature. Do not do that. Write me and let your Sunday School Board handle the matter for you. Do not cripple your school by standing for the supplies. It is not expected of you. That is your Board's work. J. RUSH GOODLOE, Ch'm'n S. S. Board, N. Mex. Conf.

SPECIAL NOTICE.

The appointments for Hillsboro District, appearing on page 15, will stand as first published. I shall not leave the State during the summer, unless it is very late in August. HORACE BISHOP, P. E.

A CORRECTION BY SECRETARY OF AMARILLO DISTRICT CONFERENCE.

In my write-up of our District Conference, for some reason the name of Rev. J. R. Henson is omitted in the list of those who preached during the session. I have his name in the first copy of my letter, but in typewriting my letter to the Advocate I must have missed his name. He represented the Church Extension Board in a most able and spiritual sermon one day at the 11 o'clock hour. No one has called my attention to this, but I noticed the error myself and hasten to explain in justice both to Brother Henson and myself. I also failed to state in my first report that two scholarships granted by Southwestern University were awarded by the District Conference to Mr. Ralph Porter of Texline charge, now in Clarendon College, and to Miss Polly Smith, of Panhandle charge. J. W. MAYNE, Sec.

THE MERIDIAN COLLEGE.

Since my appointment as commissioner of this college, which was made after our last conference, I have not written a line to the Advocate, nor in any way through the public press made any report of my activities; I will now pause long enough in my work to briefly say, "We are making progress."

I began last December to raise funds to pay off all indebtedness against the college, to add two dormitories, and to better equip the plant in other necessities. We are glad to be able to say that now we have not only removed every dollar of indebtedness from the college, which was over \$20,000, but above that have raised several thousand dollars in cash and subscriptions toward the necessary funds to build these new dormitories, which are estimated to cost about \$70,000. And this will, conservatively estimated, make a plant worth \$200,000.

Our policy was not only to get out of debt, but to forever stay out of debt. So the debts have been irrevocably been made. Hence the cost of all additions and furnishings will have to be in cash beforehand. This appeals to good business judgment, and to great liberality, and within this and two years, we expect to complete our undertaking and behold a indebted and furnished college free of debt and valued at \$200,000.

The Dublin and Cleburne Districts at their recent conferences, voted to unite with us in the ownership and control of the college, so we now have a large and populous field, with hundreds of young people to draw from for college education and preparation for university courses.

Our prospects for attendance for next year are very fine, and past success assures in attendance. The urgent need is more buildings and better equipment and furnishings. My financial operations so far have been within the bounds of the Gatesville District, with the exception of a hat collection for screening the building used at present for a dormitory, taken at Waco District Conference, and Brother Vaughan, the greatly beloved presiding elder, has given all the encouragement and extended every courtesy that could be expected. I am at present making his Quarterly

MALE HELP WANTED.

LOCAL REPRESENTATIVE WANTED. Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. All or spare time only. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. NATIONAL CO-OPERATIVE REALTY COMPANY, L. 551 Marden Building, Washington, D. C.

MISCELLANEOUS.

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

WANTED—Missionary Societies of responsible individuals in every town to make money without investment and with little trouble. UVALDE WAX CO., Uvalde, Texas.

PROFESSIONAL NURSE.

I TAKE any case. Will go out of town. MRS. E. M. GARDNER, 1121 Royal Street, Dallas, Texas.

REAL ESTATE.

PROPERTY for sale, or exchange, near South Ward College. Will trade for land or livestock. Address P. O. Box 371, Plainview, Texas.

TEACHER WANTS POSITION.

EXPERIENCED lady teacher wants position in good community, graded or rural work. First-grade certificate; good references. Give particulars. BOX 13, Higgins, Texas.

Conferences occasions for getting the college interests before the Church, both financially and for students. So far as I have visited pastoral charges, the pastors have rendered splendid assistance and loyal support to my work.

Winfield, our College President, is deservedly popular throughout the rounds of my travels. He and Prof. Minor are enrolling students from all over the country. And the problem is, What provision can be made to room them next year?

We close by saying, "Watch Meridian College grow!" W. B. WILSON, Commissioner for the College.

TO THE PREACHERS AND DELEGATES, TYLER DISTRICT.

Brothers: Our District Conference will convene at Edom July 1, Rev. W. H. Crain preaching the opening sermon Monday night. Begin right now to make your preparations to be there from start to finish. We are hoping to have our Bishop with us. Let every charge be prepared to report all the collections secured, in cash and good subscriptions. This will give us all great joy. Send all cash to Conference Treasurer without fail. Let every pastor call attention to the Southwestern Scholarships, to be given to one young man and one young woman from each district. Rev. E. L. Ingram, L. L. Egan and Brother C. W. Boon are appointed committee to award this scholarship. Let every local preacher in the district arrange to be on hand and in case any of you cannot come, be sure to send your written report, as required by the Discipline. Take the day train to Brownsville, where Brother Luker will meet everybody with convenience to Edom. Let us go to this Conference to make it a great religious feast. J. B. TURENTINE, P. E.

SAN ANGELO DISTRICT.

I have appointed Rev. Ed E. White preacher in charge of Edith Mission, San Angelo District, West Texas Conference. Edith Mission was organized at the session of San Angelo District. E. B. BUCHANAN, P. E.

Dread only the self-made hell—there is none other.

COCA COLA HAIT A GHOST.

We have all heard of ghosts, but none of us has ever seen one. It's the same way with coca cola "fiends," you can hear about them but you might search for them until domon's day and you would never find one. Physicians who have treated hundreds of thousands of drug-habit cases, including opium, morphine, cocaine, alcohol, etc., say that they have never seen a case where the use of Coca-Cola has so fastened itself upon the individual as to constitute a habit in the true sense of the word. Although millions of glasses of Coca-Cola are drunk every year, no Coca-Cola fiends have ever made themselves visible at the doors of the sanitariums for the treatment of drug habits.

The Coca-Cola habit is analogous to the beefsteak habit and to the strawberry habit and the ice cream habit. People drink Coca-Cola first because they see it advertised and thereafter because it tastes good and refreshes their minds and bodies. They drink it when they can get it and contentedly do without it when they can get it. If you had ever witnessed the ravings of a real drug fiend when deprived of his drug, if you had ever observed the agony he suffers, you would never again be so unfair as to mention Coca-Cola in the same breath with the "habit-forming" drugs.

Anent Waco Methodism

By Rev. G. S. Wyatt

On the morning of May 25 I began to assist Rev. J. J. Creed in a meeting at Elm Street. His people had made extensive preparation for the meeting by erecting, on a vacant lot near the Church, a large tent, which was well seated with benches with good backs to them, and a large platform for the choir and the preacher. The effective, popular pastor of Morrow Street was to lead the singing, which he did to the delight and satisfaction of all. On the first day of the meeting, however, they decided to move the tent to a block of ground they had just purchased, about one block away on Turner street, a most beautiful street, far enough away to be out of reach of the noise of the immense travel on Elm Street and of the Interurban, which is being constructed on that street on entering Waco from Dallas. So Monday they began the removal of the tent, and by Tuesday night we were under the tent, with all the conveniences to make the meeting a great success. Owing to the wonderful revival that had been there the year before under the direction of Rev. S. A. Barnes and the pastor it was hardly to be expected that we would have such a sweeping revival. But we had some thirty-five or forty conversions among the young and old, and a gracious upward lift in the Church. It is a real pleasure to be with an Official Board of something over twenty men where there is such harmony and unanimity of purpose. In the purpose to move the Church and build on the new lots which had been purchased on Turner Street there was not heard a dissenting voice. Every one seemed to think that God had opened the door for a forward movement and that no one had a right to kick against the leadings of the Lord. So they decided to sell the original property on Elm Street and to raise enough to supplement what they would be able to realize from the sale to build a beautiful brick church. They set the figure to be raised at \$8000. So the last Sunday morning of the meeting, after preaching a sermon on tithing, the writer proceeded to take the collection and to wind up at the night hour, and raised without any great agony \$6,000, with enough prospects in sight for the pastor and his faithful Board of officials to more than gather in the amount. That was one collection that it was a joy for this preacher to take. Every one seemed so anxious to do his duty that the responses were like the popping of popcorn in a well-heated pan. With such a leader as Creed at the helm the enterprise is already assured; he is popular, level-headed and as full of energy as an egg is of meat. Then, to add to all of this, he has a band of men and women who for their devotion to the Church and her interest you would have to go far to duplicate, if you found them at all. Moreover, a wife that for energy and consecration, you will have to search the continents of earth to find her equal. Think of a woman with seven children, the youngest a baby in her arms and the others ranging in years from two and a half up to eight or nine, for two long weeks never missing a service with all seven children present with her, and you will have some idea of the wonderful energy and spirit of the wife with which Creed has to reckon. Why he couldn't stay in that house and be a lazy, indifferent preacher. He has got to move or woman's suffrage would be proclaimed in that home in less than a week. This scribe spent the first week of the meeting in this house, and therefore speaks authoritatively. The second week he spent in the home of that devoted, refined and Christian lady, S. H. McCartney. Brother McCartney is the President of the Board of Stewards of Elm Street Church, Sunday School Superintendent, and incidentally runs the Auditor's office of the great M. & T. Railroad. He is the right man in the right place in each position. He is business from the word go. Notwithstanding the immense amount of work required of him on account of the railroad position he was constantly in his place during the meeting at night, ready to do his part from every point of view. He has a lovely, consecrated Christian wife who is devoted to her home and children, cultured and full of high aspirations. For her children she spares no pains in training them to become useful in after life in service for the Church and in behalf of our common humanity. In their gift for the building of the new church they gave the children to understand that

a certain portion was to be their gift to the new church. It was a delight to be a guest in such a pleasant home, and under the training of such a father and mother this writer expects Stewart, James and Helen to become worthy sons and daughter of their noble parents. Time would fail me to tell of each and every one of that noble band of men and women, Bass, Gardner, Polk, Abbott, Whatley, Johnson, Smedley, McCollum, McGhee, Thaggard, Wilson, Hesseline, Sewell, Wright, Sanders, Pinkston, et al., who are never called on in vain in behalf of the Church. Gardner has moved some three miles across the city from the Church, but never missed a service, day or night, during the meeting. The Lord pour His richest mercies upon the faithful men and women of Elm Street Methodist Church. At some of the services during the occasion it was a great pleasure of the writer to have as many as three preachers, W. T. Gray, A. D. Porter and J. J. Creed, present, to whom he gave, as Presiding Elder, their first appointments. Each one has made good and now occupy important charges. The kind of stuff of which they are made was tested in those first appointments, but they never flinched, bared their necks to the yoke, and, however sore they became, they did not cease to pull. Gray is now at Herring Avenue doing a fine work, and is projecting quite an improvement to his present quarters. He is popular with his people and will have a fine report for the Bishop at Conference. I took dinner with him one day and had the very great pleasure of meeting his accomplished and devoted wife, whose pastor I used to be when she was a mere child, and his most excellent children. Porter is at Morrow Street working with might and main to carry forward a project, that, in the judgment of this scribe, will make Morrow Street the Methodist Church of Waco Methodism. With the co-operation of his Official Board he has already secured a most magnificent lot in a most desirable location, and if they can turn their present property to good advantage it will only be a short time before they will have a church house that will gather into its pines many of the most excellent citizens of the city. If the city continues to grow as it is now doing it will be only a question of a few years when Austin Avenue will be a down-town Church, and the lot on which Porter and his people expect to build will be right in the center of the best residence portion of the city.

Porter is now the father of two lovely children, Woodbert and Lindley. Fortunately they do not favor their father, but in features are a fac-simile of their mother, who is a jewel as the wife of a Methodist preacher. Neatness is but a synonym of her home, and as your appetite is being regaled by the rich viands on her table you are forced to conclude that she is well up in the culinary department. All of which I can bear testimony to by a personal experience.

Of Creed, the pastor who allows no grass to grow under his feet, I have already told you. I heard rumors, but cannot vouch for their truthfulness, as I did not have the pleasure of seeing Brother Chappell, the pastor, that there was a probability of moving old Fifth Street out of its present location to another part of the city on North Sixth, or somewhere in that neighborhood. Knickerbocker was engaged in a revival with R. P. Shuler assisting, and I did not have the pleasure of meeting him. From all reports he is doing well at Austin Avenue. It was my pleasure to have the opportunity of meeting the wide-awake and diligent Presiding Elder of the District and to preach to him twice. There are so few preachers who will preach when the Presiding Elder comes to hold the Quarterly Conference that it is a real treat for them to hear a sermon, however indifferent it may be, and Andrews apparently enjoyed hearing me preach, and this preacher just simply delights to preach to him who shows the least sign that he is interested in what he is preaching.

It was my great pleasure to be in the Orphanage, where we now have something over 130 orphans. We had a delightful dinner and a most pleasant time socially. Burroughs is the right man at the head of this important enterprise of our Church. If the Church will only come to his help to carry out the ideas he has it will be one of the greatest institutions of its kind in the country. His

main idea, the one that caught me, is to have an industrial department that will not only save money to the institution, but will enable the orphans to leave the Orphanage with some idea of how to do some things, and not to feel that they are as helpless when they reach fifteen or sixteen years as the babe in its mother's arms. It is to be devoutly hoped that the Church will go to his assistance and make the desire of his heart a realization. Such a man as Burroughs, with his clear grasp of the necessities in the case, and his indomitable energy should have the unstinted help and co-operation of the Church, and I believe when he gets his purpose before the people that they will rally to him with their means. Every preacher should open his door to Burroughs' coming and give him all the aid possible to put the Orphanage on a sensible basis. Take it, all in all, Waco Methodism, so far as I was able to gather, is being well served by the men in the lead, and seems to be wide-awake to every opportunity of advancement. May God bless them all.

RESOLUTIONS.

We, your committee appointed to prepare resolutions of respect upon the death of our dear sister, Mrs. Mary West, beg to submit the following:

Whereas, It has pleased our Heavenly Father to remove from our midst one whom to know was to love, and whose sweet, cherry face we shall see no more until we meet at the pearly gates, and while we grieve over her departure, well knowing how we shall miss her joyous presence and loving counsel, and that while we bow in humble submission to the will of our Heavenly Father, and kiss the hand that smites, be it, therefore

Resolved, First, That Rhome Church and Home Mission Society has suffered an irreparable loss, but we thank God for her life and example.

Second, That we extend our sincere and heartfelt sympathy to her aged companion, children and grandchildren, may the God whom she loved and served be their comfort in this dark hour.

Third, That a copy of these resolutions be spread on the minutes of our Society, a copy sent to the Texas Christian Advocate for publication, and a copy sent to the family.

Respectfully submitted,

MRS. B. MORRIS.

MRS. E. WRIGHT.

MRS. J. M. SCOTT.

Obituaries

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

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

DOROTHY SATTERFIELD.

Little Dorothy, daughter of Mr. and Mrs. W. H. Satterfield, was born, Oak, Okla., November 13, 1911; died March 1, 1913; aged one year, three months and fifteen days. Her brief stay on earth was just long enough to entwine herself strongly in the heart's dearest affections. Her mother and father are God-fearing parents. She and her little brother, Edwards, were baptized on last Christmas. Thus her little life was early consecrated to her Heavenly Father in the presence of her relatives and friends. Little did we then think that before another Christmas tide she would be called to help make up the bright jewels in the heavenly home. Being a serious-minded baby, her mother and those who knew her spoke of her as "Little Primrose." Ah! she was indeed one of earth's sweetest flowers. She was a child of God, that to eternal glory where there never comes sickness and suffering to blight or sadden. Her sickness, while short, was severe. Let us look up to God who now has her with him, knowing that "he doeth all things well." Earth's loss is heaven's gain. Did not Jesus say, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God?" Her departure made lonely the heart of her little brother, but he understands, with his mother and father, that she has gone to be with Jesus where some day they will all be gathered to dwell forever. Hence, "Ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also, which sleep in Jesus will God bring with him."

R. E. FLOWERS.

JACKSON—Robert H. Jackson was born in Mississippi, November 23, 1844, but early in his boyhood his father moved to West Tennessee, September 1, 1868. Brother Jackson was joined in wedlock with Miss Sarah E. Nobles, a Christian girl of exemplary habits. During the year 1874 this brother became a member of the Church, receiving the witness of the Holy Spirit that he was born again, and on to his latest hour of his mortal life that witness was his comfort and abiding delight. God blessed the union of this brother and sister by the birth of thirteen children, all of whom, except one, have grown up to honorable Christian man and womanhood. The hand of death gathered one to the Father's bosom in early childhood, and early in the morning of Tuesday, May 20, God called the spirit of our brother from the earthly tabernacle of this body to that reward which his Christ earned for him upon the cross. During the four years' residence of Brother Jackson and a portion of his family at Alvin Heights, he has ever been an earnest, zealous worker in



The Fly with spongy feet collects the invisible germs of disease—spreads them over our food and poisons us with typhoid.

The Mosquito with its bill injects into our veins MALARIA.

WE ARE all exposed to such dangers—our only armor is good red blood! Let your stomach be of good digestion, your liver active and your lungs full of good pure air and you will surrender to any of the disease-bearing germs. The best tonic and alterative, that corrects a torpid liver, and helps digestion so that good blood is manufactured and the system nourished, is

Dr. Pierce's Golden Medical Discovery

This famous medicine has been sold by medicine dealers in its liquid form for over forty years, giving great satisfaction. If you prefer you can now obtain Dr. Pierce's Golden Medical Discovery tablets of your druggist at \$1.00, also in 50c size or by mail—send 50 one-cent stamps, R.V. Pierce, M. D., Buffalo, N.Y., for trial box. Questions of Life are fully and properly answered in the People's Medical Adviser by R. V. Pierce, M. D. All the knowledge a young man or woman, wife or daughter should have, is contained in this big Home Doctor Book containing 1008 pages with engravings bound in cloth, sent free to anyone sending 31 one-cent stamps to prepay cost of wrapping and postage.

the cause of his Savior, aided by the gentle Christian life of his beloved wife, and those who know them best feel keenly the loss of this good Christian brother. The Sabbath just preceding his death the writer heretofore recalled that rich promise recorded by John: "In my Father's house are many mansions," and though it was hard for Brother Jackson to hear on account of partial deafness, yet he knew the words of promise which was being preached from, and his contentment lit up by the Spirit's fire as if saying: "Him who is invisible. A large concourse of neighbors and friends followed his remains to the Alvin First M. E. Church, South, where services were held, then to the Confederate Cemetery where we laid his body to rest in an early day. He was married the first time when very young. He had been married four times. He leaves a wife and five children. His children are all grown. His bereaved wife is a precious good woman; she was so devoted to Brother Walker in all his afflictions. Brother Walker was a life-long member of the M. E. Church. His home was always the welcome home of the tired and wayworn preacher. He always aligned himself on the moral side of every question. He was a true soldier in the Civil War. His life was that of faithfulness and usefulness. He has gone from labor to reward. We buried him at the White Church Cemetery in the presence of a large gathering of friends. He had lived at Nubia, in Mull Canyon, near White Church, for many years. He was held in very high esteem by all who knew him. This scribe conducted the burial services, according to his request made many months before his death. We say goodbye, but not forever. My heart's desire and prayer to God is that we may follow him as he followed Christ, and finally meet him and other loved ones on the eternal shores of an everlasting deliverance.

A. S. COBB, P. C.

WALKER—Uncle Tom, or Grandpa Walker, was born May 20, 1830; died May 17, 1913, being nearly eighty-three years old. He came to Texas in an early day. He was married the first time when very young. He had been married four times. He leaves a wife and five children. His children are all grown. His bereaved wife is a precious good woman; she was so devoted to Brother Walker in all his afflictions. Brother Walker was a life-long member of the M. E. Church. His home was always the welcome home of the tired and wayworn preacher. He always aligned himself on the moral side of every question. He was a true soldier in the Civil War. His life was that of faithfulness and usefulness. He has gone from labor to reward. We buried him at the White Church Cemetery in the presence of a large gathering of friends. He had lived at Nubia, in Mull Canyon, near White Church, for many years. He was held in very high esteem by all who knew him. This scribe conducted the burial services, according to his request made many months before his death. We say goodbye, but not forever. My heart's desire and prayer to God is that we may follow him as he followed Christ, and finally meet him and other loved ones on the eternal shores of an everlasting deliverance.

T. H. DAVIS.

KING—Susan B. King (nee Parrish) was born at Paris, Texas, in 1845; departed this life at her son's, in Crosbyton, Texas, June 5, 1913. She was married to John B. Parrish during the war of the sixties, while he was at home recuperating from a wound received in battle. They lived happily together until 1905 when he took his departure for the home above. To this union were born eight children, three of whom preceded her to their eternal home. She bore these sad losses with patience and without a murmur, for she had faith in God. She was converted when but a child, and took passage on the old Methodist ship that has landed her thousands in eternal glory. The last six or seven months of her life she was confined to her bed, but she was kind, patient and tender towards all. Sister Parrish had the interest of the cause of our Christ at heart; so much so that it overshadowed everything else. She longed to attend our meetings, but God had better things in store for her. Her sunrise on the morning of the fifth, she went to meet her husband and children in that land that is farther than day. The tide of Christian influence, set in motion by this godly woman, makes the world brighter and happier. Bereaved ones, trust mother's God and there will be a reunion in the city of God.

C. D. PIPKIN.

Crosbyton, Texas.

HAWKINS—Last Thursday afternoon at 6:30 o'clock the sweet spirit of Mrs. Amanda Hawkins (nee Newton) left its earthly tenement at the home of her son, E. F. Hawkins, near Midlothian, Texas, for its home on high. Grandmother was born in Fayetteville, Arkansas, July 16, 1833, came to Texas in 1849, locating in Ellis County and remained in this county until death. On April 25, 1850, she was married to M. T. Hawkins. To them ten children were born, seven boys and three girls; five boys and two girls are living. Her husband preceded her to the better land some eighteen years ago. She was converted and joined the Methodist Church when quite young, and remained a faithful Christian to the end. Had she lived one year longer her life would have extended over a period of one-half a century. If the history of this country, as she knew it, were written it would fill a large volume and would be most interesting indeed. It was the privilege of the writer to know Grandmother nearly two years. During this time he learned to love her and will always cherish fond memories of the happy hours spent in her presence. Her life was an inspiration to all who knew her, and now her memory will be sacred. As a friend and neighbor she was true. As a Christian she was devoted to her Lord, loved the Bible and always had the witness of the Spirit. As a mother she was self-sacrificing. She lived to bless her children and it was in this kind of a service she never tired, and for the benefit of them and her friends she insulated herself upon the altar of self-sacrifice. Grandmother was an "old-fashioned" mother. Among her sons now living are two who are preaching the gospel. The last sermon she preached was from her own sons, Morton, who preached in the Midlothian Church in February last. The good old-time mother has gone to her home beyond the sky, but she lingers still as a restless being through the force of an influence that will never die. Often amid the struggles and heart-langer of this life you will long for the touch of the vanished hand and the sound of her absent voice. Let us be true, and one bright day, amid the sunlit hills of a brighter sky, beside the crystal river, that gentle hand will touch us again, and that voice will thrill us once more with tenderness. May the Lord sustain the loved ones and friends, is the prayer of her pastor.

R. F. BROWN.

Midlothian, Texas.

BERRY—Victoria (nee Clayton) was born in Barbour County, Alabama, January 1, 1870. Removed with her parents to Texas in 1874. Came to Oklahoma in the year 1900. In October, 1893, she was married to Lee Berry, her first husband, who was born in Georgia, and died in 1896. After the death of her first husband, she was married to Jeff D. Berry in 1896. To this last union was born one son, Cecil. Deceased has been a widow since 1898, and died in El Reno, Oklahoma, May 28, 1913. The writer for the past six months. Without exception I have found her buoyed up with a Christian's hope. She professed religion at the age of thirteen and joined the Methodist Episcopal Church, South. The last few days of her life she spent with her sister, Mrs. C. S. Walker in Chickasha, Oklahoma. She leaves a father, mother, two sisters and two brothers, a daughter and a son, together with a host of friends to mourn her departure. Among her last utterances were these words: "I have nothing to fear. To live in the hearts of those we leave behind is not to die."

R. O. CALLAHAN.

BETHANY—Born at Barton, Texas, February 27, 1886; married at Lampasas, Texas, July 23, 1907; died at Bryan, Texas, June 13, 1913. Thus, in graphic, is told the life story of Mrs. Rose Hoffman Bethany, wife of Prof. C. M. Bethany, of Bryan, Texas. When but a girl she was converted and joined the Methodist Church, of which she was a faithful and active member until her death. She was a woman of many noble qualities of heart and life. She was cheerful; she was sympathetic; she was generous and unselfish; she was full of active devotion to her home, her Church and her Master. She was strong in faith, tender and abounding in grace, and she was a woman of many noble qualities of heart and life. She was cheerful; she was sympathetic; she was generous and unselfish; she was full of active devotion to her home, her Church and her Master. She was strong in faith, tender and abounding in grace, and she was a woman of many noble qualities of heart and life. She was cheerful; she was sympathetic; she was generous and unselfish; she was full of active devotion to her home, her Church and her Master. She was strong in faith, tender and abounding in grace, and she was a woman of many noble qualities of heart and life.

GLENN FLINN.

CAMPBELL—Rev. John Campbell, who for over thirty-five years preached the gospel of the Son of God to the world, laid aside his weapons of earth June 5, 1913, (for God said it was enough) and went to his heavenly home—the goal of his life. He was born August 13, 1835. He spent his early life in Missouri. In 1881 he moved to Texas and settled in Eastland County. He was a firm believer in the Sunday School work and a strong supporter of it. He also worked in the Bible Society work while living in Eastland. In 1883 he moved to Taylor County and was one of the first that ever preached in Abilene. He and our sainted Brother Hyler of Anson, worked loyally together some twenty-seven years ago, while Brother Hyler was pastor of Abilene. He was the father of ten children. Two children preceded in death. The remaining eight children live in or near Abilene. His widowed wife remained behind but for a short season to finally join him in a life out of which all sorrow and pain has been removed. He was sick just four months to a day. His dying charges to his loved ones was, "Hold out faithful and meet me." He was a constant reader of the Advocate, having missed only one year out of the last thirty years of his life. May the same eternal God that brought peace to his life be the one chosen by the remainder of the family as a guide through this world to the final goal—the world up yonder. His pastor.

E. L. YEATS.

LOVE—Mrs. Ida Dunn Love, wife of D. W. Love, was born in Robertson County, near Wheelock, Texas, September 2, 1881. She was married to D. W. Love December 15, 1901, and fell asleep in Jesus at Dallas, Texas, May 9, 1913. To this union three children were born. On November 24, 1906, little Marie, the only girl, closed her eyes to the things of this life, and went up higher, to a more grand and glorious life. Mrs. Love united with the Methodist Episcopal Church, South, in July, 1908, under the pastorate of Rev. T. S. Willford, and from the beginning was a faithful Christian until her Lord and Master said: "Enough, come up higher." In her life there were outstanding evidences of the real, the true and the abiding presence of her Lord, with whom she walked in sweet communion until she went to her eternal home. Mrs. Love was a model as a wife, mother and home-maker. She was the soul of loyalty to her husband and to her children. She knew how to help. She could soothe away the worry and fret incident to life's journey, and when the days brought clouds and rain, her very presence meant the sunbeam. Surely in her is the word of the Scripture to be fulfilled, "Her children will rise up and call her blessed; and also her husband, who praised her." The guest who tarried for a day in her home could not fail to observe the gentleness, the beauty of soul, the tender spirit of motherhood, and the royal womanhood that belongeth through nature and grace to this, our sister. It is no wonder she was loved; it is no wonder that the aged, the middle-aged, and the children are grieved at her going away; it is no wonder that a great multitude of people followed her to her last resting place. We know that her influence abides and the memory of her sweet life will remain to cheer and bless those who are left behind.

W. H. BEATY.

"Blessed are the dead which die in the Lord from henceforth. They rest from their labors."

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Ps. 32:8.

Quarterly Conferences

NORTH TEXAS CONFERENCE

Greenville District—Third Round. Campbell Circuit, at Twin Oaks, June 27-29. Lone Oak Circuit, at Glory, June 29, 30. Greenville Mission, at Concord, July 5, 6. Commerce Mission, at Center Chapel, July 11-13. Commerce Station, July 13, 14. Merit Circuit, at Alliance, July 19, 20. Fairlie Mission, at Olive Branch, July 26, 27. Celeste Circuit, at Orange Grove, August 2, 3. Floyd Mission, at Bethel Grove, August 9, 10. Kinston Mission, at Ballard Grove, August 16, 17. Wolfe City Station, August 24, 25. Caddo Mills, at Union Hill, August 29-31. C. M. HARLESS, P. E.

Paris District—Third Round. Pattonville, at Sylvan, June 28, 29. Roston, at Elm Grove, July 5, 6. Bonham St., at Cross Roads, July 12, 13. Emberson, at Forest Chapel, July 13, 14. Annona, at Garland's Chapel, July 19, 20. Clarksville Mis., at Union, July 20, 21. Woodland, at Falkner, July 26, 27. Detroit, at Red Oak, Aug. 2, 3. Blossom, Aug. 3, 4. McKenzie, at Maple, Aug. 9, 10. Bogata, at Fulbright, Aug. 16, 17. Lamar Avenue, Aug. 17. Hagwell, at Albion, Aug. 30, 31. Deport Cir., Sept. 6, 7. Avery, at Shawnee, Sept. 13, 14. Paris Cir., at Reno, Sept. 14, 15. W. F. BRYAN, P. E.

Bonham District—Third Round. Bonham Mis., at Randolph, July 5, 6. Rock Point and McGraw, at R. P., July 12, 13. Ector Cir., at Marvin, July 19, 20. Brookston Cir., at Pleasant Hill, July 26, 27. Trenton Cir., at Grove Hill, July 29. Dodd Cir., at Lone Elm, Aug. 2, 3. Henry Grove, Aug. 10, 11. Leonard, Aug. 13. Forest Hill and Bells, at Bells, Aug. 16, 17. Ravenna Cir., at Mt. Pleasant, Aug. 23, 24. Petty and Whiteoak, at Whiteoak, Aug. 30, 31. Ladonia, Sept. 7. Bailey Cir., at Bailey, Sept. 13, 14. Telephone, at Lanasco, Sept. 20, 21. Windom Cir., at Hale, Sept. 27, 28. O. S. THOMAS, P. E.

Bowie District—Third Round. Iowa Park, at Iowa Park, June 28, 29. Bowie Sta., June 29, 30. Petrolia, at Riverland, July 5, 6. Byers, at Charlie, July 5, 6. Nacona, at Prairie Mount, July 12, 13. Ringgold, at Morris Chapel, July 13, 14. Mezairel, at McCormick, July 19, 20. Archer City, at Bells, July 20, 21. Vashit, at Newport, July 24. Post Oak, at Traces, July 26, 27. Blue Grove, at Deer Creek, July 27, 28. Crafton, at Cundiff, Aug. 2, 3. Sunset, at Saloma, Aug. 9, 10. Dundee, at Eagle Bend, Aug. 16, 17. Wichita Falls Sta., Aug. 17, 18. T. H. MORRIS, P. E.

Sulphur Springs District—Third Round. Lake Creek, at Brushy Mound, June 28, 29. Cumby and Miller Grove, at Miller Grove, July 5, 6. Como and Forest Academy, at Como, July 12, 13. Rely Springs, at Arhala, July 19, 20. Klondike, at Haben's Chapel, July 26, 27. Yowell, at Jardin, July 27, 28. Wimbora, Aug. 2, 3. Breshair, at Rockdale, Aug. 9, 10. Sulphur Springs Mis., at Harper's Chapel, Aug. 16, 17. Purley, at Pleasant Hill, Aug. 16, 17. Birthright and Tira, at Birthright, Aug. 23, 24. Sulphur Bluff, Aug. 30, 31. Sulphur Springs, Sept. 6, 7. R. C. HICKS, P. E.

Terrell District—Third Round. Chisholm Cir., at Poetry, June 28, 29. College Mound Cir., at C. M., June 29, 30. Mabank Cir., at Tolosa, July 5, 6. Scurry Cir., at Warsaw, July 12, 13. Forney and Mesquite, at F., July 19, 20. Elm Cir., at Lawrence, July 20, 21. Pleasant Mound Cir., at P. M., July 26, 27. Oughlan Cir., at Ward's Chapel, Aug. 2, 3. Crandall Cir., at Montgomery Chapel, Aug. 9, 10. Hutchins and Wilmer, at W., Aug. 16, 17. Lancaster, Aug. 17, 18. A. L. ANDREWS, P. E.

Dallas District—Third Round. Preaching Services. First Church, 11 a. m., July 6. Grand Prairie, 8 p. m., July 6. Trinity, 11 a. m., Aug. 17. Grace, 8 p. m., Aug. 17. Quarterly Conference. Grand Prairie, July 6, 7. Forest Ave., July 9. St. John's, July 10. Cochran and Maple Ave., July 11-13. Ervay St., July 16. Cedar Hill and Duncanville, July 19, 20. First Church, July 23. Irving, July 26, 27. Tyler St., O. C., July 30. Wheatland and De Soto, Aug. 2, 3. Oak Cliff, Aug. 6. Oak Lawn, Aug. 13. Trinity, Aug. 19. Grace, Aug. 20. O. F. SENSABAUGH, P. E.

Decatur District—Third Round. Krum and Ponder, at Ponder, June 28, 29. Argyle Cir., at Chinn Chapel, July 5, 6. Argyle Cir., at Gravel Hill, July 12, 13. Bryson and Jermyn, at Bryson, July 19, 23. Chico Sta., at Pleasant Grove, July 26, 27. Bridgeport Sta., July 27, 28.

Decatur Cir., at Oliver Creek, July 31. Jackboro Mis., at Vineyard, Aug. 2, 3. Jackboro Sta., Aug. 3, 4. Willow Point Cir., at Westhook, Aug. 9-15. Oak Dale Cir., at Perrin, Aug. 16, 17. Boyd Cir., at Fairview, Aug. 23, 24. Rhone Cir., at Dido, Aug. 24, 25. Greenwood, at Sibley, Aug. 30, 31. Justin and Koonoke, at J. Aug. 31, Sept. 1. Bridgeport, at Mt. Zion, Sept. 6, 7. Mexican Mis., Sept. 7, 8. S. C. RIDGLE, P. E.

Gainesville District—Third Round. Pilot Point Cir., at Wesley, June 28, 29. Pilot Point Sta. (O. C. Friday night), June 29, 30. Autrey Cir., at Oak Grove, July 5, 6. Denton Sta., July 6, 7. Era and Spring Creek, at S. C., July 12, 13. Marysville Mis., at V. S., July 19, 20. Myra and Hood, at Myra, July 20, 21. Sanger and Boliver, at Boliver, July 26, 27. Valley View Sta., July 27, 28. Montague and D. M., at Mt. Tabor, Aug. 2, 3. Bexter Mis., at Rock Creek, Aug. 9, 10. Roanoke Mis., at Roanoke, Aug. 16, 17. T. F. BURCE, P. E.

Sherman District—Third Round. Waples Memorial, June 28, 29. Bells Cir., at Va. Point, July 5, 6. Pilot Grove Cir., New Prospect, July 12, 13. Howe Cir., Gunter, July 19, 20. Pottshoro and Preston, Preston, July 26, 27. Sadler and Gordonville, Sadler, August 2, 3. Kew Memorial, August 9, 10. Harless Chapel, August 10, 11. Van Alstyne, August 16, 17. Trinity, August 23, 24. Sherman Cir., August 30, 31. Whitesboro, Sept. 6, 7. R. G. MOOD, P. E.

McKinney District—Third Round. Princeton and Wilson Chapel, July 5, 6. Allen and South McKinney, at A., July 6, 7. Anna, at C., July 12, 13. McKinney, 8:30 p. m., July 13. Prosper, at L. E., July 19, 20. Frisco, July 20, 21. Weston, at M., July 26, 27. Richardson and Vickers, at Coppell, Aug. 2, 3. Lewisville, Aug. 3, 4. Renner, at L., Aug. 9, 10. Plano, 8:30 p. m., Aug. 10. Blue Ridge, at Verona, Aug. 16, 17. McKinney, 8:30 p. m., Aug. 17. Celina, Aug. 24, 25. Wyle, at P. V., Aug. 30, 31. Nevada, Sept. 6, 7. Plano, 8:30 p. m., Aug. 7. Josephine, at H., Aug. 13, 14. Farmersville, Aug. 14, 15. Carrollton and E. B., at E. B., Aug. 20, 21. McKinney Cir., Aug. 27, 28. CHAS. A. SPRAGINS, P. E.

CENTRAL TEXAS CONFERENCE

Brownwood District—Third Round. Ballinger Sta., June 27. Wingate, at Mazeland, June 28, 29. Winters Sta., June 29, 30. Glenoco, at Glenoco, July 5, 6. Brownwood Mis., at Chappel Hill, July 9. Colersan Sta., July 12, 13. Indian Creek, at Elkins, July 16. Gouldbusk, at Rockwood, July 18. San Ana, July 19, 20. Talpa, at Norwood, July 26, 27. Cleman Mis., at E., Aug. 2, 3. Blanket Sta., Aug. 2, 3. Brownwood Sta., Aug. 9, 10. J. H. STEWART, P. E.

Gatesville District—Third Round. Meridian Cir., at Dyersville, June 28, 29. Oglesby, at Stockton, July 5, 6. Crawford, at Evergreen, July 12, 13. Fairy and Lanham, at Pleasant Valley, July 19, 20. Jonesboro, at Ireland, 2 p. m., July 21. Evans, at Slater, July 26, 27. Copperas Cove, at Pikes, 2 p. m., July 28. Gatesville Cir., at F. Gate, 2 p. m., July 30. Nolanville, at N., Aug. 2, 3. McGregor Sta., 8 p. m., Aug. 4. Valley Mills, at Lane Ch., Aug. 9, 10. Killen Cir., Brown's Creek, Aug. 16, 17. Hamilton Sta., 8 p. m., Aug. 20. Hamilton Cir., at Leesville, Aug. 23, 24. S. J. VAUGHAN, P. E.

Fort Worth District—Third Round. First Church, June 29, 30. Mulkey Memorial, June 29, July 1. Boulevard, July 2. Handley, at Harwell's, July 6, 7. Brooklyn Heights, at Hacht, July 12, 13. Kenedale, at Cold Springs, July 13, 14. Smithfield, at White Chapel, July 19, 20. Arlington, July 27, 28. Diamond Hill, Aug. 3, 4. Riverside, Aug. 3-5. Grapevine, at Eulis, Aug. 9, 10. JEROME DUNCAN, P. E.

Corsicana District—Third Round. Barry Cir., at Barry, June 28, 29. First Church, Corsicana, June 29, 30. Chatfield Cir., at Chatfield, July 5, 6. Rice Sta., July 6, 7. Wortham and Richland, at Wortham, July 12, 13. Corsicana Cir., at Grape Creek, July 19, 20. Eleventh Ave., at David Schoolhouse, July 20, 21. Kirvin Cir., at Streetman, July 26, 27. Berns and Powell, at Long Prairie, Aug. 2, 3. Merna, at S., Aug. 4. Big Hill, at —, Aug. 9, 10. Thornton Sta., Aug. 10, 11. JOHN R. NELSON, P. E.

Waco District—Third Round. Riesel and Axtell, at Battle, June 28, 29. Lorena, at Mooreville, July 5, 6. Mt. Calm, July 7. China, at Coon Creek, July 12, 13. Fifth Street, July 14. Clay Street, July 16. Bosqueville, at Greenwood, July 19, 20. Herring Avenue, July 22. Elm Street, July 23. Hewitt, at Spring Valley, July 26, 27. Morrow Street, July 27, 28. W. B. ANDREWS, P. E.

Dublin District—Third Round. (Revised.) Huckabay, at Huckabay, July 1. Bunyan, at Bunyan, July 2. Duffau Cir., at Plainview, July 23. Iresell, at Brittan Chapel, July 24. Carlton Cir., at Fairview, July 25. Proctor Cir., at Pervis, July 26, 27. Tolar and Lipan, at Lipan, Aug. 2, 3. Bluffdale, at Marvin, Aug. 5. M. K. LITTLE, P. E.

Cisco District—Third Round. Gordon, at R. Chapel, June 28, 29. Thurber, 8 p. m., June 30. May, at Macedonia, July 5, 6. Stone Springs, at Oera, July 6, 7. Pioneer, at Crosscut, July 12, 13. Rising Star, July 13, 14. Seranton, at Barnes Chapel, July 19, 20. Desdemona, at Salem, July 23. Staff, at Grand View, July 24. Cisco Mis., at Bluff Branch, July 26, 27. Cisco Sta., July 27, 28. Eolian, at E., Aug. 9, 10. Caddo, at Pecan, Aug. 16, 17. Wayland, at Acker, Aug. 23, 24. Carbon, at Bear Springs, Aug. 30, 31. C. E. LINDSEY, P. E.

Hillsboro District—Third Round. Abbott Charge, at Abbott, July 5, 6. Huron Charge, at Bethel, July 12, 13. Hillsboro, Line Street, July 13, 14. Peoria, at Red Point, July 16, 11 a. m. Brandon, at Honest Ridge, July 19, 20. Hillsboro, at First Church, July 20, 21. Lovelace, at Berry's Chapel, July 23. Delia, at Delia, July 26, 27. Kirk, at Prairie Hill, July 27, 28. Hubbard, at Hubbard, July 28, 8 p. m. Whitney, at Whitney, Aug. 2, 3. Penelope, at Birome, Aug. 9, 10. HORACE BISHOP, P. E.

Uvalde District—Third Round. Dilley, June 28, 29. Utopia, July 5, 6. Sabinedad, at First Church, July 12, 13. Del Rio, July 12, 13. Pearsall, July 16. Rock Springs, at Montel, July 19, 20. Uvalde, July 20, 21. Laredo, July 26, 27. S. B. BEALL, P. E.

Cleburne District—Third Round. Lillian, at Mt. Peak, June 28, 29. Godley, at Bruce, July 1, 2. Georges Creek, at Eulogy, July 5. Glen Rose, July 6, 7. Grandbury Cir., at Colony, July 10. Grandby Sta., July 13. Cresson, at Acton, July 15. Rlum, at Parker, July 19, 20. Walnut Springs, July 26, 27. Morgan, at Kopperl, July 27, 28. W. W. MOSS, P. E.

Georgetown District—Third Round. Granger, at Jonah, June 21, 22. Salado, at Prairiehill, June 28, 29. Belton Cir., at Leona, July 5, 6. Temple, Seventh Street, July 6, 7. Corn Hill and Weir, at C. H., July 12. Bartlett, July 13, 14. Troy, at Onaville, July 19, 20. Florence, at Mt. Horeb, July 23. Rodgers, July 25. Temple, First Church, July 27, 28. T. S. ARMSKONG, P. E.

Weatherford District—Third Round. Aledo, at Bethel, June 25. Weatherford, at First Church, June 29, 30. Weatherford, at Courts, June 29, July 1. Whitt, at Poolville, July 5, 6. Graham Mis., at Henry's Chapel, July 12, 13. Graham Sta., July 13, 14. Eliasville, at Ivan, July 16. New Castle, at Profit, July 19, 20. Olney, at Hunt Schoolhouse, July 26, 27. Loving, at Red Top, July 27, 28. Aze, at Silver Creek, Aug. 2, 3. JAS. CAMPBELL, P. E.

Waxahachie District—Third Round. Ovilla, at Long Branch, June 28, 29. Mayfield, at Mayfield, July 5, 6. Forrester, at Falls, July 12, 13. Red Oak, at Dixon's Chapel, July 16. Mansfield, 4 p. m., July 17. Bardwell, at —, July 20, 21. Ennis, July 20, 21. Italy, July 27, 28. Midlothian, July 25. Bethel, July 27, 28. Waxahachie, July 27, 28. J. A. WHITEHURST, P. E.

WEST TEXAS CONFERENCE

Cuero District—Third Round. Provident, at Roxville, June 28, 29. Nixon, July 5, 6. Smiley, at Elm, July 8, 9. Pandora, at Gillett, July 12, 13. Stockdale, at Sunnyside, July 19, 20. Lavernia, at Elmendorf, July 26, 27. Cuero, Aug. 2, 3. Range, Aug. 2, 3. JOHN M. ALEXANDER, P. E.

Beeville District—Third Round. June 27, San Benito, 2:30 p. m. June 27, Brownsville, 8 p. m. June 28-29, McAllen, at Edinburg. June 29, Harlingen, 8 p. m. June 30, Kingsville, 9:30 a. m. June 30, Calallen, at Ricardo, 8 p. m. July 1, Bishop, 4 p. m. July 5, 6, Mathis. July 12, 13, Sinton, at St. Paul. July 13, Taft, Q. C., at Gregory, at 3 p. m. preaching, at Taft, at 8 p. m. J. H. GROSECLOSE, P. E.

Austin District—Third Round. Elgin, June 28, 29. Bastrop, June 29, 30. Webberville Cir., June 30, July 3. Manor, July 5, 6. University Church, July 13, 14. Walnut, July 26, 27. St. Luke's, July 27, 28. South Austin, Aug. 3, at 11 a. m. First Church, Aug. 3, at 8 p. m. Ward Memorial, Aug. 10, 8 p. m. V. A. GODBEY, P. E.

San Angelo District—Third Round. Water Valley, at Grape Creek, June 25. Garden City Cir., June 27. Midland, June 28, 29. Midland Cir., June 29, 3 p. m. Paint Rock Cir., July 5, 6. Revival meeting at Miles July 7-13. F. R. BUCHANAN, P. E.

San Antonio District—Third Round. Roerne, at R., June 29. Poteet Cir., at Bexar, July 6. Medina Cir., at Tarpley, July 12, 13. Banders, July 13. Harrow Cir., at James River, July 20, 21. W. R. BUCHANAN, P. E.

San Marcos District—Third Round. Leesville, at Hondo, June 28, 29. San Marcos, July 24. Staples, July 26, 27. Martindale, July 30. Belmont, at Oak Forest, Aug. 2, 3. THOMAS GREGORY, P. E.

TEXAS CONFERENCE

Jacksonville District—Third Round. Jacksonville Sta., June 23. Jacksonville Cir., at Prov., June 28, 29. Gallatin, at Union Chapel, July 5, 6. Alto Cir., at Cold Springs, July 12, 13. Alto Sta., July 13, 14. La Rue, at —, July 19, 20. Elkhardt, at Corinth, July 23. Mt. Selman, at Cove Springs, July 26, 27. Bullard, Aug. 2, 3. Russk (evening), Aug. 3. Cushing, at —, Aug. 9, 10. Frankston, at Frankston, Aug. 16, 17. Brushy, at Brushy, Aug. 20. Huntington, at —, Aug. 23, 24. J. T. SMITH, P. E.

Pittsburg District—Third Round. Nash, at Buckhanna, June 28, 23. Texarkana, Central (preaching), June 29 (night). Wimsboro, at Maple Springs, July 14, 15. Winfield, at Pleasant Chapel, July 26, 27. Mt. Pleasant, July 27, 28. Hughes Springs, at Mims Chapel, Aug. 2, 3. Danglerfield, at Harris Chapel, Aug. 3, 4. Boston, at Calceyate Springs, Aug. 9, 10. New Boston and DeKalb, at DeKalb, Aug. 10, 11. Texarkana, Central (Conf.), Aug. 12. Hardy Memorial, Aug. 13.

McKinney Texas... "CANCER"... without resorting to surgical procedure...



Dalby Springs, at Sims, Aug. 15, 17. Redwater, at Concord, Aug. 17, 18. Koovalie, at Talco, Aug. 23, 24. Douglasville, at Jones Chapel, Aug. 30, 31. Index, at Pearl Hill, Aug. 31, Sept. 1. Pittsburg Cir., at New Hope, Sept. 6, 7. Pittsburg Sta., Sept. 7, 8. Naples and Omaha, at Omaha, Sept. 10, 11. Cornett, at Nolan's Chapel, Sept. 14, 15. O. T. HOTCHKISS, P. E.

Houston District—Third Round. Seabrook and Pasadena, June 29. Washington Ave., June 28. Katy and Sugarland, July 2. Grace Church, July 6. League City Cir., at Crosby, July 6. Alvin, July 13. Atascadero, July 13. Cedar Bayou, July 16. Angleton, July 19, 20. Iowa Colony, July 20. Columbia, July 23. Brazoria, July 27. Harrisburg, July 30. First Church, Galveston, Aug. 3. West End, Galveston, Aug. 3. First Church Houston, Aug. 5. McKee St., Aug. 10. Trinity, Aug. 10. St. Paul's, Aug. 17. Brunner, Aug. 17. McAshan, Aug. 20. Humble, Aug. 24. J. KILGORE, P. E.

Marshall District—Third Round. Harleton Cir., at Ore City, June 28, 29. Henderson, at —, July 4-6. Henderson, July 7. Harrison Cir., at Grover, July 12, 13. Gilgore Cir., at Hopewell, July 26, 27. Rosewood Cir., at Rosewood, Aug. 2, 3. Church Hill Cir., at Oakhill, Aug. 9, 10. Betties Cir., at Simpsonville, Aug. 16, 17. Jeffery, Aug. 21. Beckville Cir., at Rehoboth, Aug. 23, 24. Hallville Cir., at Summerfield, Aug. 29. Longview, Aug. 27. Laneville Cir., at Glenfawn, Aug. 30, 31. Marshall, First Church, Sept. 2. Marshall, Summit St., Sept. 3. Gilmer, Sept. 6, 7. Elysian Fields Cir., at Mt. Zion, Sept. 9. F. M. BOYLES, P. E.

Tyler District—Third Round. Colfax Ct., Holly Springs, June 28, 29. Big Sandy Ct., Gladewater, July 5, 6. Edom Ct., Sexton's Chapel, July 12, 13. Mt. Sylvan Ct., Red Springs, July 19, 20. Whitehouse Ct., at Whitehouse, July 26, 27. Marchison Ct., Red Hill, Aug. 2, 3. Garden Valley Ct., Sand Flat, Aug. 9. Grand Saline Station, Aug. 10. Wills Point Ct., Fruitvale, Aug. 16. Tyler Ct., East Tyler, Aug. 17. Tyler, Cedar Street, Aug. 18. Quitman Ct., at Olive Branch, Aug. 23. Mineola Station, Aug. 24. Alba Ct., Aug. 30. Lindale Station, Aug. 31. Edgewood Station, Sept. 6. Gilmer, Sept. 6, 7. Elysian Fields Cir., at Mt. Zion, Sept. 9. F. M. BOYLES, P. E.

Beaumont District—Third Round. Silsbee, at Buna, June 27. Call, at Watson's Chapel, June 28, 29. Kirbyville, June 29, 30. Liberty, at Hardin, July 5, 6. Dayton, June 6, 7. Wallisville, at Wallisville, June 8. Sour Lake and China, at China, July 19, 20. Burkeville, at Survey, June 26, 27. Newton, at Farris Chapel, Aug. 2, 3. Jasper Cir., at Homer, Aug. 9, 10. Jasper, Aug. 10, 11. Batson and Saratoga, at Saratoga, Aug. 13. Nederland, at —, Aug. 16, 17. Post Arthur, Aug. 26. Woodville, at Woodville, Aug. 21. Warren, at Village Mills, Aug. 22. Port Bolivar, at —, Aug. 23, 24. E. W. SOLOMON, P. E.

Navasota District—Third Round. Madisonville Station, June 29, 30. Navasota Station, July 3. Huntsville Mission, Union Grove, July 5, 6. Onalaska and Carmona, Carmona, July 8. Groves Station, July 9. Trinity Station, July 10. Augusta Ct., Weches, July 12, 13. Midway Mission, Midway, July 19, 20. Crockett Station, July 25. Crockett Mission, Porter Springs, July 26, 27. Grapeland and Lovelady, Lovelady, July 27, 28. Montgomery Mission, Montgomery, Aug. 2, 3. Cold Springs Mission, Evergreen, August 8. Conroe Station, August 10. Oakland, Riverside, August 10, 11. Cleveland and Shepherd, Shepherd, Aug. 16, 17. Willis, New Waverly, Aug. 23, 24. Huntsville Station, August 4, 25. Bryan Mission, Millican, August 30, 31. Bryan Station, August 31. E. L. SHETTLES, P. E.

San Augustine District—Third Round. Lufkin, June 27. Burke, at Burke, June 28. Livingston Sta., June 29. Shelbyville, at Neeville, July 4. Center Circuit, at Short, July 5. Center Sta., July 6. Pine Hill, at Pleasant Hill, July 12. Tenaha, at Joaquin, July 19. Gary, at Bethlehem, July 26. Carthage, July 27. Kennard, at Bethel, Aug. 2. McBrook, at Fairview, Aug. 5. San Augustine, Aug. 8. Geneva, at Chapel Hill, Aug. 9. Hemphill, at Pine Hill, Aug. 11. Corrigan, at Mt. Hope, Aug. 14. Livingston Cir., at Providence, Aug. 16. Mt. Enterprise, at Concord, Aug. 23. Garrison, at Arlem, Aug. 24. Appleby, at —, Aug. 30. Nacogdoches, Aug. 31. Timuson, Sept. 3. I. W. MILLS, P. E.

Marlin District—Third Round. Cameron, June 27. Davilla, at Tracv, June 28, 29. Buckholts, at Salem, June 29, 30. Centerville, at Evans Chapel July 5, 6. Normangee, at Flynn, July 6, 7. Jewett, at Buffalo, July 12, 13. Calvert, July 20, 21. Hearn, July 21, 22. Reagan, at Otto, July 26, 27. Marlin, July 27, 28. Travis, at Powers' Chapel, July 31. Mayfield, at Friendship, Aug. 2, 3. Rosebud and Bolsentan, Aug. 3, 4. Durango, at Blevins, Aug. 5. Lott and Chilton, at Chilton, Aug. 6. Bremond, at Boone Prairie, Aug. 7. Fairfield and Dew, at Dew, Aug. 9, 10. Teague, Aug. 10, 11. Leon Mis., at Guy's Store, Aug. 16, 17.

Wheelock, at Alexander, Aug. 23, 24. Kosse, at —, Aug. 26. Milano, at —, Aug. 30, 31. 510 Chambers St., Marlin, Tex.

Brenham District—Third Round. Giddings, at Ledbetter, June 28, 29. Lexington, June 29, 30. Hempstead, July 12, 13. Wharton, July 12, 13. Bellville, at Camp Ground, July 17. Chappell, at Camp Ground, July 17. Lane City, at Matagorda, July 19, 20. Bay City, July 20, 21. Glen Flora, at Glen Flora, July 26, 27. Sealy, at San Felipe, July 25. Waller, at Oakland, Aug. 2, 3. Tanglewood, at Center Point, Aug. 9, 10. Wallis and Fulshear, at F., Aug. 16, 17. Brookshire and Pattison, at B., Aug. 17, 18. Richmond, Aug. 23, 24. Rosenberg, Aug. 24, 25. Somerville, Aug. 28. S. W. THOMAS, P. E.

NORTHWEST TEX. CONFERENCE

Vernon District—Third Round. Estelline Cir., June 29, 30. Tolbert and Fargo, July 5, 6. Crowell Mis., July 12, 13. Kirkland Cir., July 19, 20. Childress Sta., July 26, 27. Chulicothe Sta., Aug. 2, 3. Margaret Cir., Aug. 9, 10. Odell Mis., Aug. 16, 17. Vernon Sta., Aug. 24, 25. Crowell Sta., Aug. 30, 31. J. G. MILLER, P. E.

Hamilton District—Third Round. Rotan, at Pleasant Valley, June 28, 29. Tuxedo, at Ledger's Chapel, July 12, 13. McGulley, at Boyd's Chapel, July 12, 13. Layton, July 19, 20. Spur at Dry Lake, July 19, 20. Sylvester, at Palava, July 26, 27. Rule and Pinkerton, at P., Aug. 2, 3. Peacock, at Brazos Valley, Aug. 9, 10. Pennington, at Frazier, Aug. 16, 17. Sargent, at Dovey, Aug. 23, 24. Knox City, Aug. 30, 31. Rochester, Sept. 4, 5. Vera, at Gilleland, Sept. 11, 12. G. S. HARDY, P. E.

Big Spring District—Third Round. Brownfield, Meadow, June 28, 29. Plains, Harris, July 5, 6. Tahoka, July 9. O'Donnell, Draw, July 12, 13. Lamesa, July 14. Coahoma, New Hope, July 17. Post, July 19, 20. W. H. TERRY, P. E.

Clarendon District—Third Round. Washburn, at Llano, June 28, 29. Goodnight, at Martin, July 5, 6. Miami and Pampa, July 11. Canadian, July 12, 13. Cataline, July 15. Clarendon, July 20, 21. Groom, at Olive Branch, July 26, 27. Quail, at Salt Fork, July 31. J. W. STORY, P. E.

Stamford District—Third Round. Seymour Sta., July 6. Gorce, July 7, at 11 a. m. Seymour Mis., July 12, 13. St. John's, July 20. Haskell Mis., July 26, at 11 a. m. Munday, July 27. Ward Memorial and Lueders, Aug. 2, 3. Avoca and Bethel, Aug. 6, at 11 a. m. Throckmorton Sta., Aug. 9, 10. Woodson, Aug. 13, at 11 a. m. Throckmorton Mis., Aug. 16, 17. J. G. PUTMAN, P. E.

Abilene District—Third Round. Caps, at Potosi, June 28, 29. Cross Plains, at Dressy, July 5, 6. Ovalo, at Tuscola, July 19, 20. Nugent, at Wards Chapel, July 26, 27. Nutnam, at Atwell, August 2, 3. Baird, August 5, 4. St. Paul's Abilene, Aug. 9, 10. First Church, Abilene, Aug. 9, 10. C. N. N. FERGUSON, P. E.

Plainview District—Third Round. Matador, at Roaring Springs, July 13, 4. Aton, at Croton, July 15. Luckney Sta., July 19, 20. Kress, at Kress, July 20, 21. Dimmitt, at Parrott, July 20, 27. Turkey, at Outaque, Aug. 2, 3. Hanny, at Beulah, Aug. 9, 10. Silvertown, at Lakeview, Aug. 11, 11 a. m. Lubbock Sta., Aug. 16, 17. Lubbock Mis., at Carlyle, Aug. 17, 18. Plainview Sta., Aug. 24, 25. J. T. HICKS, P. E.

Amarillo District—Third Round. Wildorado, at Adrian, June 28, 29. Dalhart, July 3. Hansford, at Grand Plains, July 5, 6. Ochiltree, July 8, 9. Polk Street, Amarillo, July 12, 13. Houston Street, Amarillo, July 19, 20. Panhandle, July 26, 27. Channing, at Hartley, Aug. 2, 3. Dumas, at Spurlock, Aug. 9, 10. O. P. KIKER, P. E.

Sweetwater District—Third Round. Roby, at Hobbs, June 28, 29. Colorado Mis., July 5, 6. Sweetwater Mis., July 12, 13. Lorraine, at L., July 19-27. Colorado Sta., July 30. Snyder Sta., July 31. Fiddlers, Aug. 2, 3. Let me urge the stewards to do their very best. J. M. SHERMAN, P. E.

NEW MEXICO CONFERENCE

Albuquerque District—Third Round. Cerrillos, June 29. Carrizozo, July 5, 6. Corona, July 5, 6. Tucumcari Ct., July 9, 10. Star, July 12, 13. McAllister, July 16, 17. Clayton Ct., July 19, 20. San Jon, July 23, 24. I. H. MESSER, P. E.

SIX WEEKS SUPERB ENTERTAINMENT AT THE Colorado Chautauquum... WHY NOT SEND WIFE AND CHILDREN?

Win Or Lose, Which?

Sunday the 29th concludes the time allowed by the General Board of Education for Texas Methodism to raise the \$500,000 necessary to secure the great gift of \$200,000. Methodism is on trial. \$200,000 is small compared to other benefits secured if the campaign succeeds. We need every dollar and every note that can be secured. We have not yet secured enough to secure the \$200,000. More past due payments must be sent in, or new notes made. Certainly the campaign should not close until every Methodist has done his duty in the matter. Wire reports to office on next Monday morning, giving results of Sunday's work. Let us rejoice in a great victory. Texas Methodism knows no such word as Fail!

ABOUT THE \$200,000 GIFT.

If on June 30 we have \$500,000 in good notes the General Education Board of New York promises to give Southern Methodist University \$200,000.

But here is a point that many of our friends have overlooked. We will never get all of that \$200,000 unless we collect all of our \$500,000. In other words, the General Education Board pays on its \$200,000 as we collect on our \$500,000.

This is certainly fair. But it is quite evident that unless on June 30, 1913, we have considerably more than five hundred thousand dollars we can not hope to secure all of the two hundred thousand dollar gift. The notes are made payable in five years. We know that these notes are as good as any similar notes given anywhere, but experience shows that in spite of everything that can be done there will be a considerable depreciation within five years time.

Some people have indicated that they were afraid they will make a contribution after we have gotten \$500,000. They want their donation to count on the sum that is raised to secure the great gift. The fact of the business is, that unless some people keep on giving after we have gotten \$500,000 we can never collect as much as \$200,000 from the General Education Board.

We therefore repeat with emphasis: We need every cent we can get. It is our business to insure that by July 31, 1913, the General Board will have paid the Methodists of Texas \$200,000. We must collect that great cash offer. The only way to make it sure is to collect \$500,000. The only way to collect \$500,000 is to get enough over to take care of the depreciation that will surely take place within five years' time.

Don't be afraid that we are getting too much money; don't be afraid that your gift will not help us. We know full well that it will take every cent we can scrape together to actually collect the two hundred thousand dollars. Now is the time to help us. Let no one fail to do his duty.

THOSE PAST DUE PAYMENTS.

We have recently sent out three thousand letters to our subscribers whose notes cannot be counted on the present campaign for one of the following reasons:

1. Past due payment.
2. On wrong form.
3. Conditions interlined.
4. Dates of payments wrong.

In each letter we sent a new note. In the case of the past due payment we requested that the party make the new payment, and thereby make his old note good, or else sign the new note which postponed the dates to suit the convenience of the signer.

In other cases we requested that the new note be signed upon receipt of which we would return the old pledge.

It is very important that there be a prompt response to these requests. Many thousands of dollars are at stake. We want to count these notes to secure the promise of the General Board's gift. We need them. Let everyone comply.

THE YELLOWSTONE PROPOSITION.

On April 29, 1913, the occasion of the great rally, it was announced that we lacked \$136,000 of securing the necessary \$500,000. This announcement almost caused a stampede. Those present "thought that we were nearly out." They asked the question "Can this great sum be raised in two months?"

The Board of Trustees, in session on the same day, helped solve the problem. Bishop Atkins was present and heartily approved. It was the opinion of the Board that it would take an extraordinary effort on the part of the District Commissioners and presiding elders, assisted by pastors and friends, to secure the necessary \$136,000. Many districts had already been worked and it was the

opinion of those best acquainted with conditions that nothing else could be done in these districts. Moreover, many of the Commissioners and elders had given of their time and money unselfishly for a year and a half without one cent's remuneration. They did not expect anything, it is true, but the trustees felt that they would like to say something else besides "thanks."

It was, therefore, decided to make this offer: To the District Commissioner first, the presiding elder next, and to any other preacher afterward who would glean the field and secure a large sum in addition to what had already been subscribed by the district a substantial credit would be given on a trip to Yellowstone Park, or to Waynesville, N. C.

The result has surprised everyone. The \$136,000 is in sight. The District Commissioners and presiding elders have gone out into these "worked" districts and sent in thousands of dollars. Most of those who have been working have decided that they desire their credit to be applied on the trip to Yellowstone Park. A special train has been chartered. Many good Methodist friends have taken advantage of the opportunity thus offered to take a great trip with the most pleasing and enjoyable surroundings and the party will number one hundred.

The figures show that this little proposition of the Board of Trustees has been the means of securing \$85,000. The paid commissioners have secured the rest. They are going to take the trip, but they will have to pay their own way as the offer was only made to those who have given their services for nothing.

AN EXPLANATION.

The success of the University campaign to date has been the result of the efforts of not one, or two, or even a dozen men, but of hundreds of our friends. Since the campaign started, here and there throughout the whole State, our preachers, and in some cases the laymen, have worked most unselfishly to insure the great gift of the General Education Board.

It has been impossible, however, for us to acknowledge these efforts in a public way. There are many who possibly do not begin to realize what an immense amount of detail work has been necessary in the office of the University during this campaign. Whenever the Commissioners have returned from a trip they have tried to give credit where credit was due for the success of their efforts, but in very few cases did we attempt to acknowledge the work of those who worked alone and sent the result of their efforts to the office. Had we attempted such a thing we would have without question offended numbers whose names we might for some reason fail to mention.

We make this statement for the reason that some have no doubt thought it strange that we said nothing in the Advocate or in the daily papers concerning their work. At the same time we do not mean to imply that any of those who have labored so earnestly in behalf of the great campaign did so merely in order that they might receive public recognition of their work. Southern Methodist University is being made possible by the unselfish efforts of hundreds. In due time we want to let it be known to the world the names of those, so far as our records show, who did so much to help us succeed. A special bulletin will be published, reviewing the campaign by charges, districts and conferences.

THE WEEKLY REPORT.

For several weeks we printed a report showing the amounts received by each district since rally day, April 30. After each report appeared we would be swamped with letters from preachers and others to the effect that "you failed to report the amount I sent in," etc. In a few days we will print a record in full of everything received. It will be correct. In the meantime let every preacher in every district

send in as much as he can. The time is short and we need every cent we can get. Let every one do his best and the total will be right.

KNICKERBOCKER SPECIALETTES.

A Mistake.

A reporter wrote these paragraphs in last week's Advocate, instead of the august editor of these "Knickerbocker Specialettes," and consequently he spoke the truth when he said, "I do not know Brother J. C. Newton, of Yancy, who is a new passenger on the Knickerbocker Special." But I, the august editor, the aforesaid H. D. Knickerbocker, most emphatically do know Brother Newton and I know a whole lot of good about him. I stayed a week in his home last November and ate hot biscuits and birds and venison and preserves and pie at his table and enjoyed his family's fellowship, and saw him superintend a fine Sunday School, and heard a splendid report of him as steward of the best country Church in all that region and witnessed the fine results of education upon his charming, cultured daughters and admired his wife's 200 white chickens inside and out, and now I'm delighted that he has further distinguished himself by joining my band of immortals. May his tibe increase. Amen!

Thirteen.

The last Advocate showed that we lacked thirteen of the hundred that will constitute the full quota of the Knickerbocker Special Club. Now, thirteen is my lucky number. There are thirteen letters in my surname and thirteen in my given names—"Hubert De Lancy"—that makes twenty-six, which is the whole alphabet. All bad luck signs, such as killing a cat, breaking a mirror, marrying in the dark of the moon, etc., have proved good omens to me. I sleep better in Pullman berth No. 13 than anywhere. One of the prettiest children came to my home on Friday July 13, 1900, and so she's now 13 and the pride of her daddy. I might go on indefinitely about good luck that has been mine in connection with commonly considered ill luck omens. Now, I call on all my friends everywhere to help keep up this remarkable record. Don't let my club fall of its full membership. Let's outwit the witches, and thirteen days from the reception of this Advocate report the full hundred. All aboard the Knickerbocker special! On with the flag of triumph!

Who Can Help?

If every man who, to himself, has said, "Rather than see that club fall I'll strain a point and go in it myself," will now proceed to strain that point I'll have my thirteen "pints" all full in a few more days.

There are a number of the brethren who ought not to miss this genuine immortality. The great bronze tablet that will memorialize these generous gifts will have just one hundred names on it—positively no more. Wire me Brother —, and tell me to put you down. I leave that blank after brother to be filled out by a man with a conscience, a pocketbook, a generous heart and a broad mind. Is that your number?

The Rabbit and the Turtle.

I haven't heard much of the turtle lately. Dr. Freidman must have caught him to make serum out of. Fetch on your "terrapiin." Brother Reedy, I'm going to beat him a mile. Let's hear how the race stands.

H. D. Knickerbocker.

The August (and June) Editor Himself.

P. S.—That "friend from the East Texas Conference," what lately gave a thousand was Taylor Whiteman, of Caro, Texas. He's an old schoolmate of mine. He was a mighty senior when I was a freshman. He's a lumberman, with a charming family, a successful business, a young wife, a mother-in-law of the "first water," a big heart and a sparkling brain. Now, that's mighty nice a thousand dollars within one paragraph. H. D. K.

FROM BROTHER McCLURE.

During the last three weeks I have visited the following places in South Texas: Texas City, Port Bolivar, Angleton, Brazoria, Hinkle's Ferry, Matagorda, Bay City, Gregory, Ingleside, Taft, and raised a little over \$1600. I touched three presiding elders' districts and was accompanied during my visit to the Beeville District by the presiding elder, Groseclose, who threw himself very vigorously into the campaign and rendered valuable assistance. The most remarkable subscription of which I have any knowledge was made by Aqua Dulce, a little town on Texemex Railroad, without a Church, and all denominations pay altogether \$100 to pastor's salary, but in a few minutes subscribed \$1000 to S. M. U. at a Tuesday morning service. Have met a most hearty co-operation on the part of all the pastors, and it is to them that I'm largely in debt for the success of the trip. Where the pastor has a clear idea of what his people should do and insists on them doing it, it's a simple matter to get the results. All honor to presiding elders and pastors who stand loyally by this great matter.

J. T. McCLURE.

WESTERN DISTRICT CONFERENCE REPORT.

The nineteenth annual session of the District Conference of the Western District, German Mission Conference, was held in San Antonio, Texas, opening June 12, at 9 o'clock a. m. Presiding Elder P. H. Hensch in the chair. After devotional services, conducted by the presiding elder, the roll of members and delegates of the conference was called. All the preachers of the district answered to their names, quite a number of the delegates yet being absent.

The names of O. W. Benold and J. I. Koch were called, the former giving a report from his work on the Elm Creek charge, the latter from the New Fountain charge. An encouraging feature of the work on the Elm Creek charge was a glorious revival at Caddell, a new appointment on the charge, the result of the meeting being about thirty-five or forty conversions and recommitments and eighteen additions to the Church, so far, making twenty-nine additions on profession of faith since conference. The report of J. I. Koch was encouraging. He reported his hands full of work. ... is an untiring worker in the Lord's vineyard.

At 10:30 a. m. there was held a most profitable laymen's service, under the leadership of our Conference Laymen Leader, M. D. Fields, from Houston. Brother H. C. Hensel, from Bartlett, and Brother Henry VordenBaumen, of San Antonio, two good laymen, made two interesting and instructive talks on the Laymen's Missionary Movement. At the close quite a number of the members and delegates of the different charges promised their pastors, through a good old-fashioned brotherly handshake that they would stand more closely by them in the future and help them carry on the great work of the Church. The service resulted in a revival. Yes, the Lord will bless the man right now who is determined to do something for him.

After adjournment for several hours, the conference met in session again at 3 p. m. The subject of the discussion for a part of the afternoon was Laymen's Missionary Movement in all the pastoral charges. Hitherto very little has been done in any of the charges as to the Laymen's Movement. The preachers and some of the laymen resolved, however, that they would do more work for the Master in the future. The revival spirit prevailed.

At 8:15 p. m., M. D. Fields led another laymen's service, his subject of discussion being: "Missions and Omens." It was indeed an earnest heart-to-heart talk and many received a blessing.

Second day, June 13, the session of conference opened at 9 o'clock a. m. After devotional services, led by Rev. W. D. Wiemers, the minutes of the preceding day were read and approved. The preachers then continued to report from their work. Rev. R. Gamenthaler reported the Bartlett and Byersville work. He has but a small charge, but reported onward movement in the work. Brother Gamenthaler is a humble, good-natured, faithful servant of God, and seems to be loved by all his people. This is his fourth year in Bartlett. Rev. H. O. Lamech, whom all the preachers in the six conferences in Texas no doubt know, reported heart-stirringly from his work in New Braunfels. He has the new church built. It is not empty, either, at Church services. Brother Lamech has done a great work. He never gets tired, it seems, until his task is finished. Yes, and he has had and still has a task to perform. Let's all help him.

The next to report was Rev. J. A. G. Rabe, who told us about his work at Landa and Cibola. His folks love him so well that they sent him and wife a turkey last Christmas. The preacher who keeps up with old Brother Rabe in working for the Lord is bound to be a good one.

Rev. G. W. Muenink, of San Antonio Station, reported next. He reported some good progress in his work. Brother Muenink is one of the most earnest preachers in our whole conference. When he prays in public the heavens come down our souls to greet and glory crowns the mercy seat. He is fortunate in having Miss Dina Jordan in his congregation doing missionary work in the neighborhood and city. Thank God for the work she does!

Rev. W. D. Wiemers, secretary of the conference, was the next to report from Fredricksburg. He reported a very good Sunday



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School. Also reported some very much needed repairs done on the church building. Brother Wiemers does good work on his charge. He visits his people. He hits when he preaches and kindles a revival fire.

Rev. Robert Moener reported encouragingly for the Castell, or rather Llano charge. Brother Moener makes good wherever he goes. He is great for his tender-heartedness, and his sermons and tears bring showers of blessings.

The last to report was Rev. I. W. Radetzky from the Mason or Phehweville work. He is a little man, but does large things for God. He and his missionary committee have raised in cash about \$225 for foreign missions this year. He preached a sermon on "Losing and Finding Jesus," during the conference, making profound impressions. Brother Radetzky, in his quiet way, talks to the heart when he preaches and brings forth results.

The third day the characters of the local preachers were passed and their license renewed. Brother V. C. Stork, local preacher, was recommended to the next Annual Conference for admission on trial.

Reports from different committees were read and received. Upon the reading of the report on church property, the conference decided to sell the old church property in New Braunfels, for which the sum of \$2000 can be gotten.

The Epworth League work received due consideration. Sister Dina Jordan made a profitable talk on the subject: "How Can an Epworth League help a Pastor in the Upbuilding of a Congregation?"

Fourth Day—Sunday. Sunday was begun with a prayermeeting, led by Rev. Moener. Rev. J. A. G. Rabe preached at 11 o'clock. The sermon was a great blessing to all.

The afternoon was given to the laymen. The missionary committee was discussed fully.

The last, the night service, was the best of all. Many came and partook of the Lord's Supper, meekly kneeling upon their knees at God's altar. O. W. BENOLD.

Presiding elders are telling us that they have more charges on our 100 per cent list than appear in our printed list. We would be glad to have the pastors of those charges write us at once. We want the name of every charge which belongs in this list, for the credit of the charge and the district, and for the good of the cause.

IN THE EVERY-FAMILY CLUB.

From the New Mexico Conference comes a member into the Every-Family Club. Rev. E. D. Lewis, of Van Horn, Texas, El Paso District, puts the Advocate in every Methodist family.

If there is a Texas pastor who has not yet begun his campaign we are sure he will now get busy.

Rev. D. H. Hotchkiss, of Crockett, sends twenty-six new subscribers in one letter, making thirty this year. This puts him way over the 20 Club and nearly into another. We do not know where he will finally land, whether Brother Cox's new 50 Club or the Every-Family Club. All his stewards take the Advocate.

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