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## The Luminous Record of a Golden Life

**A** GOOD LIFE is like a city set on an hill whose spires shine from afar. It cannot be eclipsed and the darkness of night cannot hide it from view. It may be a very humble life lived within a contracted horizon; nevertheless, in this chosen sphere it revolves with regularity and its influence radiates to the limits of its activities. The world may not take cognizance of it, and the public prints may not make many records of its deeds of righteousness, but down in the hearts of those touched and inspired by such a life the record of its labor is permanent and enduring.

There died last week, in this city, a humble woman of seventy years, about whom the world never heard, but her life suggested to us the heading at the beginning of this editorial. It is not necessary to give her name, for none of our readers beyond the limits of this city ever heard of her, and many living in the city did not know of her existence. She was not even a Methodist. She was born in far-off Ireland and she was brought up and trained in the Roman Church. She came to this country with her husband many long years ago and landed in New York. After a short stay there they drifted down into Kansas, and from thence to Texas. He was a millwright, but a man of intemperate habits. The making of the living mostly devolved upon her. In a drunken spree, a long time ago, he was run over by a train near Valley Mills and killed, leaving her a widow with two small boys. She set herself to the task of bringing them up the best she could and giving to them good, ordinary education. When they had just about reached manhood, they went to St. Louis for better wages, and they were in the storm district when that city several years ago suffered such devastation and loss of life. She never heard of them after that catastrophe.

All alone in the world, without kindred, she took up the profession of nursing and the best people in the city at once took her, for she was efficient and faithful. She especially became an adept as a maternity nurse and endeared herself to the mothers and children of scores of households. As she grew older they all called her "Mudgie Wilson," and her name became a household word around numerous hearthstones. Though a Catholic, her work was largely among Protestants and all of them loved her alike. In the long ago she nursed at the bedsides of young mothers and in after years, when the children whom she washed and dressed at birth in turn became mothers, "Mudgie Wilson" was there to render a similar service. When once she was in the home she became indispensable to that circle ever afterwards. Thus she had more than a hundred homes in this city

which she could call her own. And while her own children were gone, there were hundreds of children in this community to rise up and call her blessed. She could scarcely trudge along any of the resident streets where she did not meet those who grasped her hand and imprinted the kiss of love and affection upon her wrinkled face.

She was a woman of royal nature, genial, bright and full of vitality. She was genuinely Irish, and one of the most unique and witty women in her manner of speech we have ever known. She was not educated in the technical sense, but she could read and write. She had seen much of the world and had been with the best people of the land; and she had observed men and women and children and events. Her mind was well stored with practical knowledge, and she knew the baby with all its needs and capabilities. She had the pictures of scores and scores of them and called them her very own. She never opened her lips that some word of sparkling humor did not bubble forth and her dear old face was always lit up with a sincere smile. Her very presence in the sickroom was like an angel's visit and her step was soft and gentle. Her voice was musical and her intonations sweet and refreshing. She made the home circle glad when she entered it and sorry when she took her departure. Down in her dear old heart there was an abiding faith in Christ and a genuine love for God and humanity. Out of this grew her spirit of devotion and self-sacrifice. Thus it was that she was ever ready for service wherever duty called her.

There was nothing grouchy or carping in her nature, neither was there an element of insincerity in her spirit. She was outspoken and transparent. She indulged in no cant and she made no extraordinary pretensions. She was just an open-hearted, frank, concentrated, even-tempered old saint. If she liked you there was no sacrifice too great for her to make in order to minister to you, but if she did not particularly fancy you, she simply went her way and let you alone. Thus she passed through the many long years of her widowhood doing good to others.

Is such a life wasted? No! It was put to the largest and best of uses. Was it appreciated? Yes! The best men and women and the children all loved her and vied with each other in showing her kindness. Their homes were all wide-open to her. She wrought a good work and firmly lodged herself in the affection of those who knew her and who received her ministries. Her case is proof positive that they who do good and serve humanity will not be neglected in old age or forgotten when afflictions come to them. The beneficiaries of kindness, even at the hands of a poor and humble woman like old "Mudgie Wilson," will see to it that

she lacks nothing in the day of her helplessness.

The day of affliction and confinement came to this dear old saint. She was no longer able to leave her cottage home to greet those and minister to them as aforesaid. Her end was approaching. Carriages and autos stopped in front of her humble door. The rich and the poor were there to see what they could do to help her. And when she could no longer get out of her bed, one of the leading Methodist families of the town carried her to their palacious home, tucked her away in their choicest guest-chamber and sat by her day and night. Had they not gotten to her first, there were scores of others that would have done likewise. When they phoned round the other afternoon that "Mudgie" had left them, they wiped tears from their eyes and sent flowers to decorate her casket. Another leading citizen had her grave dug on his own lot, and a large concourse of friends and admirers followed her sorrowfully to her last resting place and saw her tenderly laid away. There was no pomp, no display, no empty show; but there was genuine love, there was deep affection, there was a realizing

sense of loss that she was gone. They recognized the fact that this old world was poorer because she had gone out of it.

She had left no fortune to the world in the way of money, no heralded reputation; even the daily papers only mentioned a few facts in her life, the record of her illness and death. But she has left a monument in human hearts that time will not corrode and that the years will not efface; and better still, her name is written in the Lamb's Book of Life without a blur or an erasure. Was such a life worth living? Has such record no value? Ah, ask the scores of those who knew and loved her! It was not necessary for the priest to follow the customs of his Church and say mass for her soul the morning after her burial. Hours before his voice reverberated through the vaults of the building where the ceremony was performed, her spirit, freed from the flesh, had gone directly to the bosom of her Father and was safe and happy amid the throngs of the redeemed. To her Christ was all in all and as such he received her just as soon as she passed the portals of death into the mansions of the better world.

## Heart Purity Essential to One's Character

**T**HE highest ideals in moral and spiritual life are found in the teachings of Jesus Christ. There is nothing low or groveling in his rules of living. And while these ideals are high and often difficult of attainment, nevertheless they are not beyond the reach of those for whom they are intended as incentives and aims of striving. Some of them may be beyond our absolute attainment, but they are approximately or relatively possible to us. Christ does not hold before us something merely to mock our effort and to discourage us. His whole purpose is to encourage and inspire us to the best of which we are capable. It is in this way that he aids us in the development and perfection of life and character.

One of these many leading ideals is found in the Sermon on the Mount—"Blessed are the pure in heart for they shall see God." Is heart purity possible? It certainly is, else Christ would never have uttered this profound and comforting truth. Heart purity is necessary to kinship with himself and it is in this way that we become "partakers of the divine nature." Heart purity does not mean absolute sinlessness, by nature. It means a heart free from guile, from dissembling, from insincerity, from hypocrisy. And this is brought about by conviction of sin, faith in Jesus Christ, regeneration by the Spirit and adoption into the family of God. Through these processes the heart impurity is eliminated. The old man is put off and the new man is put on. Old things pass away and all things become new.

Hate gives place to love, lust vanishes and virtue is enthroned, the devil vacates and God takes charge.

Only the man with this sort of a heart can see God—see God in Jesus Christ. Christ is God manifest in the flesh. He is the disclosure of God's spiritual side—the manifestation of the Divine Fatherhood. This is the only way any man can ever see God. "He that seeth me hath seen the Father." In this way God becomes visible to the human eye, audible to the human ear, tangible to the human touch, comprehensible to the human mind. And not until the heart is cleansed by his blood of sprinkling is such a vision of Christ as this possible to man. The carnal mind does not and cannot know Christ, and therefore cannot know God. It is when the heart is pure that God can look down into its depths and see his own image reflected back with accuracy and then Christ becomes the hope of glory.

Such a heart brings a blessed state to the inner experience. There is peace with God through our Lord Jesus Christ. There is no discord, no cross purposes between the soul and God; all is repose, order, obedience, happiness. God dwells within and gives inspiration to the thought and the sentiment of the soul, and Christ is the law of life. The arms of rebellion are thrown down, complete surrender takes place and the heart enters into an unbroken relationship with the Father. The heart is clean and God dwells within its precincts and there is no warfare between him and the soul. It is peace, blessed peace, a peace that the world cannot give and cannot take away.



# BARNABAS

By REV. W. H. DUNCAN

Text: "And Joses, who by the apostles was surnamed Barnabas," Acts 4:36.

Two of the most interesting studies in the New Testament scriptures is the study of the character of the primitive Church and that of the individual members that constituted that Church. They furnish us some timely and invaluable lessons for us in this twentieth century. The great fundamental principles of the kingdom of grace that wrought such a marvelous beginning for the early Church are still living vital principles today. I do not think so very much of autobiography. A man is so apt to put the wrong construction upon the deeds and characteristics of his own life. We are all want to sympathize with ourselves when it comes to putting an estimate upon our lives. But I have always been interested in biography. There are lessons that can be learned from the lives of men who have lived before the world, that cannot be so well learned anywhere else. Especially is this true when the biographer is one who not only knows the outward life of his subject, but also the inward, and is absolutely true to the facts. Such a biographer is the Holy Spirit who has given us the story of Barnabas' life as a Christian gentleman. It is this true story of the life of an early Christian that we wish to study just now.

## I. Barnabas' Conversion and Call to the Ministry.

1. Barnabas' name was Joses. He was a citizen of Cyprus, an island in the Mediterranean Sea, and a province of the Roman Empire. He was a Roman Jew. He was a successful business man who had doubtless gone to Jerusalem, either on business, or to attend the annual feast of Pentecost. It was customary for devout Jews who were then scattered throughout the civilized world to attend this annual feast of the Jews at this season of the year. Away long ago the prophet Ezekiel had said that at this particular time there would be gathered at Jerusalem devout Jews out of all countries, and they would be converted to God at the first outpouring of the Holy Spirit. And Joses was one of these Jews. He was present when Pentecost was fully come and witnessed that great event when the disciples became apostles of Jesus Christ. He was there converted under the first preaching of the apostles. He had considerable property in Cyprus, and he went back home, sold it, and returned to Jerusalem, and laid the price of it down at the apostles' feet. With his property he gave himself and all he had to the Lord.

2. Here we have a beautiful lesson on entire consecration. Property was worth as much to the individual then as it is now. His life, as we have it from the pen of the Holy Spirit, shows that he was as sensible and as free from fanaticism as any of our people today who have much property, who believe in Jesus Christ, and have not yet consecrated their wealth to Him. Barnabas had been gloriously converted to God. The next logical step for him to take was to lay everything he had upon the altar and give himself to his Lord and King. What a beautiful act was this! None of us can help admiring such an unselfish act. We commend this in others, but we shrink from the thought of doing so "rashly" ourselves. The great ruinous mistake so many are making today is that when we are converted to God we fail to consecrate ourselves and our all to be used of Him. He had given Barnabas everlasting life, had forgiven his sins, and the earnest of the Spirit that he was from henceforth a child of God and all he wanted to live for was to show his everlasting gratitude to his Redeemer for his saving grace. And whatever you may think of this act Barnabas made a wise disposition of what he had. Down deep in our hearts we do not condemn, but rather condone this wise disposal or adjustment of what belonged to him. But what adjustment have we made of our property with reference to the Kingdom of God? As we see it now there never was a time when the Kingdom needed the wherewithal as badly to evangelize the nations that have formerly been closed to the Church. The man who has wealth in this day of unparalleled opportunity for the Church is going to have hard sailing at the Judgment if he has not settled the question of whose his wealth is before he gets there. How I wish our people meant it when they sing:

"All, yes all, I give to Jesus, it belongs to Him;  
Evermore to His dwelling,  
Evermore His praises swelling,  
Evermore His goodness telling, it belongs to Him."

## II. His Missionary Service to Humanity.

1. He remained in Jerusalem awhile

to receive instruction and training for service wherever the Lord might be pleased to send him. When the first great persecution against the believers arose, and they were scattered abroad, they went everywhere preaching the gospel. It seems that of the few that remained at Jerusalem Barnabas was one. He was such an amiable, gentle and loving character, that the wrath of the indignant Jew was not at first kindled against him and he was allowed to remain. Finally the news came to the Church that was left in Jerusalem that the disciples had preached to the Grecians at Antioch and, as a result, there was a great revival begun there. So the Church sent Barnabas over there to see that the people were rightly instructed in the things of Christ and edified concerning the doctrine of the Son of God. This places Barnabas at the head of that long roll of immortals that the Church has sent out to the world on a strictly missionary mission.

It was here at Antioch that he did his first preaching, and here is where he won his title which he wore the rest of his days. He consoled and edified those early Christians at Antioch so effectually that they called him "The Son of Consolation." It was said of him there that "he was a good man, full of the Holy Ghost and of faith." And as a proof of this it is added, "much people were added to the Lord." News had reached the Church at Antioch that the famous persecutor, Saul, had been converted and was on his way to join himself to a Christian community. So this excellent man was sent to meet him and bring him to them. That was the second great event in his life. The first was when he met his Savior in Jerusalem; now he meets the greatest friend the Savior ever had. No one will ever know how much they owe to those choice souls with which they have been thrown in life's earthly pilgrimage.

2. Paul and Barnabas became fast friends from the start. This shows for the elements of greatness in Barnabas. They were kindred spirits. You cannot have great friends without being yourself great. Following a special season of prayer and fasting in the Church at Antioch, seeking the mind of the Lord, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." For many years these God-called men went up and down the heathen world preaching Christ and organizing Churches.

## III. The Excellent Character of Barnabas.

1. One of the beauties of the Christian religion is the fact that there are as many different characters amongst real Christians as there are different individuals. God takes the natural endowments, transforms them into the polished diamonds that have a peculiar brilliancy all their own. God does not want us to lose our individuality which he gave us at birth, or by nature. He has made us just like he wanted us to be. May the good Lord save us all from "aping" some one whom we may regard as an ideal. That is the most disgusting thing in the world and the worst form of idolatry. Some time ago I had the pleasure of hearing a minister who is at the head of a divinity school in this State preach for ten days. He had some peculiar mannerisms in the pulpit that were not objectionable, for they seemed to fit his personality. But later I had to listen to one of the students that had been in his school and there were those same mannerisms so exaggerated that they ruined the lad. Here is hope that some dear friend of his will call his attention to this ugly fact, and cure him of it. Barnabas was a most excellent gentleman before he became converted. How many choice men and women in the world today whose gracious natural endowments are going for naught! How they would shine if they were truly converted to Jesus Christ! Nearly every day I see these dear ones, who only need the touch of the King of Grace to make them shine like an arc light in a dark city.

2. In many respects of this nature, Barnabas, as I see him, is the most beautiful character in the whole company of Bible saints. For let us notice some of these traits:

(1). His unsophisticated faith in men. He was so incapable of ungodly suspicion. He had faith unfeigned in humanity, especially in those who loved the Lord Jesus. In this respect he has a decided advantage over Paul. Why do I say this? Well, when Paul was converted he had a very unsavory reputation amongst the believers. No one man was feared by them as Saul, the persecutor. He was such a brilliant, persistent, influential, active worker against the early Christians.

They dreaded him with a shudder and a horror. The news came that he had professed faith in the Lord Jesus. They didn't believe it. Barnabas did. He took him at his word. When Saul came to Jerusalem, and assayed to join himself to the Church there, they said he had some inside scheme in his head. We will not have anything to do with him. Doubtless they had not forgotten how he stood by and encouraged those who wantonly murdered the beloved and greatly lamented Stephen. They said: "No; we had better steer shy of this fool Saul. He will kill us." But not so with Barnabas. Saul said he had been converted and Barnabas believed him. So he went before a session of the Church and plead for Saul until they broke down under his sweet and powerful eloquence, and consented that Saul should join the Church.

(2). Another admirable trait of his character was that he was always ready to forgive and fully restore a sinning brother, when he showed signs of repentance. He could have confidence in a man after there had been a reason to lose confidence in him. There are so many of us that cannot thus forgive a brother who has fallen. But Barnabas could. There was John Mark, for instance. He started out as a companion of Paul and Barnabas. He was a tender young man of wealth. He had been reared in a home of culture and refinement with its attendant case. He had been converted and volunteered his service for the Master in the mission field. And he chose to serve his apprenticeship under these two famous missionaries. Perhaps, the spirit of romance was beating high in this young man's breast. But when they began to have adversity and hardship, and began to be stoned and whipped, and thrust into prison with cruel hands, it was too much for this tender young John Mark of culture. So he took to his heels and returned to his comfortable home in Jerusalem. What a pitiable mistake was this! He lived to regret this sad mistake, and finally repented and turned again and offered himself to go with Paul and Barnabas to the work. Paul, disgusted at his desertion, refused to accept a tenderfoot like the young scallawag that ran when they got into trouble. But not so with Barnabas. He who had stood sponsor for Saul when he sorely needed a friend, must now stand sponsor for another who needs a friend. He had forgiven John Mark and was willing to put him on trial again. This caused a severe quarrel between these two great men and they parted company for good. Paul taking Silas with him, and Barnabas taking Mark. The after ministry of this fine young man showed that Barnabas was right in holding on to him and saving him to the work. Long after Barnabas had gone to be with his Lord we see Paul seated in a dark jail in Rome, writing his last letter to Timothy, saying: "Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry." Mark, bless his soul, had made good, and had vindicated the great and tender Christian gentleman who stood up for him, at the cost of the friendship of so great a man as Paul.

## IV. His Final and Sad Mistake.

1. But Barnabas, though great as he was, made a grave mistake near the close of his life. Summing up all that he had given up and had suffered for the Lord whom he loved, it seems the part of cruelty that his final failure should have been written down against him by the Holy Spirit. But such is the case. He who is Truth, never lied and never covered up the truth, though one of the Almighty's dearest children was the victim. Barnabas made a grave mistake and it was through his great natural gifts that he was tempted, and which caused him to yield where he should have stood firm. It is right here that we are in the most imminent danger of falling. The very gifts that God has given us become the main point of our weakness.

It is a divine-human paradox that where we are capable of being our greatest worth, is where there is the weakest spot in our character. Barnabas had been given a wonderful excellence of character by the Almighty in nature. He was a man that had the knack of getting on with people and seeing the good in men that was otherwise obscured from many others. This developed into a wonderful conciliatory spirit in the man. He was a pacificator amongst his brethren. He compromised wherever possible, and ameliorated conditions and brought about amicable relations among men that could not have been accomplished by any one else. This is a most excellent gift. Very few are so rarely endowed. But at the same time it subjects the man who has it to great danger, as it did Barnabas.

2. Let us notice the circumstances that led him to his undoing and the destruction of his usefulness. At the very beginning of the Church there were difficult problems to be solved,

which taxed the ingenuity of the wisest men of the Church. The Jews of Jerusalem, many of them, had believed in Jesus Christ, that he was the Son of God, and had come to fulfill all prophecy; still they could not help clinging to some of the customs and rites of the religion of their fathers. Among these rites was that of circumcision. So, not long after the Gentiles began to be converted in the mission fields, the question arose concerning the application of these Jewish rites and ceremonies to the Gentile converts. Paul and Barnabas were led by inspiration to take the position that it was injurious to the cause to force circumcision upon the Gentile converts. It was a question of expediency with the Jews, but not so with the Gentiles. For circumcision to the Gentile was more of a political oath than a religious ceremony. It therefore needlessly exposed them to the contempt and hatred of their own countrymen. They with good reason objected to this useless appendage. But there were some narrow minded, bigotted Jewish converts that went around amongst the Gentiles and taught that unless they were circumcised after the manner of Moses they could not be saved. This is a parallel case with the exclusive immersionists that have harassed believers for the last two centuries. So, when these narrow Judaizers came down to Antioch they created a fearful confusion amongst these believers, and Paul and Barnabas had no small dissension with them, which resulted in a decision to refer the matter to a conference of the apostles in Jerusalem. Thus Paul and Barnabas were sent to Jerusalem to lay the matter before the Church there. After the whole subject was thrashed out it was decided that circumcision should be practiced in Jerusalem and amongst the Jews, but not compulsory amongst the Gentiles. But this seemed to have no effect on the sectarian disturbers of the peace of the Church. A few years after this Peter came down to Antioch and made no difference in his associations between the Gentile and Jewish members of that Church, until some of the members of James' Church in Jerusalem came along, who were sticklers for circumcision. Peter, being afraid they would go back to Jerusalem and tell those sectarian Jews there that they caught Peter eating and mingling with the Gentiles, he withdrew from the Gentiles and would not notice them in the presence of the trouble-

makers. This cowardly act of Peter disgusted Paul and he took him to task; for says he, "he was greatly to be blamed." This precipitated another great furor, which resulted in splitting the Church wide open. The Jews took the side of these Judaizing members of James' Church and the Gentiles took side with Saint Paul. Barnabas was here. He decided that since he had friends on both sides he would steer clear of the matter and he crawled upon the fence. The great pacificator and conciliator of his brethren had been assured of the Holy spirit that Paul was right, but there were some strong influential men on the other side and he stayed out of it as long as he could. But as the straddler has a most uncomfortable position, he finally saw he would have to get off the fence, and when he did he got off on the wrong side. And when he did he killed his further usefulness and here he drops out of history as suddenly and completely as if the ground had opened and swallowed him up.

3. And what great lesson do we gather from this fatal episode in the life of this great man? Is it not that in this life there is a right side and wrong one to every important question? and that the man who tries to explain away the difference, who tries to conciliate and compromise between them, will finally fail? There are those amongst us today, good meaning men, who say, "Let us have peace. Let us get together. Let us compromise and adapt the gospel to the changed conditions that our modern civilization has brought about. Times have changed so that the things that our parents thought were wrong are not so bad after all. Let us take the stern, rugged truths of the gospel and trim them down so they will not be so shocking to the 'finer' sensibilities of our cultured people. Let us not set ourselves against the frivolities and fashions of this age; we will turn men against us and impair our influence and usefulness." This is often the attitude of good meaning men to many of the sins of this age. But I have yet to find one of the compromisers doing any special and abiding good where they labor. No; there is a right side and a wrong side to every question that is moral. The man on the fence is a hinderer. If he is pushed off he will generally get off on the wrong side and disaster will surely follow. Brother, beware of the fate of the straddler. Ft. Stockton, Texas.

# The Campmeeting

Its Origin, Development and Decline.

By REV. IRA C. KIKER, A. B.

On the banks of the Holston River, in the extreme eastern part of Tennessee, there is a dilapidated old board tabernacle. An old man of the community, being asked for what the building was formerly used, replied that the Rock Hole Campmeeting met there regularly for the annual revival until the Church became full of worldliness. On another part of the tenebrous lot formerly reserved for a camp ground, there stands today a substantial church building in which religious services are held each Sunday.

The sight of the decaying tabernacle and the remark of the old campmeeting veteran led us to inquire. How and where did the campmeeting originate; how were the grounds planned and regulated; what was the order and nature of the services; what was the social influence of these gatherings, and why has the campmeeting declined? To sufficiently narrow the scope of this paper, we shall confine our discussion to the campmeeting as conducted by the Methodist Church. In fact, the meetings held by that denomination typify campmeetings in general, to say nothing of the fact that the Methodists made use of the campmeeting plan of spreading the Gospel more than any other religious sect.

**Origin.**—Most authorities state that the campmeeting had its beginning in 1801—two years after the remarkable revival had broken out in Kentucky and Tennessee. There are records, however, which show that campmeetings were held before that date. The real beginning of the campmeeting had its seat in Lincoln County, North Carolina. A settlement was accustomed to meet in a grove for public worship prior to the year 1791. In that year the first Methodist Church west of the Catawba River was built. In 1794 the members consulted together and agreed to hold a meeting for several days and nights, at which they would camp. Accordingly the plans were made and the meeting was conducted by Daniel Asbury, William McKendree (afterwards made Bishop), Nicholas Watters and William Fullwood. They were also aided by Dr. James Hall, a well-known Presbyterian minister of Iredell County. It

is estimated that 300 persons professed religion at that meeting. Such success led to the appointment of another meeting the following year (1795) at Bethel, and a second at Shepherd's Crossroads in Iredell County, which was conducted by Dr. Hall and Daniel Asbury. This was known as the Great Union Campmeeting. Now John McGee, a local preacher, was associated with Daniel Asbury in 1789 and was appointed to Lincoln Circuit in 1792. He remained in the campmeeting section of North Carolina until 1798. He then moved from the Yadkin and Catawba country to the West, as it was then called, and settled somewhere near the Red River in Kentucky or the Cumberland River in Tennessee. Evidently the idea of the campmeeting was carried to the West by John McGee, as is shown by the following letter:

"June 23, 1820.  
"Dear Sir:—In compliance with your request, I have endeavored to recollect some of the most noted circumstances which occurred at the commencement of the work of God in the States of Kentucky and Tennessee, and which came under my observation in 1799, and the two following years.

"I suppose I am one of the two brothers referred to in 'Theophilus Armenius' account of the work of God in the Western country. My brother William \* \* \* after he obtained religion, thought proper to receive holy orders in the Presbyterian Church; and after preaching some time in North Carolina and in the Holston country he came to Cumberland (now West Tennessee) about the year 1796 or 1797, and settled in a congregation in Sumner County about the year 1798. Several reasons induced me to remove with my family from Carolina to the Western country, and in the year 1798 settled in Sumner (now Smith) County. \* \* \* In the year 1799 we agreed to make a tour through the Barrons towards Ohio, and concluded to attend a sacramental solemnity in the Rev. Mr. McGready's congregation on Red River on our way. When we came there I was introduced by my brother,



and received an invitation to address the congregation from the pulpit, and I know not that ever God favored me with more light and liberty than He did each day. \* \* \* My brother and Rev. Mr. Hodge preached with much animation and liberty. While Mr. Hodge was preaching a woman in the east end of the house broke through order, shouted for some time, and then sat down in silence. \* \* \* This was the beginning of that glorious revival of religion in this country which was so great a blessing to thousands; and from this meeting campmeetings took their rise. One man, for want of horses for all his family to ride and attend the meeting, fixed up his wagon, in which he took them and his provisions, and lived on the ground throughout the meeting. \* \* \*

The next popular meeting was on Muddy River, and this was a campmeeting. \* \* \* The next campmeeting was on the Ridge, where there was an increase of people \* \* \* and a great many preachers of the Presbyterian and Methodist order, and some of the Baptist; but the latter were generally opposed to the work. \* \* \* At this meeting it was computed that 100 souls were converted. \* \* \* But perhaps the greatest meeting we ever witnessed in this country took place shortly after on Desha's Creek, near Cumberland River. Many thousands of people attended. Yours respectfully, JOHN MCGEE.

"To the Rev. T. L. Douglass, Presiding Elder Nashville District."

The Schaff-Herzog Encyclopedia of Religious Knowledge states that the campmeeting began with the great revival in Kentucky in 1799-1801. Doubtless such statement is based on McGee's remark to that effect in the above letter. But the record of campmeetings held in North Carolina, mentioned in Dr. Shipp's "History of Methodism in North Carolina," proves conclusively that campmeetings were held in the Yadkin and Catawba country as early as 1794, and further that both John McGee and his brother William participated in those meetings in North Carolina. Just why McGee stated that the campmeeting had its rise in the Kentucky revival is more than we can say. Doubtless he was speaking, not of the primary beginning of the campmeeting as we are here discussing it, but was rather speaking of the beginning of its widespread popularity, as it was known in 1820, the date of his letter. Certainly the campmeeting was thrown into the limelight, so to speak, at the beginning of the great revival. There is also an authentic record of campmeetings held in Holston as early as 1796. In that year was held, by John Page, a campmeeting, the first of its kind ever conducted in Tennessee. Hence we conclude the campmeeting began in Western North Carolina in 1794 proved a success there, was introduced into Tennessee in 1796, and then entered into the methods of the celebrated revival in Kentucky in 1799. This revival gained momentum as it swept north and east into New York, Pennsylvania, then into the New England States, and thus became general in America. The people camped at these meetings because they could not attend the services regularly otherwise.

**The Camp Grounds.**—The earliest meetings did not last, as a rule, for more than three or four days, hence the early "camps" were very simple. Those coming a great distance would bring enough provisions to last them through the meeting. The thick foliage of some tree and a covered wagon furnished a sufficient shelter. The food was cooked or warmed over on the coals of the campfire. At these meetings the preaching and prayer services were held in the shady groves. A temporary book shelf was provided for the speaker; logs were split and placed in front of the pulpit stand for the congregation. Gradually the campers came to recognize the increased comforts of cloth tents and brush arbors as protection from sun and rain. The first meetings were held at almost any convenient place, no one place being fixed as a permanent camp ground. Eventually certain places favorably located with wood and water supply became permanent camp grounds. In such places the grounds were laid off in a square or rectangle. The camps were located around the outer edge. They were provided year after year, and usually consisted of a cloth tent with a brush arbor before it. The log cabins or board sheds were substituted for the brush arbor and a fair degree of comfort provided. The meetings were so largely attended that more than one preaching stand was often required to accommodate all the people. In some instances as many as seven stands were necessary, with preaching going on at each.

The altar was an important feature

of the camp ground. An early writer describes the altar thus: "What we call an altar at a campmeeting is a place immediately in front of the stage, from twenty to thirty feet square, inclosed with hand-rails, with a door at each corner. This is furnished with seats, the ground covered with straw, so as to render the place clean and comfortable for kneeling in time of prayer. None but mourners and those who labor with them are permitted to get within it, the men on one side and the women on the other." In later times the camp grounds were fenced off, with a large tabernacle in the center, about which the neatly weather-boarded and furnished cottages were arranged. The modern camp ground, of course, must be distinguished from the primitive meeting place. In the early day they sought little or no comfort; the social feature had not then entered into the campmeeting. Services of the most intense kind were held from dawn to midnight. In those early times there was but one topic, not for discussion, but for action, and that was religion. Hence the plot of the grounds at first was a secondary matter.

Even from the beginning, rules had to be made for regulating the grounds and services. Nothing else could be expected where there is a group of social beings. The rules, however, were seldom read. They sometimes had disturbances, but it seemed as if the people trusted more in divine help to punish the unruly than in their own improvised police. The two clippings from the Methodist Magazine, a contemporary publication, which follow, show this fact. One preacher writes: "At the commencement of this meeting we were very much annoyed by a band of thoughtless and irreligious young men, who had previously concerted plans for disturbing or breaking up our meeting; but by prompt and vigorous measures their wicked intentions were happily frustrated. After some of them had been brought to feel the iron hand of the law the rest became so infuriated as to threaten to put fire to the camp. But He that sitteth in the heavens laughed, and the Lord had them in derision. A gracious God sent us a rain sufficiently copious to prevent the meditated conflagration." Another writer, after mentioning the prevailing good order, adds by way of exception: "There was a man at the Ridge meeting, who got mad, cursed the people, and said he would go home; but before he got out of sight of the camp ground a tree fell on him, and he was carried home dead."

**The Services.**—The order of the day's service began at sunrise. A long blast of the ram's horn or trumpet called the people to prepare for prayer; some thirty minutes later a second blast signified the prayer season at the several tents; a third trumpet summoned the people to the stand or tabernacle for the public morning prayer service; after prayers the people repaired to their tents for breakfast. At nine o'clock in the morning another prayer service was held, followed by the ten o'clock preaching. At eleven o'clock the great gun was fired to announce the hour for the chief morning service. A third sermon was delivered at three o'clock in the afternoon, and the night service began at early candle-lighting. Besides these services, a prayer meeting followed each sermon except the one at ten o'clock, and that hour was followed by another regular sermon. There was always a large number of ministers present, and the most proper person was selected to conduct the several services as they arrived. No one objected if the day sermons were doctrinal, elaborate or on great themes. At the night service, however, every means was used to convict, to stir to action and to arouse the emotions. As intimated above, no intermission was given between the services except for the noon meal. The order of the service later was not so prolonged. Public prayer was held under the tabernacle as the first service of the day; a prayer meeting was conducted as a preliminary service to the eleven o'clock preaching. Then there were no further services until the grove meetings, which met just previous to the night preaching.

The feature of the old-time revival which we cannot adequately explain is the strange effect which the preaching had upon the people. The one adjective which a large number of the writers of the times seem to use repeatedly to describe the effects of the meetings is the word "awful." It seems that the religious and the irreligious alike would be seized with something which would utterly overpower them. Many would go to the meeting to scoff, but leave feeling the guilt of sin. Often men and women would fall prostrate to the ground. There were several forms of this in- explainable demonstration which

would seize the people. A fit of weeping would seize one person, while another would be bubbling over with laughter, not ordinary laughter, but uncontrollable laughter, which would perhaps seize only one out of several. Some would pass into a trance and lie motionless for hours, others would have what was then called the "jerks," while still others would be affected with a strange motion called the "dance." These irregularities were often charged against the campmeetings. But we find that such demonstrations were not sought as an end; in fact, these things were disapproved of. In a letter written June 23, 1820, Rev. T. L. Douglass says: "The character of this revival is the least mixed with what is called irregularities or extravagances of any that I ever saw. We have had nothing of what is called the jerks or dance among us." In the campmeeting services the one thing was to get sinners converted. Nor was this work left to the preachers alone. There were often scores of conversions at the prayer and grove services when laymen were conducting the service. One of the main features was the altar place, where the penitents were instructed. Sometimes, so the records say, the cries of the mourners became so noisome that the preacher with a large part of the congregation would withdraw with the portable pulpit to another part of the camp ground, and there continue the service. Often prayers and singing could be heard in the woods surrounding the camps throughout the entire night. It was not unusual for the conversions to number up into the hundreds.

**The Social Influence.**—The first campmeetings were too brief and too intense in their nature to be called "social gatherings" in the broader sense of the term. But after they became institutionalized and made a part of every circuit rider's plans they began to take on that function. Kindred from separate counties would make the campmeeting a place to come together once each year. Then the intense continued services of the former times gave way to a less number of services. People would visit from camp to camp and spend the time in conversation between services. Not only would they tell their religious experience, but even tell how they cared for their stock, planted their orchards or hived their bees. The women would gather in groups and talk of matters that in-

terested them, while the children romped about in the shady groves at their innocent sport.

**The Decline.**—Now we are in a measure prepared to ask, was the old gentleman correct in attributing the decline of the campmeeting to worldliness which had crept into the Church? He did not think to recall the fact that the Rock Hole Campmeeting flourished when the settlers in the little Holston Valley were located from three to ten miles apart. He also overlooked the fact, at the time of his remark, that he could stand on the old campmeeting ground and count a dozen comfortable farm houses; that there were phone lines stretched over the country like so many spider webs; that the once quiet camping ground has a railroad running along one side of the grounds, and that the people are summoned to Church at Rock Hole, not once a year by the blast of the ram's horn, but twice each Sunday, by the clear tones of the church bell. The campmeeting has declined from its former usefulness because the occasion and necessity for such has passed away. Many communities have had the same experience as Rock Hole, others have been continued, not so much because there is a strict necessity for their existence, but because the pleasure or outing feature has kept them from passing away.

In conclusion, we quote the words of Dr. R. N. Price in regard to the campmeeting: "Campmeetings were not accidental; they were the work of Providence, and came in time to do a necessary work in primitive days in this country in the spread and establishment of vital Christianity. \* \* \* They began in necessity and were continued by choice; they began spontaneously and were continued systematically."

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## Brother Wyatt On The Presiding Eldership

By REV. E. HIGHTOWER

Recently in the Sunday School Department, in order to secure attention to a suggestion he wanted to make, this writer made a jocular allusion to "elderitis." The term was invented by one of our Bishops and was applied to men who are supposed to be kept in the position of presiding elder, not because of their fitness for that work, but because of their unfitness for any thing else. If there are no such men among us the term means nothing. In the Advocate of July 3, Rev. Geo. S. Wyatt makes our little screed the pre-text for more than two columns of matter concerning the appointment of presiding elders. Inasmuch as Bro. Wyatt's reply to my editorial did not appear in my department I deem it not improper to ask for enough space to make a brief rejoinder.

1. There is nothing "the matter with Brother H. and the presiding elders." More than one of them has commended the editorial which stirred up Brother Wyatt and thanked the writer for its suggestions. The Sunday School Editor for the Advocate often makes suggestions to various workers, and sometimes he tries to put a little spice into the suggestions merely to stimulate attention. This he did in what Brother Wyatt is pleased to call "a crazy quilt article." Brother H.'s relations with presiding elders, individually and collectively, has never been otherwise than cordial.

2. Brother Wyatt thinks that a Bishop should try to find the best available men for presiding elders, regardless of terms of service. So do I. But the best way to ascertain a man's fitness for a position is to give him a trial. How can a Bishop know that a presiding elder of twenty years standing is the best man in the conference for the place? Wise superintendents in other fields are ever on the lookout for new men of up-to-date ideas and proved efficiency, and are eager to give such men a trial. Why should not Bishops pursue the same plans?

3. Brother Wyatt accuses me of a grave offense. It is "an attack on the wisdom of the General Superintendent." Are our Bishops infallible? Is it "lese majeste" to suggest that one of them could make a mistake? If so,

Brother Wyatt is in danger of the judgment. For in the very next sentence he declares, "I have known some General Superintendents, and heard others, whose foolish sentimentality that a presiding elder should not hold office longer than four years overbalances his better judgment and plays havoc with the conference over which he presided." We say nothing as to the grammatical structure of this statement. What surprises us is that Bro. Wyatt should accuse some of our Bishops not merely of errors in judgment, but of "foolish sentimentality," yea, of allowing that to "overbalance their judgment." Brother Wyatt's language is almost disrespectful. His logic seems to be that Bishops who keep the same men in the presiding eldership continually are wise, while those who make frequent changes in presiding elders are foolishly sentimental. Evidently Brother Wyatt and some Bishop have had a difference of opinion.

4. Brother Wyatt's allusion to Gulliver as a standing candidate for the presiding eldership is foreign to his discussion, and hardly kind. If he meant the statement to be taken seriously I think he is in error. If he meant to be jocular he should have labeled his jokes, for otherwise it is not possible to tell when he means to be funny, and when serious.

5. Brother Wyatt thinks that those who do not approve of long terms in the presiding eldership are either jealous or sentimental, and inasmuch as Bishops have no ground for jealousy his logic demands that they be classed as "sentimental." Brother Wyatt has lived long enough to learn that a difference of opinion does not necessarily imply that either party to the controversy is jealous or actuated by sickly sentiment.

6. Brother Wyatt wants to know how many times in the last four years this scribe has insisted on the presiding elder going before his Sunday School for a twenty minute address. Not a time. We have not seen our presiding elder in our Sunday School in a number of years, except near the close of the session. We remind Brother Wyatt that when the presiding elder is on hand he has charge

of all the services, and that for the pastor to "insist" upon his doing anything would amount to a usurpation of authority. If the presiding elder has a message for the Sunday School he probably will not wait to be urged. Such urging would frequently prove embarrassing to all concerned.

In conclusion, the writer begs to say that he has the highest respect for the office of presiding elder, and for most of the men who fill it. But like other positions in the Church the office carries its peculiar temptations. The salary of the presiding elder is usually larger than he would command in the pastorate. And to a man with a family to rear and educate this alone is no small inducement. The position ministers to the love of power and authority that are inherent to every valuable man. It gives to its occupant a vantage ground from which to turn to the pastorate whenever such return becomes necessary or desirable. All this everybody knows. We do not believe that most of our presiding elders give way to such temptations. But being a human they are liable not only to be tempted, but to fall. We know a number of true and tried presiding elders who much prefer to return to the pastorate at the close of one quadrennium, feeling that such a course is best in the long run for both the men and the work. We are inclined from the viewpoint of a pastor to think they are right. If, as Brother Wyatt concedes, some of our Bishops hold this view there must be more ground for it than mere "sentimentality." We see no need of legislation on the subject. But we fail to see why anybody should grow hysterical every time it is suggested that the law governing the office, or the personnel of the presiding eldership, or even the efficiency of the present incumbents, could be improved. And so long as brethren differ they should discuss their differences in a brotherly spirit and accord to opponents the same sincerity of motive that they claim for themselves. To declare that a position is taken in "a spirit of jealousy" or "an empty sentimentality" may divert attention from an issue, but does not answer an argument.

True manhood will not inflict unnecessary suffering on an ant or a worm.

Gentle and sweet must be the voice that charms forever.

The potter's field of New York City, where sleep 180,000 men and women who died unknown or friendless in the great town, is no longer a bare and dreary place. Under the direction of a landscape gardener, city prisoners have transformed the cemetery into a vast and beautiful flower garden. Let us not call the world cold and thoughtless that offers this tribute of flowers to the dead of the potter's field, or that chose the inscription for the one monument of the place: "He calleth his own by name."—The Youth's Companion.

FOUND A WAY

To Be Clear of Coffee Troubles.

"Husband and myself both had the coffee habit, and finally his stomach and kidneys got in such a bad condition that he was compelled to give up a good position that he had held for years. He was too sick to work. His skin was yellow, and there didn't seem to be an organ in his body that was not affected."

"I told him I felt sure his sickness was due to coffee and after some discussion he decided to give it up."

"It was a struggle, because of the powerful habit. One day we heard about Postum and concluded to try it and then it was easy to leave off coffee."

"His fearful headaches grew less frequent, his complexion began to clear, kidneys grew better until at last he was a new man altogether, as a result of leaving off coffee and taking up Postum. Then I began to drink it too."

"Although I was never as bad off as my husband, I was always very nervous and never at any time very strong, only weighing 95 lbs. before I began to use Postum. Now I weigh 115 lbs. and can do as much work as any one size, I think."

Name given by Postum Co., Battle Creek, Mich. Write for booklet, "The Road to Wellville."

Postum comes in two forms.

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Experiment until you know the amount that pleases your palate and have it served that way in the future.

"There's a Reason" for Postum. (Advertisement)



## Notes From the Field

### Granbury.

We are having things our way. Our presiding elder is in the West. The walls of our new church are going up. Things are looking good over this way; plenty of good things to eat and good people to serve. I am going into a meeting with the brethren next week. We are planning and praying for a great meeting in October. Success to the Advocate.—D. V. McGuire.

### Rosewood.

Our revival at Rosewood was a success from every standpoint. There were about forty people saved and thirty-seven accessions to the Church. Rev. H. R. De Laye did the preaching, which was fine. He gave us the old-fashioned, soul-stirring Gospel, which brought men to their knees. Brother De Laye is a great fellow and a wonderful preacher. I love him and my folks say that he did us good, to which I can say Amen! There was one striking feature of the meeting, and that was the fact that we did not have any children saved.—D. B. Bodkin, P. C.

### St. Jo.

Our meeting closed July 3rd after having continued for twelve days. We were greatly hindered by rain, but all things considered had a good meeting, there being about eighteen conversions and reclamations. Rev. J. R. Atchley, Conference Evangelist, did the preaching and it was done well. He preaches a full Gospel, makes no compromises with sin, and his methods are sane and sound. He leaves the Church in better condition than he finds it. One of the marked features of the meeting was the services held each day on the street for men. These services were well attended and aroused considerable interest. This is our second year at St. Jo and promises to be rounded out by "everything in full" when Conference convenes. Crop conditions are good in this section and the people are happy.—E. V. Cole, P. C.

### Kenedy.

Rev. E. N. Parish, of Cleburne, came to us June 21. On the following morning we began the meeting. Four conversions and one reclamation in first service. Conversions at most every service. We forgot to keep count of them, but God knows. The Church was wonderfully revived and the standard of Christianity elevated in this town. Everybody understands it "means something to be a Christian." Parish is one evangelist that can come to your Church and hold a revival and leave everything in better condition than he found it. Our Church roll has been lengthened, our membership strengthened, our Sunday School enlarged, our prayer meeting better attended. Our people paid Brother Parish \$175 Sunday morning, then at the close of the evening service made their pastor a present of \$125, not to be included in the salary. What think ye of that?—W. L. Brandon.

### Justin.

Well, here we are at Justin, having come over from Walnut Bend, where I have been for more than two weeks, assisting Bro. J. W. Cannon, of the Dexter Mission, in a meeting. Walnut Bend is in one of the most beautiful and also one of the finest farming countries I know of in Texas (and I know the most of them). They have a good church building, been built a long time, hence somewhat out of repair, and no one to look after it. The membership has gone down to one male member and fourteen women and children, and more than half of them were not present during the meeting. It rained the most of the week, and the last week we had the grass and the thresher to contend with. But the day we closed the thresher burned with a thousand bushels of wheat and oats. But no preacher will fare better at the table than J. W. Cannon. As to how they will care for his better two-thirds and the children at home remains to be seen. Brother Cannon is one of the most pleasant and one of the most industrious and appropriate young preachers I was ever associated with. He looks diligently after every interest of the Church, and I feel sure he will round out this fall with a good report. I came here yesterday to fill Brother Crandon's appointment. He is also with Brother Cannon in a meeting at Dexter. I also find that he is very popular with his people. They seem to think they have the preacher of the Conference. Had a fine service, both morning and night. Am glad I came. I will go back to Gainesville today for a few days' rest, after which we will be ready for another job. May the Lord bless our young preachers.—J. M. Holt.

### Sunset.

Our revival meeting began here on Wednesday night before the fourth Sunday in June and continued until the first Sunday in July. Bro. H. B. Johnson, of Iowa Park, came to us on Friday before the fourth Sunday and stayed with us one week. Brother Johnson did some fine preaching. He preaches with ease and at the same time with the power that brings conviction. His preaching is equal to the best. Brother Johnson made many friends at Sunset. In fact, to know him is to love him. We continued the meeting, doing our own preaching. Was interfered with by rain, but every service grew better until on the Fourth of July we had a veritable Pentecost. We again heard the old-time Methodist

shout. Visible results, six or seven conversions, four united with our Church, with others to follow, and the Church greatly revived and built up. In fact, some have said it was the best meeting that Sunset has had in ten years. No preacher has ever had a more loyal Board of Stewards. They stand by us in all of the work of the Church. We have just painted our church, and it now shows up better by the side of our new parsonage. Since Conference we have built a new barn, dug a well, and fenced a garden. Our Home Mission Society is up and doing things. In the last quarter they have raised something near \$60, and they are planning great things for the future. We are now at Fruitland, in one meeting, with encouraging prospects for a revival.—R. L. Patterson.

### Edith Mission.

Since my appointment to the Edith Mission I have found, in going over the field, an opportunity for Methodism to do a great work, as there is a large per cent of the people, both old and young, who belong to no Church. In many Methodist families there are young people who have never had an opportunity to join a Methodist Church and have heard very few, if any, Methodist sermons. The territory included in the work consists of a strip of good farming country about 30x15 miles in Coke County, along the south bank of the Colorado River. In this territory, which has a population of about 2500, there are fifteen schools and only one church building, which belongs to the Baptist. At that place there has been no Church organization for two years. The people attend Church well and desire to see Methodism well established in this section, which it seems has been neglected. I have found Methodist homes and others since coming here in which there has never been a Methodist preacher. The Church has been organized at Edith and there are to be made organizations at other points. The thing to keep the work going at Edith and to insure a strong organization here is a good church building. Services are now held in the school building, at which the Apostolics also hold services, and the people see that as soon as possible they must have a church building. I find the people very liberal-hearted here, but on account of the short crops for the past few years it will be a hard pull to build a church. I ask the prayers of all readers of the Advocate that our work may bear fruit here.—Ed E. White.

### Tracy.

On June 28, in company with Dr. I. E. Betts, the proficient and much-loved presiding elder of the Marlin District, I went to Tracy, one of the Churches on the Davilla charge. Dr. Betts preached in his effective and helpful manner at eleven in the morning. In the afternoon the Third Quarterly Conference of the charge was held. The reports showed that Bro. O. O. Gaston was an effective and much-loved pastor. Sunday morning Dr. Betts preached a helpful sermon and took a collection for S. M. U. amounting to \$360. At three in the afternoon we began a meeting with a well attended children's service. We continued the meeting until the first Sunday in July. The attendance was large and the people attentive. We never had the pleasure of laboring with a better people. They were thoughtful and considerate, and did everything in their power to make us enjoy our labor and stay among them. The pastor, Brother Gaston, is one of God's noblemen, a sweet-spirited, intellectual and progressive Christian. I have never enjoyed a sweeter fellowship than the association with him. He is a prince of men. Tracy, through the leadership of Brother Gaston, is beginning to dream dreams and see visions. I believe they will soon arise and show the world what a country Church can do.—R. H. Lewelling.

### San Antonio Methodism.

Dr. Harrison, the President, called the Conference to order Monday morning, July 14. There was a full attendance with the exception of Johnston and Jackson, who were out of the city holding meetings. Among the visitors were C. B. Cross, pastor at Cuero, and Sterling Fisher, President of Coronal Institute. The brethren reported as follows: Batchelor: Have been out of the city taking my vacation, but returned in time to fill my pulpit yesterday. Preached at Englewood last night. Excellent service. Two accessions. We are making preparations for our meeting, which will be held in September. C. H. Booth: Had a very good day. Best attendance at Sunday School we have had for several months. Splendid congregation in the morning. Largest night congregation we have had for some time. Hereafter the evening service will be held on the church lawn. Two new members. Read: Good prayer meeting. Sunday School attendance first class. Splendid congregations both morning and night. We are getting along first rate. Three accessions. Hawk: Best prayer meeting to date. Sunday School well attended. Two good congregations; altar service at night and nine new members. Shumaker: Good services; baptized one baby. L. E. Booth: Increase in Sunday School attendance. Fine congregations. People optimistic. James: Received two new members. Fine prayer meeting. We are moving along nicely. Hartsfield: Best prayer meeting to date, twenty-seven present. Sunday congregations fair. Four accessions. Muenick: Good day; thirty-two at prayer meet-

ing. There were fifty unconverted persons at Prospect Hill in the morning and Alamo at night. Fine congregations. My Sunday School continues to grow in interest and attendance. Dr. Burgin, the presiding elder, had a busy week. He preached yesterday morning at McKinley Avenue and conducted a funeral in the afternoon. Brother Burgin announced to the brethren that work on the East End Chapel would begin at once.—Gaston Hartsfield.

### Elmo.

Once more the shouts of new-born souls have been heard in Elmo. The Gospel of Jesus Christ has proved the power of salvation to all who believe. We have just closed one of the greatest meetings in the history of Elmo. We began the 29th day of June and ran two weeks, and the power of God was with us from the beginning. The host was led by Rev. Louis Stuckey, who preaches in demonstration and with power. He hates sin and loves sinners and spares no ground. Rev. W. A. Stuckey, of Kaufman, preached one great sermon which was highly appreciated by my people. Our beloved presiding elder, Dr. Andrews, was also present at one service, which was a great inspiration to all present. There were forty-two professions and an equal number of reclamations. We presented Brother Stuckey with a purse of \$41.65 as a token of appreciation for services rendered. We have had twenty additions to our Church, with more to follow. I go next Sunday to another appointment to begin a meeting, and I request the prayers of the brethren for still greater results. Methodism is in the lead in Elmo. We expect victory in Jesus' name.—E. B. Jackson, P. C.

### Hugo, Oklahoma.

I was sent to Hugo as pastor of First Methodist Church, September 1, 1912. This Church was in the worst condition in several respects of any Church I have ever seen in a ministry of twenty-seven years. Hugo is a splendid town of its age, but comparatively speaking a new town, and all the Churches far behind the business interests of the city; not a respectable church house in the town considering its size and none of the congregations organized for up-to-date methods of work. Our own people had the largest house and a membership of about 275, but they were in debt and handicapped by a number of things I shall not mention, as charity forbids. But the difficulties were real and, taken as a whole, were of a very discouraging nature. However, I took up the work in the name of the Lord Jesus and have tried to be faithful and persistent. The results have not been all we desired, but some progress has been made. We have now about 400 members; the Church is toning up in all of its departments; our people believe in God and themselves and they have a mind to work, and our debts will soon be numbered with the things of the past, as they are all provided for. We have been moving forward steadily from the beginning and planning for a great revival, and it came. Rev. P. K. Knickerbocker came to us June 25th and stayed until July 8th. Under his preaching and the leadership of the Holy Spirit, Hugo has had the greatest revival in its history. Some 200 or more conversions and reclamations, paying up of debts, and the best of feeling among the Churches. Knickerbocker did a great work for Jesus Christ in Hugo. He is a fine fellow and a wonderful preacher. A choir of forty voices under the direction of Prof. C. G. Spindler gave us the best of music. To God be all the glory. Amen.—A. C. Pickens, Pastor.

### JACKSONVILLE DISTRICT CONFERENCE.

The Jacksonville District Conference convened at Alto June 20 to July 2. Most all preachers were present. Brother Hughes, of Rusk, was engaged in a revival meeting and for sickness being in the family could not attend. Brother Ramsey, of Palestine, was engaged in a prohibition campaign and was not present.

Rev. C. T. Tally was elected Secretary and on Tuesday morning with our much loved and appreciated presiding elder in the chair the conference opened for business. Throughout the entire conference there was a spirit of agreeableness and brotherly love. In fact, I have never attended a District Conference where the business run as smoothly and without friction. Another fine feature of the conference was, every layman and preacher had all that he could do and their work was well done. We were on time, we stayed on time, and never before in my observation were men so interested in the work of the Church.

Preaching, I should say we did have some fine preaching. Brethren Eacco, Weatherby, Davis and Tally did the preaching. The sermons were fine, a fine and rich spirit prevailed throughout these services. These brethren seemed to have been caught up into the third heaven. Hearts were made to rejoice. New and better lives were determined to be lived.

Brother Smith was excused from the chair for a few minutes and a leave of absence was granted him from the district for three or four weeks. As his good wife has labored with him these many years and has given her noble life to this man of God and to the Church, and as she has traveled many years along life's journey with our beloved Elder Smith, an appreciation was shown this good woman by

the conference giving her \$55 to defray her expenses with her companion to the Springs. Sister Smith, this is not the amount we love you, but it is a small appreciation of your worth to us as preachers. There is not one in this district that does not love you and your good man. We trust that you both have reached the Springs and Parks and are bathing your souls in the most delightful refreshments of the mountain breeze, and are resting and regaining strength. Though we will be glad for you to soon return, yet take the needed rest for your body and mind, and some day your spirits shall rest in the eternal home above.

Finer entertainment could not be had than we enjoyed with the good people of Alto. God's humble servants had gone there for the business of the Church, but they treated us like kings and queens. They warmly received us, with their automobiles at the station to drive us to their homes, and when we entered their good homes we felt we were one of them. Our Brother Daniel had well arranged for our coming and showed us every courtesy possible. He is a good man and serves a good people. We will long remember Alto, its pastor and people. May God bless them. Their Church is prosperous and growing.

The reports of the brethren are fine and encouraging. All seemed to have a fine spirit of helpfulness, and are preparing for great things this year, some have accomplished great things, others have accomplished things that were worthy of note. A revival spirit lives throughout the district.

Many other things that were done during the conference that are worthy of a few words from the brethren, but I only give here a few brief statements of some things that impressed me most. This was indeed a great conference.

The following delegates were elected to the Annual Conference:

JUDGE J. C. BOX.  
KNOX HENDERSON.  
J. T. MALARD.  
S. E. ACRE.

We hope for and pray for a great revival in every charge and class of the district. Believing that God is with us let's push on to victory.

L. FRANK JEWELL,  
Assistant Secretary.

### SOME MORE ABOUT EAST TENNESSEE.

In the Advocate of June 26th I read with much pleasure the article on "East Tennessee and Else," written by Bro. W. C. Everett. I was born and reared in that section of Tennessee, and of course I was made a bit homesick. I wished that the article had been longer.

When I read what was said of Emory and Henry College, I thought of the many strong preachers that I have heard preach who are its graduates. The majority of the pastors that my old home Church—Highland Park, Chattanooga—ever had are graduates of this honored institution. One of them is now Dr. D. Emory Hawk, pastor of Travis Park, San Antonio.

Most of my kinsfolk were born and reared in and around Knoxville. It has been my privilege several times to attend old Church Street Church. The people at this old Church are congenial and kind and know how to welcome a stranger among them. Many of the most loyal Methodists to be found are in this Church. I have been in the beautiful little town of Maryville. It is indeed a fine place to live. When I was twelve years old I was visiting an uncle who lives within five miles of Maryville. One morning bright and early he asked me if I wanted to go to Maryville with him. I told him yes and he said, "I want you to help me sell this wagon load of watermelons." When we reached town I began to go from house to house and say, "Do you want to buy some fine watermelons?" We were very successful in getting the melons sold. I remember of being in the part of town where Brother Everett's old home is.

But there is one good place Brother Everett failed to mention. It may be because he has nothing to attach him to this place. This is the place where I was born and have spent most of the days of my life. To me it is the

dearest place on earth. As most people know, many of the events which make the Civil War so prominent in history happened in and around Chattanooga. Even when a small boy I roamed over many of these old battlefields and found many relics of the hot battles that had once been fought there. Part of what makes this city what she is today are these historic places in and near it.

Dr. Rankin was once pastor of Centenary, the down-town Church of that place, and the people have not forgotten him either. One of the most wonderful revivals that city has ever had dates back to the time when Dr. Rankin was a pastor there. He was assisted by Rev. Sam P. Jones. I heard one of the strongest Methodist laymen of that city say in the summer of 1911 that Dr. Rankin was a man that he admired and would never forget; that he wished there were more men of his type.

Before I close I wish to mention one other place, and that is Hiwassee College. That is the place that Dr. Rankin and myself love so well. This is the place where we received our college training. Dr. Rankin graduated only thirty-seven years ahead of me. The last year I was there I was the Secretary of the Eroalthean Society. I was looking over some of the old records, and I turned to the minutes back in 1872, and I found the name of "G. C. Rankin" signed as Secretary.

I love old East Tennessee and always will love it, but when I came to Texas I said I am going to do my best for Texas, and God has richly blessed me thus far.

R. E. PARKER.

Batesville, Texas.

### A CIRCUIT RIDER MADE BISHOP—WHY NOT?

As a circuit rider is the author of this, he desires to say that as only a six-year-old Methodist himself, he has not the faintest hope that such a change as here suggested will add in the least to his own personal chances, but as Southern Methodism is composed for the most part of itinerant preachers, it does seem to him that therefore the bishopric, in the main, should be composed of men whose life-work in the itinerancy puts the prime importance upon the pastorate.

Why not so alter our system as that in the election of a Bishop a preference will be placed upon the pastorate?

Of course, I do not mean even the slightest reflection upon our present bishopric, whose, ecclesiastically, I am and whom I thus serve, and whom, therefore, I may safely trust, otherwise I should refrain altogether. I merely desire to suggest to my brethren in the ministry that we no longer neglect those men whose very life's devotion to the itinerancy necessarily circumscribes their opportunities for the bishopric under the present system. And in the strain of such a spirit I suggest as a starting point, and for your critical dissection some such legislation as the following:

Only a delegate to the General Conference who has been a traveling preacher for at least twenty years and is an active itinerant at the time of his election shall be eligible to the bishopric.

Shall not Methodism seek out her Bishops from among her hundreds of soul-saving itinerants, obscured by their very consecration to her itinerancy, in order that her Annual Conferences may once more have their old-time revival atmosphere, where sinners were converted, saints fed upon the bread of life and the ministry filled with the Holy Ghost? Verily, she must!

J. W. BOULDIN.

Stuart, Va.


A Chicago landholder in a congested section made complaint at the police station against the boys who played on the large vacant lot next door. It was the only vacant lot in that vicinity. The police sergeant listened and then said: "You go to the Methodist preacher on that street. Square it with him, and I'll pull the boys off. He keeps the peace up there." The boys are still playing. The policeman's heart and the preacher's sympathy were one. Both knew boys.

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# A Letter From Florida

By REV. JOHN D. MAJOR

We have been reading of the terrible heat in the middle west and of heat prostrations and deaths. Today the papers tell us the heat wave has struck grand old Texas and Fort Worth and Dallas and other Texas cities are experiencing a temperature of a hundred and five. But down in Florida it is quite pleasant. In the shade it is always cool (and we have abundance of shade) and the breezes are delightfully refreshing. Every where the eye rests on the lovely green of the forest for in this part of the country only about one acre in forty is in cultivation. And there are many beautiful lakes where those who have the time and the disposition can boatripe and fish to their heart's content. Still, most of the tourists have returned to the north and many Floridians are hieing themselves to the mountains of the Carolinas. Some are going for the change and for health and some, perhaps, because it is a kind of fad. But Florida with its cool nights and pleasant days and amazing health looks good to this writer.

The Texas Advocate came today and as usual it is brimful of things interesting and inspiring. First, is "The great achievement. I have not been in Methodist University," and it is a great achievement I have not been in a position to help but I rejoice in its success thus far. I have believed in the wisdom of the movement from the beginning and that it will succeed. The other editorial, "The So-Called Carnegie Gift to Vanderbilt," is decidedly illuminating. Hurrah for the Bishops! Hurrah for the minority report of the Board of Trust! Their words have the right ring. They have taken the right position, and the Church cannot and will not recede from it.

What shall I say of "The Hour of the Southern Church" by Dr. John A. Rice? What a collection and array of facts and figures of revelations and bright anticipations! If those sociologists over at Atlanta received and inwardly digested all that the Doctor had to say they must now know a whole lot about social conditions in this country. But I confess that it is beyond my capacity. The field is too vast, the facts too multitudinous, and the conditions too intricate and complex. But I gather that things are in a bad way. There is altogether too much divorce and too much poverty, too much tuberculosis and too much cholera infantum, too much tobacco and too much gum, too much rottenness and too much rum. The Church has failed miserably, the government is not performing its functions. But the light is now turned on and the sociologists are squaring themselves and the world will soon see what it shall see.

Some years ago it was reported from somewhere about Fifth Avenue, New York, that the laymen were going to evangelize the world in this generation. It was called the "Great Laymen's Missionary Movement" and from the first the emphasis was laid on the word "great." The Church and the preachers had been playing at the job for a couple of thousand years and now we were to see what modern business men and business methods could do in a generation. The problem was grappled and reduced to a mathematical proposition. It was figured that the heathen could be evangelized at so many cents per head and it was figured exactly how many missionaries would be required to do the work when job was again parcelled out to the protestant denominations. Then came the men and religious movement. Before it was out of its swaddling bands it was heralded as the greatest movement since apostolic times by the side of which the Luther reformation would look tame. The world had observed the failure of the women and the preachers; now it was to observe the marvelous effects of a movement for men and by men. The committees of one hundred were appointed and the surveys made and the experts swung around the country touching the big cities. Then there was a grand conservation congress but the devil is still doing business at the old stand.

Some time ago an infidel handed one of my members some literature on the subject of eugenics. It emanated from an organization of university experts up about Chicago who are very much interested in saving the country and the race. They say the only remedy is the right kind of children, and the only way to have the right kind of children is to have the right kind of marriages and the right kind of marriages as the union of affinities. If married people are not affinities they ought to divorce and seek their affinities!

Well, we did not use to hear much about sociology, the social conscious-

ness, the social order, and the social teaching of Jesus. But it is surprising how soon we get accustomed to the newness of the new things and we get to talking glibly about them. But I am glad Dr. Rice is a sociologist and not a socialist. They say the socialists are misrepresented and misunderstood. I hope I do not misunderstand them. My conception of a socialist is a man so thoroughly occupied with one idea that he has no room for another. In fact, another idea could not be driven into his head with a maul. According to his idea the trouble is not with man's nature as taught by the Bible and abundantly demonstrated by experience, but the trouble is all with the government. Make the laws good and the people will be good. Take away profit and gain and men will not lie and steal and curse and kill, but will be beautiful and sweet and lovely and considerate of the interests of others. Then life will be delightful as a May morning. The other day one of their representatives was at a picnic down here in Florida. He was dressed in white, in fact, he was as white as a Florida pond-bird. He had a pavilion and his socialist literature. He was taking subscriptions for his paper and giving away his books. Yes, he believed in the social teachings of Jesus, but he thought that these teachings had been generally misunderstood. No, he did not believe the Bible is always right, in many respects it is fundamentally wrong. Clearly the thing is a political fallacy and a religious heresy, but some people are being carried away with it just as they are with Christian Science, Russellism, the holy rollers and the rest. No they are not all bad people and many of them are educated and intelligent. I used to wonder why it is that they will persist in turning away from reason and common sense and the traditions of human experience, but it is vain to lose our patience with them and call them names.

The other day a farmer down here in Florida was trying to get his mule over a very small ditch. It only required a step but the mule would not go. He coaxed but it was no use. He tried to drive but the effect was the same. He got down, took the mule by the bridle and undertook to pull him over by force. Then the mule got ugly and began to run back. Another farmer sauntered slowly up. "Bad looking mule," he remarked. "No," said the first farmer, "he is a good mule. He is as gentle as a dog. He is a good puller and is serviceable, but every once and a while he just has to remind me that his daddy was a jack-ass." That is just it. There is no other way to account for the actions of some people. Yes, it is our privilege under the glorious constitution which guarantees to us freedom of religious and political opinion and the freedom of speech.

There is a land not far away,  
It is neither old nor quaint,  
Where they dwell at ease,  
In the midst of the seas:  
And sinner and saint,  
Without restraint,  
Can play the fool  
As they please.

### OUR ORPHANAGE—WHAT SHALL WE DO WITH IT?

For more than seventeen years the Methodists of Texas have been in a way trying to run an Orphan Home at Waco. All these years we have been giving merely enough thought and money to this institution to barely feed, and after the poorest way clothe the children who have been committed to us. Notwithstanding this fact, many of the children have grown up in the Home, and have gone out to fill important places in the world.

Now, if this be true with the very limited equipment we have had, how much better these boys and girls would have been prepared to take their places in life had we been equipped so as to have given them that kind of training that they should have had, and the Church is under obligation to give. The matter of feeding and clothing the children is the least thing to be considered, as important as that is. We need to be prepared to give the children that sort of training that will prepare them for the very best positions, so that as they go out from us they will not only be useful members of the Church, but will be so well educated that they can cope with men and women in all the avocations of life, and thereby reflect credit on the Church wherever they may go.

We need therefore not only to give

these children the ordinary school education, but we need to have a Vocational High School where the pupils can be educated in all the spheres of practical usefulness.

We ought to have a good laundry where all the work of the Home could be done by the children, and not only for the Home, but we might do a great deal of work for people in the community, as there is no laundry in this part of the city. This would give the children a good opportunity to prepare themselves for taking care of themselves when they are old enough to go from the Home.

We need a good workshop, well equipped with all kinds of tools and material, where the boys could be taught to work with their hands. In connection with this, we need a shoe-shop where the boys could be taught to repair shoes, which would be a great saving to the Home. A mattress and broom factory, which require only a small capital to build would be of evident benefit. The Methodist Church of Texas can do this (and then they will only be doing what other Churches are already doing for their orphan children), if they come to realize that it is their duty to do so, to fit their children for life, and not to feel their duty completed when a child is fed and clothed and in his right mind. It is a shame on the Church in Texas to be contented to continue to run this Home as it has been run for the lack of money, and I am of the opinion that it would be better for the Church to sell out and turn the children over to some other organization that may do the work as it ought to be done, if we are to be forced to continue as we have been doing for these years. I believe, however, that the 300,000 Methodists will come to the rescue when they come to know the importance of this work as we should.

We have done much work this year on the Home so that the children might be made comfortable, and the call has been made through the Advocate for money to pay for the improvements which have been made, and we have not received enough to pay this off. Will the Church allow the Home to be further embarrassed for the lack of funds? We need \$1000 to finish paying for the work which had to be done. Now will some one whom God has entrusted with means save us this embarrassment? May God help you so to do. If the pastors had have raised their small assessments and sent it in, we would have been in much better shape, but we are now within a little more than three months until the Board meets, and only about one-third of the assessments have been sent in. Now, if each pastor would just present the Home on its merits to his people and call for a good free-will offering, I am sure that we would get all the money we needed at present to relieve the situation. If the pastors fail to give the people a chance to give when they are more willing to give to this cause than almost anything else, who will be held responsible for the lack?

Thanking the good friends who have made it possible for every child in the Home to have plenty of new clothes made for each child especially, and with deep gratitude to each contributor, I am, Yours for the Orphan,  
R. A. BURROUGHS.

### RESOLUTIONS.

For the third time in a year and a half we have been called upon by the Angel of Death, and our best and most perfect flowers are being transplanted in heaven.

Mrs. W. K. Hill was a devoted member of our Young Ladies' Society. For fourteen years her bright, happy disposition—so full of sunshine and energy—had penetrated every part of our work, and her kindness and love was shown to each and every one of us. She died in St. Louis, where she had made her home for nearly a year. She was still one of us, and her sweet influence was still felt at our meetings.

Though the weeping willow bends over her tomb in Memphis, we praise the Heavenly Father that He has prepared many mansions for the pure in heart—after they have crossed the river.

Now because we admire the bright and intellectual; because we honor the noble and good; because we love the pure and gentle;

Resolved, That our hearts are sad because of the death of this unselfish loved one, and we will cherish her memory with tender recollections.

That we tender to the husband and brother our heartfelt sympathy and pray that the One who said, "I will never forsake thee," may comfort them and help them to meet their loved one.

That a copy of these resolutions be sent her family and our Church papers.

MRS. WM. DEATHERAGE,  
MRS. J. T. BUCKINGHAM,  
MRS. WALTER REID,  
Committee

### RESOLUTION OF RESPECT.

Englewood Home Mission Society on the death of Sister DuVall:

Our Society has lost a true and loyal member, her family a loving wife and mother. The sympathy love and prayers of our members are extended to the bereaved ones.

MRS. R. C. ENGLEHART,  
MRS. H. F. NEAL,  
MRS. F. S. BATCHLER,  
Committee.

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**THE Y. M. C. A. CONFERENCE  
AT WINSLOW, ARKANSAS,  
AND DR. CHAPPELL AT  
GEORGETOWN, TEX.**

Beginning on the night of June 13 and closing on the 22nd, a Conference of the Young Men's Christian Associations in the colleges of the Southwest, including the States of Texas, Oklahoma, Arkansas, Louisiana and Mississippi, was held at Winslow, Ark. The total enrollment was 90 and there were three counties, eight States, nine Churches and thirty-six colleges and universities represented. The Texas delegation numbered thirty-seven. Dr. W. D. Weatherford, Student Secretary for the South, was present one day and in charge of the conference; for the remainder of the time Prof. A. M. Trawick, Social Service Secretary of the Y. M. C. A. in the South, was in charge. His principal assistant was another Methodist, Rev. C. G. Hounshell, formerly a missionary of our Church in Korea and now one of the Traveling Secretaries of the Student Volunteer Movement. The other "platform men" were Dr. Vinson, of the Presbyterian Seminary, in Austin, Texas; Dr. John A. Rice, of Fort Worth, Texas; Mr. Coulter, State Y. M. C. A. Secretary of Texas; Prof. Jewett, of the Christian Bible Chair in affiliation with the University of the State of Texas, and Dr. Brough, Professor in the University of the State of Arkansas. Besides the platform address, classes were conducted in Bible and mission study and in institutes upon Social Service, the Ministry, Work Among the Negroes and Student Volunteer Bands. One of the leaders in this work was Prof. A. A. Kern of Millsaps College and son of Prof. Kern, of Vanderbilt University, and another was Prof. Fry, of Simmons College, Abilene, Texas, a Baptist institution. Still another was Mr. Arch Trawick, a Christian business man, of Nashville, Tenn., and brother of Prof. A. M. Trawick. Besides these leaders, there were younger men who have had experience as Y. M. C. A. Secretaries. Long, of Louisiana State University, who goes to our Granbury College, Brazil; Montgomery, of Arkansas University; Steger, of Texas A. & M. College; Curry, of Texas State University and McClelland of Oklahoma State. The rank and file of those in attendance were in the main picked men from the Y. M. C. A.'s of the institutions represented.

The program had been very carefully prepared and the leaders had made careful preparations, a spirit of prayer prevailed, and by means of clear and strong presentations of the most vital and practical truth concerning the Christian life and character it was sought to bring the students present to unreserved consecration of themselves to the service of God, wise choice of their life work, and to an immediate and constant effort to meet the needs about them wherever they might be. The platform addresses were of very high order and the class work was undoubtedly excellent, so that for nine days the attention of picked young men from our colleges was drawn to subjects of supreme importance.

The response of the students was hearty, attendance at the mission study, Bible classes and at the institutes was 100 per cent, and at Bible classes 99 8-11 per cent for the nine days, and the closing day and the last meeting gave very clear evidence of genuine work done. I felt that I had been in the midst of a revival and one of a very genuine and sane type. The place of the conference was beautiful for situation, nestled amid the Ozarks, and it seemed a fit place for "mountain-top visions" and the reaching of lofty conceptions and ideals.

If it be true that one of the great problems of the Church today is how to secure and hold the interest and devotion of the young life of our country, if our great task is not the salvation of a few from the wreck of misspent lives, the cure of terribly depraved and sunken natures, but the God-like work of training young and inexperienced souls to live the truly human life of fellowship with the divine life, a work of prevention, and conservation and development, if our chief emphasis is to be upon the saving of a life rather than the snatching of a brand from the burning, then a great many of us need to learn some lessons from the Y. M. C. A. All of us ought to co-operate with it so far as opportunity may be given us, and more of us should avail ourselves of the privilege of attending these conferences and coming into intimate contact with the fresh young life found there. In private conversation at the conference the question of the tendency of many young people to leave the Church as they grow to maturity was being discussed and a young man made the significant statement that if the Church were more like the Y. M. C. A. the young people would stay in it far more readily. Now I believe in the Church with all my

heart as a divinely established and a divinely used institution, and I object, indeed, to the statement of the young man so far as it distinguishes between the Y. M. C. A. and the Church, because I regard the Y. M. C. A. as an arm of the Church of Christ; but I am convinced that the whole normal life of man belongs to God, that it is the business of the Church, therefore, to approach young people along the lines of their divinely endowed natures, rejoicing in and conserving all the normal instincts and aspirations of young hearts, recognizing as the gift of the Great Father and claiming for his service all the exuberant physical, intellectual and esthetic life of the young just as truly as that which we are pleased to call the moral and religious life. We need to get away or to keep away from the old dualistic conceptions of a sacred and a secular life, and to see the divinity and beauty of all true human life. The Y. M. C. A. has helped and will help us to see this more clearly and to hold young hearts and lives for our Christ who saw more than any other had ever seen in the child-heart. "Of such is the kingdom of heaven" and "Except ye become as little children ye shall not enter into the kingdom of heaven" are not the words of one who failed to see the eternal value and wondrous beauty of God's little ones, as we so often do.

I got back to Georgetown and the Summer School of Theology in time to hear four of Dr. Chappell's lectures, which were in perfect harmony with the thoughts which had been stirring within me under the influence of the conference at Winslow, and I regretted that every preacher in Texas was not present to hear these fine lectures on such a vital theme. I have gotten fresh encouragement in my work as a teacher-preacher, seeking to teach and inspire with high ideals the young people whom I may be privileged to influence. Dr. Chappell, by the way, intends to publish a book before long embodying the material used in his lectures here and I very unreservedly recommend the book to all preachers and Christian workers. I confess that Dr. Chappell is doing a greater work for the Church than I had fully realized, though I have had a very high estimate of what he was doing. His work at Georgetown raised the estimate held by a number of us and those who did not hear him simply missed something good and of very great importance.

I did not intend to say so much, but I have said it and am not disposed to take anything back, if only you can spare room for it. I have written under the inspiration of some very pleasant and profitable experiences which I have desired my brethren to share in, and under the feeling of a debt to the Y. M. C. A. Conference and to Dr. Chappell that I ought to discharge in part in this way. H. L. GRAY.

**REASONS GIVEN FOR LEAVING  
THE MORMONS.**

Remembering your visit to my home, while making the campaign for State-wide prohibition, and the kind words you spoke to me before leaving my place, I herewith submit to you some of the reasons why I left the Mormon Church and joined the Methodist Church. Soon after your visit I went to Utah where I stayed for nine months, learning all I could of the doctrines and doings of the Mormons. I do not claim to have learned near all of their teachings, as it is a well known fact that much is kept back that is only given out to those who are permitted to go through their temples.

I found them a Church that was controlled by very few men, and to say the least, it seems as if what the Smith family says goes in that Church, I found them a pleasure-mad people, where such a thing as religion, as we understand it, is not exhibited in their acts and lives. I found those in authority largely polygamist and that class of men and their offspring was always leading in the Church. I found their worship cold and formal. I found the Church narrow and clannish, not willing that their young people should associate with outsiders and advising them never to marry people of other Churches. I found they will not accept the Bible as written and only such parts of it as will fit their cases they think, and when one would call their attention to Scriptures that were against their teachings they would tell you that it was "not translated correctly," that "it don't mean we people of this generation; it was only meant for whom it was written at that time." They would tell you that "it don't make any difference what the Bible says, that the letter killeth but we are required to do what the living oracles say," meaning the presidency of the Church and the apostles.

While many of them deny it, I know that in a very effective way they dictate politics to their people. I found their high Churchmen building a buf-

fet or saloon in the Utah Hotel, a very fine hostelry which they have built near their temple. I understand that the law cut them out from using it on account of their nearness to the temple, and this, after all their claims of temperance and word of wisdom, etc. I found the Church cold commercialism, pure and simple. Under their system of tithing millions of dollars have gone into the hands of the authorities of this Church and the millions continued to multiply.

The authorities of this Church are never required to give an account of this money to their people, but I am informed that this money is vested in Union Pacific Railroad stocks, in the Amalgamated Sugar Company, the Utah Idaho Sugar Company, the Consolidated Wagon and Machine Company, many of the banks of Salt Lake City and Ogden and many enterprises too numerous to mention.

I find that this government has on its hands what in my opinion is the worst and most formidable trust in this Nation—the Mormon Church. With due consideration to my brethren in the Methodist Church who favor tithing, they must excuse me when I can't go along with them in that way of thinking. And right here let me add, there have been men in many generations since the days of Christ who, like the Adventists and Mormons, have tried to saddle on the people some of the law of Moses, claiming direct revelation from the Lord so to do, and especially this is true of tithing. I am firmly of the opinion of Paul that it is unprofitable for us, "that it's a burden that we nor our fathers were able to bear;" therefore Christ took it out of the way, nailing it to the cross, and I am glad that the Methodist Discipline says it "doth not bind Christians."

I think the plan under which the Methodist Church has grown to be the strongest Church in this Nation, viz., the free-will offerings of the people, is good enough for me.

Hoping to have an humble place at the altars of this great Church, believing in her doctrines and her plans for the uplift of humanity, I remain, O. H. BREWER.

Kirkland, Tex., May 5.

**THE WAY THAT SEEMETH RIGHT.**

By J. C. Evans, L. P.

There are two ways that stand out before us: the way of God, and the way of the world.

And it being a well established fact, that man is a free moral agent created in the image of God, and endowed with the power to exercise his own will, demands not only the privilege, but the right to exercise his own will.

From Adam down to the present time, man has chosen to exercise that gracious ability. And in so doing, makes his own choice of the way he will move.

The wise man says, "There is a way which seemeth right unto a man; but the end thereof are the ways of death." And Jesus says the way that leads to destruction is a broad one; and many go that way; but He says the way to life is a narrow way and but few go that way. So we see there is much in the word "way." As for God, his way is perfect. Jesus says, I am the way. And if we are in the way of Christ, then his words abide in us.

Now, then, we have God's laws, and they are perfect.

It matters not what constructions we may put on them, it will not change them.

There never was a time, place nor people, to whom these laws were not applicable. When Jesus was asked by one of the scribes which is the first commandment of all. He said, the first of all the commandments, is, "Hear, O Israel: the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, thou shalt love thy neighbor as thyself."

Now, it is my purpose to speak briefly of the way many in the various walks of life choose to go. I will present some questions, and let every reader answer for himself. Now if this second commandment is like the first one, is not the first one like the second? Is it possible for us to comply with the first here mentioned, and discard the second one, and be in a saved state? Since love is of God, is it possible for one to love God and love his neighbor without manifesting that love?

Oh! how we deceive ourselves! Paul says if we possess the gift of tongues and can perform miracles, and even give our bodies to be burned and not charity (love), it will profit us nothing.

How unscrupulous many are whose names are on the Church register, holding official positions in the Church, whose mock worship is an

abomination in the sight of God. Men who exact and collect unlawful interest, usury from their brother; men who will willfully misrepresent a thing in order to obtain gain; men who will violate any or all of God's laws if necessary, in order to satisfy their greed for filthy lucre.

Yea, and women too, who will sacrifice motherhood for society, whose dress in many instances is an index to their real character, and whose dress invites and arouses the passions of the opposite sex. And again, go to the house of God, and see the irreverence manifested among the members. Worldly conversation and levity prevails from the entrance to the sacred altar. But very few will even kneel for prayer. And we all say that we have the right to worship God the way we choose. Listen, we had better heed God's command. He commanded Saul to utterly destroy the Amalekites, and he kept Agag alive, with the best of the spoils. You know what the result was. I verily believe that hundreds, yea thousands, who profess religion and join the Church, do like Saul did—keep Agag alive. They claim to be doing God's will, yet holding to the world, and doing what God says if ye do ye cannot enter into the Kingdom of Heaven.

God's woes are pronounced against those who "join house to house, that lay field to field." Yet men close their eyes against God's word and go right on, saying when will the new moon be gone, that we may sell corn? And the Sabbath, that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balance by deceit?

Many care not for the cries of the poor whom they have defrauded out of their earnings. They care not what hardships and embarrassments they bring to the helpless. Yet these same men will give gifts to ease their conscience, instead of refunding it to the rightful owners.

The sin of covetousness is one of the worst sins of our time. Yet men will boast of being covetous and a Christian at the same time.

Ananias and Sapphira thought they were doing right by keeping back part of the price. You know the results.

Oh! the deceitfulness of sin! "We are true men, thy servants are no spies." No wonder so many stumble and are lost. They see no beauty in religion and Christianity, we fail to live our religion. If we have not the spirit of Christ we are none of his.

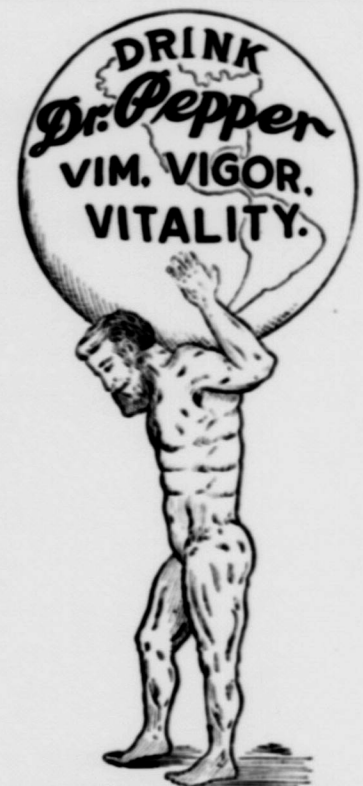
Yes, there is a way that seemeth right to man, but when they shall stand before the judgment bar of God and hear the awful sentence, Depart, they will say, Have we not prophesied in thy name. Have we not cast out devils (caused some to confess Christ), and have done many wonderful works? Then they will cry for the rocks and mountains to fall on them.

We had better be sure that the way we live is right, then we will have a home in heaven. Brownsville, Texas.

**THE TRUE OBJECT OF WEALTH.**

One of the most vital things that concern men is the proper use of wealth. What men consider riches are lands, houses, stocks, bonds, cattle, horses, money, etc., and the man that has the most of these is considered the richest. But, really, are there not some things to consider here as to whether he is or not? According to the world-standard he is, but Jesus said, "What will it profit a man if he gain the whole world and lose his soul?" According to God's standards he may be the poorest. These things do not make character. Paul said that true and great gain was being content in godliness. Jesus did not die for earthly things but he did die for men. He made all these things perishable in their using, but he made man an eternal being for his eternal glory, and the man that starts in to obtain riches, for the sake of riches only, starts on the wrong track, and the more he obtains the greater the burden till they become a mighty millstone about his life bringing wreck and ruin.

But think of the power of money! Look yonder at the mighty wheels of commerce as they turn out their thousands of finished products. Money does that. Look at the house of ill fame. The saloons all dragging down their thousands to everlasting ruin. Money does that. But look again at the church houses, Christian schools, orphan homes, rescue homes, all standing out in the world drawing men up to God. Money does this also. But do these material things have value in themselves. Could not God as easily have made men to subsist on the leaves of the trees as on corn and meat? Could he not have put it into the minds of men to have made money out of rocks as well as out of gold and silver? He could, but in that he did not he has taught us a great object lesson—that we must



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strive for these precious things made so because he has placed them in our reach at the end of our effort; not that we may feed and grow fat, and make more that we may still make more, but that we, like Abel, may bring to him a sacrifice precious and acceptable. As the food we eat goes to make blood and bone for the body, so also these things laid on his altar will be converted into strong, godly character.

Why should men want to prosper in material things that they may live luxuriously? If that is all, then they dishonor God. But, viewing the need of the world and desiring to help in its salvation, they may ask God, if it is his will, to bless the labor of their hands. I seriously doubt if men honor God in piling up riches. There are too many righteous demands today for men to honor God and accumulate great riches. Was not John Wesley right when he said, "If, when I die, I have more than enough to bury me with you may count me a thief." He put about \$50,000 in God's cause. How it has multiplied! What are Methodist men doing piling up wealth for their children to wrangle over and sin over when they are gone. I do believe that if Methodist people would honor God instead of investing thousands in the salvation of the world they would invest millions; and thousand of missionaries would be sent instead of hundreds.

Oh, let me realize that I am God's steward and all belongs to him, and that he will require a full account of all and will hold me responsible for every investment. Then, not striving to be rich but to increase his kingdom, every day the accounts will balance and finally, when the whole account is given, he will say, "Well done; you have been faithful in the little things, have dominion over great and eternal things." J. M. OWEN.

He only has ability who has the ability to use the ability he has, and he alone possesses knowledge who possesses the knowledge of how to use the knowledge he possesses.

Real love makes every season spring and harvest both.





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it without thwarting the plans of divine wisdom."

But Prof. Dyer thinks that the home's most important function is the religious training of the young. "Above all, it is in the home that the child is to receive his first and most important training in religion. There is no other institution so well fitted for giving the child religious training as the home. No other institution can possibly have such an opportunity to develop the child's religious nature, and no other teacher in all the world is so well equipped by nature to lead the child to God and give it an appreciation of religion as the Christian mother. Really, the Sunday School should be primarily for the mothers rather than the children. To attempt the make the Sunday School a substitute for the home in giving religious training to the young is a fatal blunder—as it is also a very common one." Prof. Dyer thinks that the only adequate remedy for the present tendency is the setting up of correct Christian ideals for domestic life. The whole article is well worth the careful perusal of all who are interested in preserving the best things in American life and in saving the souls of the people.

Almost the whole energy of some primary teachers is expended in an effort to maintain order. I have seen good, faithful, conscientious workers come from their hour's work almost exhausted. "The children were awful today," they would sigh, "what am I to do with them?" The difficulty is to be traced to lack of organization and of method. Nothing of the kind may be found in our best public schools, for the simple reason that the schools are carefully graded, and the teachers are compelled to understand children and school methods and organization before they are entrusted with the care of a room. They understand perfectly that "children cannot be kept in order by force," that they cannot be reached in the same way as adults, and that they cannot be allowed to govern themselves. The teacher who understands children knows that there must be constant variety, a careful grouping of ages, a constant appeal to the level of the child's knowledge.—F. L. Pattee.

### HELP FOR TEACHERS.

All the help a Sunday School teacher needs is divided into five parts. The first is the help of God. The second is the help of his own experience. The third is the help of the local Church. The fourth is his share of the help that is offered through lesson treatments, conventions, institutes, summer assemblies and training classes to the Sunday School teacher—the leader of a group of pupils who happen just now to be of junior or some other age. He whose interest is in these individuals alone is satisfied with these four kinds of help. Why should he care to know more than how to teach his own class next Sunday? The children are growing; it is his business to grow with them and at every stage of their development to be to them as good a teacher as he can. If he is to study anything beyond the current lesson it should be something of general application, useful in all grades.—E. Morris Fergusson.

### TEMPERANCE AND PROHIBITION IN THE SUNDAY SCHOOL.

Some time ago in the Advocate Rev. I. Z. T. Morris suggested that we discuss the above subjects, or their equivalents, in Sunday Schools. My pastor asked me to fill his appointment as he would be absent on June 22, so we used most of the time in the Sunday School and discussed temperance and prohibition. Rev. B. M. Henry addressed us on Temperance—the evil and harm that affect us from too hard work or too much exercise, and how we visit the cold drink stand and tank up on drinks harmful in place of helpful, although referring to strong drink and showing the poisonous effect it has on us and how it creates an appetite for more and stronger drink. Brother Thelbert Finch, teacher of the senior class, made a rousing talk, alluding to strong drink and imtemperate talk, showing that strife, fighting, quarreling, and brawlings are the effects of imtemperate talk. Then the writer followed with a talk showing why temperance and prohibition should be practiced, showing how people would practice temperance at first and throw over prohibition by drinking more and more until their will power no more controlled strong drink, but strong drink ruled their will power; thence on down the drunkard's road to a disgraceful and disgusting life, and to a drunkard's grave and hell. I read some time ago of a small family consisting of a husband, wife and child—a little child just sitting alone. The husband, a drunkard, had spent all his money and means for providing for his family. One day about noon his wife being in a side room preparing a meager meal, and the baby sitting in the front room, the father came in dog drunk, and when the child screamed at his appearance the father walked up and kicked the child, then left. A few moments later the mother came in to see about the child and found it dead. This is the effect of strong drink.

So many young girls are led wrong by drinking wine. And yet people will say, "Give us whiskey and the saloon."

I hope all Sunday School superintendents will follow Brother Morris' advice. Those who read these few lines and know of crimes committed like the above and the awful effect of strong drink, will you please give us the incidents. Such material can be used to advantage.

E. S. DORSETT, L. P. Camp Springs, Texas.

### TEACHERS WHO DO NOT UNDERSTAND CHILDREN.

Most failures in the elementary departments arise from the mistaken notion that children are merely adults in miniature. Men and women sit perfectly still during the Sunday School hour, therefore, children should be expected to do the same! Good results are obtained by lecturing and preaching to adults, therefore, the same methods should be used with children. Many seem to consider that the position of teacher is a fixed one in front of the class, never to be varied during the hour save as it becomes necessary to reach over and shake some incorrigible wriggler. I have personally been in many schools where the primary teacher had been so constant an object of commiseration that she had come to look upon herself as a kind of martyr. Many times, indeed, she is such from the fact that she is required alone to do work that should be divided into eight or ten parts, but more often she is the victim of false methods and mistaken ideas.

sorrow at the immense amount of preaching material thus accumulated.

Always a feature, the public lectures were of the best. Prof. William Adams Brown, of Union Theological Seminary, whose splendid work, "Christian Theology in Outline," won praise on both sides the Atlantic and gave him a place among the great theologians of our time, and whose recent work, "The Essence of Christianity," is said to contain the very best of modern theological thinking, delivered six lectures on "Modern Theology and the Preacher's Equipment." Dr. Brown has a most charming personality and a spirit of humble reverence for the ancient landmarks of the Christian faith. Some of his sayings were full of light and depth. I will quote three that appealed to my mind as among the best. "There is nothing to which men respond so rapidly as the preaching of a doctrine that has been warmed at the fires of experience." "There is but one way to produce love; and that is by loving." "Original sin is sin as the punishment of sin." And I cannot forbear to add one more. "We cannot live on other people's answers to the problems we must solve for ourselves."

We approached Dr. Brown's course with some trepidation, not sure just what the term Modern Theology might mean in the mouth of a Presbyterian of the school so unhappily connected with heresy trials for the past twenty-five years. We were pleasantly surprised to find that the old positions, long held by Methodism, were being taken and occupied as the very skirmish line of modern Christian scholarship. In almost every instance where the old view was given it was some view John Wesley had fought; and when the view was presented it was the truth wherewith he had fought it.

Bishop Hughes of the Methodist Church was to have been with us; but at the last moment wired that he could not. Dr. Chappel was secured and he came, fresh from the Vanderbilt-Carnegie complication wherein he nobly served the Church. He told us his intention was to put several sets of lectures in his grip and make a selection along the way. He found to his dismay he had put in but one, which of course he had to deliver. Surely it must have been his best. The general subject was "The Educational Ideal of the Church." As the series is shortly to appear in book form I will say no more than that in it Dr. Chappel is at the summit of his thinking. I promise myself one of the first copies off the press.

We had with us Dr. Onderdonk for a series of inspiring lectures on the situation in Mexico, and Bishop Lambuth gave us several heart-stirring addresses on his trip to Africa. It was inspiring to hear this apostolic man; only, as one of the preachers expressed it, it made us all feel that we had done so little for the Lord. Dr. Weeks also gave some thought-producing talks on the great and important country problem.

It was gratifying to find that, in his chapel talks, our own Dr. Kilgore measured up to the best of them. Some of his expositions were cut gems of homiletical method. The thought was always fine. He is a felicitous extempore speaker, which was restful where so much was read from manuscript. In getting salt onto the tail of a swiftly passing idea he is unexcelled. Yet his digressions never went beyond a flashing sentence or two, which always turned back to the main theme.

One regrettable feature was that of the one hundred and ninety present, the largest attendance, Dr. Seay announced, ever registered, only two or three were local preachers, and, so far as I could learn, none were laymen. It is to be hoped that something may be done to induce our Texas local preachers and laymen to take advantage of the splendid advantages and opportunities presented by the Summer School of Theology at Georgetown. WALTER G. HARBIN.

It is good for the young to act old, but it is better for the old to act young.

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**THE SUNDAY SCHOOL**  
REV. E. HIGHTOWER, Editor, Weatherford, Texas.  
All communications for this department should be sent to above address.

### THE CHRISTIAN HOME IN PERIL.

The above is the title of an article by Prof. G. W. Dyer, of Vanderbilt University, in the July number of the Methodist Review. We know no person who is better informed as to social conditions in the South and more competent to speak on the above subject than Prof. Dyer. The substance of the article under review was given a few years ago at the Summer School of Theology of Southwestern University. In the view of Prof. Dyer the materialism of this age, the crowding together of our people in towns and cities and the industrial and social conditions of modern life threaten the very existence of home life as we have known it and been blessed by it in the days that are passing. He

views with alarm the tendency which makes it necessary for the mother of a family to be a bread winner and condemns in strong terms the disposition of some mothers to turn over the training of their children to others under the delusion that a woman's activities should not be largely confined to her own home and her energies devoted chiefly to the training of her own family. He says, "Woman is the only mother that neglects her offspring, or turns it over to the keeping of others. The fidelity of the mother to her young was used by Jesus as an illustration of his fidelity to his people. While it is not inconsistent with the highest purposes of motherhood for her to have assistance in caring for her children, the responsibility is upon her and she cannot shift





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#### 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

#### LOCAL OPTION IN ANDERSON COUNTY.

As we stated a while back, the pros brought on an election in Anderson County and the anti's are said to have won by a slender majority of sixteen. The County Commissioners so declared this result last Monday. But the pros charged gross frauds and were prepared to prove the charge, and they gave it out that they would contest the election. This frightened the anti's and they did not want to face a contest in the courts. So they and the pros got together in an agreement, drew up and signed the papers accordingly and settled the matter out of court as follows: The pros agreed not to file a contest and let the wet majority of sixteen stand, and the anti's agreed to run the saloons during the next two years, or until July 11, 1915, and then permit local option to go into effect and not bring on another election for two years. And this is the status of the question at present. But mark the prediction—the anti's in 1915 are just as sure either to continue the saloons, or call another election if they have the slightest hope of winning, as the sun will shine. They have never been known to keep an agreement with the pros under similar circumstances, and they will not do it in the future. So the pros had just as well make up their minds now that when 1915 comes round, they will have another fight on their hands. Otherwise they will be caught under their own dead-fall. Liquor people are untrustworthy and think nothing of breaking a written contract with the pros. So our people down there had better see to it that they are ready for the fray in 1915.

Rev. H. A. Bourland, D. D., will preach for the Grace Church people, in this city, next Sunday; and then on Monday he and his good wife will leave for Colorado Springs for a two-months' visit and rest. Dr. Bourland is looking well and so is Sister Bourland, and we hope for them a good time and wholesome recreation in their mountain resort. We have no better and more faithful people than they, and for many long years they have served the Church efficiently and successfully. They are held in high esteem by a large circle of friends and admirers.

#### JUST ONE THING BEFORE ANOTHER

Not long since one of our Northern United States Judges resigned his position on the bench on the ground that his salary of six or seven thousand dollars a year was not sufficient to support himself and family. And he had the position for life, with the privilege of retiring on the same after he passed the age limit. In addition to this he only had to work nine months in the year. Now look at the ministers of the Gospel, living on a salary which averages a good deal less than \$1000 a year, often paid in dribs, with no thought of vacation, and then when he gets old he is for the most part turned out to "root, hog, or die," and his place is filled with a younger and stronger man. The difference between the Judge and the minister is that the former is working for a salary and the latter is working under the conviction, "Woe is unto me if I preach not the Gospel." Neither money nor honor nor position can tempt him to give up his calling as long as he is able to mount a horse or climb into a pulpit. Which one is the real unselfish man? And to which one does the country owe the largest debt of gratitude?

"Uncle Buck" Hughes took it into his head to hark back to Tennessee and visit the old haunts of his boyhood days, and so he took advantage of the visitors going to Waynesville a while back to join them and go as far on the way as to Tennessee, the "land of yellow corn." It has been a long time since Uncle Buck was a boy, but he has a tenacious memory, and the incidents and localities of his early days came back to him with familiarity. He did not meet any of those who were boys with him. They are all gone. He alone is left. But their walks are there and the graves of the most of them are there; and though sad and somewhat lonely, he walked about the fields, the old home place, through the woods, down to the spring, and held communion with the thoughts of other days. He is now far out in the journey of life, but his spirit is young and his hopes for a life beyond the grave bright and inspiring. After this pleasant visit he is back home again refreshed.

Character is a valuable asset. It is a durable quantity. Reputation is evanescent and is easily dissipated. Character is the man's self; reputation is what others think of him. The former abides, the latter often vanishes. It is worth everything to a preacher to have a fixed character; it is to the detriment of any preacher to acquire a reputation. He has to labor to maintain it and he is in constant danger of losing it. The great Dr. Munsey once told us that his reputation as a pulpit orator had been his ruin; that in order to sustain it and to meet public expectation he had become a slave to his ambition; that he had broken down his health and that he was a wreck just at the age when he ought to have been in his prime as a man and as a preacher. But he had acquired a reputation, and people were not satisfied unless he did the unexpected and soared into the dreamy heights and played with the spectacular in human nature. As a result he was a broken-down man when just past forty and went to his grave just at the noontide of his career. To have your contemporaries think well of you is laudable, but to stand out as a true man before God and the world with a character for integrity and righteousness is the highest attainment to which any man can lay claim.

The preacher who spends all his time in his study will become bookish and introspective. His preaching will take on an intellectual cast and fall into the lecture style and type. On the contrary, the preacher who puts in all his time gadding from house to house and listening to the neighbor-

hood gossip will go to the other extreme. He will degenerate into hortatory methods of preaching and give to his people insipid matter of no interest to them. Happy is the pastor who gives half of his time to his books and close study and the other half to ministrations in his pastorate. When he mixes book matter with his knowledge of the needs of humanity he will give them good stuff on Sunday and he will be helpful to them in their homes. Try it, brother preacher, and see if this is not a good diagnosis of the case.

There died not long since, in Athens, Tennessee, a very remarkable woman—Mrs. Sarah H. Keith. She was ninety years of age and had been in the Methodist Church, and active member, nearly eighty years. This writer knew her well. We first knew her and her husband, Col Alexander Keith, in 1874. We visited Athens while a student in Hiwassee College to fill an appointment for the absent pastor and their home became our home. A few years after that we were pastor in the town and our acquaintance ripened into a genuine friendship. Some time after that the Colonel died and we attended his funeral services. Aside from this personal interest, the Advocate gathers in a larger interest in the life and death of this good woman from the fact that she contributed a cultured daughter to Texas—Mrs. Cornelia Carter, the devoted wife of Rev. D. W. Carter, of Georgetown, presiding elder of the Mexican work in our Border Mission Conference. Mrs. Keith retained her faculties and bodily energy right up to the time of her death, and a better and a more devoted Christian woman never lived and labored in the membership of the Church. We esteem it a privilege to have known her and come under the influence of her life and influence.

Occasionally a pastor gets a mistaken idea of Church progress. He labors under the impression that the larger the number of accessions to membership under his charge he can report at Conference the greater has been his success. Such is not the case. Of course, it is a legitimate ambition to want to see the Church grow into large numbers under our ministry; but the addition of members to the Church is not always an evidence of healthy growth. It is sometimes an evidence of congestion and inertia. The pastor who can put the largest number of his people to doing something really serviceable to the kingdom of Christ, thereby adding useful factors to the working list, is the man who renders the best service to the Church. In doing this a pastor sometimes has to unload the Church of some of its burdens in the way of deadheads and unworthy people and thus show a loss instead of a gain in membership; but in the end his work has made progress. A great big, lazy, cumbersome and unwieldy membership is not always a sign of growth and success.

The editors of the Church are the work oxen of Zion. Upon them rest heavy burdens and through autumn, winter, spring and summer they bend their necks unceasingly to the yoke. There is no let-up of the grind through which they constantly pass. They are forced to cultivate the grace of patience and often when they feel like resisting they consult their better judgment and submit to the demands. How tired they often become! Occasionally some one will take advantage of the mails to thrust the goad into them and the blood can almost be seen oozing from the wound; but uncomplainingly they smother their feelings, look cheerful and pull the load as though nothing had happened. But now and then, others more thoughtful and considerate will send them a message of en-

couragement and they forget the unpleasant things and struggle forward. Most anyone who has never edited a paper knows all about it and can give advice by the hour as to how it ought to be done. Just any sort of a critic can point out the shortcomings of the editors and read them long lectures. But these steady old work oxen of the Church day in and day day out persistently press their yokes to their necks and meet their responsibilities without faltering. They have been attacked so much that their sensibilities have become hardened and things that would hurt the average minister make but slight impression on the editors. They are used to hard treatment. Still they are human and a little consideration now and then makes them smile and feel better. Did you ever think of that?

#### DEATH OF REV. W. A. SAMPEY.

Rev. W. A. Sampey, long a member of the Texas Conference, but for several years of his later life on the superannuate list, died at Georgetown last Monday afternoon at 3 o'clock, July 14. Brother Sampey is one of the very few men of his age and standing in the ministry in Texas who failed to furnish us with any data of his life and ministry. Hence we have no information in this office of when and where he was born, at what time he was converted, his call to the ministry, and his membership in the conference. As a result we are not able to write just such a biographical sketch of him as his long and useful life merits. Personally, we have known him for more than twenty years and can say of our own knowledge that he was a faithful and devoted minister of the Gospel, and that his ministry was blessed of God in the conversion of souls, in the edification of believers and in the building up of our Zion. He knew and loved God, had an abiding faith in Jesus Christ, was familiar with the Scriptures and with the doctrines and polity of the Church and he was a consistent expounder of the same. For many long years he went in and out among his brethren and rendered valuable service to the Church. But for several years he had been in feeble health, living in quiet retirement, but ever interested in the progress of Christ's kingdom. As he lived, so he died and passed to his reward. Thus one by one the old guard are falling by the way and soon they will all be gone. But we know where to find them. They were and are grand old men, serving their day and generation according to the will of God. Doubtless, some intimate friend of Brother Sampey will do full justice to his memory in a future edition of the Advocate. In the meantime we extend our sympathy to his family and numerous friends. May the Head of the Church comfort them.

#### EPWORTH-BY-THE-SEA.

Everything is just about in readiness for the Epworth Encampment at Corpus Christi. President Beall and Dr. Harrison have left nothing undone to perfect all the arrangements for the entertainment and edification of all who are fortunate enough to be there. And it is expected that the young people will show up in large numbers. The program is a good one, full of variety and assigned to experts. It will be religious, moral, physical, literary and restful. Outdoor exercises, bathing and fishing will be unsurpassed. The fare will be good and the accommodations will be ample. All former defects in matters of this sort have been remedied, as experience is a great teacher; and we are of the impression that no one will have much room for complaint. It will be a good place for the young people and their enthusiasm and ardor will have full vent. It will be good for the middle-aged and the strong. It will afford relaxation and recreation. It will be good for the older people. They will have an opportunity to renew their youth and touch elbows with those in the active contest. It will be good for the ministers. They will have an op-

portunity to lay down their responsibilities, feel free and do as they please for a season. Such unbending is necessary to the best work. Therefore, let us all go to Epworth-by-the-Sea and have the time of our lives for ten days.

#### ANOTHER LOCAL OPTION ELECTION.

The Williamson County pros have presented a petition to the Commissioners' Court with eight hundred names to it asking for a local option election. The petition was granted last Monday and the election ordered for the 29th of this month. Several years ago we carried that county for local option, but the anti's brought on an election and put it back in the wet column by a small majority. Now the contest comes on again and we hope to recapture this county. Taylor is the stronghold of the saloons in the county and they exist in two or three other small places. Georgetown has long been dry.

Recently there died a venerable member of our Church at Pine Hill, Texas, Bro. W. H. Hillin. He was verging on to eighty-nine years of age, had been a member of the Church since young manhood and was a constant reader of the Advocate. His life was one of good will toward men and his end was without pain or suffering. He passed away just like the ripe fruit falls from its stem, of its own gravity. He went to his sure reward.

Bishop Mouzon dedicated our splendid Church, at Huntsville, last Sunday, and the service marked a red letter day in that interesting community. That is one of our most cultured and high-toned communities in Texas, and our people there are among the best and truest in the State. And now that they have this new equipment that appointment will take on even new life and vigor and stand out as one of the leading charges in the conference.

#### PERSONALS

Bro. W. R. Douglas, of Arthur City, called on us last week.

Rev. W. H. Keener, of Aquilla, was to see us recently. He has just closed a good meeting in which he was aided by Rev. T. N. Lowery, and the results were fine.

Rev. I. E. Thomas, of Bruner's Addition, Houston, was a pleasant visitor to this office last week. He gave a good account of the work down that way.

Rev. J. P. Rogers, of the West Texas Conference, was to see us this week. He was on his way to Ellis County to aid his brother, Rev. Luther Rogers, in a revival service.

Rev. R. E. Porter, of Bryson, was to see us the other day. He was on his return trip from Waynesville, where he had a delightful time. He also visited relatives beyond the Mississippi.

Rev. R. A. Burroughs, of the Orphanage, dropped in to see us not long since. He is quite busy looking after this important interest, and he is proving himself to be the right man in the right place.

Mrs. Laura Howell, wife of Rev. Z. L. Howell, pastor of Chatfield Circuit, who was carried to the sanitarium at Corsicana has recently undergone an operation for appendicitis. The operation was successful and her condition is very hopeful.

We had a pleasant visit recently from Rev. W. I. Caughran, of Amarillo Mission. He gave a good report of his work and of its progress. He now has a reasonably good plant on the north side and he is gradually de-



creasing its indebtedness and hopes to have it free in the course of a few months.

Bro. J. A. Daniel and his good wife, near Mart, were pleasant visitors to this sanctum last week.

Rev. J. B. Davis, of Tyler Street, is off on a vacation to Yellowstone Park. His Church is in a good condition and they have one of the liveliest Sunday Schools in the city. They are only a little over one year old and they had 340 at Sunday School last Sunday.

Rev. W. L. Tittle, of Como, was to see us this week. He was on his way to Ringgold to aid Brother Kirkpatrick in a revival service. Brother Tittle did a great work for the Southern Methodist University in the Sulphur Springs District, as District Commissioner. That district subscribed about \$16,000.

The Passing Day

The Mexican Government is still in an unsettled condition. Our minister in Mexico City received an anonymous letter recently threatening to blow up the American Embassy; and last Sunday the Government arrested a dozen men and charged them with a plot to assassinate the President and Felix Diaz. In the meantime the revolution against the Government in Northern Mexico is in full blast.

The probe of the lobby by the Senate Committee at Washington becomes more sensational as the work progresses. It is taking on a wider scope than President Wilson ever dreamed of when he made his charge against the lobby. Disclosures are being made that involve leading politicians, labor organizers, and capitalists. The House is also taking a hand in the investigation since a number of its members and ex-members are involved.

The Balkan States are in a bad way. Having whipped Turkey to a finish in their united capacity, they have since fallen out over a division of the spoils of the victor and they are flying at each other's throats as ferociously as they did at Turkey a while back. Another contentions and blodshed have embolden Turkey and she is threatening to re-enter the conflict against the Balkans and regain some of her lost prestige. What the end will be remains to be seen.

An illustration of the "law delay" was shown last week in a peculiar incident. In 1888 the steamer "Tioga" sank in the Chicago River and twenty-seven sailors were drowned. The two hundred heirs of the sailors have now, after twenty-five years, finally won their damage suit against the owners of the vessel, and \$110,000 will be distributed among them, after deducting court costs. The counsel for both the heirs and the company are dead, and so are several of the original plaintiffs.

Cincinnati is starting the experiment of farming as a cure for drunkenness. That is not a bad idea. Good country air, regular employment and absence from the temptations to drink will go a long way to break the habit of drink.

Anarchy has been prevailing in Johannesburg, South Africa, as a result of a general strike among miners. Troops were called out, and were ordered to fire upon the rioters, resulting in several deaths and many wounded. Property was destroyed by strikers and the red flag hoisted. At last reports the Government was trying to bring about a peaceful solution of the questions at issue, but with little success.

The Pennsylvania Legislature has passed a bill forbidding a marriage license to be issued to any person having a transmissible disease or an imbecile.

The National Congress of Alienists and Neurologists, in session in Chicago last week, recommended that the railroads do not employ men who use alcoholic beverages, either on or off duty. The liquor business is getting a good many knocks these days. All are deserved.

Representatives of forty-four Nations have been in session during the past few days at The Hague, resuming the gatherings of the Second National Opium Conference. The work of the conference is limited to the ratifica-

\*\*\*\*\* with an estimated loss of \$10,000. London newspaper has published details of an alleged plot of "madwomen" to add murder to their campaign of outrage and destruction immediately any suffragettes die in prison.

Dr. Cook failed to reach the top of Mt. McKinley, and also failed to reach the North Pole. Both achievements, however, have now been accomplished. Commodore Peary reached the North Pole some time ago, and recently Archdeacon Hudson Stuck scaled the top of Mt. McKinley, which is said to be 20,500 feet above the sea level.

On July 2 Brindejone de Moulinais, the French aviator, landed at the aerodrome near Versailles, terminating a remarkable flight of 3100 miles from Paris to Saint Petersburg and back again, thereby establishing a record for the longest aerial voyage so far accomplished. M. de Moulinais is not yet twenty-one years old.

Now that the opium traffic is rooted out in the interior, China is turning her attention to the port cities, where there is an enormous quantity of the drug valued at many thousands of dollars. In Tientsin recently a great burning took place, at which about \$30,000 worth of opium was destroyed.

Our resources. Mr. Richard H. Edmunds in the Home and Field after giving some figures concerning the resources of the South says: "Never in human history has a people had a greater opportunity to build mightily and widely than the people of the South today. No other region of the world has such a remarkable combination of advantages, agricultural and industrial alike." And yet with it all how wasteful we are.

Henri Rochefort, for a long series of years one of the most prominent figures in French political life, died at Paris on July 1. He was born in that city on January 30, 1836.

It is estimated that Japan will this year utilize 1,250,000 bales of cotton. Of this number something like 350,000 will come from the United States, 800,000 from India, 30,000 from Egypt, and 100,000 from other countries. If the South is going to maintain its former stand in the cotton business seems evident that she must learn to make her crop cheaper and not have it as the only crop from which to get revenue. Other countries are doing their best to grow cotton and they are succeeding at least to a considerable degree.

Six influential professors of London University, including Sir Victor Horsely, Karl Pearson and Sidney Webb, have sent a petition to King George for a pardon for Mrs. Pankhurst, the British suffragette leader. They urge the granting of the pardon on the ground that she cannot live to complete the sentence passed upon her.

"The Devil a Myth," by C. F. Wimberly, and published by Revell. From the title of this book it is easy to see its aim. It deals with the problems of evil, its origin and progress in the world and its effect upon human life and character. All phases of the question are considered from a strictly orthodox point of view under some thirty-five heads and the book is a valuable contribution to literature of this character.

"Danger Signals," by Rev. L. L. Pickett, and published by the Pentecostal Publishing Company. This is a new edition of a work that has been before the public for some years. But it has lost nothing from age. It is an exposition of the vagaries of Romanism and worth a close perusal by our people at the present time.

"Proof of the Pudding," by J. H. Nichols, a man well known to all Southern Methodist ministers and laymen as a writer of uniqueness and value. He has written a number of books and booklets, such as the "Grub-Axe," "Pump," "Curry Comb" and the like. This book is his autobiography and a more interesting sketch would be hard to find. Dr. Nichols is now an old man and his experience goes far back beyond the Civil War, and his life-story reads like a romance with many colorings of tragedy. It will be read by his host of friends with avidity.

The loss to farmers last year because of hog cholera was said to be \$75,000,000. The Department of Agriculture has begun a campaign to save the farmers this terrible loss. On July 1, \$75,000 was drawn from the United States Treasury, being the amount of an appropriation by Congress for that purpose, and work on solving the hog cholera problem will be started at once.

Two big fires were charged up to militant suffragettes on June 30. Ballykinrain Castle, at Balfron, Stirlingshire, Scotland, was completely destroyed, causing a loss of about \$500,000, and a railway station was burned.



REV. J. W. WATSON, Pastor Woodson, Texas, Northwest Texas Conference.

We present to our readers this energetic pastor who accomplishes what he undertakes. During his pastorate last year and the first months of this year he placed the Advocate in every home on his charge. He did it because he believes in the efficacy of the Advocate as an assistant pastor. Watch for Brother Watson's report at Conference. Concerning his work he writes: "You ask for my picture for the Advocate. Now I have no objection to that. But I did not advocate the reading of the Advocate that that might be done. The fact is we have been slowly one by one picking our members into the fold by the individual touch. I have but one time made a public appeal. Then I failed to get every family. But I have my first time to fail when I have gone to a man individually. We have forty-two readers in a membership of 121. I am the first Methodist preacher to have had the opportunity of living in this town. When we came to the town we had five members in this congregation, and at once had four Advocate readers here. Every one has since been reading and praying and paying. Five members, three men and two women, one man a dry goods clerk, one a blacksmith and one the postmaster at that time. The two women, wives of two of these men, assessed themselves \$150 for the support of the pastor and were paid out before the close of the year. They gave besides two pairs of shoes, a good suit and a good pounding."

WHAT THE CHURCH PAPER DOES.

The quickest way to pay a Church debt is to make every member effective, and the best way to make every Church member effective is to make every Church member well informed as to his obligations on all Church matters. The Church paper, next to the pastor, is the most efficient medium through which this can be done, hence the Church paper should go into every Church home. The pastor cannot go into every home every week. The Church paper can, and no pastor or Church officer should be satisfied until in his Church this ideal plan becomes an accomplished fact.—Exchange.

The interests of the Texas Advocate are being carefully looked after in the Abilene District. The conditions in this section of the conference have been very hard for several years. With the return of prosperity many more copies of the paper will be taken. The paper is recommended to all, especially to the officials at the Quarterly Conferences. Brother C. E. Lynn, the live, energetic pastor of the Tye Charge, has induced his folks to take forty-three copies. His work is in a prosperous condition.

C. N. N. FERGUSON, Abilene District.

AN APPEAL TO THE CHURCH.

(Adopted by the Board of Missions at a Called Meeting Held on July 8, 1913.)

It is a well-known fact that the income of this Board has for years been barely sufficient to sustain the mission work we have undertaken. The slow increase in this income falls far short of the growth of the necessary demands on the field. Hence the Board is forced to appropriate to the fullest limit allowed by its laws in order to meet the immediate and urgent requirements of its work. On the basis of the increased income for 1911 the Board made the largest appropriation in its history. This appropriation was for the year 1913 and must be paid out of the income of this year. Last year there was a decrease in the income for foreign missions. Unless there is a great increase, therefore, in the regular income between now and December 31st there will be a deficit for this year of a considerable sum.

The great offering made at the recent General Missionary Conference cannot apply to our current appropriations, because it was specially directed to the Building and Equipment Fund and other definite objects. The necessary increase must be made up by a united effort which will swell the contribution that comes through our regular channels.

A deficit for this year is not the only danger we face. The appropriations to be paid in 1915 must be made on the basis of this year's income. Without the increase referred to, therefore, we shall be compelled to hold the appropriations at the hurting point, to which

we had to reduce them for the year 1914, and that in the face of the sore and growing needs and thrilling opportunities of the hour.

We dare not contemplate such a disaster. We must not permit the Church to so far fail of her duty and privilege. We therefore most earnestly urge upon all our pastors that for the remaining months of the year they make unusual effort to swell the income for missions; that the assessment in no case be more the measure of our gifts, but that the ideal and aim in every instance be according as God hath prospered every one; that all available funds for special shall be gathered in and reported; and that surpluses which have been or may be undertaken shall be pressed to the fullest possible measure.

The hour and the cause call for united, persistent and vigorous effort. It is no ordinary condition and no ordinary difficulty that confront us. Ordinary means and methods, therefore, will not adequately meet the situation. The heart of the Church is stirring with response to the missionary appeal, and we believe the time is ripe and the people ready to be led in a great advance. We confidently count on our leaders in this hour of great opportunity and of great responsibility.

FITZGERALD S. PARKER, J. J. STOWE.

THE VANDERBILT MUDDLE—WHY?

Twenty years ago at the session of the North Alabama Conference, held at Talladega, it was my pleasure to hear Dr. J. H. Kirkland, then the new Chancellor of Vanderbilt University, make an address in the interest of the University. One thought in that address impressed me profoundly. That thought was unusual and very striking. I have never been able to forget it. I did not understand it then. I wonder, if in the light of recent developments, I understand it now. If "actions speak louder than words," then in thunder tones we have the explanation. In the midst of his address he used this sentence: "The best friend a university ever had is gold." He emphasized the last word. Being a very young preacher I did not dare contradict even in my mind, the great chancellor of Vanderbilt University. I simply set up an interrogation point. Many times in these intervening years that sentence has been recalled and pondered. I wondered what he meant. I could not believe he meant what his recent conduct has so loudly proclaimed. Is it true that gold is the best friend a university can have? Is that true as to the Church, the individual, the State, the Nation? Is that doctrine taught at Vanderbilt these twenty or more years.

Is gold more valuable than the friendship of the Tennessee Conference, the Memphis, the North Mississippi and the three Arkansas Conferences? Is gold worth more to Vanderbilt than the friendship of the General Conference? More valuable than the friendship of the entire Church? Is the remarkable course pursued by Dr. Kirkland the past four years or more to be the final explanation of that sentence which has haunted me these twenty years. "The best friend a university ever had is gold?"

Had Dr. Kirkland explained twenty years ago with words what he seems now so clearly to explain by acts, his place as chancellor of the university would long ago have been filled by another. For be it well known that the M. E. Church, South, does not now and never has believed that the best friend a university ever had is gold.

All praise for our Bishops who met and promptly vetoed Dr. Kirkland's explanation of his own language of twenty years ago. Let no further historian be able to say that the M. E. Church, South, indorses for one moment Dr. Kirkland's theory. I am glad to belong to a Church that places honor and truth above Mr. Carnegie's millions. W. B. ANDREWS, Waco, Texas.

ETERNAL VERITIES.

I know not how it may be with others, but I confess that to me, as life goes on, as I experience more and more how illusive is all that the world promises, and how empty is all that it bestows—I confess, I say, that I find even deeper comfort in these eternal verities which tower like mountain peaks into the blue air of heaven.

From squabbles over the infinitely little, we mount to a serene air when we fix our thoughts only on the love of God, the tenderness of Christ, the silver wings and the refreshing dew of the grace of the Comforter. The questions which whistle like empty winds and roar like brawling streams through the narrow banks of contemporary religion and contemporary politics, sink into a distant murmur when we take our stand by these eternal seas. There is no truth more constantly reiterated, more emphatically insisted on throughout Scripture, than this—that the Lord is king, be the people never so impatient; be sitteth between the cherubim; be the earth never so unquiet.—Canon Farrar.



# EPWORTH - BY - THE - SEA (CORPUS CHRISTI, TEX.)



## State Epworth League Encampment

The twenty-first annual session of the Texas State Epworth League and the ninth annual Encampment will be held at Epworth-by-the-Sea, Corpus Christi, beginning August 6 and continuing over August 17, giving ten full days to this delightful event, the program for which, as arranged by Dean Glenn Finn, Dr. Harrison and President Beall, composing the Program Committee, is herewith published.

It will be noted that the Institute feature of former years has been entirely abandoned this year and stated lectures and chautauqua features substituted. This has been for a change and in an effort to determine what kind of a program the mass of our people really favor. It will be further noted that a very large percentage of the speakers are home talent, and the program this year has been designated by the committee as a Texas product.

While the Institute work, as such, has been suspended, it will be observed that all departments of the Church, as heretofore, the Sunday School, the League, Missions, Methodist Doctrine and other paramount features receive due attention. Dr. Chappell's lectures on the work of the Sunday School are expected to bring before the assembly a digest of the best thought of the world's leaders in this field. Dr. Pinson, who will discuss Missions, will bring in concrete form helpful data and information which a careful sifting through many years of research work by able men and women suggests to him as being worthy of presentation. Our own Dr. J. W. (Gulliver) Hill, himself the first Secretary of the State organization in 1893, will discuss in his own inimitable way the doctrines and polity of Methodism, and this feature will appeal to the young as well as old, for it will afford Methodists an opportunity of knowing why they are Methodists, as paradoxical as the statement may seem. Then, there are the many sermons, with Knickerbocker, Rankin, Hay, Sexton, Shuler, Burgin, Powell, Duncan and others of our chief leaders here in Texas, to uplift and inspire.

Dr. Fitzgerald S. Parker, editor of the Epworth Era and General Secretary of the League, is expected to be on hand and present in his usual scholarly way the problems and their solutions in Epworth League work. Dr. Parker has become a familiar leader in Texas by reason of his frequent visits here and the widely separated sections of our territory which he has touched. He is always welcomed by the young people and his participation in the work at Epworth-by-the-Sea this year will be hailed with delight by all his friends.

Perhaps no feature of the Encampment will prove quite so interesting and inspiring as the Boy Scout work under the direction of State Superintendent Butler. The boys, who were there last year, led by Prof. Butler, have been industriously at work for several months interesting other boys in the Encampment this year and hundreds of photo cards have been mailed out over the State. There will be the largest crowd of boys the Encampment has ever seen and the plans which have been made for their benefit will make this department a very prominent feature of the coming Encampment.

The music to be led again by Rev. and Mrs. A. C. Fisher and we are advised by Dr. Harrison that one of our own Methodist hymnals will be used in the work. While we have had no announcement or request from Mr. Fisher, we are sure that this year, as usual, the services of those who play instruments will be desired for the formation of an orchestra, which has been a feature of the music for many years. Let everyone who has a violin, horn, flute, or other instrument which they can bring along, bring it with them, for in this way they can render valuable aid in making the Encampment a success.

If tent reservations have not been made, write immediately to W. N. Hazy, San Antonio, for information, and if accommodations in Corpus Christi are desired, write to our pastor, Rev. T. F. Sessions, at Corpus Christi, who will give the matter his personal attention. G. W. T.

### PROGRAM FOR NINTH ANNUAL ENCAMPMENT AT EPWORTH-BY-THE-SEA, AUGUST 6 TO 17, 1913.

Rev. R. P. Shuler will conduct open air services each day at 7 p. m. Music for the entire Encampment will be led by Rev. and Mrs. A. C. Fisher of Fort Worth.

**First Day—Wednesday, August 6.**

8 p. m. Song service.  
8:30 p. m. Opening rally with State President, Rev. S. B. Beall, presiding.

**Second Day—Thursday, August 7.**

Rev. J. H. Groseclose, Presiding.

8:30 a. m. Missions—Dr. W. W. Pinson, General Secretary of Missions.

9:15 a. m. Methodist Doctrine and Polity—Rev. J. W. Hill, pastor, Wichita Falls.

10 a. m. Sunday School Work—Dr. E. B. Chappell, Sunday School Editor.

11 a. m. Sermon—Rev. R. P. Shuler, pastor, Austin.

8 p. m. Song service.

8:30 p. m. Sermon—Rev. H. W. Knickerbocker, pastor, Fort Worth.

**Third Day—Friday, August 8.**

Dr. J. R. Nelson, Presiding.

8:30 a. m. Missions—Dr. W. W. Pinson.

9:30 a. m. Methodist Doctrine and Polity—Rev. J. W. Hill.

10 a. m. Sunday School Work—Dr. E. B. Chappell.

11 a. m. Sermon—Dr. D. Emory Hawk, pastor, San Antonio.

8:30 p. m. Lecture—Rev. J. W. (Gulliver) Hill.

**Fourth Day—Saturday, August 9.**

Rev. A. E. Rector, Presiding.

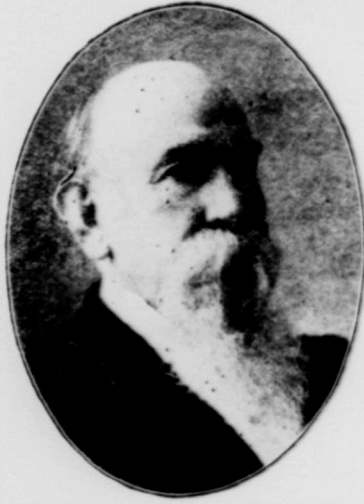
8:30 a. m. Missions—Dr. W. W. Pinson.

9:30 a. m. Methodist Doctrine and Polity—Rev. J. W. Hill.

10 a. m. Sunday School Work—Dr. E. B. Chappell.

11 a. m. Address—Hon. B. H. Powell, Huntsville.

8 p. m. Song service.  
8:30 p. m. Sermon—Rev. S. H. C. Burgin, presiding elder, San Antonio.



BISHOP J. S. KEY, FATHER OF THE TEXAS LEAGUE.

There is scarcely a League gathering in Texas at any time now which does not pay tribute to Bishop Joseph S. Key, who through his activities in organizing the State League and the North Texas Conference League, in 1893, has become known as the Father of the League in Texas. He is always given a place on the program when he can stand the trip to be present. He will probably not be at Epworth-by-the-Sea this year, but thousands of young hearts, and older ones, too, will beat in sympathetic unison for him.

### Fifth Day—Sunday, August 10.

9 a. m. Sunday School—Frank Reedy, Superintendent, Dallas.

11 a. m. Sermon—Dr. W. W. Pinson.

3:30 p. m. Evangelistic Sermon—Dr. D. Emory Hawk.

8 p. m. Song service.

8:30 p. m. Sermon—Dr. W. W. Pinson.

### Sixth Day—Monday, August 11.

Rev. Sterling Fisher, Presiding.

8:30 a. m. Missions—Dr. W. W. Pinson.

9:30 a. m. Methodist Doctrine and Polity—Rev. J. W. Hill.

10 a. m. Sunday School Work—Dr. E. B. Chappell.

11 a. m. Sermon—Rev. Jerome Duncan, presiding elder, Fort Worth.

8:30 p. m. Lecture—Dr. George S. Sexton, Assistant Secretary Church Extension Board.

### Seventh Day—Tuesday, August 12.

Rev. Jerome Duncan, Presiding.

8:30 a. m. Bible Study—Bishop E. D. Mouzon.

9:30 a. m. Methodist Doctrine and Polity—Rev. J. W. Hill.

10 a. m. Epworth League—Dr. F. S. Parker, Editor Epworth Era, Nashville.

11 a. m. Sermon—Dr. S. R. Hay, pastor, Houston.

8 p. m. Song service.

8:30 p. m. Service by Corpus Christi Epworth League.

### Eighth Day—Wednesday, August 13.

8:30 a. m. Bible Study—Bishop E. D. Mouzon.

9:30 a. m. Methodist Doctrine and Polity—Rev. J. W. Hill.

10 a. m. Epworth League—Dr. F. S. Parker, Editor Epworth Era, Nashville.

11 a. m. Sermon—Dr. F. C. Culver, pastor, Fort Worth.

8 p. m. Song service.

8:30 p. m. Sermon—Dr. Geo. S. Sexton.

### Ninth Day—Thursday, August 14.

Rev. J. W. Mills, Presiding.

8:30 a. m. Bible Study—Bishop E. D. Mouzon.

9:15 a. m. Junior League—Miss Ferguson, Corpus Christi.

10 a. m. Epworth League—Dr. F. S. Parker.

11 a. m. Sermon—Dr. Geo. C. Rankin, Dallas.

8:30 p. m. Dr. Frank P. Culver.

### Tenth Day—Friday, August 15.

Rev. H. M. Whaling, Jr., Presiding.

8:30 a. m. Bible Study—Bishop E. D. Mouzon.

9:15 a. m. Junior League—Miss Ferguson.

10 a. m. Epworth League—Dr. F. S. Parker.

11 a. m. Sermon—Dr. H. A. Boaz, Vice-President Southern Methodist University.

8 p. m. Song service.

8:30 p. m. Sermon—Rev. C. H. Booth, pastor, San Antonio.

### Eleventh Day—Saturday, August 16.

Rev. W. I. Johnson, Presiding.

8:30 a. m. Bible Study—Bishop E. D. Mouzon.

9:15 a. m. Boy Scouts—Prof. W. H. Butler, Colonel, San Marcos.

10 a. m. Epworth League—Dr. F. S. Parker.

11 a. m. Sermon—Dr. F. S. Parker.

8:30 p. m. Lecture—Rev. W. H. Hunt, pastor, Snyder.

### Twelfth Day—Sunday, August 17.

9 a. m. Sunday School—Mr. J. W. Woodson, San Antonio.

11 a. m.—Sermon—Bishop E. D. Mouzon.

3:30 p. m. Evangelistic Sermon—Rev. Frank Onderdonk, Mexico.

8 p. m. Song service.

8:30 p. m. Sermon—Bishop E. D. Mouzon.

Note the following: Meals, 7 a. m., 12 m., 6 p. m. Bathing before 7 a. m. and from 4 p. m. to 6 p. m. and from 9:30 p. m. to 10:30 p. m.

No bathing on Sunday.

Lights out at 11 p. m.

Afternoons for rest and recreation. All exercises, except the open air services, will be in pavilion and open to everybody. Boy Scouts are expected to bring kodaks, games, baseball bats and gloves, the Bible, a good book and Scout uniform.

### EPWORTH NOTES.

Prof. W. H. Butler, Superintendent of Boys' Work at Epworth, wishes all Boy Scouts coming to Epworth Encampment to bring with them their games, baseball bats and gloves, tennis supplies, kodaks, good boy's book and their Bibles. Boy Scouts should also bring their complete Scout uniforms. Prof. Butler is now at 3514 Madison Avenue, Chicago, doing summer work in Chicago University, but will be on hand for the Encampment.

Hotel and tent reservations are being made rapidly now. Engage rooms in the Inn by writing Mrs. Cora J. Callans, Epworth, Corpus Christi. Engage tents by writing W. N. Hazy, Treasurer, Commerce Street, San Antonio.

President S. B. Beall will be on the ground from July 15. Address him at Epworth after that date.

Everything is in good order and readiness for your entertainment and instruction.

George Thomasson is expecting to be on hand to help make Epworth run smoothly.

Remember the best round trip rates are on to reach Epworth the 6th of August and morning of the 7th. Ask your local agent about the rates. J. E. H.

### GENERAL INFORMATION CIRCULAR.

The following general information circular has been written regarding the State Epworth League Encampment to be held at Epworth-by-the-Sea, Corpus Christi, August 6-17, 1913. As a close reading of this bulletin will enable anyone to understand fully regarding the plans necessary to be made in order to attend this meeting we invite attention to it.

### The Place.

The Encampment grounds embrace a tract of eighteen acres of fine shell beach as can be found anywhere in America, one and one-half miles north of the City of Corpus Christi, on Corpus Christi Bay. The location of the grounds is such that a breeze blows almost continuously from the bay.

We have our own auditorium, restaurant and concession building, warehouse, store, postoffice, bath house and hotel.

### Bathing and Fishing.

The climate is very similar to that of Southern California, hardly any rain during the summer, making camp life ideal.

The bathing is as fine as can be found in the world. The surf is as good as any on the coast and the beach is unspoiled in quality, moderately warm water, smooth sand bottom, even depth and no undertow. Our temporary bath house has 100 rooms and is equipped with showers.

We have a limited number of bath suits for rent, but the better plan will be to bring your own suit or purchase one after you arrive. Navy blue or black are preferable colors and no frack or sleeveless suits will be permitted. In purchasing your suit see that it has at least a short sleeve.

We have our own boat landing, boats can be secured for short excursion or fishing trips and those who enjoy fishing can find good sport on our pier, at the reef near by, or in small boats.

### Supply Depot.

The Board will operate a store on the grounds where you can secure groceries, ice, notions, bath suits, tinware, lanterns and general camp equipment.

### Postoffice.

Have your mail addressed to Epworth, Corpus Christi, Texas. Be sure to register at business office on arrival so that important messages that may come for you can be delivered. Barber shop, laundry office, long distance



SURF BATHING, EPWORTH-BY-THE-SEA.

The surf bathing at Epworth beach is far superior to that further down, and though sands partake of this delightful sport every day while the Encampment is on. Many visitors who have made world tours pronounce this the peer of any surf in the world. Its safety is attested by the fact that in the whole period of nine years there has never been a serious accident. Once in a while some one gets a foot scratched or cut on a shell, but nothing more. Children by the hundreds sport in the shallow edges next to the beach and none have ever suffered the slightest injury. This record is a remarkable tribute to the absolute safety of the waters at Epworth-by-the-Sea.

telephone and other conveniences will be on the grounds.

### Water.

City water is piped to all parts of the grounds free, also cistern water in tanks near the auditorium and we have also a distilled water stand where pure distilled water can be purchased for five cents a gallon or at one cent a glass on ice.

### Epworth Inn.

Is our property and this season will be operated by the Board under the management of Mrs. Cora J. Callans, a San Antonio Methodist, aided by several good women. Rates for board will be reasonable—charging enough to give you good meals and we will appreciate a large patronage from our Methodist people and their friends. We have 64 bed rooms fairly well furnished, large dining room and private beach.

During the Epworth Assembly the Inn will be operated on the American plan—rooms rented at \$1 per day—guests furnishing their own linen. Meals \$1 per day. Extra cot in room 75c for season. All persons occupying rooms in the Inn will be required to take meals in the Inn.

### Admission or Registration Fee.

In order to provide funds for operation of the camp such as program, lights, water, sanitation, etc., a charge of \$1 for each adult and 50c for children from six to twelve years will be made. A daily admission to the grounds of 15 cents. This is in the nature of a contribution on your part towards the current expenses that must be met.

### Tents and Equipment.

Our tents are 10x12 wall tents with three-foot side wall. We have nearly 300 substantial frames with side walls and rafters on which the tents are stretched, making them similar to the tent houses in California and much more comfortable. These are placed in blocks



AUDITORIUM, EPWORTH-BY-THE-SEA.

This Auditorium, the first building erected on the grounds, was constructed in the summer of 1905, under the personal supervision of Dr. George S. Sexton, who was at that time Chairman of the Assembly Committee, which later made way for the Board of Trustees. On account of its peculiar construction, having no posts in the center, there were many who predicted the building would never stand, but it has stood and is conceded to be one of the most delightful auditoriums under which to sit that could be desired. All the services, save the women's programs in their own Women's Building, nearby, will be held this year in the main Auditorium.

with 20-foot streets and 10-foot alleys between. Parties taking two tents facing in opposite direction may use the alleys jointly, covering it with wagon sheet or awning. Streets must be kept clear and no awnings or obstruction permitted.

Tents will be rented for \$5 for ten days of Encampment—for plank floor in tent extra dollar additional will be charged. Tents will accommodate four.

We have secured a number of brown khaki tents, which adds greatly to the comfort of occupants. For this we pay more, hence \$1 extra will be charged for the season.

Parties bringing their own tent will be charged \$1.50 for space on which to erect it, and will be assigned certain lot.

If you desire a special location on the grounds or expect us to hold tent for you, please remit to W. N. Hazy, Treasurer, San Antonio, Texas, the full amount for the tent, \$5 at least.

Cots may be rented for 50c for ten days. Maple cots 75c. Chairs, 25c each. It is very necessary that you bring with you plenty of bedding, rugs, sofa pillows, etc. These can be rolled in a wagon sheet roped up securely and checked as camp equipment. Look after your own comfort before you leave home. Don't bring your fine clothes or jewelry.

### Railroad Rates.

All roads in Texas and possibly Oklahoma have special round trip rates on sale every day to Corpus Christi with ninety-day limit. If you expect to stay some time use this rate.

For the Encampment period a rate on convention basis has been named—one and one-fifth fare with maximum of one fare plus one dollar for the round trip. Tickets will be on sale for Epworth League Assembly August 4-5 and for trains arriving August 6 with return limit August 20. On each Friday from points north of Waco and East and north of Houston there will be a rate of one fare plus \$1 with limit of eight days.

Checks should not be surrendered to any one until you know where you are to be located. Baggage office on grounds, trunks and reasonable large boxes hauled to tents or cottages for 15c each; grips, 10c. Trunks upstairs, 25c.

### Reservations.

In order to have a room in the Inn reserved it is necessary to pay in advance \$5 and to reserve a tent, \$3.

Make checks payable to W. N. Hazy, Treasurer, San Antonio, Texas.

Any kind of accommodations from a tent to a first-class hotel can be had on or near the grounds.

You can regulate the expense to fit your bank account.

The time will be August 6-17, and the place Epworth-by-the-Sea.

For the Epworth League Assembly opening the evening of August 6 and closing August 17, we have a great treat in store for pastors and Epworth Leaguers. No League can afford to miss this Assembly.

attractive one. Many new features appear and the list of leaders and speakers engaged assures a great Encampment. Among the new features is a half-hour each day devoted to the study of Methodist doctrine, personal evangelism and Church history. The course in Bible study will be conducted as usual.

The evening hours as usual will be devoted to special addresses and sermons and some of the best talent of our Church will bring messages this year.

The music will be under the direction of Mr. and Mrs. Fisher, of Fort Worth, both well-known in Texas for their splendid leadership in religious meetings.

Let every League in Texas send delegates, and all Leaguers who can possibly do so plan to spend your vacation at Epworth.

### Cost of Trip.

We are often asked, 'What will the trip cost me?' So your agent, find out the one way rate or the all summer rate—add to this about one dollar per day for meals—you can make it less—your proportion of a tent either two or four in a tent, cost of cot and a small cot for incidentals and you can get a fair idea of the cost. Of this you may rest assured that on no other trip you can make will you get the benefit of the association of such an excellent company of people or the opportunity of making friends that you will in this congenial camp life at Epworth.

Our grounds are not restricted to Methodist people—we gladly welcome any one who desires the benefit of our meeting and who will obey the regulations of the camp.

For further information address Rev. L. E. Booth, Secretary, R. F. D., Station A, San Antonio, Texas, or Rev. T. F. Sessions, 1001 Chaparral Street, Corpus Christi, Texas.

### FIRST CHURCH LEAGUE, HOUSTON, STARTS SOMETHING.

We refer by the heading to the innovation first introduced by the Epworth League of First Church, Houston, in holding one of its weekly devotional meetings on the top of one of Houston's skyscraper buildings, which meeting was splendidly advertised in advance through the Baraca Bulletin, an attractive eight-page, magazine size sheet, the first page of which was devoted to a picture of the sixteen story building where the meeting was to be held and the program for the occasion. It was styled a "Patriotic Service," being around July 4, and a very attractive schedule of music and addresses was arranged.

The Houston Leaguers, through Mr. Fred Wiggell, President of the Chapter at First Church, claim this to be the first instance on record where an Epworth League meeting was held on the top of a skyscraper and this claim is allowed to stand, for the League Editor, in all of his wanderings does not remember a similar event. This is but a sample of the enterprising spirit of these up-and-coming young people and we congratulate them heartily upon their achievement. The following account of the meeting is furnished by Mr. Wiggell, viz:

### Mr. Wiggell's Letter.

First Church League (Houston) claims the distinction of holding the first open air service on the roof of a skyscraper on Sunday even-



CONCESSION ROW, EPWORTH-BY-THE-SEA.

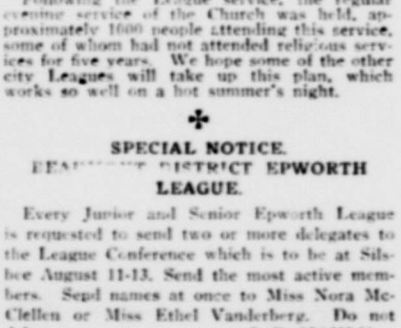
This view shows the business office and some of the concessions at Epworth-by-the-Sea. For the period in which the Encampment runs this section is the scene of business activity very much akin to that of a big city. A U. S. Government Postoffice is maintained in one of the buildings, with a regular postmaster in charge. Supplies of all kinds may also be had from the several stores which are run and visitors find almost every convenience of a permanent resort.

### SPECIAL NOTICE.

#### EPWORTH DISTRICT EPWORTH LEAGUE.

Every Junior and Senior Epworth League is requested to send two or more delegates to the League Conference which is to be at Sibley August 11-13. Send the most active members. Send names at once to Miss Nora McClellan or Miss Ethel Vanderberg. Do not delay.

I. B. MANLY.



CONCESSION ROW, EPWORTH-BY-THE-SEA.



CONCESSION ROW, EPWORTH-BY-THE-SEA.



### Spiritual Influences in Answer to Prayer

By Rev. J. F. Cairk.

There are mysterious forces which operate in answer to prayer and cannot be successfully denied. Every one who has received direct, unmistakable answers to prayers has been convinced time and again that "God works in a mysterious way His wonders to perform." Yes, even the saints are themselves amazed at the answers to their prayers, not that they had prayed without faith or expectation, but having prayed with faith and much expectation, the answers to prayers were so full and blessed that they could not but be amazed at the goodness of God and the mysterious process by which He brought about many blessed results in answer to their prayers. The unseen spiritual forces which operate in the intercession of saints, and which beget a deep personal sympathy in the heart of the intercessors of the object of their prayers, are plainly seen in the answer to every prayer. These mysterious influences set in operation by the warm, heartfelt, intercessory prayer are wonderful indeed. The results are not only amazing, but the process by which such results are brought about is incomprehensible. No one can comprehend the unmistakable and undeniable influence of mind upon mind and spirit upon spirit. The atmosphere is full of such unseen forces which are working wonders in the answer to prayer. These wing their way in some mysterious manner, from man to man, from heart to heart, from country to country, and even from hemisphere to hemisphere. They seem to operate universally without regard to time or place, distance or space. That "the fervent, effectual prayer of a righteous man availeth much" has been demonstrated times innumerable. Christian experience also demonstrates this in the life of every saint. The Spirit apparently works after the manner of a spiritual wireless telegraphy or spiritual wireless telephony. It will not be surprising to me at all to learn that God through countless ages has had in operation some sort of a system like this wherein these unseen forces have accomplished the wonders known only to the divine mind. That vast expanses of space form no barriers to the divine methods of communication can be shown in many instances. Prayer and meditation, when intensely spiritual, carry the thoughtful mind immediately across to unknown worlds, fills it with the most heavenly contemplation, and "sends the imagination abroad to occupy itself where angels' wings would tire."

The experience of the prophet, Daniel, is most convincing in this regard. In his case is seen the mysterious power in prayer. His prayers safeguarded a nation, and delivered his people from bondage in a strange land; shielded him and his companions from a "fiery furnace" and the wrath of an idolatrous king; called down an angel from heaven to shut the lion's mouth when exposed to ravenous beasts. By his prayer he detained the mighty angel, Gabriel, at the time of the evening oblation; yea more, prayer lifted the curtains of time and sharpened his spiritual vision so as to enable him to catch a glimpse of the future and of the judgment throne on high, which was like a "fiery flame," upon which sat "the Ancient of Days," and before whom a thousand thousands ministered, and ten thousand times ten thousand stood before Him. Neither time nor space nor distance means anything with God when dealing with His saints.

Two instances known to the writer will well illustrate the power of prayer and the mysterious influences

which operate in answer to prayer. First was that of a widowed mother who had a wayward son. A protracted meeting was in progress in her home town. The son was thirty or more miles away from home. His whereabouts was unknown to his mother. He was in a gambling house playing at cards. The night service at the home Church was closing when the broken-hearted mother came to the altar and fell down on her knees and began to pray earnestly for her son. She felt that if he were not converted that night he would be finally lost. She would not leave the church, but affirmed that she would not leave the altar until she was assured that her boy was saved. Suddenly, while playing cards, that boy dropped his cards from his hands and exclaimed, "Boys, I'm going to quit you." "What is the matter?" was asked. "Are you going crazy?" "No, boys, but I feel that something awful is going to happen to me, and I must go home." He left the men at the gambling table and took the night train to his home town. On getting off at the depot he went up the street by the church. He discovered a light in the church and heard voices as if in prayer. He peeped in and saw a few people at prayer. He heard the voice of his own dear mother praying for him. He rushed in and fell down at the altar, all heart-broken and repentant. In a few moments he was gloriously converted. He then embraced his old mother, and from every one present there went up shouts of praises and hallelujahs to God for the wonderful salvation of that once wicked son. And all this was because of a mother's prayer.

The second was that of an Englishman who prayed for the salvation of his younger brother. His pastor was holding a revival which lasted three weeks. This Englishman had a brother in England. At the very beginning of the meeting he felt impressed to pray for his brother across the sea, and at once received the divine assurance that his brother would be saved. This was the cause of great rejoicing to him. Imagine his astonishment when at the middle of the third week his brother for whom he had prayed walked into his home. He went to the services, was happily converted, and the two brothers rejoiced together in the amazing love of God. The writer was present and heard the two brothers relate their experiences. The older told about what I have written above. The younger said he was at work in the mines in England, 4000 miles away. He felt a strong impression that he should go to America. He told his parents he was going to America next day. He took passage on a steamer which was due to leave that day. In eight days he landed in New York. He then took the train for an overland trip of more than a thousand miles. He arrived at his brother's home two days later, was told of the agony suffered in prayer to God for his salvation, and was told of the assurance of his conversion. He at once went to the services, was converted and then was rejoicing in a Savior's love.

Think a moment. Here was a man 4000 miles distant who, when his brother prayed for him, immediately left England, went more than a thousand miles by rail, and was converted before the meeting closed. How great is the power of prayer! How mysterious is the process by which prayer is answered! O that our faith in the efficacy of prayer was renewed and revived! But we will forbear the attempt to explain the influence of prayer and fasting, as we believe that this is an influence wielded mysteriously by an unseen hand.

Tredell, Texas.

### How I Escaped

It was the third week of October of the year 1864 that the Southern Army under the command of General Sterling Price, turned its front southward from an engagement near Newport, Kansas, five miles south of the present Kansas City. The overwhelming numbers with fresh horses made it easy for the Northern forces to push the Southerners rapidly. For two days and nights we were kept in the saddle; having no food nor water for man or beast, and kept on the go. About ten o'clock of the second night the entire column was halted for a rest. Turning our horses across the road, as in battle line, all dismounted; some tied their horses to their feet, others to their wrists, for safer holding; for the horse was everything then.

But I seeing a stake out a little ways, led my horse out to it and tied him to it, to be doubly sure of him. Colling down like a dog would, with

saddlebags for my pillow, was soon in the bliss of oblivion. All went well till the bugle call brought all to their feet and ready to mount. It was about daylight. Then to the utter amazement of this scribe, his horse, stake and all were gone. Rapidly word went down the line but nothing of the horse. Now, with the nearby hostile enemy moving rapidly, no time could be lost for anything. There was no help; neither horse nor vehicle to be had. In utter hopelessness the poor soldier stood there by his saddlebags alone to wait his soon and certain doom. The column moved slowly away; the awful silence being broken only by sobs and crying aloud of my loving comrades. It was an awful moment. A heavy frost chilled the gloom, and the stars had hid away, the sun hesitating.

A moment only and Alec Dickson, my riding companion, turned out of the moving line and came back to me and begged me to get up behind him

and we would go as far as his horse could carry us, and if we perished would both perish together.

I positively declined and begged him to go and tell mother about it and tell her that I died rejoicing in Christ Jesus. But in a loud boohoo of weeping said with emphasis: "I won't do it; if you die I will die with you; I will not leave you." And with that he dismounted. But in a moment said, "Romie, I will ride over the hill (toward our retreating line) and if I find the horse I will fire my pistol; and if the Yankees come you fire yours and I will come to you." With that he mounted and cantered away over the hill. Then I knelt for prayer with my head on my saddlebags, facing toward the east and the enemy.

Only a few moments in silent prayer telling the Lord about mother at home; for it was for her I was most concerned; I was her only son and earthly support and hope, and she an invalid from a broken heart already; when suddenly there came a hushing up over me; I could think no further; like a wall in front of me, everything was closed up. I could not imagine what it could mean, except it might mean that things were at an end, no need to say more; or possibly, it might mean that the enemy was at hand, anyhow I could go no further. To see better about it I straightened up on my knees, looking forward expecting to see, of course, the enemy at hand, when instead, I saw a beautiful, proud-walking chestnut-sorrel horse coming directly toward me about a hundred yards off. He was perfectly equipped with brand new outfit of the finest quality. Believing in the Lord as I had all my life I remained on my knees till he came within a few steps of me. I stood upright, and waited till he came within arms' length of me and looked straight into my face like a man would have done, and stopped, the same as to say, "Here I am, up and let's go." Stepping round to his side I raised the bridle from over the horn of the saddle, and stepping back in front of him, I raised my pistol high toward heaven, saying to the angels, stand aside I am going to shoot, fired. It sounded like a small cannon on that frost-covered Kansas prairie.

It was very evident that no man had ever used that outfit. It was not of an ordinary cavalry equipment; there was no mark on the horse to show that he had seen army service. He was put up for easy and rapid going. It was a perfect equipment all round. Soon Alec's head appeared above the horizon, peering high expecting to see the Yankees killing me. I mounted that Godsend and he moved as with peculiar delight as if he understood his mission. What a saddler he was! A short distance and Alec rode along side and for some distance perfect silence reigned. Then between sobs Alec asked, "Romie, where did you get that horse?" The Lord sent him, Sam, of course; how else could it be? Sobbing still, he said, "It looks like it." Looks like it, said I, its just that way. I then told him how it was. On we rode quietly after the retreating lines; the sun rose and rainedbowed the millions of dewdrops as the frost yielded its iciness. But no enemy yet in sight. To one poor soul that was a wonderful morning. It seemed like the air was full of angels all taking glad part in the sublimities of that glorious hour. Neither of us felt like talking, so we rode quietly along, seeing no one except occasionally groups of Federal scouts now and then on either side, but no one disturbed us. Late in the afternoon we came up with the army. At seeing us there went up a loud shouting of gladness from the dear comrades, who that morning thought it impossible that they should ever see us again in the flesh. To the many "Where did you get that horse?" there could be, there was no other answer: "The Lord sent him." When all saw the outfit there was no doubting it. My horse, meantime had been found, and changing to him, I turned my Moses loose for other like service that the Lord might have need for in saving some other poor soldier.

Alec was not then a Christian, but that incident was too much for further hesitation, and it soon brought him to saving penitence and grace; henceforth he made no effort to doubt either divine grace or providence; to him both always went together in equal assurance. It also had a marvelous effect upon the life and faith of every man who saw and knew that day.

When at last I sat by mother's side and told her that story, she, in a flood of tears, recalled that day in her own experience at home in her room, how that she had felt that same hushing about the same hour, as she always thought of her soldier boy first thing on waking. But it did not last long. And that was a very restless and anxious day to her. Kneeling once more at her knee, as in childhood days, mother, dear mother, laid those trembling and tender hands upon the



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head of her only son, baptizing him afresh in a flood of tears, glorified the God of grace and providence in the old-time hallowed manner.

The God of all grace smiled in peculiar clearness as the three widowed sisters and Bud hugged mother and each other in ecstasy Divine. Glory be to God for such a mother and such a God! Father had died as a civil prisoner in prison, two years before. Such was war. JEROME HARALSON, Lampasas, Texas.

### ANOTHER THEORY ABOUT INFANTS.

I have heard from one source that Adam could never have gotten to heaven had he not sinned before he died because salvation is contingent upon sin repented for, faith in Christ, and baptism. I have heard from another source that conversion forever sets the soul free from any and all possibility of punishment for sins committed after regeneration, and yet, again, I have heard the bald doctrine of regeneration by water baptism heralded forth with bitter invective against all comers who could not use so much water and so little grace; but, today, I am in a head-on collision with the newest freak of doctrinal interpretation of Jesus and the apostles that has ever sprouted. Methodist preachers, beware of the doctrines among your people, to give heed thereto that you "be ready with all diligence to banish and drive away all erroneous and strange doctrines contrary to God's word." "The sources of wrong doctrine are numerous and running at high tide. Are Methodist preachers, as a class of preceptors, supplying our people with doctrinal pabulum? It is a fact that the majority of our people do not read our denominational standards; then if the pastors do not preach doctrinal sermons we may expect to find some of our members rather easily turned to error so as that "they abide with us, but are really not of us."

As pastor, I recently asked certain parents if they had attended to the baptism of their children. The mother replied that they had not because the father did not believe in infant baptism. I asked him why he objected to that part of his Church's policy. He answered by a counter question, "Where did the Methodist Church get authority to institute infant baptism?" \* \* \* I found that he had no proper conception of the place of the atoning death of Jesus Christ in the Christian system. Here is the position he held on babyhood: A child is born into this world under the penalty assessed

against the race for Adam's sin, i. e., born into a state of spiritual death. Dying before it commits sin the infant passes into as complete non-existence as it was in before it was conceived in its mother's womb. Christ's death meant nothing to infants because He died to save sinners; being incapable of sin there was no place for repentance, and, since repentance must precede faith and conversion, the sinless infant had never touched the immortality which Christ brought to light.

Now this man has been a useful member of the Methodist Church for years, is a cultured and successful physician; furthermore he is an untiring worker for the Master among the children and youths.

As to the outcome of my visit to his home I baptized their baby and was asked to administer that holy ordinance to their son, but did not, because I considered his age beyond the strict status of an infant.

A. Y. OLD,  
Manchaca, Texas.

### RESOLUTIONS.

Whereas, It has pleased Almighty God to take from our midst our beloved sister, Mary Jane Cox, one of our most faithful and efficient members, be it

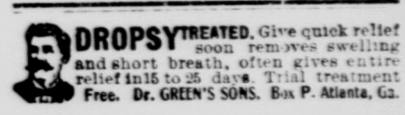
Resolved, First, That we, the Missionary Society of Cochran Chapel, have suffered an irreparable loss, and while we mourn, still we will follow her teachings by humbly submitting to His will and treasure the beautiful lessons of her long and noble life, as a priceless gift from Him who doth all things well.

Second, That our sincere and heartfelt sympathy be extended the bereaved ones. May God sustain and gently lead them through this dark hour and reunite them where the sun never goes down.

Third, That a copy of these resolutions be placed upon our minutes, a copy sent to the Texas Christian Advocate and a copy to the family.

Respectfully submitted,  
MRS. FLETCHER TAYLOR,  
MRS. CHARLIE COPPEDGE,  
MRS. ERNEST BROWN.

Fools seek to destroy unfounded beliefs and false confidences, while philosophers seek only to establish new ones. To abolish the idol wisely is to reveal the true God.



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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.

### THE OPPOSITE BANK.

We are now having a practical demonstration of the owners of mission work. For thirty-five years the Laredo Seminary at Laredo, Texas, has been under our Foreign Mission Board—owned and supported by it. A recent ruling of the Board of Missions places all the work done within the borders of the United States as Home Mission work and all outside as Foreign Mission work. Thus the great school for Mexicans on the bank of the Rio Grande, while still the property of the Foreign Department, must now be run by the Home Department. If it were on the opposite bank of the river, 200 yards further on, on Mexican soil, it would be called Foreign Missions though reaching the very same children it now reaches, while it is called Home Missions. May this not demonstrate to us the folly of our almost childish weakness of contending for our own pet phrase as to the kind of missions we will do? May this not show us conclusively that the work of missions is the work of redeeming souls that sit in darkness, no matter in what human department they fall? May this not remind us of the patience and long suffering of our Lord and Master who bears over us in our petty contentions to have our own will, our pet method? Our once foreign work now becomes our home work. And so it is all around the world, merely a matter of going or sending, no matter where, just so his lost little ones may be found. Let us thank God our foolish human differences are fading away and we are standing in the unity of strength and numbers for the redemption of a lost world no matter on which side of the river they may be found.

### The Misses Holding.

With the transfer of the school the Misses Holding have retired from the work and have returned to their home in Kentucky to spend their remaining years among their native hills. For thirty years these noble lives have been poured out for the salvation of these Mexicans. The love of these dark skinned people for "Miss Nannie" is like unto that of a child for its mother, and the paths of their silent devotion as expressed in their soft brown eyes, bedimmed with tears at the thought of the coming separation, is almost heart-breaking. For thirty years she has been their friend and counsellor. For thirty years she has taught them of the Father's love. For thirty years she has comforted them in their sorrows and befriended them in their troubles. For thirty years she lifted them from their dark and despairing life into one of eternal hope. No wonder their hearts ache as she now leaves them. Long will "Miss Nannie" and "Miss Della" be held in loving remembrance in Mexico as in the home land.

### The New Principal.

The Home Department has been exceedingly fortunate in securing a successor to the Misses Holding, Dr. J. H. Skinner, of east Virginia, a Christian and an educator of whom the best things are spoken.

Dr. Skinner holds the A. B. degree from the University of West Virginia, the M. A. and the Ph. D. degrees from the Illinois Wesleyan University. He is said to have great ability as an educator. His methods are up-to-date. He is a good disciplinarian and excels in management. Someone has said of him: "His work was always so much above and beyond the commonplace as to command both admiration and imitation on the part of his associates." Mr. Bandl, second vice-president of First National Bank at Gulfport, Miss., says of him: "I know of no man for whom I have a higher regard both as a moral character and efficiency as a teacher and manager of schools."

Dr. Shaw, late president of Morris-Harvey College, says: "He is severely accurate and can be depended upon to evolve thorough system out of any work he may undertake. As a disciplinarian he has no superior."

Prof. G. H. Amber, professor of History in Randolph-Macon College, says: "He is a man of scholarly attainments, straightforward manliness and courage to stand for right."

Dr. Skinner was a lay member of the last General Conference, having been elected on the first ballot by his Conference.

### Mrs. Skinner.

As women, we will be interested in the "good woman of the house," who is to be a real power in the throne of our work at Laredo. That we may

come to know her at once, we quote only a few of the splendid things we hear of her. Mr. Bandl says: "Mrs. Skinner is one of the most estimable women I ever met. She has the faculty of making friends and takes great interest in her husband's work." Dr. Shaw says: "Dr. Skinner's rare qualities, combined with the cherry personality and unusual home-making ability of Mrs. Skinner, forms a power for administering comfort and creating high ideals in all. Another has said: "Mrs. Skinner has few equals and no superiors in the capacity of a principal's wife. Indeed, she is rare in every respect." Another has said: "Mrs. Skinner is a charming woman and her home is full of gracious hospitality." We are indeed grateful that God has given us this well equipped, consecrated Christian man and woman to step into this rather critical situation at Laredo now. With Mexico in an upheaval and our schools there in confusion, this school on the border occupies a strategic place for us and for them. We will not fail to uphold them with our prayers and our material aid.

### HASKELL AUXILIARY.

Our third quarter has opened with much interest. On Monday, July 7, we held our regular business meeting, had a splendid attendance, every one seemed in high spirits. For the month of July and August we are to have only two meetings each month, those to be the first and fifth Mondays. On the third Monday we will have a social meeting. We hope to add new members and create a lasting interest in our work by this change in meetings.

We are forming plans for an "apron sale" some time in early fall. We also hope to have a "bazaar" on or about Thanksgiving.

Our delegates who attended the annual meeting of the Woman's Auxiliary at Seymour report such a great time. It makes each of us long to go next time.

We are glad to report that a larger number of our ladies see the necessity of reading the Voice. We sincerely trust some good may be done through our little band of women.

### PUBLICITY SUPERINTENDENT.

### TEXAS CONFERENCE NOTES.

One of our very much loved and capable District Secretaries, Mrs. McPherson, Longview, has been quite ill in the sanitarium at Marshall, but is convalescing and gaining health and strength rapidly. Mrs. McPherson is Secretary Home Department for Marshall District, and has many friends and relatives in Marshall who are glad to have her in their midst, sick or well, almost. In her absence and for a few months Mrs. Fambrough will act as Secretary for this district.

Miss Elizabeth Hill, Treasurer Texas Conference, has been visiting in Houston for a week or so.

Three Bulletins in place of one ought to keep news moving. The President, Second Vice-President and the Publicity Superintendent each have one now, and what Publicity Superintendent misses to give out the others ought to give. Better though to give it all three times.

Watch the upper left corner of Woman's page.

Mrs. J. W. Spivey, Marlin, is acting as Secretary for Marlin District. Please note.

The President, Mrs. O. L. McKnight, appointed five women to represent the Texas Conference at the Waynesville N. C. meeting at the request of the Home Department Secretary, Mrs. McDowell. These were Mrs. O. L. Norworthy and Miss Jones, Houston; Mrs. S. H. Kelly, Longview, Mrs. S. Hodges, Beaumont, and Mrs. W. T. Spencer, Marshall.

Mrs. Holman, DeKalb, Pittsburg District Secretary, reports some new Foreign Department Auxiliaries and a general move towards this work and increased activity and enthusiasm. How these reports and letters rejoice the hearts of the Secretary! Let every one put her shoulder to the wheel and move old Texas Conference up and past another milestone on her glorious road to the top, and let us hear the "Well done, good and faith-

ful servant" a lot of times before we are ready to receive the "Enter thou into everlasting rest." We are so much happier while busy and we are all too young to rest yet.

The Conference Publicity Superintendent lost a news item. Please send it again.

### PUBLICITY BUREAU, WEST TEXAS CONFERENCE.

Aransas Pass, Tex., July 12, 1913.

At the last annual meeting district secretaries were asked to visit each of our Auxiliaries at least once and if possible twice during the year.

On the morning of June 5th I left home to make the lower half of my district, the greater part of which lies along the Rio Grande River, known to us as "down the Valley."

Beginning with Sinton I went out and down the line to Harlingen where I took the "Branch," for I have four Auxiliaries out on that line, of which Mission is the terminus, then back down the line to Brownsville, after which I turned my face homeward, having made fourteen Auxiliaries, organized two Adults and one Y. P. and one Junior.

There are three other Adults that I hope to organize in the near future.

I am very much encouraged in spite of the fact that we have so many indifferent women who have the financial, intellectual strength, to whom God is calling, women who may hear, but who heed not. With all these blessings what a power these women would be in helping to carry out His plans for advancing and establishing His Kingdom on earth.

While we have "conditions" existing everywhere, we also have the "faithful few." Thank God for these women who are doing their best trusting in His promises, knowing that He is behind every one of them. After all, it is the loyal ones who hold everything together.

I have so many new towns where the missionary work is indeed a proposition, workers are few in number, not very strong financially, yet with their faith anchored in God they are handling the situation, for it is in these new places where the burden is heaviest that I find the most interested, and interesting, workers doing the best connective work.

The fact which most distressed me was the lack of interest shown in our young people and children, for in many places I found no organization in either Missionary Society or Leagues. Now, when we remember that the children of today are the hope of tomorrow, and that it is possible to train up a generation of real "Stewards," we must needs get busy, and get busy now. Time is not waiting and if we are not using it, we most certainly are losing it. I believe that we are going to have better reports along this line.

We are studying the real meaning of Christian stewardship, the giving of the first and the best, not the last and the worst. How necessary it is for each of us to meet our part of the pledge.

My heart was made to rejoice over the fact that our women are awakening to a consciousness that we are indeed a Woman's Missionary Society, and that it is not only our privilege, but our duty to pay to both departments. The dividing line is fast disappearing. May God hasten the day when it will be gone.

Every one was lovely to me, met me, entertained me royally, and when they did not have a "prophet's chamber," made one. May God in his great goodness and wisdom continue to lead and bless while we work together with him.

Yours for greater service,  
MRS. IDA B. FOSTER,  
District Secretary Beeville District.

An interesting plan for raising money for local work is suggested by the action of the Auxiliary at Flatonia in having a public spelling match between its members and those of a local lodge. A small admittance fee was charged, refreshments were served and interest was created in the work of the Auxiliary.

Much stress is laid by the local Publicity Superintendent at that place upon prompt reports by its officers. We must get the facts concerning our work in the hands of our leaders.

The Yoakum Auxiliary, as well as that at Flatonia, is using the local press to advantage. They are advertising among their home people, among those who may join and assist in the cause. A few lines in your home paper will do much good.

Yoakum suggests this plan which they have followed. The Auxiliary operated a cold drink stand on a percentage of 33 1-3% of the total receipts, furnished such extra help as was needed and a cashier. Those who represented our society spent a very pleasant day and made \$15.00 for local purposes.

Mrs. Mattie Rugh Hoffmeyer, District Secretary of the San Antonio

District, reports the organization of an Auxiliary at Pleasanton. Mrs. Will Goodwin was elected publicity superintendent. Ten new members were enrolled. Mrs. Huffmeyer is very properly stressing the organization of Young People's and Children's Societies.

The publicity superintendent of the West Texas Conference desires to call attention to the fact that out of 142 report blanks sent out only 15 have been filled out and returned. Only ten or twelve letters touching upon the condition of the local Auxiliaries have been received by her. While she appreciates the sympathy and assistance which a few have given, she is pained and humiliated that so many have ignored their duty to her and the societies as a whole.

Can you not give a little of your time to the Lord's work?

Faithfully yours,  
MRS. J. MYDDLETON WOODS,  
Pub. Supt. West Texas Conference.

## Home Mission Week

By Rev. John M. Moore, D. D.

Nothing in recent years has done so much to encourage those engaged in Home Mission work as the general and hearty observance of Home Mission Week, last November. To the fellowship of home mission boards, with the 25,000 workers under their commission, it brought new hope and power. It is equally gratifying to know that, to thousands of Churches, the week brought new vision and spiritual power. The councils above named, in view of these facts, have decided to ask the Churches to join in a similar observance the coming autumn, culminating in the week of October 19-26. The date for all denominations other than our own is November 16-23. The change was made by our Board of Missions for our Church to avoid conflict with the annual sessions of various conferences.

Last year a general view of the whole field was attempted. This year it is suggested that emphasis be centered on the immigrant. It is needless to point out the many sidedness of the theme, and the obligations involved. Scarcely a community is without its foreign-speaking element. All our life, public and private, is powerfully influenced by the continual inflow of varied races. We are in the midst of as hazardous an experiment as any nation ever tried. To fuse a score of race stocks, with a half dozen colors of skin, speaking forty languages, and inheriting the most diverse social and religious traditions, into a single homogeneous, democratic and righteous nation, is a task beyond the strength of men. All home mission boards are addressing themselves to this problem. Their missionaries preach in thirty languages. A great section of their outlay is for this baffling and emergent task. All forms of organized home mission effort share the opportunity. In addition to the work of organizing and maintaining Churches and Mission Schools, there is the indispensable task of aiding weak Churches to secure houses of worship. In some denominations this is cared for by a department of the home mission board, in others by a special organization. But in every case the service rendered is of primary importance. The pioneer work done by Mission Sunday School Boards is in like manner an essential link in the chain. These Boards are lifting the burden. They ask the Churches and all allied forces to join them in fresh study and effort.

### Outline of the Plan.

No uniform method of observance will be proposed. Each pastor and Church Committee will be asked to use the period to such extent and in such way as seems best for furthering the end in view. The councils only ask that whatever is done be commensurate with the problem before us. The following suggestions are offered to help Churches and local communities to unite in this nation-wide effort. Mr. R. E. Diffendorfer is the author of these suggestions. The announcement "New Americans for a New America," prepared by him, will be sent about September 1, and will give full details of these plans, and will announce the literature and other aids necessary to carry them out. No Church should attempt to follow all these plans. But some basis should be found from these suggestions for a plan of observance adapted to local conditions.

Service. The objective should be some concrete form of service rendered to immigrants by the Church as an organization and by individual Christians in their various relations. Such service may take the form of personal friendship and protection. Classes in English and civics may be promoted. Effort to improve industrial opportunities and living conditions for the foreigner may be undertaken. Sunday Schools may be provided, together with other forms of ministry to the

child life of immigrant communities. Bibles in the languages of the foreigners, selected religious reading, and literature on American life, laws and customs may be distributed. Essential as the culmination of such preparatory work as is suggested above is an effort of evangelism, which shall seek to arouse and enrich the religious life of the immigrant.

Many Churches will find it possible to make careful inquiry as to the condition—economic, moral and religious—of the immigrant population at their doors. It is to be hoped that from their inquiry new effort will spring. Helps for such surveys will be provided.

Inspiration. To arouse interest in conditions and to stimulate the indifferent, a variety of inspirational methods are suggested. Some pastors will wish to preach sermons on the theme of the week on the two Sundays, October 19 and October 26. Prayer-meetings, young peoples' meetings, meetings for women, and meetings for children may be turned into this channel. A multiplicity of meetings is not desirable, but some of the above are practicable in every Church. The culmination of the inspirational meetings may well be the Thanksgiving Day service.

Education. Some form of more intensive educational work should be adopted in preparation for Home Mission Week. A mission study campaign may enlist any or all of the following classes: Adult men, adult women, young people, boys and girls. The mission study books issued by the Missionary Education Movement, and the Council of Women for Home Missions will be upon the theme in hand. Suitable text books for various ages will be provided. The educational program of the women's societies and the children's and young people's organizations may be correlated with the rest of the Church activities.

Since the plans for Home Mission Week were formed, the Home and Foreign Mission Boards of all denominations have formed plans for united presentation of the mission cause to the Churches forming their constituency during the coming fall and winter. These plans will not in any way interfere with the observance of Home Mission Week. Its observance simply becomes a part of the larger arrangement by which the entire strength of all missionary organizations is put behind every appeal, of whatever type. Nashville, Tenn.

If we could truly know what the guilty suffer we would conclude that they had suffering enough.

Judge Walter C. Noyes, of the United States District Court of New York has resigned, stating for his reason that he had found his salary of \$7000 was inadequate for the support of his family and the education of his daughters. We have known of Methodist preachers who have turned the trick on one-tenth that salary. If Judge Noyes wishes information on this point we will refer him.

### MARRIAGES.

Ables-Mathis.—July 9, 1913, at the parsonage, Elmo, Texas, Mr. Glen Ables and Miss Irene Mathis, Rev. E. B. Jackson officiating.

Whiteside-Ables.—July 10, 1913, at the parsonage, Elmo, Texas, Mr. Jess Whiteside and Miss Pauline Ables, Rev. E. B. Jackson officiating.

Spann-Morgan.—On the afternoon of June 1, 1913, at the home of the groom, Hon. C. D. Spann, of Glen Rose, Texas, and Mrs. Minnie A. Morgan, of Dallas, Texas, Rev. J. M. McCarter officiating.

Jenkins-Jordan.—At Center, Texas, June 18, 1913, Mr. William T. Jenkins and Miss Olive T. Jordan, Rev. C. B. Garrett officiating.

Patterson-Beard.—At the parsonage, Teneha, Texas, June 29, 1913, Mr. Everitt R. Patterson and Miss Mamie Beard, Rev. C. B. Garrett officiating. The bride is the daughter of Rev. R. E. Beard, our pastor at Teneha.

White-Stellbauer.—At the Methodist Parsonage in Bremond, Texas, May 15, 1913, Mr. Frank White and Miss Margie Stellbauer, Rev. Jno. W. Wardlow officiating.

Rushing-McDougal.—At the home of the bride's parents, Rev. and Mrs. Jas. McDougal, Old Boston, Texas, June 29, 1913, at 9:30 a. m., Mr. W. C. Rushing and Miss Ruth McDougal, Rev. T. D. McCrary officiating.

Watkins-Watson.—At the home of the bride's parents, Mr. and Mrs. A. M. Watson, of Lindale, Texas, 10:45 a. m., June 18, 1913, Mr. Chas. Watkins and Miss Annie Watson, W. S. Easterling officiating.

Hudson-Bowers.—At the Methodist parsonage, 4:30 p. m., June 29, 1913, Mr. H. C. Hudson and Miss Myrtle Bowers, W. S. Easterling officiating.



A FORWARD MOVEMENT IN THE INTEREST OF SOUTHWESTERN UNIVERSITY.

Rev. C. M. Bishop, D. D.

At the recent commencement of Southwestern University the Board of Trustees, representing all the Conferences in Texas, unanimously adopted the following resolution:

"That the patronizing conferences be requested to instruct the Educational Commission, which they have created, to make it their duty to arouse the Church in Texas in behalf of the loyal and unstinted support of Southwestern University, and to carry forward by means of the entire machinery of the Church a movement to secure not less than \$100,000 for new buildings and \$200,000 for additional endowment."

A committee consisting of W. D. Bradford, J. Kilgore, J. G. Miller, R. G. Mood and John M. Barcus, were appointed to present this matter to the Bishops in charge of the conferences in Texas, and to the conferences themselves. And before the final adjournment of the Board this committee prepared a very strong paper setting forth the reasons for making this request; and a copy of this paper, accompanied by a personal letter in each case, was immediately sent to Bishops Mouzon, Atkins and Kilgo.

This action was taken in view of the then approaching completion of the campaign for the establishment of Southern Methodist University at Dallas—which campaign has since closed with such remarkable and abundant success. And it was based upon the action taken by two of the conferences of the State at the time of the organization of the Educational Commission in the adoption of the following paper:

"It is hereby expressly stated that we endorse the work which is being done at Southwestern University at Georgetown, and instruct said Commissioners to make provision for its continuance with the present equipment, and as far as practicable, provide for the enlargement of the same in the future."

And it is in recognition of the complete sincerity of the following utterance of the Commission itself at its first session in Austin, namely:

"That we commend the work being done by Southwestern University at Georgetown and declare our purpose to continue it as an 'A' class college and pledge our continued support to that institution."

The official representatives of Southwestern University have refrained from bringing forward any public or general appeal for funds during the two years of the campaign for Southern Methodist University. This they have done in the interest of harmony, but at the cost of much self-sacrifice and a good deal of misunderstanding on the part of some good and honored friends of the University. It has been done in the belief that the Church could be trusted to act wisely and to carry out its promises. Moreover we have relied upon the agreement always implied and frequently stated in public, that by giving Southern Methodist University "the right-of-way" during the specified time, we should be entitled to a hearing before the Church for the representation of our own interests immediately thereafter. Bishop Mouzon, whose statesmanlike grasp of the problems of the Church in the Southwest especially fits him for the duties of resident Bishop in this section, in many very strong appeals for Southern Methodist University, urged the completion of the stipulated fund for that institution in order that Southwestern might then have opportunity for pressing its claims upon the Church for larger and better equipment. Brother H. D. Knickerbocker, long a good friend of this institution, announced in the beginning of his unique and triumphant canvass for a hundred thousand dollars that he was undertaking this work in the belief that by its completion the opportunity would be opened for Southwestern. I believe that his adventurous and achieving spirit is now equal to the task of duplicating that remarkable work for this institution.

It is not necessary for me at this time to go to any length in the presentation of the claims of Southwestern University upon the Methodists of Texas who have made it what it is—and so many of whom it has made what they are. For several years now it has had a larger number of college students than any other Southern Methodist College, and this notwithstanding the fact that there was a large "B" class College at Polytechnic in Fort Worth and that there were several hundred Methodist students at the State University.

We have gone on patiently during these years when we were forced to rely entirely upon our own regular income (though for many years previously "outside" money had been coming in in various sums to supplement that income) improving our grounds,

adding a little to our equipment, reducing our indebtedness, strengthening our courses and elevating our standards until those who are qualified to say think that the institution is actually in better condition than ever before. But now we are confronted with the necessity of enlarging our plant and increasing our equipment, as well as adding to our endowment. We must be allowed to maintain here on this margin of the great Southwest a Christian College of the highest grade. Beyond us there is no Church school of equal grade until you reach the Pacific slope. We are in a strategic position, and must hold it at any cost. The folly of allowing the Church to lose its opportunity here would be beyond characterization. True, there may have been a few thoughtless or prejudiced persons who advised that our plant here should be sold to some other Church, or that the institution should be deserted and allowed to fall into decay. But this is not the mind of the Church—which could only listen to such a suggestion under the guidance of supreme wisdom, and found only registers a date in its own decay when it submitted to such leadership. No man of any statesmanship at all could tolerate such a notion for a moment. If I may quote from a private conversation, Bishop Atkins told the writer that in the very beginning of the negotiations looking to the establishment of another institution in Texas he insisted that Southwestern must not be disturbed or injured. And as far as I know this is the view of every most prominent leader in the entire Church.

Now, we who are most closely associated with the life of the institution, including the members of the Board of Trustees who were present at the last session, are convinced that the future well-being and success of the University depends upon the making at this time of a concerted, enthusiastic, successful effort to improve plant and buildings to the extent of at least one hundred thousand dollars, and increase the endowment by at least two hundred thousand dollars. And the answer of Texas Methodists to the appeal of this situation will without doubt be a strong rallying to the support of this their historic institution, and the making possible of the celebration of its fortieth anniversary at the next commencement by the announcement of the raising of these funds. C. M. BISHOP.

A TRIFLE TOO STRONG.

Under date of July 11 there emanated a document from the Austin Ministerial Association which was mailed to the pastors of Texas, and which was so far outside the legitimate work of such associations that it seems to deserve a rebuke. It had to do with the pending Constitutional Amendment known as Senate Joint Resolution No. 18, which will have been voted on before this article is printed. This is therefore not to discuss said amendment, but to discuss the action of the Ministerial Association. We do not know the composition of said Association, but the natural inference is that it is made up of the body of Protestant pastors in Austin, and if such is not the case the public ought to know the facts. The campaign document starts out by declaring that the Association "has reached the conclusion that the issue is not a political one." Further on the paper says, "Having reached this conclusion, we have decided to ask you to lend your support in favor of the adoption of this amendment, and to that end we earnestly request that at each service between now and the date of the election, July 19, you call this matter to the attention of your congregation and enjoin on them the duty of lending their support and influence." There is more to the same effect. The document is in type written form with the names "John W. Kerns, President," and "Milton R. Worsham, Secretary," printed at the bottom. I do not know those gentlemen. It is hard for me to think that the several Methodist brethren in Austin, such as Godbey and Bradford and Shuler, had anything to do with a paper such as that. We have received campaign documents before from pastors, signed officially and asking us to support men and measures, but this is the first time we have been asked to "enjoin" upon a congregation the duty of supporting a measure which has no moral significance, and concerning which political bedfellows cannot agree. What is the Austin Ministerial Association, anyhow?

Enclosed with the aforesaid appeal is a campaign document that never was written by a preacher and that reads like certain anti-prohibition stuff that has gone the rounds in recent years, to the effect that a bond issue means a reduction of taxes for the present.

The writer thinks it is time that some one enter an emphatic protest

against our preachers, either individually or collectively, lending official sanction to political ambition or to political measures. The pastors of Texas are not so ignorant that they need a political guardian, located at Austin or elsewhere, to prescribe their political conduct or tell them how to vote. As a citizen a preacher has the same rights of free speech and the exercise of the franchise as any other citizen, but no preacher derived his ecclesiastical standing from the State, and to use an ecclesiastical title in urging action on political measures of any sort is as clearly out of place in a Protestant preacher as in a Catholic priest. If the Catholic priests of Austin had issued a manifesto urging all good Catholics to support Resolution No. 18 their attempt to meddle with politics would have been denounced from a thousand pulpits. Consistency is still a jewel much to be prized. Last year this scribe got a number of campaign documents officially signed by pastors of our own Church and asking his support for certain candidates for State and National offices. Let it be said again, that if a preacher sees fit to go into politics as a citizen he has the right. But to seek to make capital of his ecclesiastical position in politics is all wrong. It is time the practice were stopped. Every self-respecting preacher throws all such communications in the waste basket, anyhow.

E. HIGHTOWER.

PRO AND CON.

Why pro and con? The whole of life is a question of pro and con. That is plain. Amidst it all we are put on notice of the reign of law. God put it plainly in nature and revelation. It was too important to omit. Let us remember that while God oversees He never for once overlooks. He just can not. Haphazard is not in it anywhere at any time or place. He uses the term law on purpose. Lest the Roman might overlook a fact, God said to him "Lex." To the Greek he said "Nomos." To the plain English speaker he said "Law." The spiritual law is in the natural world, as well as "the natural law in the spiritual world." Yes, Mr. Drummond was right. God told Paul to write "The Law of Sin and Death" and the "Law of the Spirit of Life in Christ Jesus!" Pro and con.

We should never cease to thank God for giving us opportunity to understand this proposition. We understand that we must put law against law, and meet law with law. Nothing else is possible. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death," said Paul, when telling us of his new condition. What a law suit! Heredity, did you say? Thereby hangs many a tale of grief unutterable and woe disastrous. No man, in his senses, lightly esteems the law of heredity. Environment? Beautiful, bright, good, holy, or villainous, diabolical death-dealing. That depends on the kind of environment and the correspondence therewith. Now as to heredity, we can not help that—that is to say after the thing has happened. Some of these days statesmen and moralists will plead to cut it short by another law, the law of "sterilization." You mark that. On one occasion Christ said, "Good for that man had he never been born." Have we ever got at his full meaning? That is a matter of doubt. As the years go by we learn more of his meanings, thank God. But then God proposes to offset and overcome the whole world of diabolism in other words "The Law of Sin and Death," with the "Law of the Spirit of Christ Jesus." But will we put this into our various and sundry environments, and make it the keynote? If not, then what? Given a fair heritage and this environment, we can make men after God's own heart. Given a bad heredity and this environment, we can make at least fairly good men in spite of heredity. Look at the unmistakable evidence in twice-born men. Given a heredity good, bad or indifferent, and a diabolical environment and we can do make men after the devil's own heart and pastmasters in crime and villainy, as witness our every reform and penal institution. What shall we do then? Look after environment. That is not preacher cant and pretense. Shall I call it reason, wisdom, philosophy? Yes, and common, flat-footed horse sense, too. God had Abraham to kindergarten his family and fix for pro and con. I am reaching these boys morally and some of them religiously by the good help of God. My counsel and advice to all far and near is to find the ladder that Jacob saw and leave alone that down grade road that John Bunyan saw and dodged. They both exist, and the pro and con idea will never cease. What a work for fathers and mothers, the boys and the girls and the Church in general in its organized plans. I might drop a line some other time.

J. A. STAFFORD.

Gatesville, Texas

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 10 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 post 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.

A WORD PERSONAL

BY MEANS of an operation and treatment at Temple last fall, then several months spent on the coast, I have been completely restored to health and am ready for work again. So if any of the brethren need my assistance in meetings between now and conference, I will be glad to help them. A. C. SMITH, Meridian, Texas.

EVANGELIST SINGER.

EVANGELIST soloist and choir leader. I will be open for engagements after August 15 until Annual conference meets. Make your engagements now. Refer to Rev. W. H. Nelson, Georgetown, Texas, or Rev. J. E. Matlock, Hutto, Texas. Address REV. G. E. RYAN, Georgetown, Texas.

FOR SALE.

A MODERN HOME, convenient to Normal School. Those intending moving here will find a bargain. Write MRS. W. C. TURNER, Canyon, Texas.

HELP WANTED.

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

DOESN'T THIS JAR YOU.

Recently a show came to Coryell. Tuesday night they showed to a good sized audience. Wednesday night it was their purpose to show again. This was also the prayermeeting night. We had a good prayermeeting. So few came they did not show. They say it was about as good as any show that comes our way. We had twice as many at prayermeeting as they did at the show! People are saying on the streets this morning that the prayermeeting broke up the show! I have often heard of shows breaking up prayermeetings, but I never knew before of a prayermeeting breaking up a show. This morning the show people folded their tents like Arabs and silently stole away. This speaks well for our town and our prayermeeting. What do you think about it, brethren? L. B. SAWYERS.

LAKE JUNALUSKA, NORTH CAROLINA

Where Sunday School and Epworth League Conference at Southern Assembly Convened August 6-17, 1913.

The Sunday School and Epworth League Conference will be held at the Southern Assembly grounds, Lake Junaluska, North Carolina (postoffice), on the apex of the Blue Ridge Range, in Richland Valley, three miles east of Waynesville. Lake Junaluska is 2800 feet above sea level. The climate is charming, the air dry and bracing, the water pure, and the scenery sublime. There are eighty peaks over 5000 feet high within a radius of fifty miles of the Assembly grounds.

The Program.

Conferences on every phase of Sunday School and Epworth League organization and work will be conducted by members of the Sunday School and Epworth League Departments, respectively. There will be sermons, Bible lectures, and platform addresses by men of eminent ability. August 6 to 17 will be a time of fellowship, inspiration, training, rest and recreation in "The Sapphire Country."

For information concerning board, address the Southern Assembly, Waynesville, North Carolina.

Special low railroad rates have been authorized from August 4 to 9, with return limit of August 20.

Faculty of Epworth League Section.

- Rev. E. B. Chappell, Sunday School Editor, Nashville, Tennessee.
Rev. L. F. Beaty, Assistant Sunday School Editor, Nashville, Tennessee.
Rev. H. M. Hamill, Superintendent Training Work, Nashville, Tennessee.
Rev. C. D. Balla, Superintendent Wesley Adult Bible Class Department, Nashville, Tennessee.
Mrs. H. M. Hamill, Superintendent of Elementary Work, Nashville, Tennessee.
Faculty of Epworth League Section.
Rev. F. S. Parker, Epworth League Secretary, Nashville, Tennessee.
Rev. J. Marvin Culbreth, Assistant Epworth League Secretary, Nashville, Tennessee.
Miss Ada Trawick, Junior League Secretary, Nashville, Tennessee.
Rev. D. B. Brummitt, Editor of the Epworth Herald, Chicago, Illinois.
Rev. E. H. Rawlings, Educational Secretary Board of Missions, Nashville, Tennessee.

Special Preachers and Lecturers.

- Bishop James Atkins, Waynesville, N. C.
President C. M. Bishop, Georgetown, Tex.
Rev. O. E. Brown, Nashville, Tenn.
Rev. C. E. Byrd, Greensboro, N. C.
Bishop Collins Denny, Richmond, Va.
Rev. H. M. Du Bose, Atlanta, Ga.
Rev. T. N. Ivey, Nashville, Tenn.
Bishop John C. Kilgo, Durham, N. C.
Bishop James H. McCoys, Birmingham, Ala.
Prof. Julius Magath, Oxford, Ga.
Prof. Edwin Missis, Nashville, Tenn.
President Andrew Siegel, Greensboro, Ala.
President H. N. Snyder, Spartanburg, S. C.
Rev. W. D. Weatherford, Nashville, Tenn.
Former Senator W. R. Webb, Bell Buckle, Tenn.

Rev. E. B. Chappell, Platform Manager.

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, 1551 Marden Building, Washington, D. C.

MISCELLANEOUS.

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

A TREATISE on Sin and Depravity from a new viewpoint. The result of more than forty years reflection. Read it. Price 25c postpaid. Stamps accepted. R. A. ELLIS, Yazoo City, Miss.

PREACHER WANTS WORK.

I AM A LOCAL PREACHER. Have had one and a half years as itinerant preacher. I had to give up my charge in Arkansas on account of wife's health. I would like to correspond with some presiding elder in the West in regard to work. Texas preferred. A. C. SEARCY, 408 West Eighth Street, Dallas.

REAL ESTATE.

IF YOU WANT a home, good land, low prices, easy terms; or if you want to make a paying investment in large tracts of land, write T. J. MILAM, Lutkin, Texas. Will describe lands and give prices.

TEACHER WANTS POSITION.

TEACHER—26 years experience, 8 years superintendent. B. S. degree, permanent state certificate, best of references. Methodist, wants position as superintendent in a town where good work is appreciated. C. E. GODFREY, Hempstead, Texas.

In Chicago there are 750 theaters and seventy-six others building. One half of the amusement houses are used exclusively for the display of moving pictures and have a seating capacity of 200 or less, but the average capacity is 400 or a total of 300,000. There will be an added seating capacity of 300,000 when the new theaters are completed in the fall. It is estimated that the daily attendance is nine hundred thousand. Question: What is the Church going to do with this mighty current of influence?

A GOOD INVESTMENT.

I know of a good investment for some one in consecrated young manhood. It is in the person of a young ministerial student at college, a Texas boy, bright and worthy, and a volunteer for missions wherever the Church needs him. He is working his way as far as possible, but needs a little additional help per year without interest till graduation will do.

Who wants to invest in this young man? J. J. MORGAN.

Dallas, Texas.

THE CITY AND THE CHURCH.

The Board of Church Extension of the Methodist Episcopal Church, South, has issued for free distribution a stenographic report of the address of Bishop E. K. Hendrix, D. D., LL. D., on "The City and the Church." This address was delivered at the request of the Dallas City Board of Church Extension, and is a distinct contribution toward the solution of the problems of the modern city. Address: W. F. McMURRY, Cor. Secy., 1025 Brook Street, Louisville, Ky.

A CORRECTION.

We have received this morning a letter stating that the initials of Mr. Barton, of Malakoff, in the S. M. U. Department, appeared in the Advocate as H. C. instead of H. P. We gladly make the correction.

FRANK REEDY, Bureau.

Albuquerque District—Fourth Round.

- Watrous, July 26, 27.
Gallup, Aug. 2, 3.
Morrison, Aug. 9, 10.
Maldonado, Aug. 16, 17.
San Marcial, Aug. 23, 24.
Ricardo, Aug. 27, 28.
Melrose, Aug. 30, 31.
Cerrillos, Sept. 3, 4.
Corona, Sept. 6, 7.
Albuquerque, Sept. 13, 14.
Tucuman, Sept. 17, 18.
Carrizozo, Sept. 20, 21.
Tucuman Sta., Sept. 24, 25.
Cimarron, Sept. 24, 25.
Tucuman Cir., Sept. 27, 28.
San Jon, Oct. 1, 2.
McAlister, Oct. 4, 5.
Clayton, Oct. 11, 12.
Permit me to say just a word to the stewards. Many of you are behind with your pastor. Please, brethren, let us make a special effort to report the preachers' salaries in full. And to the preachers, see to it that the Conference Collections are out of the way at once and let us do all we can to show the greatest increase possible in membership at conference. And in this closing campaign, I can be of any service to you, I am at your command. J. H. MESSER, P. E.

THE SMALLEST BIBLE on earth, size of postage stamp. New Testament, illustrated, 200 pages; sample 10c; per dozen \$1.00 AGENTS-WANTED. The biggest wonder of the twentieth century. Coin 85.00 a day selling them. BEARD & CO., Box 54, Tulsa, Okla.

10c



THE MAIN ISSUE.

Carnegie-tis in the Episcopal Appendix of Vanderbilt University Medical Department.

By Rev. John L. Williams.

This "Carnegie-tis" has prevailed elsewhere and in certain forms, and the Church should not be unduly disturbed over it. The Bishops of our great Church have correctly diagnosed the case, and their prescription will bring the patient through in due and ancient form.

But let us beware! The hour of prosperity is the hour of trial. But from the pinnacle of the temple our Lord was borne away to a great and exceeding high mountain—the Scripture symbol of world power—from the sight of the city of God and the house of prayer and the worshipping crowd, which represents our Christian Colleges and the functions of the Christian school, to the visions that reveal the might and the glory of the world.

The protest of the minority of the Board of Trust of Vanderbilt University and the veto of the Bishops of the Church, in refusing to receive the offer of Mr. Carnegie to give our University Medical Department \$1,000,000, shows beyond a reasonable doubt that the Church's idea of education is quite one thing from all the secular forces of learning.

Mr. Carnegie had better continue to build public libraries wherever possible, for he will have a great deal more success than attempting to gain control of the Christian Colleges and Universities of the country. No Boards of Trust can be faithful to the institutions which they represent by the mere fact of their positions, and to give their endorsement to the usurpation of such a foundation as the Carnegie Foundation, whose chief purpose seems to be to divert and to dismember the University, which is conducted under the authority of the Church.

It is only, after all, another way in setting forth the fact that the forces of evil and of the world are coming to see "That their rock is not as our rock, even our enemies themselves being judges." We very much need, it is true, the million dollars, which is offered as an endowment for our medical college, or the Department of Medicine in Vanderbilt University; but if we must lose control of it in order to get such an endowment, we had better look to the real friends of the University for help.

For more than thirty years the school has stood for the purest and the best among us in the realm of human life and thought. Shall we at this late hour, at the psychological moment in the history of the University and in our educational life, fail her. Certainly not at this critical time. This leads me further to remark, that the time is when the Church, more than at any time in her history, must take a decisive stand, and all of her institutions must be defended against the wiles of the devil. I count it a great privilege to have been a student in Vanderbilt University for some time. I remember that it was during the celebration of the twenty-fifth anniversary of her founding. At that time some of the most distinguished educators in America were present. Many of her most distinguished sons also were present, and all of them spoke in praise and honor of her great name and work.

five years old whose influence has blessed our land with every form of social, civil and religious benefit. Its benign influence has been felt to the uttermost parts of the earth." When I read the roster in Wesley Hall of the many sons and daughters gone out into the missionary field, I said then no institution like this can ever compromise with the world. Let the Church rejoice that our Bishops and leaders are standing for the highest and best things among us. Against the spirit of covetousness and the trend of the times to commercialize, the Church does most certainly stand. The Church must control with her authority and permeate with her influence the higher education of our great Nation, or we are doomed to ignorance and ungodliness. Unless our institutions are controlled by the Church and conducted under the authority of the Church, Ichabod will be written upon all our schools and our glory and greatness as a Church will then be a thing of the past.

But against the approach of such direful possibilities the Vanderbilt University and every other College and University in our Southland stand as a fortress to heaven.

It is apparent that if we have any regard for our place in the world's great movements, and the world's civilization, and the great responsibilities of life, we cannot accept Mr. Carnegie's offer at all. This gift, coming as it does with its embarrassments and limitations, would place us in a most embarrassing situation should we attempt to assert our authority and control in directing the affairs of the Medical Department in harmony with our purposes and the work of the other departments of the University.

That we cannot accept Mr. Carnegie's gift to the University or live upon its treasury or fatten upon its patronage, and then wear the garb of a Christian school is certain. This would be a species of simony far worse than any other form of sin. It seems to me the approval of getting money under false pretense, is winking at an offense as profane as the gluttony and the covetousness of Hophni and Phineas.

Here is the Church's repeated proclamation of loyalty to her Lord: "If Jesus Christ is a man, And only a man I say, That of all mankind I cleave to Him, And to Him will cleave always." "If Jesus Christ is God, And the only God I swear, Will follow Him through heaven and hell, The earth, the sea, the air."

The Bishops' refusal to accept this gift, with the conditions under which it is made, is again the Church's refusal to set up a kingdom in His name without His cross. It is but the affirmation of the Church that we are to win the world, not by surrendering the faith, but by proclaiming the faith.

The cross, with all its accompanying mysteries, of human guilt and divine forgiveness, its mysteries of atoning and cleansing and sanctifying blood, its double mystery of the death that was suffered that we might have life, the risen life that is our death to sin. This is the cross, and this cross alone, is the Church to lift, and by this sign alone is she to conquer.

Now— "Like a mighty army, moves the Church of God; Brothers, we are treading where the saints have trod; We are not divided, all one body we, One in hope, and doctrine, one in charity." Wharton, Texas.

SHOULD WE ESTABLISH NORMAL SCHOOLS?

We read and talk a great deal about our Methodist Colleges and Universities, all of which is commendable. However, it seems to me that we ought to add to our educational institutions special teachers' training course, something like the State Normals. Some one may say the State already occupies this ground by having established normals, to which I reply she has already established universities.

Our Church stresses the theological courses; then why not stress the pedagogical, too? Should not the ministers and school-teachers work hand in hand? Should not one be as sinless as the other? There is an old saying, "The hand which rocks the cradle rules the world." The teacher is nearer the cradle than the minister, for children are entrusted to her care when they are wee tots. Besides, she has them for five days out of the week, while the minister seldom has an opportunity of talking to them for more than one hour a week and sometimes only once a month, and then his talk must be to people of all ages; but the

teacher has the little ones in a class all to themselves and fits the work to their understanding. I am not trying to prove the teacher has more influence than the minister; I have not even said she has as much. But you must agree with me that the influence the teacher exerts over the future citizens of our country is far greater than the average parents suspect.

Then we ought to do something to raise teaching to a higher standard; to make more of our teachers feel their work is sacred and they should be as careful as if preaching God's Word from the pulpit. I know of no way in which we can do that better than by educating hundreds of teachers in the same buildings where our ministers are being taught. We cannot educate them together till we establish regular normals in our theological institutions.

When we raise teaching to a higher plane and inspire more teachers with a love of their profession and the responsibility they are taking in training young lives—when we do this, we have helped to put our Republic on a surer foundation and helped Christianity to triumph over sin.

H. C. SOMERVILLE, New Boston, Texas.

A single dewdrop, as it quivers on a leaf on a June morning, mirrors and reflects the whole blue sky; yet what a miniature picture it gives of that vast expanse of heaven! So human fatherhood is a dewdrop which mirrors the divine fatherhood, but it is only a picture compressed into minute size, and with only dim, broken reflection of a glorious love which is infinite in its length and breadth and height and depth.—Rev. J. R. Miller.

What our heart truly thinks is right, is truly right. He who follows his soul is safe, the heart never blunders.

Obituaries

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

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

OWEN—James Hamilton Owen, was born in Wilson County, Tennessee, August 11, 1840; died April 24, 1913. Served four years in John News' Company, Eleventh Tennessee Infantry, in the Confederate Army. Was thirteen months in the trenches about Richmond. In 1866 he married and his wife was his sole companion for forty-seven years. Joined the Church in 1871 and was an active, faithful member for forty-two years. His funeral sermon was preached in the meeting-house in South Bonham, with which he had been identified for many years. The text was Luke 19:16-17. This Scripture was thought to be, in a very marked sense, biographical of Brother Owen. But few men ever attain greater fidelity in small or great things than Brother Owen. His life companion abides alone and the Church will ever cherish the memory of Brother Owen. I. S. ASHBURN.

SMITH—Mrs. S. A. Smith was born in Rusk County, Texas, January 1, 1847. She was married to Mr. Hufley in 1861, to whom was born one child, which has already gone to the better land. After the death of her first husband she was married to Mr. M. B. Smith in the year 1867, to which union were born two children, who have also gone to the better land. She was converted early in life and joined the Methodist Church and has been a consistent member ever since. She was a true wife and a true mother, who had great faith in God. She was sick three months and suffered with great patience to the end and died as a true, faithful soldier of the cross. She professed her faith in Christ until the last and died December 7, 1912. J. R. ROBINSON, P. C.

FRAME—Mary A. Kingsbury Frame, whose parents came from England, was born August, 1837, in Ohio, where she was reared and educated. She was married to Mr. Frame in 1861, to which union three children were born, all dying young. Her husband died twenty-two years ago. Sister Frame was converted and gave her heart to God, renouncing Catholicism and uniting with the Methodist Church, in which holy communion she lived until July 1, 1913, when she fell asleep in Jesus. She lived to help train and educate the children of two of her sisters and one of her nieces, and lived for years in the home of her great-niece, Mrs. Otto Schmorcel, whose children she has helped to rear. Her funeral was preached in the Methodist Church, Silsbee, Texas, July 6. Her influence will abide for righteousness, for she "went about doing good." I. B. MANLY, Pastor.

FISHER—James M. Fisher departed this life April 1, 1913. He was born in Hardin County, Tennessee, February 4, 1846, and grew to young manhood in the same community. He dates his conversion back to his earliest recollections. September 26, 1878, he and Miss Missouri T. Strickling were united in marriage at Paducah, Kentucky. To this union twelve children were born, nine of whom surrounded his dying bed, receiving their father's blessing, three having preceded him to the better world. Brother Fisher, with his young bride, moved to Texas about thirty years ago and soon thereafter united with the M. E. Church, South, in which he was an active member to the day of his death. He served for many years as steward, performing those duties faithfully till he was called hence. He also served for many years as Sunday School Superintendent, and was a subscriber to the Texas Christian Advocate for twenty-eight consecutive years. Think of it! For 1456 weeks that soul-stirring paper was a visitor to his home. What an influence this must have

FOR WOMEN ONLY Do You Feel This Way? Backache or Headache Dragging Down Sensations Nervous—Drains—Tenderness Low Down. It is because of some derangement or disease distinctly feminine. Write Dr. R. V. Pierce's Faculty at Invalids' Hotel, Buffalo, N. Y. Consultation is free and advice is strictly in confidence. Dr. Pierce's Favorite Prescription restores the health and spirits and removes those painful symptoms mentioned above. It has been sold by druggists for over 40 years, in fluid form, at \$1.00 per bottle, giving general satisfaction. It can now be had in tablet form, as modified by R. V. Pierce, M. D. Sold by Medicine Dealers or trial box by mail on receipt of 50c in stamps.

had on his life! We say he is dead; not so—he still lives and moves among us. Yesterday racked with pain and scorched with fever, today resting in the arms of our blessed Savior. Yesterday in the land of dying, heartaches, sorrow and parting; today in a land where there are no complaints, no sickness, no parting. His wife and children are witnesses to his devoted life. In them and through them he liveth and speaketh. A host of friends join his loved ones in mourning his departure. The dying scene is one long to be remembered. When he called his wife and children about his bed and after giving them his blessing and saying good-bye, he repeatedly said, "Praise the Lord." How sweet and what a consolation it brings in this trying hour to be able to praise the Lord while traveling through the "valley of the shadow of death." Would to God that everyone could have this experience. He is gone, but we know where to find him. Our prayer is that it will be an unbroken family up yonder. L. I. FELDER, P. C.

RHODES—On Thursday night, May 8, 1913, as gentle and natural as falls the evening tide, the earthly life of Mrs. Annie E. Rhodes (nee Harvey) came to an end and her immortal spirit sped home to God who gave it. She was born in Marshall, Texas, in the year of our Lord, 1831. In her early life her parents moved to Daingerfield, where she lived, married and practically reared her family. She was married to D. M. Rhodes in early womanhood, lived a happy life together until God called her home. Their union was blessed with a number of children, some of whom died prematurely, from our viewpoint, yet they had finished their work and were called from this world to eternity. Sister Rhodes gave her heart to God and her name for membership in the Methodist Church in early life and has ever proved a workman in the kingdom of God. Some twenty-one years ago Brother Rhodes moved to Emory, Texas, where he has resided since, to the pleasure and profit of the people of the capital of Rains County. In the person of his deceased wife was found a faithful and loving wife, a tender and devoted mother, a sincere and true friend; her sweet disposition, her fidelity to God and her Church should be noted. Though some seven years of her life she has been afflicted and for the past two years has been a shut-in, yet through it all her sunny disposition and resignation has had its weight and influence on all who have known her, and your humble scribe can say that through her sweet and amiable disposition her fidelity to God in such some trials and sufferings, have helped him to look beyond the dark clouds that come to us all and view the silver lining on the other side. Would to God our people as a whole would seek to emulate her life in this respect. To help some one was her desire, realizing her time here was short, she could calmly speak as she viewed the western horizon of her life of the home over there where sickness and sorrow would end. Many times has she spoken of the river of separation, that she knew her Pilot would be there to carry her across, that there would be no moaning of the bar when she embarked. Weep not, dear friends, for thy mother who has crossed life's sea, but rather rejoice and be of good cheer, for she is not dead, but sleepeth. "Asleep in Jesus, blessed sleep, and to her this was only the way and the only way through which she could enter her reward. May God bless the tender and untiring hands of those who administered to every want, and may the mantle of the dear mother fall on her children, and let us remember her kind and untiring efforts here in her administration to the needs of others and seek to partake of her characteristics. Her pastor, W. H. EDWARDS.

before she died, yet she was happy in the Lord. She was ready when the summons came. She leaves two sons and three daughters and other relatives and friends to mourn, but not as those who have no hope. They expect to meet her again some sweet day. We laid her remains to rest by the side of her sainted husband, Rev. M. M. Vaughn, to await the morning of the resurrection. She is not dead, but alive forever more. May God's richest blessings rest upon the bereaved ones. May they meet their loved one in the street by and by, in the earnest prayer of a friend and brother, G. W. TEMPLIN.

BRYSON—Matha J. Bryson was born March 17, 1841; died March 25, 1913; was married in 1866 to John A. Bryson; joined the Methodist Church at Pittsburg, Texas, in early life, afterwards became one of the charter members of Pleasant Grove Church, near Lafayette and was a member of this Church at the time of her death. She suffered long and severely during her last illness, but it is over now. Thank God for a place where the weary can rest. She left a large circle of relatives and a larger one of friends to mourn her going. She was known as Aunt Mat among her acquaintances, but now Aunt Mat is gone and many hearts are sad, but let me say to the dear children, kindred and friends left behind, be true and faithful, for we, too, will soon follow her. God bless you all. B. C. ANSLEY, P. C.

CRUMPLER—Daniel Asbury Crumpler was born in Alabama, February 7, 1839. He came to Texas in 1851 and settled in Smith County. About one year later he moved to Wood County and settled about six miles south of Wimsboro. When the War came on he joined Ector's Brigade and served throughout the entire four years of that great struggle. After his return from the War he settled about six miles southeast of Wimsboro, where he lived until the time of his death. He was married to Miss Jane Monday in 1871, who, together with five children, still survive him—three girls and two boys: Miss Laura Crumpler, Mrs. Maggie Foster, Miss Amanda Crumpler, Claud and Jim Crumpler. He was a kind and devoted husband, a loving father and a good neighbor, and while he never connected himself with the Church, yet he loved the Church and gave it his support. He was a friend to the preacher and they always found a welcome in his home. He seemed to be impressed that his time was drawing near, and he seemed to be trying to get ready for it. The last time I visited him he asked for the quarterly meeting to come to Shady Grove, his home Church, said he: "I want to be at one more quarterly meeting, although I don't know that I shall be able to attend; but if not, I want you to come to my house and bring the presiding elder with you." Sure enough he was not able to attend, but he was carried to there a corpse. We laid him away to rest in the Shady Grove Cemetery Saturday afternoon, May 3, 1913. Rev. O. T. Hotchkiss, P. E., conducted the funeral services. J. H. WESTMORELAND, Pastor.

DAVIS—Mrs. M. C. Davis was born April 28, 1854. Aged 59 years, 1 month and 25 days. Professed religion in early childhood and has been a consistent Christian and Church worker ever since. Was a teacher in Sunday School almost all the time since Union Ridge Church was organized years ago until about eighteen months ago when ill health forced her to give it up. Sister Davis was known by the writer only since the beginning of this year, all of which time she has been an intense sufferer, but forced herself to come out to the old church at least once, may be more, but now we will see her there no more, for after having raised a large family of children she has gone to her Father's house where suffering never comes. Dear friend and brother, dear children, wife and mother is gone, but we know where to meet her, so don't let the family be broken over there. We buried her in old Pleasant Grove Cemetery amid a large congregation of weeping relatives and friends. B. C. ANSLEY, P. C.

Many of you are still thinking about that greatest of all adjuncts to a home—a sewing machine. If you would permit your neighbor to settle the matter for you, you would not delay a minute in sending us your order for the ADVOCATE MACHINE. It is a New Model Drop Head Automatic Lift Machine and is the equal of any \$75.00 machine on the market. It is sent you on a guarantee not only that of the factory, from which we ship you direct, but ours. Thus you are doubly secured. We ship direct to your station, freight prepaid— THE ADVOCATE MACHINE for life and the TEXAS CHRISTIAN ADVOCATE for one year costs you only \$25.50 Address with the Price BLAYLOCK PUBLISHING CO., DALLAS, TEXAS.



**TAYLOR**—Eugene William Taylor, second son of H. L. and Lucy L. Taylor, was born in McCracken County, Kentucky, November 6, 1855; departed this life in San Antonio, Texas, May 25, 1913. He came to Texas with his parents when a small boy and settled in Walker County, Texas, where he grew to manhood. He was soundly converted and joined the M. E. Church, South, at what was called the Black Jack Church, six miles from Huntsville. He was ever of a mild and gentle disposition. Although having many trials and hardships in this life he bore them all with patience and Christian fortitude, and, like Job, proved faithful to his God unto the end. He had been in poor health for several years, but his death came very sudden, as he was able to go about the place up to a few minutes before the end came, then quietly he passed away. The news of his death came to us (his mother and sisters) like a heavy stroke, as it was not our privilege to have been with him at the time of his death, but we know where to find him, together with other loved ones gone before. He leaves a wife, four sons, two daughters, an aged mother and two sisters to mourn their loss. Farewell, brother, son, husband and father. I trust that we all shall meet you in the glory land and I know we shall if we prove faithful unto the end. His sister, **MATTIE E. LANCASTER**, Crockett, Texas.

**MANGUM**—Little Earl was born April 3, 1912; died June 8, 1913, aged one year and two months. His stay on earth was short, but long enough to entwine himself in the hearts of his fond parents and brothers and sister. He was the pet of the family. His sickness was short, first taking whooping cough and then pneumonia. In a few days the Lord called him from his suffering to that eternal clime where sickness and sorrow never come. It was hard for loved ones to give him up, and their home has been made so sad and lonely, but it makes heaven nearer and dearer to know he and his little brother are there waiting to welcome father, mother, brother and sister to that land where hearts are never made sad and sickness and sorrow never come. Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." On Sunday at 4 o'clock we laid his little body to rest in the Moody Cemetery to await the resurrection.

W. M. TAYLOR, Pastor.

**WALTON**—John Fletcher Walton was born in Jackson County, Tenn., January 10, 1832. He lived in his native State until grown, when he moved to McMinn County, Tennessee. Here he was married in August, 1856, to Miss Lucinda Erwin. Six children were the fruit of this union. In 1872, he returned with his family to Alabama where he reared his children. In 1884 he moved to Texas, coming to Grapevine, where he lived until the date of his death. His wife died in 1904. In 1905 he married Mrs. Boring, who lived three years, dying in 1908. Brother Walton was one of the saintliest characters we have known. It was always a benediction to visit in his home. He was an invalid for two years prior to his death and was an almost continuous sufferer, but he bore patiently his trials to the end. He is survived by two children, Sisters Walton and Hurley, of Grapevine, Texas. He fell sweetly on sleep February 5, 1913, and was laid to rest the next day in the Grapevine Cemetery to await the resurrection morning.

J. A. RUFFNER.

**FIELDS**—Mrs. Maggie Fields (nee Snyder) was born in Hardin County, Kentucky, in 1858. She professed faith in Christ in childhood and united with the M. E. Church, South, and since that time she has lived to please her Lord and to bless the world. She was especially fond of her own Church, ready at all times to defend its doctrines, and to "attend upon its ordinances and support its institutions. Sister Fields had her share of trouble in this life; among other sorrows, she had lost five of her nine children. But through it all she was always pleasant and hopeful, being a devoted mother, an affectionate wife, daughter and sister. The end came very suddenly May 26, 1913, when she gently fell asleep in the arms of Jesus. She is very sorely missed in the community and by loved ones, but we humbly submit to the ways of him that doeth all things well. Her pastor, **J. B. McREYNOLDS**, Bomarton, Texas.

**Quarterly Conferences**  
**NEW MEXICO**

**El Paso District—Fourth Round.**  
Sierra Blanca, at Clint, July 20.  
Van Horn, July 23.  
Toyah, July 23.  
Valentine (preaching a. m.), July 27.  
Marfa (preaching p. m.), July 27.  
El Paso, Trinity, Aug. 13.  
El Paso, Alta Vista, Aug. 14.  
El Paso, Mission, Aug. 15.  
Alamogordo, Aug. 17.  
El Paso, H. Park, Aug. 18.  
Sanderson, at M., Aug. 25.  
Alpine, Aug. 27.  
Marfa, Aug. 28.  
El Paso, Aug. 31.  
Deming, Sept. 7.  
Las Cruces, Sept. 13-14.  
La Mesa, Sept. 14-15.  
Lordsburg, Sept. 21-22.  
Cloudcroft, Sept. 28.

J. ALLEN RAY, P. E.

**Albuquerque District—Third Round.**  
Clayton Ct., July 19, 20.  
San Jon, July 23, 24.

I. H. MESSER, P. E.

**Pecos Valley District—Third Round.**  
Artesia, July 20, 21.

T. B. COCHRAN, P. E.

**WEST TEXAS**

**Llano District—Fourth Round.**  
Bertram Cir., at Briggs, July 26, 27.  
Cherokee Cir., at Cherokee, Aug. 2, 3.  
Marble Falls Cir., at Fairland, Aug. 9, 10.  
Barnet Cir., at Lake Victor, Aug. 10, 11.  
Kempner Cir., at Kempner, Aug. 16, 17.  
Blanco Cir., at Blanco, Aug. 23, 24.  
Johnson City Cir., at Johnson City, Aug. 24, 25.  
Marble Falls Sta., Aug. 30, 31.  
Lampasas Sta., Aug. 31, Sept. 3.  
Goldthwaite Sta., Sept. 6, 7.  
Mullin Cir., at Mullin, Aug. 7, 8.  
San Saba Cir., at Chapel, Sept. 13, 14.  
Lometa Cir., at Lometa, Sept. 13, 15.  
Mason Cir., at Mason, Sept. 20, 21.  
Fredonia Cir., at Fredonia, Sept. 21, 22.  
Richland Springs Cir., at Richland Springs, Sept. 27, 28.  
Sen Saba Sta., Sept. 28, 29.  
Llano Cir., at Moore's Chapel, Oct. 4, 5.  
Llano Sta., Oct. 5, 6.  
Star Cir., at Star, Oct. 11, 12.  
Center City Cir., at Center City, Oct. 12, 13.

J. W. COWAN, P. E.

**Cuero District—Fourth Round.**  
Ganado and Louise, at Louise, Aug. 17, 18.  
Victoria, Aug. 23, 24.  
Nursery, at Thomaston, Aug. 30, 31.

Yoakum, Sept. 6, 7.  
Hallettsville, at Hallettsville, Sept. 7, 8.  
Port O'Connor, at Seadrift, Sept. 11.  
Port Lavaca and Traylor, at P., Sept. 13, 14.  
Smiley, at Rocky, Sept. 20, 21.  
Nixon, 3 p. m., Sept. 22.  
El Campo, 8 p. m., Sept. 25.  
Midfield, at Dunbar, Sept. 27, 28.  
Palacios, Sept. 28, 29.  
Provident, at Cordile, Oct. 1.  
Pandora, at Dewville, Oct. 4, 5.  
Stockdale, 2 p. m., Monday, Oct. 6.  
Laveria, at Parita, Oct. 1, 12.  
Cuero, Oct. 18, 19.  
Rungo, Oct. 19, 20.

JOHN M. ALEXANDER, P. E.

**Cuero District—Third Round.**  
Stockdale, at Sunnyside, July 19, 20.  
Laveria, at Elmendorf, July 26, 27.  
Cuero, Aug. 2, 3.  
Rungo, Aug. 3.

JOHN M. ALEXANDER, P. E.

**Uvalde District—Third Round.**  
Rock Springs, at Montel, July 19, 20.  
Uvalde, July 20, 21.  
Laredo, July 26, 27.

S. B. BEALL, P. E.

**Austin District—Third Round.**  
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 Antonio District—Third Round.**  
Harner Cir., at Issues River, July 20.

W. C. WILSON, P. E.

**San Marcos District—Third Round.**  
San Marcos, July 24.  
Staples, July 26, 27.  
Martindale, July 30.  
Belmont, at Oak Forest, Aug. 2, 3.

THOMAS GREGORY, P. E.

**CENTRAL TEXAS**

**Brownwood District—Third Round.**  
Gouldhusk, at Rockwood, July 18.  
San Ana, July 19, 20.  
Tajpa, at Norwood, July 26, 27.  
Cleman Mis., at Echo, July 30.  
Blaker Sta., Aug. 2.  
Brownwood Sta., Aug. 9, 10.

J. H. STEWART, P. E.

**Gatesville District—Third Round.**  
Fairy and Lanham, at Pleasant Valley, July 19, 20.  
Jonesboro, at Ireland, 2 p. m., July 21.  
Evant, at Slater, July 26, 27.  
Copperas Cove, at Pilcoke, 2 p. m., July 28.  
Gatesville Cir., at Ft. Gates, 2 p. m., July 28.  
Nolanville, at N., Aug. 2, 3.  
McGregor Sta., 8 p. m., Aug. 4, 10.  
Valley Mills, at Lane Ch., Aug. 9, 10.  
Killeen Cir., Brown's Creek, Aug. 16, 17.  
Hamilton Sta., 8 p. m., Aug. 28.  
Hamilton Cir., at Leesville, Aug. 27, 28.

J. T. WATSON, P. E.

**Fort Worth District—Third Round.**  
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 D'N'CAN, P. E.

**Corsicana District—Third Round.**  
Corsicana Cir., at Grape Creek, July 19, 20.  
Eleventh Ave., at David Schoolhouse, July 20, 21.  
Kirk Cir., at Streetman, July 26, 27.  
Kerns and Powell, at Long Prairie, Aug. 2, 3.  
Mexico Sta., Aug. 3, 4.  
Big Hill, at —, Aug. 9, 10.  
Thornton Sta., Aug. 10, 11.

JOHN R. NELSON, P. E.

**Waco District—Third Round.**  
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.

W. B. ANDREWS, P. E.

**Dublin District—Third Round.**  
Duffan Cir., at Plainview, July 23.  
Ireel, at Brittan Chapel, July 24.  
Carlton Cir., at Fairview, July 25.  
Prestor Cir., at Pervin, July 26, 27.  
Tolar and Ligon, at Ligon, Aug. 2, 3.  
Bluffdale, at Maricopa, Aug. 5.

M. K. LITTLE, P. E.

**Cisco District—Third Round.**  
Scranton, at Barnes Chapel, July 19, 20.  
Desdemona, at Salem, July 24.  
Staff, at Grand View, July 24.  
Cisco Mis., at Huff Branch, July 26, 27.  
Cisco Sta., July 27, 28.  
Eolin, at E., Aug. 9, 10, 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.

**Cleburne District—Third Round.**  
George's Creek, July 31.  
Glen Rose, Aug. 1.  
Granbury Cir., Aug. 2.  
Granbury Sta., Aug. 3, 4.  
Cresson, Aug. 5.  
Blum, Aug. 9, 10.

W. W. MOSS, P. E.

**Hillsboro District—Third Round.**  
Brandon, at Honest Ridge, July 19, 20.  
Hillsboro, at First Church, July 20, 21.  
Hillslope, at Berry's Chapel, July 23.  
Delta, at Delta, 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.

**Georgetown District—Third Round.**  
Troy, at Oenaville, July 19, 20.  
Florence, at Mt. Horeb, July 23.  
Roders, July 25.  
Temple, First Church, July 27, 28.

T. S. ARMSRONG, P. E.

**Weatherford District—Third Round.**  
New Castle, at Proffitt, July 19, 20.  
Olney, at Hunt's Schoolhouse, July 26, 27.  
Loving, at Hunt Top, July 27, 28.  
Azle, at Silver Creek, Aug. 2, 3.

JAS. CAMPBELL, P. E.

**Waxahachie District—Third Round.**  
Mansfield, 4 p. m., July 17.  
Bardwell, at —, July 20, 21.  
Ennis, July 20, 21.  
Italo, July 23, at Chapel, Aug. 9, 10.  
Midlothian, July 25.  
Bethel, July 27, 28.  
Waxahachie, July 27, 28.

J. A. WHITEHURST, P. E.

**NORTHWEST TEXAS**

**Amarillo District—Third Round.**  
Houston Street, Amarillo, July 19, 20.  
Panhandle, July 26, 27.  
Channing, at Hartley, Aug. 2, 3.  
Dumas, at Spurlock, Aug. 2, 3.

O. P. KIKER, P. E.

**Hamilton District—Third Round.**  
Jayton, 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.  
Royston, at Fisher, Aug. 16, 17.  
Sagerton, at Dovey, Aug. 23, 24.  
Knox City, Aug. 30, 31.  
Rochester, Sept. 4, 5.  
Vera, at Gileland Sept. 11, 12.

G. S. HARDY, P. E.

**Vernon District—Third Round.**  
Kirkland Cir., July 19, 20.  
Childress Sta., July 26, 27.  
Chillicothe Sta., Aug. 2, 3.  
Margaret Cir., Aug. 9, 10.  
Odell Mis., Aug. 16, 17.  
Vernon Sta., Aug. 24, 25.  
Crowell Sta., Aug. 30, 31.

I. G. MILLER, P. E.

**Clarendon District—Third Round.**  
Cataline, July 15.  
Clarendon, July 20, 21.  
Groam, at Olive Branch, July 26, 27.  
Quail, at Salt Fork, July 31.

J. W. STORY, P. E.

**Stamford District—Third Round.**  
St. John's, July 20.  
Blakell Mis., July 26, at 11 a. m.  
Munday, at Parson, July 26, 27.  
Ward Memorial and Lucifers, 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.

I. G. PUTMAN, P. E.

**Abilene District—Third Round.**  
Ovallo, at Tuscola, July 19, 20.  
Nugent, at Wards Chapel, July 26, 27.  
Putnam, at Atwell, August 2, 3.  
Bard, August 3, 4.  
St. Paul's, Abilene, Aug. 9, 10.  
First Church Abilene, Aug. 9, 10.

C. N. N. FERGUSON, P. E.

**Plainview District—Third Round.**  
Lockney Sta., July 19, 20.  
Ness, at Kress, July 20, 21.  
Dimmitt, at Parson, July 26, 27.  
Turkey, at Oatquay, Aug. 2, 3.  
Happy, at Beulah, Aug. 9, 10.  
Silverton, at Lakeview, Aug. 11, 11 a. m.  
Lubbock Sta., Aug. 16, 17.  
Lubbock Mis., at Carlyle, Aug. 17, 18.  
Plainview Sta., Aug. 24, 25.

J. T. HICKS, P. E.

**Big Spring District—Third Round.**  
Coaloma, New Hope, July 17.  
Post, July 19, 20.

W. H. TERRY, P. E.

**Sweetwater District—Third Round.**  
Lorraine, at L., July 19, 27.  
Colorado Sta., July 30.  
Newer Sta., July 31.  
Flavanna Cir., Aug. 2.

J. M. SHERMAN, P. E.

**TEXAS**

**Pittsburg District—Third Round.**  
Winfield, at Pleasant Chapel, July 26, 27.  
Mt. Pleasant, July 27, 28.  
Hughes Springs, at Mims Chapel, Aug. 2, 3.  
Daingerfield, at Harris Chapel, Aug. 2, 4.  
Boston, at Calabate Springs, Aug. 9, 10.  
New Boston and DeKah, at DeKah, Aug. 16, 17.

**San Augustine District—Third Round.**  
Tenaha, at Joagun, July 19.  
Gary, at Bethlehem, July 26.  
Carthage, July 27.  
Kempner, at Bethel, Aug. 2.  
Douglasville, at Jones Chapel, Aug. 10, 11.  
Linden, at Pearl Hill, Aug. 31, Sept. 1.  
Pittsburg Cir., at New Hope, Sept. 6, 7.  
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.**  
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.  
M. Ashan, Aug. 24.

J. KILGORE, P. E.

**Marshall District—Third Round.**  
Gilgore Cir., at Hopewell, July 26, 27.  
Rosewood Cir., at Sumnerfield, Aug. 26.  
Church Hill Cir., at Oakhill, Aug. 9, 10.  
Betties Cir., at Simpsonville, Aug. 13.  
Kellyville Cir., at Kellyville, Aug. 16, 17.  
Jefferson, Aug. 21.  
Beckville Cir., at Rehoboth, Aug. 23, 24.  
Halvile Cir., at Sumnerfield, Aug. 26.  
Longview, Aug. 27.  
Lanville 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.**  
Mt. Sylvan Ct., Red Springs, July 19, 20.  
Whitehouse Ct., at Whitehouse, July 26, 27.  
Murchison Ct., Red Hill, Aug. 2, 3.  
Garden Valley Ct., Sand Flat, Aug. 9.  
Grand Saline Station, Aug. 10.  
Wills Point Ct., Fruitvale, Aug. 16.  
Elyse, at 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.

J. B. TURENTINE, P. E.

**Marlin District—Third Round.**  
Calvert, July 20, 21.  
Hearne, 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, at Behman Mis., 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.  
Low Mis., at Low's Store, Aug. 16, 17.  
Wheelock, at Alexander, Aug. 23, 24.  
Kosse, at —, Aug. 26, 27.  
Milano, at —, Aug. 30, 31.

I. F. BETTS, P. E.

**Beaumont District—Third Round.**  
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.  
Baton and Saratoga, at Saratoga, Aug. 13.  
Nederland, at —, Aug. 16, 17.  
Port Arthur, Aug. 20.

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.**  
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.  
Oakhurst, Riversville, 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. SHETTER, P. E.

**Jacksonville District—Third Round.**  
La Rue, at —, July 19, 23.  
Elhart, at Corinth, July 23.  
Mt. Seiman, at Cove Springs, July 26, 27.  
Bullard, Aug. 2, 3.  
Rusk (evening), Aug. 3.  
Cushing, at —, Aug. 9, 10.  
Frankton, at Frankton, Aug. 16, 17.  
Brushy, at Brushy, Aug. 20.  
Huntington, at —, Aug. 23, 24.

J. T. SMITH, P. E.

**San Augustine District—Third Round.**  
Tenaha, at Joagun, July 19.  
Gary, at Bethlehem, July 26.  
Carthage, July 27.  
Kempner, at Bethel, Aug. 2.  
Douglasville, at Jones Chapel, Aug. 10, 11.  
Linden, at Pearl Hill, Aug. 31, Sept. 1.  
Pittsburg Cir., at New Hope, Sept. 6, 7.  
Naples and Omaha, at Omaha, Sept. 10, 11.  
Cornett, at Nolan's Chapel, Sept. 14, 15.

**Brenham District—Third Round.**  
Bellevue, at Camp Ground, July 17.  
Chappel, at Camp Ground, July 17.  
Lane City, at Matagorda, July 19, 20.  
Ray City, July 20, 21.  
Glen Flora, at Glen Flora, July 26, 27.  
Saly, at San Felipe, July 27.  
Valley, at Oakland, Aug. 2, 3.  
Lubbock, at Cedar Point, Aug. 4, 5.  
Wills and Lushan, at F., Aug. 16, 17.  
Brookshire and Harrison, at B., Aug. 17, 18.  
Rosenberg, Aug. 24, 25.  
Somervilla, Aug. 26, 27.

S. W. THOMAS, P. E.

**Greenview District—Third Round.**  
Merit Circuit, at Alliance, July 19, 20.  
Fairlie Mission, at Olive Branch, July 26, 27.  
Celeste Circuit, at Orange Grove, August 2, 3.  
Floyd Mission, at Bethel Grove, August 9, 10.  
Kingston Mission, at Ballard Grove, August 16, 17.

W. F. BRYAN, P. E.

**Paris District—Third Round.**  
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.  
Bagwell, at Abion, 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.**  
Ector Cir., at Marvin, July 19, 20.  
Brookston Cir., at Pleasant Hill, July 26, 27.  
Tranton Cir., at Grove Hill, July 29.  
Dodd Cir., at Lone Elm, Aug. 2, 3.  
Honey 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 Whitecock, at Whitecock, Aug. 30, 31.  
Ladonia, Sept. 7.  
Bailey Cir., at Bailey, Sept. 13, 14.  
Telephone, at Lamasco, Sept. 20, 21.  
Windom Cir., at Hale, Sept. 27, 28.

O. S. THOMAS, P. E.

**Bowie District—Third Round.**  
Mezardel, at McCormick, July 19, 20.  
Archer City, at Bells, July 20, 21.  
Vashit, at Newport, July 24.  
Post Oak, at Truce, July 26, 27.  
Blue Grove, at Deer Creek, July 27, 28.  
Craifton, at Cundiff, Aug. 2, 3.  
Sunset, at Salona, Aug. 9, 10.  
Dundee, at Fagle Bend, Aug. 16, 17.  
Wichita Falls Sta., Aug. 17, 18.

T. H. MORRIS, P. E.

**Sulphur Springs District—Third Round.**  
Reily Springs, at Arhala, July 19, 20.  
Klondike,



## Second General Missionary Conference

By REV. G. B. WINTON, D. D.

At the beautiful Lake Junaluska Assembly Grounds, near Waynesville, North Carolina, June 25-29, gathered the second great missionary conference of the Methodist Episcopal Church, South. It was in all respects worthy to compare with the first, which met in New Orleans in 1901, and which proved a memorable and epochal occasion. The attendance this time was little if any larger than then, due to causes easily accounted for, but the spirit and atmosphere were all that could be desired; and the unprecedented offering of \$152,000, three times the amount given at New Orleans, marked the real advance of the Church during the decade. Missions has ceased to be a somewhat exciting episode and has settled down to be the main business of the Church. There was a less tense atmosphere at Junaluska than at New Orleans—indeed there was practically no excitement at all. But there was the same deep religious spirit which so strongly marked the former conference, and especially the same signal emphasis on prayer. Some delegates to this conference thoroughly enjoyed the occasion, even including the collection. The spirit that pervaded the great congregations while they were making that great offering must have been pleasing to Him who "loveth a cheerful giver." There was no pressure, no excitement. There were no "catchy" methods from first to last. The great tide of voluntary offerings flowed steadily on. The people had a mind to give, and they gave calmly, conscientiously, intelligently, prayerfully.

It was a distinct advantage to this conference over the former that the laymen cooperated officially in it. It took the place of the triennial convention of the Laymen's Missionary Movement. Beginning with this year that movement is to be incorporated with the regular work of the Board of Missions. It has grown up wholly since the New Orleans Conference, and it is one of the outstanding developments in the missionary history of the past decade—a decade which it is scarcely too much to say has been more significant in the history of Christian missions than many a whole century in the past.

The Executive Committee of the Laymen's Missionary Movement and the Secretaries of the Board of Missions planned and conducted their second great missionary conference. They selected as the place of holding it the new assembly grounds, which Mr. Pepper and some other leaders of the Church, lay and clerical, are engaged in developing near Waynesville, North Carolina. The program of addresses and conferences covered four days, and was carried out substantially as made. There were only a few disappointments because of the enforced absence of speakers and in every case satisfactory substitutions were made. On the whole nothing could have surpassed the smoothness with which the sessions moved.

Next to this as a conspicuous feature was the spirit shown by those who composed the conference. The attention was unflagging, the attendance punctual and the interest intelligent and united. The spirit of unity was noteworthy. It pervaded the discourses and sermons, though the speakers came from various quarters and were of several different Churches. It molded the great congregation into one mind of intercession and of zeal. The emphasis on prayer was continuous. Rarely on any occasion have been heard so many direct testimonies to the power and efficacy of prayer. The conference began, continued and ended with a dominant stress on this one note.

Dr. W. F. Oldham, sometime missionary Bishop and now one of the Missionary Secretaries of the Methodist Episcopal Church, born in India, a missionary, a scholar, a citizen of world-wide sympathies, made a great address on the present crucial hour in various sections of the world field. Few men, it may be ventured, are better acquainted with that field, especially the Orient. Mr. W. T. Ellis, "the Religious Rambler," journalist, missionary advocate and traveler, scintillated with facts and comments, thrilled and stirred the conference in two great addresses. Mr. J. Campbell White, trusted leader of the laymen of America, struck a strong high note, devout, serious, courageous. Mr. H. F. Lafamme devoted himself to a practical discussion of the local missionary committee and its work. Dr. Robert E. Speer, in a great address on "Prayer and Missions," brought a solemn lull to all hearts and gave a deeply spiritual tone to the conference, an atmosphere which abided to the end. Mrs. Lucy Rider Meyer gave a luminous and moving presentation of the work of the Deaconess. Dr. Egbert W. Smith, of the Southern Presbyterian Church, delivered a great and convincing message on Christian stewardship, and Dr. W. M. Morrison of the Congo Mission of that same Church, reinforced the pleadings of Bishop Lambuth in behalf of the dark continent. Dr. Peter Roberts, of the International Y. M. C. A. work, connected with the activities of the Association among immigrants and stationed at New York, brought an informing and helpful message concerning our newest citizens, and Dr. B. D. Gray, of the Southern Baptist Convention, discussed the needs and demands of the homeland. These were some of the speakers from outside the Church.

Among those who represented the Church itself, Bishops Mouzon and Atkins, Mrs. J. H. Spillman, Drs. Detwiler, Anderson, Bishop, Dyer, Watson, Stuart and others spoke of

problems at home, while the claims of the foreign fields were presented by Bishops Murrah and Hendrix, Dr. Pinson and a number of missionaries who were on hand to plead the cause dear to their hearts. Bishop Atkins was a sort of official host to the conference, made the opening address of welcome and also took the place on the program of Bishop Waterhouse who was providentially detained. Bishop McCoy preached the conference sermon on Sunday, a strong and impressive deliverance, and Bishops Wilson and Morrison were present and presided at different sessions. The leadership of Bishop Hendrix in taking the great offering was of immense value. Without previous planning or agreement, he seized an opportune moment to call for offerings. After that he was in command. He held on amiably but firmly, insisted on the people doing their duty, dropped an occasional word of exhortation or of encouragement, and by the results achieved showed the soundness of his judgment and his fitness for such work. In an impromptu consecration service on Sunday afternoon, when he laid his hands in blessing on the heads of the young men and women soon to sail for Africa, he was again led to do a wholly unexpected thing, but one which met the instant approbation of the great company present. That was a solemn moment which will not easily be forgotten, least of all by the young people upon whom he thus placed the benediction of the Church.

The offering of over one hundred and fifty thousand dollars, taken at the sessions Saturday morning, Sunday morning and Sunday evening, is to be above and outside of all regular collections or assessments. It is to be devoted especially to building, to fortifying and making permanent our occupation of ground already conquered. This is a beginning of the great building fund of \$250,000 called for in formal action by the Board of Missions at its recent annual session in Dallas. These funds by releasing the regular income of the Board for other purposes will at once do new and constructive work and relieve the Board's financial stress.

The beauty of the Lake Junaluska grounds impressed all visitors. Those who came from the North, several of whom have seen all the popular resorts of the country, declared that in natural beauty this exceeded any of them. It is new as yet, but undoubtedly gives great promise. Its confessed natural advantages are reinforced by the intelligent energy of men like Bishop Atkins, Dr. James Cannon, Mr. John R. Pepper, Dr. George Stuart, and others. The conference was the first guest of the assembly and its members came away feeling that nothing which could be done for their comfort had been spared. Many of them hope and expect to return again and often. The last act of the conference was to adopt by a unanimous rising vote a ringing address to the Church, dealing with the present missionary situation and our duty as a people to it. This address will appear at once in the Church papers. All felt that only a beginning had been made; the great work is yet to be done.

(The following message to the Church was unanimously adopted at the closing session of the Missionary Conference at Lake Junaluska, June 29, 1913:)

We rejoice to recognize the hand of God in this conference now about to close. From the first hour to this closing hour, the Spirit of the Highest has hovered over us. Our hearts have burned within us as we have sat under the spell of his presence and the sway of the high and serious themes that have held our attention.

We have here seemed to catch a fresh vision of the divine purpose for our age and we can but feel that this conference has been meant and is now commissioned to carry and interpret to the Church the inspiration and the purposes that have so mastered our own lives while here. The evangelistic and missionary life of the Church should feel the quickening impulse of this occasion, and the streams of benevolence should be swelled by the influence of the great offering made here.

We are brought face to face with a situation such as has not been since Pentecost. The blindness and prejudice of which we used to hear have changed into the call of the Orient and the awakening nations. The voices of execration and hate that used to greet the missionary have been translated into Macedonian pleading and songs of welcome. God is testing his Church by a staggering task now laid bare and made ready to its hand.

The situation at home calls for a heroic and consecrated Church to sound the prophetic note in the face of an arrogant materialism and a soul-killing industrialism. Strong and Christly hands are needed to lift the curse of lust and greed from the weak and ignorant and poor, and a great faith and optimism to bring back the joy of hope to the underworld of despair.

The conviction has here been burnt into our souls that this marvelous day is the day of God's power and the day of the Church's supreme opportunity; that unless we rise above the dead level of our common-place Christian living and un-Christian giving; unless we shall take upon our prayers and into the vital center of our lives the crying need of the Christless millions in a way we have never yet done, it will be more tolerable in the day of judgment for Sodom and Gomorrah than for us. This conviction leads us to call upon our leaders, clerical and lay, to sound the note

of awakening throughout the Church. Let us ring out again the prophet's cry, "Awake, awake, put on thy strength, O Zion."

No timid and hesitating policy will meet the needs of the day nor the expectations of our Lord. We must revise our easy-going standards of service and of giving, and with a new and Christly passion for men, courageously plan larger things for God while we confidently expect great things from God. Let us rally and utilize the hitherto latent resources of our beloved Church that we may in some adequate measure answer the thrilling challenge that God has brought out of the restless heart of a changing world.

We believe that the time is ripe for a great step forward. Following the first General Missionary Conference held in New Orleans, began the real missionary awakening of the Church. The present conference coincides with the great awakening of the Nations, and comes at the end of a decade of assiduous missionary education and cultivation. It should mark the hour of fruition. The conditions abroad, the need at home, and the yearning and expectancy in the heart of the Church unite to make possible the most signal and solid advance in our history. We therefore join hands and hearts in the purpose to realize this possibility. We see a cloud larger than a man's hand gathering on the horizon and catch a glimpse of the times of

refreshing from the presence of the Lord that await the awakening of the Church to her glorious opportunity.

We urge on the whole Church the first and supreme duty of the hour—to pray mightily to the Lord of the harvest that he may send forth laborers into his harvest and that the Church may be led to provide for their support and equipment. This conference was conceived and planned in prayer; its opening hour brought a message on prayer, and its results are hailed as answers to prayer. It was therefore fitting it should come to its close with glad thanksgiving to Him whose is the kingdom and the power and the glory forever. But, unless it is followed by a quickening of the prayer life of the Church and a united cry for his power and guidance it will fall of its highest possibilities.

To do great things there must be united action, while for lack of it a great opportunity may be lost. We would pledge to our Board of Missions and its officers our united efforts in the plan to raise outside of the regular collections, a fund of \$250,000 for building and equipment; and with the foundations here laid, we feel that the Church should go far beyond that amount. We urge on the entire Church to concentrate on this plan, and, without diversion of interest or multiplication of objects, to do this one thing, do it speedily and do it thoroughly.

## The Significance of the Second General Missionary Conference

By REV. C. F. REID, D. D.

Again representatives from all parts of Southern Methodism have assembled in a great Missionary Conference. The soul-stirring music has become a delightful memory and the great throng, that steadily grew until it filled the auditorium—easily seating four thousand—has scattered to impart the conference story in a thousand different places. It now remains to study the lessons of the conference and to conserve its influence for the uses of the Church and the glory of God.

I think the first great lesson is that God still hears and answers the prayers of his people. The conference was conceived in prayer and the plan of it was wrought out in prayer. Early in its promotion a call to prayer was sent out through the Church. Many of these cards were returned with lists of people who entered into a compact to pray for the conference daily until the close of its last session. On our mission fields the cards were translated and the native converts began to pray. One of the most touching contributions to the conference came to the office after we had returned to Nashville. The writer stated that immediately upon receipt of the call to prayer she began to pray for the conference and lay by one cent daily, all that could be spared. In the letter was enclosed one dollar and ten cents—one hundred and ten pennies—our one hundred and ten prayers. Who shall say that this humble friend did not make one of the largest contributions to the success of the meeting?

Many things might have happened to have made the conference a failure and not a few predicted that it would be. Criticisms were abundant, and difficulties accumulated as the preparations proceeded, but after the first session, gloomy predictions, adverse criticisms and even difficulties were forgotten and God took possession of the conference. Ah! that was the best of all! God was with us and made the conference his answer to all who were of little faith. His presence was manifest through all the sessions and there were moments when the auditorium seemed the very anti-chamber of heaven. In fact, I heard one man say, "There's just one better place to be, and that is heaven."

The second great lesson of the conference is that, after all our inefficiency, there are men all over the Church that nothing stirs so much as a call to missionary sacrifice and service. It was good to see them coming from Oregon, Arizona, Oklahoma, Texas, Arkansas, Missouri and from other distant points and hear them say, "I came a long distance and at large expense, but I am amply repaid."

Of course they were. God is the best paymaster this world has ever known. And God loves him who loves missions. He sent his own Son to be a missionary, and when the whole Church learns that missions is her chief business, her troubles will be at an end and His kingdom will come on earth as it is in heaven.

Another lesson of the conference is that our laymen are ready to answer the challenge God is flinging to the Church of this day and generation whenever it is properly placed before them. There were comparatively few of our wealthy laymen at Waynesville, but the few who were there responded nobly, deliberately, religiously putting their money in God's hands in great chunks of from one to twenty thousand dollars. It makes one's heart ache to think of the vast wealth in the Church that might be made available by the preparation of proper conditions—and an intelligent presentation of facts and needs. The laymen of Southern Methodism are not mean or disloyal. They simply do not know.

In this connection, we find another significant lesson of the conference is that the vigorous educational campaign carried on during the last three years by the Laymen's Missionary Movement and the Board of Missions is beginning to bear fruit. Half a million copies of missionary leaflets have gone out from the Laymen's Rooms, and the Educational and other departments of the Board of Missions, have given special attention to this work. The result is a growing intelligence and quickened interest everywhere. The man who makes an appeal for missions in these days is no longer expected to resort to buffoonery or harrowing tales to excite the emotions. He must

be prepared to state fresh facts of missionary conquests, of changing world conditions and the bearing of the missionary propaganda upon national and international affairs. People are no longer thinking of the missionary enterprise as the fad of a few religious enthusiasts and are recognizing it as a potent factor in establishing the brotherhood of man and in making the best achievement of any part of the race the actual possession of all. The fact that the announcement of a Missionary Conference can bring together several thousand people coming from homes scattered from the Atlantic to the Pacific tremendously signifies that the purpose for which Jesus came to earth is coming to be in practical reality the purpose of the Church. Nashville, Tenn.

### FROM THE HILLS TO THE CITY.

By Rev. C. G. Shutt.

I promised in my last that I would write from New York if I saw anything here worth writing about. I guess I had better fulfill my promise. I might write a few things that would interest the children anyway. I came into the city on the Pennsylvania Railroad under the river. First time I ever traveled under a river. Somewhere out of the city we disposed of our engine and hitched on to electricity. They do not run noisy engines into this city. The Penn Station is a massive structure and a thing of beauty, but the great Central Station now being completed eclipses everything I have ever beheld in the way of a depot.

The first thing I visited was the aquarium. I had no idea there was so many different kinds of fish in river or sea as are found here. Here are fish great and small. I shall make no attempt to describe it. Any one going to New York will do himself a great injustice to not go to see it. I went out also to the Bronx Zoo. Here are animals, birds and reptiles in great numbers; from the great elephant and hippopotamus on down to the little mouse and even the horny frog, though they have him labeled "horny toad" up here. Here are the different species of bears: White, brown, black grizzly, etc. I saw a fine herd of buffaloes—more than thirty in number. There are several different species of deer, some of them very beautiful. I counted more than fifty of the deer tribe. I was much interested in the bird family; they are here in great numbers and varieties. Birds that swim, like wild geese and ducks swimming in lakes, others in immense cages which loom up higher than the tops of the trees giving plenty of room for all to take exercise. Here may be found the great condor, the largest bird that flies, down to the little tots. Let no one go to New York and fail to see the Bronx Zoo. I should have told the children in this connection of a dry land tarpon which weighs 225 pounds but maybe they would think that was too big a tortoise story.

Another thing of great interest to me is the Museum of Natural History. Here one can study the different tribes of Indians and their modes of living. Here we find the different woods from many climes. A block of red wood is shown which is sixteen feet across and was fourteen centuries in growing. Here the taxidermist has taxed his skill in preparing fishes, animals and birds, from the great whale and elephant on down. To attempt to give any adequate description of the contents of this wonderful structure is simply out of the question. It must be seen.

Well, I had but four days to spend in New York, but in that time I learn-



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ed a little of her wonderful proportions. I traveled from the Battery Park back to 180th Street by subway and elevated cars. After looking over the ground I find it is absolutely necessary to have ways of transportation up in the sky and under ground in order to carry the great crowds of people that want to go from place to place.

A few days ago the Brooklyn Rapid Transit Company kept tab to see what number of passengers they carried in twenty-four hours and it footed up the fabulous number of 2,388,000. More than two million of these paid fares and the remainder were counted as transfers. This takes no account of the immense subway travel. Another great subway is now under construction and will be greatly needed before its completion.

Yet with the millions traveling in the sky and under ground the travel is so great on surface of streets like Fifth Avenue, Broadway, and many others that it is difficult to get along. I wanted to see the extremes on both sides, so took a stroll down Fifth Avenue where the wealthy live and the elegantly dressed may be seen. Then I took a stroll on Second and Third Avenues along East River where the lower classes dwell and dirt and poverty reign. There is such a wide contrast that one could hardly think that it could be the same city. Here were all manner of old clothes piled up along the sidewalks and offered for sale. Here children swarm by the hundreds in filth and rags. I thought how glad country children ought to be that they live in the country where they have plenty of room to romp and play. I am very favorably impressed with New York's many and beautiful parks. It is a wide contrast from the crowded streets to the wild scenery of these parks. The great Central with its woodland, cliffs, lakes and jungles extending for miles through the heart of the city is a wonder. Here the automobilist is in his glory and tens of thousands come out to while away the time. I went over in one of Uncle Sam's boats to see Ellis Island where a continual stream of human life is pouring into the new world. To stand about there a few hours and watch the crowds pour in one would think that America would fill up after awhile. As I failed to get this in the mails in New York, I will make brief mention of our sea voyage and close.

On June 28 at 1 p. m., the Steamer Lampasas, of Mallory Line, sailed out from pier forty-five, New York, with the writer and many others aboard. We sailed out by the Statue of Liberty through the bay and were soon out upon the wide sea. Being out for seven days on a trip of two thousand miles upon sea and gulf is quite enough for my first. Had a delightful trip, with pleasant surroundings and very enjoyable, except a little spell of sea sickness. No stop is made between New York and Galveston. However, we did stop out at sea to transfer a passenger who was on our boat by mistake. Another boat of the same line was informed of the mistake by wireless and she came up and took off the passenger. The transfer was made by life boat. Such things were not done before the days of wireless. Here we are out at sea, hundreds of miles from land, and passengers sending messages home to their friends. A great discovery is the wireless. This is the Fourth and we are preparing to celebrate this evening, if we are out at sea. The writer is on the program.

Let us do our duty in our shop or our sitchen, the market, the street, the office, the school, the home, just as faithfully as if we stood in the front rank of some great battle, and we know that victory for mankind depended on our bravery, strength and skill. When we do that, the humblest of us will be serving in that great army which achieves the welfare of the world.—Theodore Parker.