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IT is said of John Henry Newman that there was a time in his life when for him there were only two realities—God and his soul. It is not surprising, therefore, that John Henry Newman should have defined a Christian "as one who has a ruling sense of God."

Among the essential furnishings of the human mind is the sense of God. The idea of God is the possession of every race and language, for deity is found in every tongue. Students of history tell us that never was a State founded except upon religion, and that government itself is but the political expression of the religious idea. The monarchical governments of earth invariably have been founded upon monarchical ideas of God. The tyrannical governments of the far past were founded upon tyrannical conceptions of deity. All this but shows how incurably indigenious is the sense of God in the human soul. And this sense of God is not introduced from without, but emerges from within.

The sense of God, however, appears first as a "ruling" sense, restraining from sin, inspiring lofty character, and sustaining noble endeavors in the pages of Old

A RULING SENSE OF GOD

Testament history. This "awareness" of God as lofty incentives to moral and spiritual character appears first in the Old Testament Scriptures. How refreshing to turn through its pages and behold human lives fashioned by their sense of God! Does not Moses lose his irreverence through his sense of God? Does not Joseph win his victory over the impulse and opportunity to commit a vile sin through his sense of God? Does not Isaiah lose his easy habit of condoning both his own and his people's sin through his sense of God? Does not Saul of Tarsus (entering New Testament times) experience a reversal of his self-righteous career through his sense of God?

The qualities of endurance and fidelity in one's life work everywhere in both Old and New Testament history are bottomed upon a ruling sense of God. A single example will suffice. Through all his forty wilderness years Moses must have been tempted to tone down his ideals to the level of the idolatrous thought of his day. But he didn't tone down. Why? "He

endured as seeing Him who is invisible." And to this same ruling sense of God must be credited the mighty achievements of the immortal worthies who "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." The marvelous record of endurance not less than of achievement had its root in this same ruling sense of God. How else explain the grim determination of those who "were stoned," "were sawn asunder," "were tempted," "were slain with the sword," and who "wandered about in sheepskins and goatskins, being destitute, afflicted, tormented?" How else explain their consent to wander "in deserts, and in mountains, and in dens and caves of the earth?" To a ruling sense of God, let us confess, must be credited the healthy sense of sin, the lofty character and the sublime achievements of both

Old Testament and New Testament heroes of whom the world was not worthy.

The cultivation of the sense of God explains, likewise, all that is best in subsequent history. It explains the Reformation. Was not this the explanation of Luther's fortitude as standing before the Diet of Worms he exclaimed: "Here stand I. I can do naught against my conscience. God help me! Amen?" Did not Wesley's sense of a saving God nerve him for his heroic work? Was it not the experience of God in that pivotal hour when he cried out, "I felt my heart strangely warmed, and an assurance was given me that He had taken away my sins," was it not this growing experience of God that made him the greatest evangelist of his day? What was it that sustained Allan Gardiner in the trying days on Pictou Island? Did not those who found his lifeless body in a cave find the secret of his heroism in the words carved on the walls of his cave, "My soul, hope thou in God?" The moral heroisms of earth in every age and in every land have found their inspiration in a ruling sense and a comforting "awareness" of God.

IN its discoveries, inventions and practical applications of science our age is the most wonderful age in history. Indeed in these very matters Sir Alfred Russell Wallace denominated the nineteenth century as "The Wonderful Century."

The scientific discoveries, of the first rank, in the nineteenth century Sir Alfred names as twelve in number as against eight in all preceding history. Among the scientific discoveries to the credit of the nineteenth century are the conservation of energy, the molecular theory of gases, the measurement of the velocity of light, the discovery of the function of dust, the theory of organic evolution, the cell theory in embryology, the germ theory in diseases, the law of gravitation, differential calculus and the circulation of the blood.

The inventions and practical applications of science, of the first rank, in the nineteenth century the great scientist names as thirteen in number as against five in all past history. Railways, telegraphs, telephones, gas and electric lighting, anaesthetics, antiseptics, the telescope, the printing press, and other equally remarkable inventions are placed to the credit of that remarkable century.

The twentieth century in its discoveries, inventions and practical applications of science, perhaps, is not less remarkable than its noble predecessor. Wireless telegraphy, navigation of the air, and the submarine are not less wonderful than many of the inventions and discoveries of the wonderful past.

With all our progress, however, every

THE MISSING NOTE

day we are becoming more painfully aware that some needed thing is seriously lacking in our civilization. For, at this very moment there are in evidence indications of a complete collapse of our whole civilization. It is now nearly two thousand years since the Christ came, lived, taught, died and rose again, and the nations of earth as yet have not learned the simple art of living together. Racial and commercial interests have clashed, and our astonished eyes behold the destruction of the accumulated wealth of all the past at the rate of two millions of dollars per hour. Literally millions of men are filling unmarked graves. The schools of Europe are closed, pulpits are vacant, homes are deserted, rivers of blood are flowing, nations are dissolving, and civilization itself is breaking down.

After all the efforts of home, school and Church, it must be confessed that the one thing lacking in our age is a realized and ruling sense of God. We do not turn away from these institutions when we say these things. They remain still as our only hope. If this age can be saved at all, it can be saved only by these sacred institutions. We do not abandon them in this dark hour. On the contrary, we cling more tenaciously to them. We confess only that as yet in their ministry to men they have not shot our social fabric through and through with a realized and ruling sense of the holy God.

The unanswerable proof of the vanishing sense of God today, if proof were re-

quired, is our vanishing sense of sin. Where can there be found a healthy sense of sin in our present day civilization? Was not Joseph's sense of sin born of his sense of God when, in the presence of the opportunity to sin, he exclaimed, "How can I do this great wickedness and sin against God?" Was not Joseph's realized sense of the holy God the one thing that kept him from toning down his sense of sin in the midst of the moral pollution of his day? Was it not his sense of God that kept him from condoning the unspeakable vices of Egyptian society? Was it not because he had a ruling sense of God that he felt and denounced as "great wickedness" things which seemed excusable in the eyes of the men and women of his day?

We repeat it: Where is the poignant sense of sin in our present day civilization? Where do we find anything like an adequate sense of the enormity of sin? How ready are we to excuse the follies of youth by the false philosophy that a young man must sow his wild oats? Have we not as a people lost the capacity to be shocked at sin? Has any age in the world's history ever bowed so abjectly at the shrine of "success" as this very age in which we live? Did any people in any age of history ever say in larger number, "Get money—honestly if you can—but, get money?" Was there ever a time on earth when more men were glorifying the maxim, "Get office—preferably without selling your soul for a mess of pottage

—but, get office?" Was there ever a time when larger numbers of men subscribe to that doctrine of evils, "All that a man hath will he give for his life?" Honor, virtue, hope of heaven—all will be given for a sensual life!

We keep asking our question: Where in our present day civilization is there a healthy sense of sin? Are not vast numbers of men calling evil good, and good evil? Putting bitter for sweet and sweet for bitter? Where can we find a keen appreciation of the essential distinction between right and wrong? Do we not still denominate theft as "business acumen?" Do we not still say wickedness is weakness? Do we not still palliate the sin of the soul by pronouncing it a disorder of the nerves? Gambling do we not soften with the nomenclature of "speculation?" The missing note in our civilization is a ruling sense of God, and its inevitable consequence is a vanishing sense of sin.

The appalling loss of life in the present European struggle, to say nothing of property losses, should stagger the world, and should lay upon the conscience of the nations the unspeakable moral wrong of war. Berlin estimates the loss of her allied antagonists in killed, seriously wounded, sick and prisoners at three million six hundred thousand men—a number equal to the entire population of Texas. The French Government estimates that out of Austria's first line of two million men one million six hundred thousand have been lost in killed, captured and wounded. Germany acknowledges her own loss at more than a million men.

John Wesley's Model For Both Doctrine and Polity

By REV. W. H. HUGHES, Dallas, Texas.

"The Holy Scriptures are the only sufficient rule of both faith and practice" was Wesley's motto, from which he never swerved. Hence the doctrines and polity of the Methodist Church, as formulated by him, are both in perfect accord and harmony with the Bible.

That he closely adhered to the Scriptures in his doctrines I never doubted; but as there is no specific form of Church polity set forth in the Scriptures, it was not so clear to my mind where Wesley got his form of Church government, which is unlike any other modern Church. It is neither Presbyterian nor Congregational. Although Episcopal in form, it is unlike that of the Church of England. But, in reading the tenth chapter of Matthew, where the blessed Master held a conference with his disciples, and gave them his primary charge, he told how they were to go and preach as itinerant or traveling preachers.

This conference was primary and held in the twilight of two dispensations. The old was passing away and the new was dawning, hence, in this commission, the Gospel, "Which is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Greek." They were first to go to "the lost sheep of the house of Israel," but afterward the great commission was given: "Go ye into all the world and preach the Gospel to every creature." But, leaving out the visible presence of the Master, plenary inspiration, the working of miracles, all else was to remain in the Church. Wesley took hold of this God-given example and formulated the polity of the Methodist Church, which is the most Scriptural, efficient and successful known to history.

An early Wesleyan conference was a reproduction of this first conference held by the Master, as to the character of men who composed it, the purpose for which they were assembled and the work they were to do, and how they were to do it.

First, these men were specifically and individually called by the Master to the exclusive work of the ministry. There were no laymen or settled pastors present. To emphasize the importance of a divine call to this great work, the New Testament gives us a detailed account of the call of each of these men. No man then engaged in the ministry except such as were called as was Aaron. There were then no fat salaries to induce bad men to become preachers. The sparsity of preachers was then never accounted for because of small salaries, because there were then no salaries. They were to go and preach with only the statement, "The laborer is worthy of his hire," and "Lo, I am with you until the world shall end." Hence Peter said: "Behold we have forsaken all and followed thee. What shall we have therefore?" They were called by the Master and forsook all and were to take Christ as their everlasting portion. Instead of becoming rich and popular, they were promised the presence

of Christ with them and persecution and heaven at last. "Christ, the Master, though he was rich, became poor that we, through his poverty, might be rich," thereby making poverty honorable. The greatest boast Paul ever made was in speaking of his ministry, that he, like his Master, could say: "Poor, yet making many rich." The Christian ministry is founded upon faith, sacrifice and love. It is only a Judas who would sell his Lord for money. So early Methodist preachers under Wesley had no promise of fat salaries, but were to go and preach the Gospel and take the presence of Christ as their companion and trust the providence of God as their support. Christ and Wesley both died poor.

Second, the first conference held by the Master was composed of men called of God to preach, but they were every one itinerant or traveling preachers. There was not a settled pastor with Christ or Wesley. Indeed, a settled pastorate is unknown to the Bible. The command of the Master is "Go and preach the Gospel." A settled pastorate would limit the preaching of the Gospel to the territory as it was once to the Jews. But now the middle wall of partition is broken down and the command is "Go ye into all the world and preach the Gospel to every creature." This can be done only by an itinerant ministry and Wesley followed His example. Hence Wesley said, "The world is my parish." The life and work of both Christ and Wesley were a protest against a dead, formal and ritualistic Church and an ease-loving settled ministry, but for a new birth by the Holy Spirit by which a man becomes a new creature.

Then no man was taken into full connection into the Church who did not profess to have been regenerated or born again, and have the witness of the Holy Spirit. And no man was authorized to preach who did not claim "Woe is me if I preach not the Gospel." Then the divine call and not a literary course was indispensable. If God, who knows the mind and heart, calls a man to preach, who dare say nay? It is his duty to obey and use every possible means to qualify himself for the work. If God has not called, all the theological professors and colleges on earth can never make one successful preacher.

Christ and Wesley could both say, "The foxes have holes and the birds of the air have nests, but the Son of Man has not where to lay his head." The servant is not above his lord nor the disciple above his master.

Is Methodism what it once was? And while we preach to others are we making everything according to "the pattern shown us in the Mount"? Every step we depart from the doctrine of the new birth and the polity of a traveling ministry will be a step in the wrong direction and will retard the conquest of the world for Christ. Let us inquire for the old paths and walk therein.

The Preacher's Relation To Reforms

By REV. W. F. PACKARD, San Antonio, Texas.

The function of the ministry is not to be exercised in the role nor in the spirit of the reformer, like a John the Baptist or a Savonarola; but, rather, in the spirit of Jesus, Paul, Luther and Wesley. His aim is not to invoke the law, to persecute or to prosecute sinners, and thus save society, but to save men in order to save society. As a man, and a citizen, it is his prerogative and his duty to help enforce the law, in the name and by the methods of a citizen of the kind of government in which he lives. But in his capacity as a preacher of the gospel of grace, it is neither the province nor the proof of wisdom in him to so ally himself, in his official capacity, with any civic, social or reform party, or movement, as to turn over his name, influence, Church and pulpit, and sidestep and sidetrack his message and mission in the interests of coercive law enforcement, and the punishment of evil doers. The minister of the gospel is to be neither a spy, detective nor a policeman, nor a judge, but a flaming evangel of such truths as will, in so far as they are received, bring about all needed reforms. He may help the civil powers, as a voter and as a citizen, to cleanse the channels of civic and social order; but as a preacher and pastor, his sole duty is to give his

efforts to cleanse the fountain out of which are the issues of life. To spend his time, and to use his pulpit in simply pointing out the symptoms, and denouncing the malignity of the disease, or in plastering over the sores with law-plasters to hide the ulcerous offense, is not the method of Jesus nor the commission committed to the evangel of grace. He is not, as a representative of his Church, to invoke the arm of the law to effect the reform which he thinks ought to be effected. Rome did this, and blood flowed like water; and the cause of Christian civilization was set back for centuries. It is one of the wrong roads to the kingdom suggested to Jesus Christ by the devil in the wilderness of temptation—"Use force to bring the world to your feet."

Is my position cowardly? I confess that my faith in and fear of Jesus Christ are such that I am afraid to try any method which impeaches his wisdom, discounts his example, or disregards his authority. He refused, in his office as Messiah and Savior, to touch sociological or civic, industrial, or economic or political questions anywhere but at their roots and sources in the human heart. He lived and died under as corrupt a political regime as the world ever saw; but he uttered not one word about political reform. He lived in a period of great

social injustice, greed and graft; but he did not say a word about them, or commission his disciples, as such, to form a law and order league against them. He lived in a time of dirty and unsanitary conditions; but he uttered not a word about sanitary reform. He lived in a time of abject slavery; but he said nothing to master or to slave about legal manumission. He lived in a time of gambling and dice-throwing; but he uttered not a word about them. He lived in a time of harlotry and prostitution; and he never denounced the authorities for permitting them, nor invoked Caesar's strong arm to prosecute or arrest them. In fact, he was called their friend; and not one of them ever brought suit in Caesar's court against him for damages. However, they did weep hot, penitential tears upon his sandaled feet. He never used a scourge, or attempted force, except to drive Church members and hypocrites out of the temple when they would use the church to further their financial schemes.

He never used force, invoked or advised force, as the measure and means of reform. He knew and taught how utterly temporary, superficial and unreliable all that improvement is which is wrought merely on the outside, by legal restraint and suppression. He even said that the devil's work was not abolished by driving out the unclean spirit, quenching the red lights of hell, and sweeping and garnishing the house with civic or municipal brooms. He declared that the house was again opened for the same business, with seven other devils at the old stand—"the last stage being worse than the first." And Bishop Haygood truly says: "He never crossed the rights of the poorest, humblest and wickedest man who ever came about him. When he thought men wrong, and so hurting themselves and their fellowmen, he tried to teach them their error or to show them their sins. He showed what the truth was. He persuaded, entreated, warned; force he never used nor thought of using. Could Jesus have organized public opinion and concentrated its force on the lowest villain in Jerusalem, he would not have used it to constrain allegiance * * * Only heretical and vicious religions—devil-inspired, all of them—use force. Forcing adherence or compliance is not a venial error of the head; it is a cardinal sin of the heart, a mortal heresy more hurtful of Christ's kingdom than the attacks of all the Philistine hosts."

Oh, but what slow piddling is preaching the gospel to sinners in the eyes of the self-centered, self-constituted, irresponsible and rash reformer! How he means the Church, berates the preachers over their hope of reform, except by the law of the State! How cowardly is every preacher who does not dance attention to his theories and sneeze whenever he takes snuff! He counts him an opposer of reform because he does not follow his methods and leadership; but the man of God is selling out very cheap, who can be moved by such would-be reformers to use else or other than the sword of the Spirit in his pulpit for breaking down of the strongholds of evil. If he is such a coward that he is afraid of being called a coward, he will yield to this temptation of the devil and take this wrong road to the kingdom. He will jump into the limelight, exploit the newspapers, be spectacular, theatrical, dramatic, sensational, loud, blatant, denunciative and abusive. Verily he has his reward! But the old disease breaks out again, however, in the same body politic, perhaps scatters into pustules; and it has to be done all over and over again, unless and until the method of the Great Physician is adopted—slow but sure.

If men preach the latest novel, or the old heresies of the "New Theology," or other than the everlasting gospel, they need not wonder that the devil holds sway. Only the gospel is the power of God unto salvation; and any other preaching or speaking "will heal the daughter of my people but slightly."

It was the weapons that were not carnal, wielded by subjects of a kingdom not of this world, that brought down the Roman eagles from the dome of the capitol and planted there the conquering cross of Christ. And the true minister of God will not be terrified, intimidated, cajoled or flattered into trying to show himself wiser than his Lord.

That Jesus Christ should pursue any other method than the regeneration of the individual to put evil out of this world, is unthinkable. To follow him, is to save the world! His way to destroy the works of the devil was not man's way. And "if I or an angel from heaven," should preach any other power or method, the great apostle Paul would say, "Let him be accursed."

Mark this, oh ye heralds of God!

You cannot hasten the millennial glory by making the Church of God a school kitchen, a clubhouse, a lecture hall, a gymnasium, a vast soup-kitchen, a moving picture show, a concert call, or a reformatory with a gospel attachment. The New Testament is a message. Its message is, in the thing whereunto I sent it. "Go preach." This only will turn the world rightside up.

Men of the ministry, do we really believe that Christ is behind ourate into the priest, or into a utilitarian reformer. He is either prone to preaching with his power and authority? Do we believe his hand is slip down into the man who performs all our ceremonies for God, or hunger after too, as he bids go and preach? Then an institutional Church to run a gymnasium shall we be lured or driven to a gymnasium or soup-kitchen for God. For anything that will make it seem as if we were trembling for our pulpit throne, and ashamed of the Gospel of poor, frail, human nature seeks the first opportunity to come down, but Christ.

Let us plan for and welcome organized activity, helpful adjunct, Christian Endeavor, men's clubs and classes, social pact, associated charities, rescue homes and hospitals, the enthusiasm of comradeship! But in the midst of these, let us set preaching as our supreme and give it our utmost many toil, our consuming zeal, our heart's man; and yet never since our Republic, as the only heaven-ordained instrument and agency by which we can wash and tow of some modern reformatory device of man. Let us re-member that Church problems, like some metals, are very refractory to low temperatures, and need the fire of God upon us while abdicates the high position to which we preach on; for that's our business has been called, and invites sure

ness. We are not going to pierce the blackness of darkness of civic the incarnation, the trinity, re-pullied out, or shortened down, to fit his feet on these! A pulpit built on his iron bedstead of reform; but will these is built on rock; no matter how the measure of the sanctuary—the measure of the stature of the fullness of Christ,"—as our standard "All authority is given unto me, both in heaven and on earth—go, there-

"The old law God still holds good: fore!" "Take heed to thyself that thou offer not thy burnt offerings in every place thou seest; but in the place which the Lord shall choose, in one of thy tribes; only one Son, and he made him a there shalt thou offer thy burnt offerings, and there shalt thou do all I am in favor of law and order that I command thee." (Deut. 12:13-14) Self-dispersal at wayside authority of the Church, further than tars is a growing evil, till many of our Church members will do far more things than for outside interests than for the in favor of all kinds of reforms and causes projected by the Church. Christ is the head of the Church, which is the which is his body; and the Church's only divinely appointed and com-missioned body on earth to bring in the millennium glory and the salvation of the world. It alone "is of God, and ordained of God to be a terror of will be preserved to the end of time-evil doers." But I do not believe any for the promotion of his worship and/or all of these reformatory move-ers and the conversion of the world." "Glorious things of thee are spoken, of Zion, city of our God!" "And the gates of hell shall not prevail against thee!" The Methodist Church will give a correct these evils by law, it is a steady job for God to any member who desires it; and one that will en-list all his energies and talents, if he will be faithful to attend upon her ordinances and support her institu-tions.

Of course, Methodism enjoins upon us, as far as we are able, and have opportunity, the duty of helping all accredited interdenominational institutions, like the Y. M. C. A., the Y. W. C. A., the Anti-Saloon League, the American Bible Society, and such other institutions endorsed by the Church, and through which the Church chooses to function in co-operative Christian enterprise. But for those responsible to no one, let us not give our support, at the expense and to the hurt of our Church enterprises, at his will."

Let us note in a brief way some of the social conditions that are proving somewhat of a problem today, and that must be solved before the kingdom can come or His will be done among men.

The Social Service Movement

Article 2.

By ORVILLE T. GOODEN.

Luke 11:2: Thy Kingdom come. Thy will be done, as in heaven, so in earth."

Let us note in a brief way some of the social conditions that are proving somewhat of a problem today, and that must be solved before the kingdom can come or His will be done among men.

In that great period of development following the Civil War, business men saw that industry on a large scale meant a saving in the cost of production and a period of corporation building was followed by the period of consolidation and combination that has given rise to the trust problem.

Notes From The Field

FAIRFIELD.

Our second Quarterly Conference for the Fairfield and Dew charge was held last Saturday. Brother G. W. Davis, our wide-awake presiding elder, was on hand presiding with ease and grace and preaching with power. It was a good quarterly meeting. One of my intelligent laymen said: "That was the best Quarterly Conference that I ever attended." Reports were good, except the financial, which was short. The pastor reported twelve accessions on profession of faith, ten adults baptized, one infant baptized and thirty-five added to the Cradle Roll in the Sunday Schools this year.—Robt. H. O. Wier, P. C., May 18.

LAKEVIEW.

Yesterday was a great day for Methodism at this place, the opening service in our new church. By 11 o'clock a. m. the church was well filled with people, at which time we began the service. A real nice, short program was rendered. Then the sermon was preached by the pastor. A fine, spiritual interest was manifested among our people. The singing by the choir, led by Rev. E. Eiland and Brother D. Roberson, was fine. Appropriate badges were worn by the ladies of W. M. Society, and also by the officials of the Church. The house was very appropriately decorated by the ladies. We expected further services in the afternoon and at night, but were rained out. Our church is out of debt and will be dedicated as soon as permanently seated. Success to the Advocate. Come to see us, Mr. Editor.—J. H. Watts, P. C., May 17.

MATHIS.

This is our first year on the Mathis charge. The people in this section, as well as in other parts of the State, feel the effects of low-priced cotton, war tax, and high-priced food stuff. This is a good three-point work. The Church attendance has been excellent, the weather and all things considered. The good women have installed a refrigerator, a kitchen cabinet and a chiffonier in the parsonage. They have raised between forty and fifty dollars to be used on the parsonage. Mathis is the best town on the new railroad between Pleasanton and Corpus. We have two railroads, and one of the best public schools for a small town. We have three church houses in town, but the Methodists stand ahead. Our presiding elder is not a "sliding elder." He really preaches to the edification and satisfaction of his hearers. The orange grown here is the best in the State. We have the climate and the soil for the variety crop, and we have also room for more good folks, Methodists preferred, of course. The special revival meeting has not yet come off, but we are teaching our people not to wait for that set time, but to expect, pray and work for conversions at any service.—J. H. Stuckey, P. C.

INDIAN GAP MISSION AND HAMILTON CIRCUIT.

Our work has been hampered somewhat this year by cool weather and rain and mud. The outlook is very hopeful in part of the mission territory. The Board of Missions recommended at the District Conference that a charge be made out of this territory and encouragement given the same. I have been urging this for some time. We have lost by not doing it sooner as some of our people have lost hopes and gone to others for a pastorate. Our District Conference was held at Hamilton April 27-29. Our new presiding elder is all that could be wished for, looking after all of the interests of the Church with love for everyone. Alonzo Monk, Jr., knows how to entertain a District Conference—make everyone feel at home. Am planning to hold some meetings this summer, after which I hope to have something more to say for our mission, as I am somewhat a missionary.—D. Q. Owen.

SILSБEE.

Since two months ago we have received eighty-seven people into the Methodist Church at Silsbee, with nine more going to other Churches. Before two months hence this eighty-seven must reach 100, for we have virtually promised them to the Lord and they must come. Only ten people out of the eighty-seven joined by letter, all others joining by vow and baptism. In addition to the above we have sent in all conference assessments and are leading the Beaumont District. I think, in all other financial matters. These re-

ports are nothing unusual, indeed, for a place like Silsbee. We secured Brother John W. Bergin, of Marshall, for the crowning days of our campaign, and maybe you think his blows didn't count! Our new church has been recently finished. It has eight distinct Sunday School rooms, with the entire first floor convertible into an auditorium. The motto in its construction was an economic accommodation. Near 150 new members have been added to the membership of this Church since a year ago. The present structure was originally an old rectangle building in bad condition.—Oscar W. Hooper, P. C.

BAY CITY.

We have just closed our three weeks' revival. Dr. O. E. Goddard, pastor of our First Church, Galveston, helped us the last two weeks. He is a strong, aggressive preacher and valuable help. Including the afternoon service at the courthouse for men, we held three services a day and some days four, besides the two and sometimes three prayer meetings held mostly by the ladies in different parts of the city. We received into the Church on profession of faith twenty. And it is no surprise to say that they all came from our aggressive and progressive Sunday School. The membership of the Church was greatly strengthened and helped by Brother Goddard's preaching. You may ask him what he has to say about this preacher working a visiting pastor. Brother Thomas, our presiding elder, was with us part of one Sunday and we pressed him into service. We were delighted to have him. With the service at 9:30 a. m. for children only, the one at 3 p. m. for men only, and with the one at 4:30 p. m. for women only, we held five services that day.—Jas. F. Carter.

BISMARCK AND VALLIANT, OKLA.

We have had a very successful meeting at Bismark the past week. Seventeen joined the Church by vows and baptism, one by letter, and the conversions all told were perhaps more than twice the number received into the Church, and we expect a number of others to join the Church as a result of the meeting. Scores of men gave evidence of a desire to lead a better life. Rev. W. R. Rosser, of Haworth, Okla., did the preaching, and he gained the respect, praise and confidence of the people and led them nearer God. We are to begin a meeting at Valliant, Sunday, May 23, at which Brother J. A. Kenney is to assist. We are expecting and praying for a good meeting here. Brethren, won't you remember us in your prayers as we labor in this meeting for the salvation of souls? Our people here are pleasant to work among. At each place we have those who are loyal and faithful. We have two Sunday Schools of more than a hundred regular attendance each, besides large Cradle Rolls and Home Departments.—Thos. J. Gross, P. C., May 17.

GARY CIRCUIT.

I am half way through the second year and have cause to rejoice for some things, and others are not so pleasant but only of the good things do I wish to speak. I have been one of the busiest men out this year. I have been appointed to Waterman, a saw mill town, as an extra by our beloved since conference. The mill closed down last fall and so did the Churches. I have been the pastor about three months and they have rallied to the Church very nobly. We had about seven members left after they got through moving. We had, however, two or three faithful ones, among whom was Miss Maggie Parker, the postmistress, who acted as Sunday School Superintendent, League President, and anything else that would advance the cause of her Lord. The young people stood by her and enabled her to keep them together, and at the time I began to preach for them I decided to hold a meeting and try to get hold of the young people. So we began on Monday night following the third Sunday in April, and continued until the following Sunday night, at which time I received eighteen members into the Methodist Church. One gave his name for the Campbellite Church; later four others for that Church and one more for ours, making a total of twenty-four, mostly young people. But one man, 42 years old, said he had been serving old Satan all his life, but they had a falling out that day and he expected to serve the Lord the rest of the time. Brother Harbin came and held a Sunday School rally for us and all who attended were well pleased, and went

away with a new vision of Sunday School work. He is the right man in the right place. We are trying to hold Children's Day at each school, and hope to do so. Last Sunday was Children's day at Tennessee. They had the children well trained and they did themselves proud. I am just back from Onalaska, where I helped Bro. Allen in a meeting. He is serving his first year on that charge, and is doing excellent work. He has a fine people to serve, and will bring up a good report from that place. We preached ten nights, and visited and enjoyed the fellowship of his people. Brother Allen is a very brotherly man and sweet in his association and pleasant to work with. I am enjoying the use of the prettiest little writing desk you ever saw, through the kindness of my friends, at Waterman, Bros. Bean and McFail, the agent and bookkeeper. Many thanks and best wishes to all.—W. W. Thomas, P. C., May 21.

A GREAT MEETING AT DE KALB.

Our revival campaign of ten days' duration came to a close last night, resulting in eighteen additions on profession of faith, and a decidedly manifest improvement in the spiritual life of the Church. The building, which is a large one, was taxed to its capacity at night, and the average attendance of our forenoon congregations was about 150. The people say that it was the most remarkable meeting that De Kalb has ever experienced. Ill feeling, prejudices, lukewarmness and so forth, which are so hurtful to the Church, were laid aside. Moreover there was a definite move on the part of some men who have hitherto shown no interest in matters religious. Men attended this meeting and were reached who have not attended Church before in many years. I now hear expressions similar to this: "I have never before seen it on this wise." Dr. Theodore Copeland, of our Central Church, Hot Springs, Ark., did the preaching. And the general consensus of opinion among our representative people is they have heard the greatest preaching in the history of De Kalb. Dr. Copeland is one of the great preachers of Southern Methodism. His sermons are cogent in argument, elevated in sentiment, elegant in diction, fervent in appeal, and he is thoroughly graceful in manner and wonderfully impressive in bearing. It is no wonder that he is in such demand. Dr. Copeland is one of my dearest friends, having first met him in Alabama about sixteen years ago. Of course, our communion together was inexpressibly sweet. His greatness lies in his humility and consecration. Bro. W. H. Matthews, Jr., (son of Dr. W. H. Matthews, presiding elder of Corsicana District), conducted the singing with great skill and ease. Bro. Matthews is a very talented young man. His skill in the management of a choir, and his consecrated life, won this preacher's heart. We have had a great year on this charge, having received sixty-four members to date, most of them being on profession of faith, all finances in hand, and an elegant parsonage is nearing completion.—Mark N. Terrell.

CENTER METHODISM.

My apology for appearing so often in the Advocate, under the head of Center Methodism, is the fact that the unusual is happening down this way. This time it is the closing out of one of the greatest meetings that Center has ever had. It was the consensus of opinion, so expressed at the closing service of the revival, that this had been the greatest spiritual awakening the town has ever experienced. One of the notable features of the meeting was the men's prayer meeting, which was held down town in the Ladies' Rest Room, on the courthouse square. This meeting was held every afternoon at 4 o'clock, and from the beginning the building was filled with men—lawyers, doctors, merchants, farmers and all classes of men. This was kept up for the two weeks without any abatement of interest; in fact, the interest grew all the time until Sunday afternoon when the men met down on the square and marched to the church in a line reaching almost from the courthouse to the church, singing as they marched, "We'll Take This Town for Christ." The ladies had a prayer meeting at the same hour every afternoon at the church, which was a great meeting, attended by large crowds of interested women, reaching sometimes to a hundred, and when these two meetings came together Sunday afternoon in joint service they almost filled the old church, and the spiritual enthusiasm ran so high that it was with great difficulty that the leader, Mrs. W. E. Wilson, closed the service in time to get back for the evening service. I have already received forty on profession of faith, and many reclamations. But the chief value of the meeting was the spiritual quickening of the large membership of the

Church. The pastor was very much surprised Sunday night at the closing service when about ready to begin the sermon some leading laymen came forward, took charge of the meeting, and said you have been running this meeting long enough and we are going to run it a while, and so they proceeded to run it for about fifteen minutes, and took a freewill offering for the preacher who had been assisting the folks in the meeting, the collections amounting to something over \$200. I have had several surprises in my life, but never before have I been so completely overcome as on this occasion. It called for a speech, but, alas, I was speechless; and, to add to my complete surprise was the fact that one man who is not himself a member of the Church took the initiative in the collection. The man of whom I speak is Mr. Robert Adams, the president of the State Guaranty Bank of Center. Speaking of surprises, well, they are coming thick and fast. Again Monday afternoon Mrs. Lindsey and myself were surprised when we were asked to come out where the Young People's Missionary Society were serving refreshments to the Woman's Missionary Society, and when we had all partaken of the nice refreshments Mrs. W. G. Carnahan, on behalf of the Young People, presented to us a receipt for a nice, large and expensive refrigerator, which will go a long way toward keeping the inmates of the parsonage cool and composed during the long hot summer days. These, and many other kindnesses which have been shown us ever since we landed in Center to take charge of the Church here, serve to bring us under many and lasting obligations to give our very best service to this people.—M. L. Lindsey, P. C.

REVIVAL AT KATY.

We set the time for the meeting to begin the first Sunday in this month, May. Bro. White agreed to be with us, on the condition that cottage prayer meetings be begun preceding this coming, which was done. Bro. White was detained on account of overflow of the Brazos River until Tuesday following the beginning of the meeting, but he was well-loaded when he arrived. He began by showing of whom God's Church was composed. His distinction between the Church (the called-out ones) and the world was so marked that a vision of what the "Church" is was seen by some as never before. We all know the difference. There is a vast difference between knowing and a realization of that knowledge, and we were made to realize that distinction. If any man wants a preacher to hold a meeting for him, who will feed his people on taffy, entertain them with soft and pleasing words, don't have Bro. White. He has too much gospel to preach to find any time for flattery; but if you want a foundation laid, upon which you can build as long as time affords you, he is the man. Brother White will bear me out in saying that the people, upon whom we have any hold at all are the most religious folk in "Seven States," as the expression goes, but we had eight conversions, and lots of light given to the Church. People who thought Bro. White drew too wide a distinction between the Church and the world at first saw this difference before the meeting closed. The eleven days he was with us were not long enough.—T. S. Ogle, P. C.

GARRISON.

At the last session of the Texas Conference Bishop McCoy read us out for Garrison and we made haste to get here, arriving on the morning of the first of December. We found this town to be in many respects a mighty fine place, but after a few weeks here we were brought to realize that Garrison was spiritually as dead as Lazarus was physically. But we had faith in the Savior and determined before the year closed to have a revival of religion that would stir the old town. Accordingly we began right on the start working to that end and casting about for an evangelist to assist. On the last Sunday in April we began with Rev. A. P. Lowrey, of Fort Worth, and his singer, T. W. Wilson, of Jacksonville leading in the fight. These two good men had their wives and they were a great help in winning the great victory. Yes, brethren, we won the victory. I am sure that former pastors are going to ask: "But how can these things be when Garrison has been dead these five and twenty years? Well, the Lord was with us, that is all. The visible results were: 210 conversions and reclamations, with 70 additions to the Methodist and 51 to the Baptist Church, all but 8 being on profession of faith. Truly it was a great sight to see strong men, in every walk of life, stand up and confess their sins and come to the "mourners' bench." Yes, we had that also, forty feet long, and men and

women came and knelt and mourned because of their sins, and turned away rejoicing in the Savior's love. There were drunkards, gamblers, bootleggers and the "decent sinners" all together at that bench. A. P. Lowrey is the first evangelist I have ever known that suited me in every respect. He preaches just plain truth without any coverings or polish on it. I love to hear him preach because he preaches a gospel with the old-time idea of a literal Hell on one end and a Heaven on the other. While Lowrey preached like a prophet of old, Wilson was singing like the ancient psalmist. I have heard many singers, but Wilson is the best yet. And behind his magnificent voice is a big heart that loves men, a heart that feels the joy of salvation. These two men and their good wives, under the leadership of God, have done mighty things here. We thank God for their coming and the great revival.—W. F. Smith, May 19.

ELMORE, OKLA.

Our work consists of six organized Churches, all without homes. Brethren, pray for us that it may not always be thus. Our membership is small, averaging about thirty to the class. We are planning to consolidate some of the classes. Taken as a whole, a more loyal set of Christian people I have never met with, and the year's work has been the most pleasant I have ever had. We have two real Methodist Sunday Schools and two others using our literature. By revision of the Church rolls and removals from the charge we have lost about forty members and regained ten. However, most of these were gone. Anyway so far we are really about seven ahead. We have organized one Mission Society, which is doing splendid work, studying the Bible and repairing and furnishing the parsonage. We hope to connect it with the Conference Board before fall. Here's to our new editor! I have been able to send him only seven subscribers, but am still trying and hope to make it twenty-five by conference. The copy of April 29 was the best I have ever read of any paper. I intend to report my mission collections paid in full by District Conference. Our presiding elder is certainly a pusher. He has certainly been a help to me. We are planning a great revival between two of our Churches in July or August and are expecting him to be with us to do the preaching. We need him.—B. C. Perry, May 18.

CENTER.

I am going to write about our local work. I am not going to write about our pastor, for all of you know him. He is not Webster, though he has Webster's eloquence. He is not Emerson, though he has Emerson's ability to think. He is not Bryan, though he has Bryan's looks. (When he gets very much interested he does really favor Bryan). He is the best fellow to talk with and give advice to you ever saw. He really knows good advice. We have nearly 500 members in our Church, and every one of us told him exactly what to do when he came last fall. He did just like we told him to do. I know this is so because we all love him—and whoever loved a fellow who would not follow good advice? The times were so hard last year we sorter hinted to the presiding elder to send us a preacher with a small family so we could reduce our assessments. He sent us one with a wife, three boys, one girl, one horse, three cows and a pen full of chickens, and none of them are what you would call little folks. When they came driving in Brother Neal Rannels and Mr. O. L. McKnight (I say Brother Rannels because he is older than Mac.) called us boys together. (They look after the finances of the Church). They did not make any speeches, because we all saw what Brother Mills had done. There was nothing to do but grin and pay up as we had been doing. When a fellow works hard all the week and saves up \$8 or \$10 and has a good dinner for Sunday he may not want his preacher to come and eat it up, but he is willing to chip in and help him buy a dinner for himself. That is the way we Center folks feel about it, anyway. We have a fine bunch of folks in our Church. But nobody has ever accused us of doing anything special to hasten the coming of the millennium. Though we have had our new preacher six months, he would not tell you, privately, that we are quite ready for the millennium. He might stretch it in public, but most fellows will tell the truth in a confidential talk. He has done his best. The prayer meeting has grown from the preacher, Sister Beauchamp, the organist, and two or three others, to one hundred and thirty-five. The Sunday School now numbers more than four hundred present, besides about fifty who are usually absent.

He has taken in about fifty new members. Old backsliders have come back and, standing before the congregation, have confessed their mistakes and have pledged their word to give their services to the Church and to God. Men who have not been members of any Church have joined our Sunday services and are assisting with their means and their presence. Our pastor has just closed a meeting in which he had no help but the Lord and his people. It was the most glorious meeting in the history of the Church. At the last night of the service his congregation made up for him a purse of \$205. In describing him above, did I say he was good looking? I did say I was not going to write about him, but I find it hard to tell about our work without telling about him. No Church leads the pastor. If he sits down, so does the Church. I do not believe in that doctrine that some of our preachers preach—that the responsibility rests on the pew equal with the pulpit. If the preacher is not the most consecrated Christian and hardest worker in the Church, the Church will be looking for a new preacher one of these days. I failed to state that our pastor's name is M. L. Lindsey.—Daniel Walker.

DELPHI, OKLAHOMA.

We are thankful to say we are gaining ground for the Lord. We moved on this charge in December through a snow storm, found the parsonage and church in a forsaken state. They had been used only for campers for the last three months. The yard was full of weeds and trash; the Church had not met for worship for the last three months; the Sunday School and Epworth League had suspended. We turned to our last Conference minutes to find something that would encourage us, but, alas, no report to be found! We then went to Brother J. L. Davis, local preacher, and found him confined to his bed from a hurt he had received from a bale of cotton falling on him while unloading it, but found him full of interest for the Church. He was a great assistance to us in outlining the plans for our work. A month passed without a member visiting us at the parsonage. We went to praying earnestly to the Lord for guidance in the work, and, thanks be to his holy name, the way was made clear. At our first appointment the congregation was small, but full of interest. Brother Mitchell, our presiding elder, held our first Quarterly Conference on December 20 with four members present, and gave us such encouragement as he could. But our prayers have been answered in part. Our congregations are now good. We have a good Sunday School and will organize an Epworth League next Sunday. We will observe Children's Day on the fifth Sunday. At our second Quarterly Conference we had a large congregation, dinner on the ground and our beloved presiding elder, Brother C. F. Mitchell, preached us three fine sermons. We now have three classes—Delhi, Centerpoint and Arbanna. Brother Davis is now able to preach and is doing some good work. He preaches once a month at Delhi and Centerpoint. Rev. D. V. York, our Conference Evangelist, and his singer will hold us a meeting at Delhi commencing on the second Sunday in July. On last Thursday night, about 9 o'clock, we heard an alarm at the parsonage door. On opening it we found the yard full of people. They were led by Brother Morraa and wife and the two Miss Driskills. Brother Driskill's daughters are teachers at the Delhi school and are true Methodists and know how to make a preacher and his wife happy. They were followed by a large crowd of young people. They began to come in the parsonage and unload flour, meal, meat, potatoes and canned goods too numerous to mention. After wife and I recovered from the excitement, and as they could not all get in the parsonage, we lighted up the church, where we had prayer and song service until after 11 o'clock. So you see the good Lord is blessing us on this work and now we feel that we have a good work and good people to work for. We are hoping to get the Texas Christian Advocate in every home during the year, as we know it will be a great help to the work as well as to those who read it. Pray for us.—Wm. Harp, P. C., May 19.

MOUNTAIN VIEW CHARGE, OKLA.

This charge is moving along very nicely. We have had our second Quarterly Conference and the reports show everything to be looking up. The stewards raised the pastor's salary \$100 and the superintendent of our Sunday School reports everything very favorable. Sister Hoover, the superintendent and Sister Ida Lane, the assistant superintendent, are untiring workers, and we have as good Sunday School as can be found any-

where, according to its size. We have an average attendance of eighty and ranges from seventy-five to 125. We have observed the Week of Prayer and Children's Day with a good collection for each. We are preparing for a protracted meeting to begin June 6 to be held under a tent. Several of our people take the Texas Advocate, and I am trying to put it in every home, as I think it one of our best Church papers. In order that our folks be intelligent Christians and Church members they must take our Church paper. We have a very intelligent citizenship in Mountain View, and also an intelligent membership in our Church, and I believe in the near future Mountain View can be made a strong station. And to the Church Extension Board I have this to say: Fasten your eyes on this charge and help us to move our house of worship to our lots on Main Street and build an addition to same, which will furnish us with ample room and Sunday School rooms, modern in every way, and then, and not until then, will we be able to do our best work. It will pay us, brethren, to come to the help of this place, for we have no place in the Chickasha District as worthy and with a brighter future. I believe before the year is out, with the help of the Lord, we will be able to put the Church on a good, sound basis, and just as soon as we get our building remodeled we want the District Conference. Then we will show you one of the prettiest towns of its size in Oklahoma. To my good Texas friends and those brethren who stood by me in my struggle to keep in the harness of Methodism I want to say to you, "God bless every one of you." I have a good charge and we love our people and our presiding elder, a man who is growing stronger every day in the minds and hearts of his people, Rev. Moss Weaver. Let us who are in the Chickasha District stand by him and make this district the best in the conference.—Robt. H. Denny, P. C.

GODLEY AND CRESSON CHARGE.

We are hard at work with plenty to do and believe we are doing a little of it. We are in good hands, with only seven preaching places. Preach three times each Sunday and to large congregations. Held two revivals at Godley in February and March; ran four weeks. Pastor did the preaching eighteen days, and Rev. R. J. Tooley twelve days and he does preach, and no one goes to sleep. He is a power. Brother Owen, a local preacher, of Egan, Texas, helped us three weeks. He is a faithful, earnest worker and has religion. Thirty-three, all told, were received into the Church at Cresson. Rev. C. G. Chappell did most of the preaching, and it was up to the high-water mark. He is splendid help. Brother Moss, our presiding elder, was with us two days and preached twice. He is no "slouch" when it comes to preaching. We had a gracious revival; five additions. Our Sunday Schools are good, six in number. One of our Sunday Schools in the month of March had every member present every Sunday in the month, except two, and one absent those Sundays on account of sickness. Can you beat that? At Cresson our attendance is considerably larger than our Church enrollment. We are planning the every-member canvass for our conference collections. Salary very well up, considering everything. Crops look promising and next report will show up all O. K. Yes, we were pounded good and hard! Our people are not slow pokes at that business. It is still going on. This preacher has been eating ham, and such like, and if a preacher can't get there on ham he had better locate himself. So you may expect a good report at conference. In fact we are doing things in the old Cleburne District. We have a presiding elder who looks out for the Cleburne District.—A. E. Watford.

LIBERTY HILL AND LEANDER.

Well, the year is more than half gone. My work moves along well on all lines. Prayer meetings and Sunday Schools are doing excellent work. Our missionary Societies and Leagues are also doing fine. Congregations are good. We have observed Children's Day at both places with glowing success. We have two of the best superintendents that can be found—Brother John Munro at Liberty Hill and Brother L. F. Chapman at Leander. Our teachers at both places are also faithful. The first year I came we built a tabernacle at Leander which has added much to that place. We are now preparing to build us one at Liberty Hill. We will have it ready for our meeting, which begins the third Sunday in July. Dr. Whaling and his wife will assist me at Liberty Hill. Brother S. J. Franks will assist me at Leander. We are hoping and praying for great meetings. Our

finances are in good shape on all lines. We have a faithful band of stewards and everything is hopeful. "If God be for us who can be against us?" Our presiding elder, Dr. V. A. Godbey, is one of God's noblemen; not a lazy bone in his hide. He is not for trade at all. Just watch the Austin District grow. Indeed we serve a noble people—no better to be found anywhere. Our people are all very much delighted with the Advocate and our new editor. Surely God prepared Dr. Bradfield to take our great Dr. Rankin's place. Amen for R. P. Shuler. Load your gun and shoot again. Bob—M. J. Allen, P. C.

ALVIN.

Alvin M. E. Church, South, had a glad day yesterday, when the last legal claim against the Church was consumed at the close of the 11 o'clock worship. Ever since our good, hard-working pastor, Claude Harkey, has been among us he has been aiming to lift one great burden which lay upon us like a deadly Upas plant—the burden of debt. In doing this work at this time, when we all feel the general depression of financial stringency, especially so here in this Gulf Coast country where our main yielders—berries and truck—have been "short crop," we did not give at first our full, wholehearted consent to try and raise about one thousand dollars over and above the claims which we knew would come upon us during the conference year, but when Brother Harkey's zeal fired him to say, "Brethren, God being my helper, I will go out of this town without hat, coat or shoes before I will leave this charge with this debt hanging over it," we caught the spirit. Wise in his choice of men who should undertake the task of securing the subscriptions, by appointing Brothers Coward and Savell, the good work went forward, and one after another of the things in the path of success gave way to the earnest pleading of these collectors, and finally, like a sunburst of glory, God gave us the victory, and every outstanding dollar was paid. We now look forward for that greater victory during the season, the salvation of sinners, the upbuilding of the Church and a clearer, grander vision of the words of our Christ that if we seek first the kingdom of heaven all these things will be supplied from his unbounded fullness.—A. S. Cobb.

ALBA.

Our revival began May 7 and closed the 16th. Rev. C. A. Bickley, of Cleburne, did the preaching and did it well. He is energetic, earnest and successful in personal work and in the pulpit. To know him is to love him. Rev. John M. Adams, of Tyler, led in the singing. We received twenty-two in the Church; eighteen were grown folks. Considering that over one hundred were received here last year we were indeed successful. Our general Church work is progressing nicely. Sunday School attendance is double what it was at the beginning of the year and still it grows. A large class of young men have built a tabernacle on the lawn and are enthusiastically working for an attendance of fifty. The parsonage has lately been wired for lights and screened against flies. Altogether we are moving forward steadily.—Eustace P. Swindall, P. C.

GARDENDALE CIRCUIT.

Sunday, May 22, was a good day for Gardendale Circuit. Dr. J. S. Johnston, was on hand with four of his best heart-stirring sermons, with a Sunday School Institute Sunday afternoon, organizing two classes and a Workers' Council, two conversions and three accessions to the Church. Members of the Quarterly Conference from other places came Saturday evening and stayed until Monday morning. The Sacrament of the Lord's Supper was administered, and all the Church members came promptly and gladly and partook of the elements. Two were baptized. All in all, a great day for Woodward, which is one of the nicest and best communities in Southwest Texas. Here good overflowing waters can be had at a depth of 700 feet. Dr. J. S. Johnston is a great man as well as a good preacher, and if some future General Conference fails to make him a Bishop they will lose some good timber.—D. D. Warlick, P. C.

PARADISE.

We have just closed the most successful revival, so our people say, that has been held here in several years. We had the invaluable service of Rev. D. H. Aston, of Wesley College during our meeting, which lasted three weeks. He certainly gave us some splendid, solid Bible preaching, holding up a high standard of Christian living. He made a

host of friends, who will long remember him and his good wife, who was also with us part of the time. We had thirty-five conversions and have received twenty-three into our Church, with a few more yet to join. Nineteen were received on profession of faith and four by letter. In spite of the rain, which came every day for about a week, we didn't miss but one service during the three weeks. Prospects are good for good meetings at our other Churches, which we intend to hold in July and August. Pray for us.—Earl M. Jones, P. C.

BRINKMAN, OKLA.

Things are moving along fine on Brinkman Circuit. We had our second Quarterly Conference Saturday. It was the best conference I have ever had; everybody on time with their reports. Brinkman keeps up their salary well. Deer Creek some behind, but they are coming. Brother Mitchell delivered some excellent sermons Saturday and Sunday, as he always does. His text Sunday morning, Matt. 25:15, was such an inspiration to all. The Ladies' Missionary Society rendered a most interesting program in the evening. The ladies are doing some good work. They have furnished the parsonage since we came on the work and will make their last payment this month, beside other work they have done. They are an industrious, energetic society. We had children's service the night of the 16th, which was a complete success. I have never seen a program more perfectly rendered. Deer Creek will have children's service next Sunday, expecting a great time; dinner on the ground; fine program the evening. The ladies, and men, too, have been faithfully training the children for some time. And Deer Creek is noted for their big dinners. We are planning for a camp meeting at Deer Creek in August, expecting a great time. Our presiding elder will be with us, the Lord willing. Pray for us that the Lord will give us a great harvesting of souls. We have collected in full all our Home, Foreign and Conference Missions.—Clarence Bounds, P. C.

NOTES FROM NEW MEXICO.

We are back from the District Conference at Tularosa. It was a veritable feast of fat things, in that we had from two to three sermons each day and they were all forceful, strong and spiritual. Our preachers out here in New Mexico give forth no "uncertain sound." They are all profoundly religious and are greatly in earnest about having men saved and the Church strengthened. We were royally entertained by the people of the town, and had the presence in all of the services of the Baptist pastor, Brother Pace, and many of his membership. It was good to see such genuine fraternity among the members of the different Churches, and their homes were open to receive and entertain the Conference. The Churches are making an impression on the public mind of New Mexico, and the Methodist and Baptist Churches, especially, are active in the prosecution of the work. Brother Smith has certainly set the pace for the preachers in the way of stressing the spiritual life not alone among the members of the Church on the different charges, but among the preachers themselves. He talks as though there was a possibility of a preacher backsliding, to say nothing of the tendency of our average member to do so. We all felt that it was good to be there. The El Paso District is alive and doing things, and the year will mark great advance. I did not see evidence that the Texas Christian Advocate was given the place it ought to occupy as the official organ of the conference, and our membership is losing much by not reading the best religious journal published in the South.—W. M. Sanford.

THE M. E. ORPHANAGE AND ELSE

I am very glad to say to all people who may be interested in us in any way that we are all alive at the Home. Money comes in very slowly, as many of the pastors have not sent in their collections, but we are living in hopes. I am glad to state that Evangelist Cole has kindly consented to undertake the furnishing of the new building which we expect to start on the first day of June. It will take several thousands of dollars to do this, but Brother Cole has undertaken this work without any pay whatever. If there is a more worthy or needy cause than this in all Texas I cannot see what it is. I have turned more than two hundred away during the past year for lack of room. Don't forget that I am placing children in good homes all the time and still we are crowded. Any help rendered in this great work will be greatly appreciated.
R. A. BURROUGHS, Mgr.

AFFAIRS IN WEST OKLAHOMA.

The Chickasha District Conference convened at Duncan, May 18. The writer was privileged to attend. The preachers were all present except Rev. J. L. Henson, of Marlow, who was detained on account of illness. A goodly number of laymen also attended. Wednesday morning Dr. Bradfield preached a great sermon on "The Centrality of the Cross." Dr. Bradfield is winning all hearts as he goes. Amongst other good qualities he convinces every one that he enjoys a good case of religion.

Rev. Moss Weaver presides with ease and knows how to run a District Conference. Every moment was occupied. A well-thought-out program was carried out. He has the affairs of the district well in hand and is leading his men in a steadily forward movement along all lines.

Rev. I. W. Armstrong, preacher in charge at Anadarko, preached a strong sermon Wednesday night on "The Vicarious Sacrifice of Christ." Brother Armstrong is a well-equipped young man and is taking high rank among us. He has a strategic appointment and is making good.

Rev. T. J. Taylor is our pastor at Rush Springs charge. No truer heart beats in human breast. He knows nothing but fidelity. He recently closed a good meeting, himself doing the preaching. A severe hailstorm passed over the community the 18th and destroyed all growing crops as well as all the fruit. It will seriously affect Brother Taylor's Church work, but we pray that a way out will be found.

F. M. Miller is the happy pastor at Tuttle and Amber. He is an untiring worker, a good young preacher and always delivers the goods. Watch Tuttle and Amber this year. The writer imported Miller for a place on the Guyton District and is peculiarly interested in him.

C. C. Barnhardt, pastor at Epworth, Oklahoma City, has things humming sure enough. His Sunday School is at high water mark. The attendance ranges around 175. His Church membership is 140. New members are received every Sunday. The men of the Church are organized as "The Epworth Fellows." They meet for a banquet every second Monday evening. Rev. R. E. Goodrich will assist in a revival beginning the first Sunday in June. Barnhardt is a safe and steady worker, well furnished, holding an A. B. degree from Trinity. He is always on the job and every detail of the work is carefully looked after. Perhaps his forte lies in modern Sunday School methods.

Rev. C. K. Proctor is our pastor of Guthrie. He was sent to Guthrie because of his good qualities and exceptionally fine collocate and seminary training. This he received at Trinity first and later at Columbia University. Guthrie is a most difficult field and requires a select man always. All eyes are on Proctor with abounding faith that he will measure up to the demands—and then some. He has received fifteen members this year, has reorganized his Sunday School, is boosting his Bible classes and has nearly all his collections and salary secured to date. He preached the Commencement sermon at Mountain View the 16th instant and preaches the opening sermon at the Oklahoma City District Conference at Purcell next week.

A fine meeting has just closed at St. John's Church, Oklahoma City. Rev. Herman E. Snodgrass, pastor. He was assisted by Rev. Fletcher Parish, of the Alabama Conference. From all reports the preaching was of a high order. The meeting was of special benefit to the membership, besides a number of good accessions. Snodgrass is serving his second pastorate in the city, having formerly been pastor of Epworth Church. He is, therefore, well known and deservedly popular. Certain plans that mean much for Methodism in that section of the city are in formation, particulars of which will be given later.

Brethren, send me the items. A postal card is enough.
E. R. WELCH.

TRIBUTE TO MOTHERHOOD.

I remember my mother's prayers, and they have always followed me. They have clung to me all my life.—Abraham Lincoln.

Every man, for the sake of the great blessed mother in heaven, and for the love of his own little mother on earth, should handle all woman-kind gently, and hold them in all honor.—Alfred Tennyson.

Mother is the name for God in the lips and hearts of little children.—William Makepeace Thackeray.

My dear mother with the truthfulness of a mother's heart, ministered to all my woes, outward and inward, and even against hope kept prophesying good.—Thomas Carlyle.

Devotional Spiritual

THE CROWN OF CHARACTER.

There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher. There is a nobler character than that which is merely incorruptible. It is the character which acts as an antidote and preventive of corruption. Fearlessly to speak the words which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindle hope in your fellowmen; generously to lend a hand to those who are trying to climb upward; faithfully to give your support and your personal help to the efforts which are making to elevate and purify the social life of the world—that is what it means to have salt in your character.—Henry Van Dyke.

THE REASON WHY.

One reason why some people who are capable of doing much good work in the building up of the world accomplish so little, is they have never identified themselves with any great cause. Or if they have professed to have done so, it has been only in the spirit of getting out all they could and putting in as little of theirs and of themselves as possible. This sort of doing has never made anybody either good or great, nor even mediocre. True men have contempt for such half-hearted attitudes. The only possible way to be manly and useful is to identify one's self with the greatest cause set for the promotion of good, and then take gladly one's whole share of the burden of that cause. No intelligent true Christian ever dares to do less for the sake of keeping up his self-respect. The reason why there are so many little, comparatively useless people in the world and in the Church is they have not identified themselves with anything greater than could be done without disturbing their ease. Brother Christian, if you want to grow great in faith, in soul confidence, in vision, in hopefulness and in the power of achievement, go today and identify yourself with the greatest, best movement in your community for the furtherance of the kingdom of righteousness, and then take your full share of its burden and pray it out and work it out and believe it out, and your work will surely make you great in the sight of God.—Baltimore Southern Methodist.

HEAVEN WITHIN.

The immortal life may be said to surround us perpetually. Some beams of its glory shine upon us in whatever is lovely, heroic and virtuously happy in ourselves or in others. . . . Heaven is in truth revealed to us in every pure affection of the human heart, and in every wise and beneficent action that uplifts the soul in adoration and gratitude. . . . The pure mind carries heaven within itself, and manifests that heaven to all around.—William Ellery Channing.

NEED OF FREQUENT HEART-TUNING.

The other Sunday while waiting for the service to begin we observed a gentleman step quietly from the choir door carrying a violin and approach the organist who immediately sounded one note from the thousand her instrument held. Immediately the violinist picked one string of his instrument and retired. Later he arose and played with great charm, the while accompanied with perfect harmony by the organ. Though the entire register of both instruments was tested, not one note of discord was struck. The little violin and the huge organ were one.

The Bible is as a great organ—infinite in range, comprehensive in tone, and universal in its appeal. We, like violins whose strings are kept constantly taut, are likely to drop a half-note, or even more. No violinist ever placed his instrument to his cheek and started off-hand into even the simplest air without first making sure that it held the proper tone. From the single harmonizing of C the entire instrument can easily be regulated. The musician can even retire to himself to finish the process. By coming to God's Word daily and sounding even a single note of truth, we may be able thereby to regulate our every act for that day. The habit of taking a text for a day's living is splendid. If a minister feels compelled to preface his pulpit remarks with a text of Scripture, why should not the man in the pew adopt the same method in the sermon he preaches? The preacher's sermon is but a

half hour long; the layman's continues from sun-up to sun-down. Why should he not "tune his heart" to preach that sermon of hourly and momentary right living?

If one could thus catch the keynote, his whole being would be brought into harmonic touch with truth and righteousness. A splendid habit, indeed, it is to start each day with a testing of the dominant heart-string with the note discovered in God's great organ—the Bible. What a pity that so many professed Christians are actually adding to the already apparent disharmony by failure to steadily pluck the C chord until it chimes with the note of the organ, and then proceed to regulate their action for the day therefrom.

An orchestral leader positively refuses to proceed with the program until each and every player before him has complied with harmonic conditions. We wonder how many congregations in Methodism go forth upon Monday to render the symphony of life with perfect chord. The heart needs frequent testings to make it serviceable to God.—Northwestern Christian Advocate.

NARROW THE ENTRANCE.

The castle of Hycraeus, not far from Heshbon beyond Jordan, was built of white marble, and was elegantly adorned within and without, but its doors were only wide enough for one man to enter at a time. That was a precautionary measure against the possibility of being surprised by any enemy. It might well be emulated by all who wish to avoid being taken unawares by an assault upon the soul. The approaches to the citadel of life should be so guarded that no flood of evil could sweep in. One temptation at a time is about all the average human being can successfully confront.—Exchange.

THE GREATNESS OF GENEROSITY.

Had David been a small-minded man, he might have interpreted the gratitude of the men of Jabesh Gilead as an implied attack on him. He had, however, on more than one occasion suffered from ingratitude; and, although he was not benefited in the present instance, he could not withhold his admiration of men who did not forget their benefactors. Indeed, he was enthusiastically hearty in his praises of these splendid men for this excellent trait in their character. There is far too little of it in this world, so when a discerning soul like David recognizes it and makes much of it, we must stop and inquire whether such a virtue should not be emulated by us. It was because he was generous that David saw so much in this incident. Generosity makes for fullness of life, and it imparts an inward harmony which is of infinite worth. We can associate this splendid disposition with faith in God, for it is the cause of this and similar graces of beauty. When your life is hid with Christ in God, it never can be possible for an unmerciful and unforgiving and ungracious spirit to remain in you. "By their fruits they shall be known." And noble Christians are the best evidence of the power of Christianity.—Selected.

THE SUNRISE OF THE WORD "OUGHT."

A teacher of ethics has found that one of the phrases that always catches the attention and stirs the imagination of his classes is the expression, "the sunrise of the word 'ought.'" By this pictorial phrase is meant the dawn, in any person's consciousness, of the sense of moral obligation—as when a child first comes to appreciate the difference between meum and teum, when a young man feels, as if by an inspiration from on high, the call made upon him by the need of the world, or when an individual, surrounded by all manner of comforts, and living hitherto in selfish isolation, first responds to the demand for social service, and thereafter sacrificially sinks himself in ministry for others.

That great thinker, Immanuel Kant, emphasized what has been called the categorical imperative (Thou shalt!)—making, however, the idea of "oughtness" so abstract that it seemed devoid of that rich content of feeling and sensibility which should accompany it. In the Ten Commandments, which were a kind of moral sunrise on the vision of assembled Israel, and again in the exacting yet sympathetic teaching of Jesus, we find the whole duty of man set forth, accompanied by offers of divine grace enabling believing men to accomplish that duty—for every "ought" must

have its "can."

No soul really begins to live at all until it has come in sight of its obligation to serve God and to befriend mankind. As a matter of fact, many today are living in the deep night of selfish indulgence, or in the twilight of a partially moralized life. What such people need is the sunrise, sweeping over their mental landscape, of the word "ought." They lack adequate conception of what life is all about, and why it should be lived for higher rather than for lower things. In working with children no task is so imperative, or, when faithfully performed, in its results so splendid, as to drive home upon their minds the thought of their personal responsibility in the sight of God. The wants of human life are many, and new wants are created by every fresh advertisement appearing in the morning papers; but there is, after all, only one need of life, and that is, to do what one ought, or, in other words, to fulfill the will of God concerning us. Until in a child's experience the wanton wishes of whim and fancy are replaced by the voluntarily accepted controls of a recognized moral law—which are best expressed in the life and teachings of Jesus—no sure foundation has been laid for character, and so for successful living.

The New Testament, which contains the portraiture of this commanding Christ, compelling in his loveliness, and winning by his gentleness, is the best law book for youth. The "sunrise" of "oughtness" is, after all, a divine revelation.—Zion's Herald.

EARNING HIS SALARY.

Does the preacher earn his salary? Of course there are some who are so marvelously successful that the question need never be asked concerning them, and there are a few who are so manifestly misfits and failures that it is just as unnecessary to ask the question with regard to them. But the great bulk of our preachers lie midway between these two classes, and it happens occasionally that there are questionings among some of the lay brethren as to whether the preacher really earns his salary.

We do not think, however, that these questionings are as frequent as they used to be, for the average layman probably understands somewhat better than he did years ago just what it means financially to become a preacher; and it is unfortunately also true that the average preacher's salary does not compare with the average layman's salary, particularly in our rural sections, nearly as well as it did years ago, and the layman who puts \$1000 in the bank as a result of a year's work can hardly bemoan himself to question whether his preacher is earning his \$1000 a year, out of which he must pay all expenses. Yet still there lingers here and there, in belated minds, the feeling that the preacher is not just earning his salary.—Exchange.

For Old and Young

BE PREPARED.

A discerning reporter for the Philadelphia Public Ledger tells of a conversation in a club frequented by business men of prominence, when the obstacles overcome in his youth by a certain man of national fame were under discussion. Said one:

"His greatest knack is an extraordinary memory. He never forgets." Just then the man under discussion joined the group which was discussing him.

"How did you do it?" inquired one of his friends.

"I did have a good memory," was the reply, "but I also helped my memory. When, as a youngster at the bank, I was obliged to visit some other place of business I inquired of the boys I met there who this and that individual was and what his position. I, in that way, acquired a long list of men whom I knew and whose work I knew."

"Well, how did all that assist you in becoming a banker and a millionaire?" questioned a listener.

"This way," replied the successful man. "Men would come to our bank to borrow money. Don't know you, was often the response from our officials. Then I was often able to tell not only the man's name, but also his business connections. Maybe you call that memory."

"Maybe you would," the reporter of the conversation said. "I should term it something besides. I'd say it was an ambitious boy's unerring way to force his way upward, through having acquired in advance exactly the knowledge which his employers wished most to know."

"Be prepared—that's made many a man victorious on and off the battlefield."—Selected.

STORY OF THE LIGHTHOUSE.

Ever since man began to navigate the waters he has endeavored to light them at night. The father of lighthouses, of course, was the ancient Pharos of Alexandria, in Egypt. It was built by Ptolemy Philadelphus, about 720 B. C., on a small island at the entrance to the harbor, connected by a causeway with the mainland. Mr. H. J. Shepstone, in an article in "The Millgate Monthly," says: "The Pharos cost 800 talents; if these were silver talents—as most likely they were—that would be equal to \$50,000 dollars, the largest sum ever expended upon a single lighthouse. The structure had a base of some 400 feet, and towered 350 feet above sea level. As the whole was built of white marble, the edifice must have been at once elegant and impressive. At the summit, fires were kept burning to direct the mariner through the tortuous entrance to the

bay. It is recorded by some of the ancients that the flame of the Pharos could be discerned 100 miles at sea. This, of course, is an exaggeration, as the most up-to-date light of modern times, with all the latest inventions for increasing its intensity, is only visible thirty miles out. It is doubtful if the smoky gleams of the ancient Pharos were seen twenty or twenty-five miles on a clear night. The Romans built many lighthouses, and it is said that several exceeded in splendor and magnificence the famous Pharos." But there are none of them now, so we must take their reported excellence more or less on trust.—Christian Advocate, St. Louis.

GETTING ON WITH ONESELF.

Let every young fellow starting out in the world reflect on this thought: After all, the man who's good opinion I must most try to gain, and most earnestly struggle to retain, is not my employer, my Governor, or even the President, but the man who lives in me! The individual—no matter what his station in life may be, or however greatly his possessions of worldly goods may heap up—who is not on good terms with himself is already in purgatory. There is something in each individual, whether it be called "conscience" or not, that makes him uncomfortable when he does wrong, or a bit happier when he has practised self-denial. This other-man-in-me—my companion night and day—is my constant judge, and may be either my greatest tormentor or my supreme benefactor. Let me get on then with myself, that I may get on with God and the good!—Exchange.

HOW A LITTLE ESKIMO KNOWS HIS AGE.

Open to your map of Greenland, please. Far up in the northeastern part of that country live the little Eskimos we are going to tell about. The people have no books. They can neither read nor write. But they can tell you right away how old each fat little Eskimo playing about the hut in the snow and cold is by looking into a bag.

"What a funny bag," you say, "to be able to tell anybody's age?" This is the way it is:

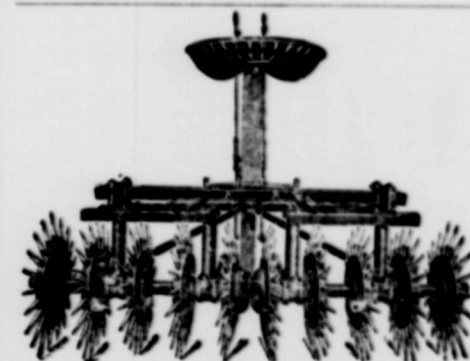
When a baby comes to an Eskimo house, or "igloo," a fur bag is given to the little one. He is to keep this bag as long as he lives.

Every year, when the sun comes once more after the long, cold Greenland night, a bone is put into the little bag. So when you look into the bag and see seven bones, for instance, you know that the little owner is seven years old.—Exchange.

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DISTRICT CONFERENCES

FORT WORTH DISTRICT CONFERENCE.

The thirty-eighth session of the Fort Worth District Conference was held at Polytechnic, May 5 and 6. Despite the rain eighty-eight delegates were present at the first morning session, and before the conference closed more than one hundred were enrolled. Committees handled the detail business of the conference and the sessions were given to the discussion of the various problems now confronting the Church in her various lines of departmental work. Instead of listening to verbal statements the conference heard well-digested reports, covering the work of the various charges, and taking into account the activities of every department of the Church. These reports were exceptionally well written and brought to the attention of the conference every particle of progress or indication of failure in the district.

It would be impossible in this paper to give the gist of all the reports, however tempting it might be to do so, but the following statistics will surely be of interest:

From report of Committee on State of the Church:
 Additions on profession of faith since Annual Conference 684
 Additions by certificate 811
 Dismissed by certificate and otherwise 399
 Net gain 1,105
 Present total membership 8,309
 Average number who take communion 3,137
 Average number who attend preaching services 7,440

From report of the Committee on Evangelism:
 Number of conversions and reclamations current conference year 731
 Result of "Win-One Campaign" in thirteen Churches 593

The committee recommended the immediate adoption by all our pastors of the "Win-One" idea and plan, for its results are abundantly justifiable.

There is a live and growing interest in the Sunday School work in the Fort Worth District. The Sunday School Committee reported that there were twenty-eight Sunday Schools in the district, with a total enrollment of 7246; average attendance, 4000; new scholars, 1510. Seven schools have the full ten points in the Standard of Efficiency; seven have nine points, and one has eight. There are seventeen Teacher Training Classes; seventy-eight Wesley Bible Classes; sixty-three per cent of the Sunday Schools remain for Church services. The district has set a goal to be reached before the meeting of the Annual Conference in the organization and enrollment of fifty more Wesley Bible Classes.

The report of the Committee on Lay Activities indicates that there are in the district 531 men who will speak publicly on religious subjects, 377 men who will pray in public; 1002 men who attend Sunday School, and 2103 men who contribute to the support of the Church. During the month of May, under the direction of the District Lay Leader, eighty-eight laymen are to make addresses in the various pulpits of the district at either the morning or evening Sunday service. Every Church in the district is to have one or more services conducted by laymen.

As visitors the conference enjoyed the presence of Dr. John C. Granbery, President of the Social Service Commission of Texas, who gave a discussion of the work of the Social Service Commission and conducted a Round Table discussion of the field in which this committee is to operate; Rev. J. Marvin Culbreth, Assistant General Secretary of the Epworth League Board, who addressed a great League Rally Thursday night; Rev. M. S. Hotchkiss, pastor at Mineral Wells, who preached a most excellent sermon on "Missions," and Rev. Geo. F. Winfield, President of Meridian College; Rev. W. W. Moss, presiding elder of the Cleburne District, Rev. C. N. Morton, pastor at Granbury.

The following were elected delegates to the Annual Conference:

JUDGE W. ERSKINE WILLIAMS
 PROF. C. F. WEBB
 JUDGE D. M. ALEXANDER
 DR. H. K. TAYLOR.

Alternates:
 Wm. A. Bowen.
 E. J. Whyte.

J. N. Santos, a Mexican, who has been holding services for the Mexican population at the Wesley House, was licensed to preach, and Ridsen Barnard, Calvin Fletcher Vance and Mynett J. Thompson were recommended for deacons' orders.

Wednesday night a great rally for the Wesley Bible Class Movement

was held. Echoes from the Waco Conference Federation were given by various representatives of the Wesley classes who attended that meeting. Dr. H. K. Taylor delivered an address on "The Organized Wesley Bible Class as an Efficient Agency for Reaching Men," and Mr. Louis Enzsminger, Superintendent of the First Baptist Sunday School, Fort Worth, addressed the conference on "How to Fill the Sunday School." This rally was alive with interest from first to last. No one could have attended it without getting a clearer conception of the mighty force that the great Sunday School Movement of our day represents. Several organized classes came to the rally in a body.

Thursday night Rev. J. Marvin Culbreth addressed a great League rally. Dr. Culbreth is a charming speaker. He is thoroughly alive to the interests, purposes and possibilities of the Epworth League, and his address will do much toward stimulating the Leagues of the Fort Worth District to even greater activity than they have hitherto shown.

Many expressed the opinion that this was the greatest District Conference that they ever attended. We are indebted to the presiding elder, John R. Nelson, for his wise and constructive leadership in planning for this splendid conference and in working out his plans, and to Rev. C. G. Chappell and the membership of the Polytechnic Church for the hospitable entertainment. Arlington was chosen as the place for holding the next conference.

P. E. RILEY, Sec.

CLARENDON DISTRICT.

The Clarendon District Conference with Rev. J. T. Hicks, presiding elder, in the chair and W. Y. Switzer as secretary, held its annual session at Wheeler, Texas, May 5-7. The disagreeable weather conditions, together with the fact that the seat of the conference was an inland town sixteen miles from the nearest railroad, cut the attendance somewhat, but those who were present were delightfully entertained and well repaid for the inconveniences under which they reached the conference. Wheeler is a splendid little town, the county seat of Wheeler County, has as fine a class of citizens as can be found anywhere, and the entertainment of the body was of the old-time order. Eleven pastors and about twenty-five laymen responded to the roll call, six pastors being absent. The sessions of the conference were harmonious and pleasant and were of the highest spiritual order. Our beloved Brother Hicks had matters well in hand and presided with dignity and brotherliness and there was not a dull moment during the entire session.

The reports of the pastors present indicated splendid progress is being made along all lines of Church activity in this great district of the Texas Panhandle. A number of revivals have already been held with splendid results and the goal set for the district by the presiding elder is 1000 conversions by November 1.

Paul James Messer and Joseph Edward Eldridge were granted license to preach. James Arthur Scoggins and Ansil Lynn were recommended to the Annual Conference for admission on trial. J. A. Scoggins and Jacob Albert Zinn were recommended to the Annual Conference for deacons' orders.

Memphis was chosen as the next place of meeting.

The following were elected as lay delegates to the Annual Conference:

IRA RIPPY, Wheeler.
 TOM F. CONNALLY, Clarendon.
 ANSIL LYNN, Shamrock.
 S. E. BOYETT, McLean.

Alternates:
 W. C. Veazy, Clarendon.
 J. W. Bell, McLean.

H. M. Long, Secretary of the Conference Board of Missions, represented the interest of the Board to the conference. C. S. Cameron represented the Superannuate Homes.

Commendatory resolutions were adopted concerning the Texas Christian Advocate and its distinguished and brotherly editor, Dr. W. D. Bradford.

The characters of thirty-five local preachers were passed and their licenses renewed. Most of these are students of Clarendon College, which is located within the bounds of the district and which was ably represented by Rev. G. S. Slover, President.

Tom F. Connally, of Clarendon, was elected District Lay Leader.

A few years ago the Clarendon District embraced a territory now occupied by the present Clarendon, Plainview, Amarillo and part of the Vernon Districts. Methodism has kept pace



Among Acid Fumes for Three Weeks

A large manufacturer of cotton oil, fertilizer, etc., needed some roofing. Up to that time no roofing had been found which would stand the acid fumes given off in the manufacture. So his chemists thought of the strongest test they could make.

In the laboratory a cabinet was used for all experiments where dangerous acids were required; this cabinet being provided with a flue to carry off the fumes.

Up in the neck of the flue, right where all the acid fumes concentrated, different brands of roofing were placed. Texaco among the number. For three weeks they remained right in the destructive gases.

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with the rapidly developing section and is yet moving forward. We have a great field, a magnificent constituency, a faithful corps of preachers, led by an heroic and brotherly presiding elder. W. Y. SWITZER, Secretary.

RESOLUTIONS.

Whereas, The Board of Publication, in its godly judgment, has elected Dr. W. D. Bradford to succeed the lamented Dr. Geo. C. Rankin as editor of the Texas Christian Advocate; therefore be it

Resolved, The selection of Dr. Bradford meets the unqualified indorsement of the Clarendon District Conference, and we pledge to the new editor, and to the noble publisher, L. Blaylock, our best endeavor to place the Advocate in the homes of all our Methodist people within our district bounds.

H. M. LONG
 J. P. PATTERSON
 J. T. HOWELL
 Unanimously adopted.

W. Y. SWITZER, Sec.
 Done at Wheeler, Tex., May 7, 1915.

AUSTIN DISTRICT CONFERENCE.

The forty-eighth session of the Austin District Conference met in the Methodist Episcopal Church, South, at Smithville, Texas, May 6, 1915, at 9 o'clock a. m. Rev. V. A. Godbey, D. D., presiding elder, was in the chair and addressed the conference at various times in such a manner as to give inspiration to all. The people in these parts love Dr. Godbey and are much pleased with his work on the district.

There was a fair attendance upon the part of the laity and all the pastors, except four.

The reports show considerable progress. There have been 457 additions to the Church since Annual Conference.

The Epworth League and Woman's Missionary work are growing and the Sunday Schools are more prosperous than ever. On account of stores, floods and depression in the business world, finances on some charges are behind, but the brethren on most all of them are hopeful of full reports at our Annual Conference.

The preaching was done, and it was well done, by Theophilus Lee, J. E. Roach, R. P. Shuler, M. J. Allen

and H. W. Knickerbocker. These brethren brought us splendid messages, and the crowds attending were edified and greatly helped.

Rev. Sam J. Franks, district evangelist, remains with me in a mission, and he is doing satisfactory service. Two have been reclaimed at this writing.

The visitors were Rev. J. D. Scott, agent of our Roseme Home; Rev. W. H. Vaughan, Commissioner of S. M. U., and Rev. J. E. Roush, of S. W. U. We were pleased to have these brethren with us and to address the conference upon the interests they represent.

E. R. Pedigo was elected Lay Leader.

Delegates to Annual Conference are as follows:

A. C. ELLIS
 A. P. LOWERY
 SAM J. FRANKS
 N. A. RECTOR.

Alternates:
 E. R. Pedigo.
 R. W. Atkinson.

Manor was unanimously chosen as the place to hold the next conference. C. G. Bartlett was licensed to preach, and C. W. Hall recommended to the Annual Conference for admission on trial.

In all the speeches, discussions and sermons there was a manifest optimism, and Christ was lifted up as the hope of the world.

The good people of Smithville made

every pleasure for us in every way. Will say of my work and on behalf of the Church at Smithville, we are having a great year in the face of many difficulties. Our Sunday School and Epworth League are in fine shape, doing splendid service, congregations large, several conversions, fifteen additions to the Church and finances in good shape considering the times up to date. F. A. WHITE, Secretary.

THE ABILENE DISTRICT CONFERENCE.

The annual session of the Abilene District Conference for the current year 1914-15 met in Merkel, Texas, Thursday morning, May 6, at 9 o'clock, with Presiding Elder C. N. N. Ferguson in the chair. After devotional exercises, conducted by the presiding elder, J. W. Hunt called the roll and was elected Secretary. T. A. Johnson, of the Farmers and Merchants National Bank was introduced and delivered the address of welcome, to which Rev. C. W. Heaton responded on behalf of the Conference. The Disciplinary Committees were announced and the program for the day taken up.

The day was devoted to addresses on League and Sunday School work and a round table discussion of methods and progressive ideas. Preachers and laymen joined in the discussions.

(Continued on page 14)

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J. J. MORGAN, Agency Secretary.

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OUR CONFERENCES.

Bishop McCoy.
West Texas, San Angelo, Oct. 20.
Northwest Texas, Clarendon, Nov. 3.
Texas, Longview, Nov. 10.
Central Texas, Corsicana, Nov. 24.
North Texas, Bonham, Dec. 1.

Bishop Lambuth.
New Mexico, Marfa, Texas, Oct. 27.

Bishop Murrain.
West Oklahoma, Altus, Nov. 3.
East Oklahoma, Muskogee, Nov. 18.

Bishop Morrison.
German Mission, Fredericksburg, Oct. 20.

The Advocate has in store for its readers many fine contributions by our best writers. We must ask, however, the indulgence of some of our correspondents for a few weeks until we can catch up. It is not our desire to have anyone stop writing. Patience is all we ask. We have some "departments" which can not be deferred for future issues. These departments are valuable adjuncts to the paper and its readers, but much space is consumed by them. We can not expand the paper, and we desire as far as possible to avoid the use of small type. Keep up the good work of writing, be patient and all articles which have been accepted will be printed.

FOUR CONFERENCES IN OKLAHOMA.

The editor left for Oklahoma Tuesday morning in an effort to visit the four Oklahoma District Conferences to be held this week.

Holdenville, at Konowa, May 25-27; McAlester, at McAlester, May 25-28; Lawton, at Walter, May 25-27; Oklahoma City, at Purcell, May 27-30.

He begs indulgence for delay in answering many kind letters.

A PLEASANT SUNDAY.

In the absence of Dr. Sam R. Hay and Dr. S. H. C. Burgin, of First Church and Trinity, respectively, it was the editor's privilege to preach in their pulpits last Sunday.

Despite the warm day First Church was filled at the 11 o'clock hour and Trinity had a splendid evening congregation. Both Dr. Hay and Dr. Burgin are proving themselves great leaders in these important congregations. Better music can nowhere be found nor a more loyal membership. Each of the pastors was absent filling Commencement engagements.

The South's New School of Theological Liberalism

By The EDITOR. (Article Number Three)

The progress of the Methodist Episcopal Church, South, in the establishment of her central universities—one in Texas for that part of her membership west of the Mississippi, and one in Georgia for her membership residing east of the Mississippi—is without a parallel in Church history. And her progress evidently is exciting the fear of the Board of Trust of Vanderbilt University lest the patronage of our Church be entirely lost to their institution. This fear is evidenced by what seems to be a general distribution of its publications among our preachers, and by the request made of numbers of them that the names and addresses of prospective students be forwarded to the authorities of Vanderbilt University. The Board of Trust of Vanderbilt University is well aware that for every student sent them by Methodist preachers there will be one less for Southern Methodist or for Emory University. The sooner we realize, therefore, that Vanderbilt University is a dagger pointed at the heart of the Methodist Episcopal Church, South, and her institutions, the better it will be for our future as a Church. Having taken our property the Board of Trust of Vanderbilt University has now set its hand to the task of our disintegration. And if it can keep within its walls our young men and young women for four years, the task is already accomplished.

In the April number of the Vanderbilt Bulletin, which I have been reviewing, is found the following statement:

"Mr. Andrew Carnegie has made two gifts for the benefit of the Medical Department of the University—one of \$200,000 in May, 1913, for the erection and equipment of laboratory, and one of \$800,000 in 1914 for endowment."

The statement of this transaction with Mr. Carnegie is as abbreviated, and, it would seem, about as accurate as other statements of "history" found in the same publication.

I am writing this third editorial to refresh the minds of our preachers, who are asked to furnish the names and addresses of students to the authorities of Vanderbilt University, with the history of the transaction between Andrew Carnegie and the Vanderbilt Board of Trust.

Andrew Carnegie, Esq., became a factor in the education of this country when, in 1905, he established the Carnegie Foundation for the Advancement of Teaching. Ten million dollars were put in the hands of twenty-five trustees, selected by him, to pension retired teachers of universities, colleges and technical schools. As originally established, retired teachers from both State and Church schools were excluded from the benefits of the Foundation. Later, upon application from representatives of State schools, the terms of the Foundation were so amended as to permit retired teachers from State institutions to share the benefits of the Foundation. And thereupon Mr. Carnegie increased the Foundation by an additional five million dollars.

The proviso against teachers of Church schools, however, remained as made in the beginning. That proviso is as follows:

"Provided, however, that the said retiring pensions shall be paid to such teachers only as are or have been connected with institutions not under control of a sect or which do not require their trustees, their officers, faculties, or students (or a majority thereof) to belong to any specified sect and which do not impose any theological test as a condition of entrance therein or of connection therewith."

This proviso, as Mr. Carnegie must have intended and as certain following results have proved, is the severest blow ever struck the Christian Church's program of education. With-

in five short years after the establishment of the Foundation ten denominational institutions either changed their charter or renounced their relations with their respective Christian denominations in order that their teachers might become "eligible" to share the benefits of Mr. Carnegie's Foundation. These institutions, as given by Dr. Stonewall Anderson, Secretary of our Board of Education, are:

- Dickinson College, Penn. Methodist Episcopal
- Bates College, Maine Free Baptist
- Bowdoin College, Maine Congregational
- Drake University, Iowa Christian
- Central University of Kentucky Presbyterian
- Drury College, Missouri Congregational
- Franklin College, Indiana Baptist
- Coe College, Iowa Presbyterian
- Swathmore College, Penn. Friends
- Wesleyan Univ., Conn. Methodist Episcopal

Now (and I say it with unfeigned pleasure), it is entirely creditable to the present Chancellor of Vanderbilt University that in his first correspondence with the Carnegie Trustees he sought from them a "more liberal ruling with reference to what were characterized as denominational institutions." In this noble correspondence I recognize my old Latin professor and the teacher of the great Men's Class at West End Church, Nashville. Undoubtedly, it was the present Chancellor's first choice to get Vanderbilt University upon the Carnegie Foundation without destroying the denominational character of his institution. Was not the Methodist Episcopal Church, South, the Church of his father? Was it not, too, the Church in whose ministry his own brother had finished his career? And could the Chancellor and his Board have said what the trustees of Brown University, when confronted by the same situation, said, namely: "To violate moral and educational obligations for the sake of temporary financial gain would be the most shortsighted policy imaginable. Financial aid depends absolutely on public confidence, and confidence depends on fidelity to obligation"—could the Chancellor of Vanderbilt University and his Board have said this, and saying it stood unflinchingly by it, they would have earned the applause of their Church and the respect of the Carnegie Foundation itself.

Alas! however, the strain was too great, and within the next month or so our Chancellor and his Board are found trying to secure a new charter for Vanderbilt University, which charter was as innocent of even so much as the name of the Methodist Episcopal Church, South, as the recent Bulletin sent out to Methodist preachers. Bishop E. E. Hoss defeated the project and, therefore—what? "Began the controversy," say the Chancellor, his Board and their lawyers! The pity of it all is that there had not been an E. E. Hoss to "begin" the controversy in 1894 when the Board, by electing four men to its membership without reference to conference relation and conference confirmation, broke away from the uniform procedure of the Board under the seventeen years' presidency of Bishop Holland N. McTyeire.

The Board's defeat by Bishop Hoss, however, was only temporary. Its lust for Mr. Carnegie's gold was now as a raging fire. Accordingly, the Board solicited a million dollars from Mr. Carnegie for the Medical Department of the University, suggesting the conditions upon which the gift should be made and would be received—conditions which, in the opinion of the counsel for the Church, would alienate the Medical Department from the corpus of the University and therefore remove it from the control of the Church. Mr. Carnegie answered, saying that the terms were acceptable and that he was not averse to making the gift. He reminded the Board in the same letter that "sects" were not qualified to conduct educational

enterprises of great magnitude and that such efforts were conducive to neither education nor religion. So obsessed, however, were the majority of the gentlemen composing the Board of Trust of Vanderbilt University (many of them graduates of the University) with the idea of getting Mr. Carnegie's million that they were quite insensible to Mr. Carnegie's gratuitous reflection upon the honorable history of their own institution. Vanderbilt University for more than three decades, while as yet "in the care of the Methodist Episcopal Church, South," (McTyeire) had been sending out into all walks of life men and women who were both educated and religious.

Mr. Carnegie further said in his reply to the Board's solicitation that he would make a gift for the present only of two hundred thousand dollars and would withhold the \$800,000 until such time as the Vanderbilt case (then in the courts) was settled. The clear meaning of his language, indeed if not his very words, was that he would feel free to decline to hand over the \$800,000 in case the Church won the suit.

The reader will bear in mind that the Vanderbilt case had been decided in favor of the Church by the Chancery Court and notice of appeal to the Supreme Court of Tennessee had been given by the defeated majority of the Board. Our leaders advised that our people should carefully refrain from all discussions calculated to arouse public passion. The Church desired that the case should be decided entirely upon its merit and that the decision should in no wise reflect public opinion in any way detrimental to a judicial arrival at the truth.

The Board of Trust of Vanderbilt University, however, was not amenable to such manifestly proper instincts. It had a last card to play, and played it with all the skill of the petty politics with which college boys themselves are familiar. Its conduct was unworthy of a dignified Board of a great university. For, almost immediately upon receipt of Mr. Carnegie's offer, and while the case was before the court for judicial settlement, this Board of Trust published the steel magnate's offer and its terms. The publication was timed to influence public opinion in Tennessee and especially in Nashville. The College of Bishops, as the Board anticipated it would do, promptly vetoed the Board's acceptance upon the terms stipulated. The Nashville public thereby became aware that Mr. Carnegie's \$800,000 could never enter a Nashville institution owned and controlled by the Methodist Episcopal Church, South. The result of such knowledge effected just the thing that the Vanderbilt Board desired. Hundreds and even thousands of Nashville's citizens, who were without special attachment to the Methodist Church and who were not accurately acquainted with the history of the Church in the matter of the founding of Vanderbilt University, became intense partisans of the Board of Trust. And the influence of these partisan citizens reached up to the remotest corners of Tennessee.

I do not know what influence, if any, the inflamed public opinion aroused by this move of the Board had upon the court, but I denounce this transaction as vicious and contemptible upon the part of Mr. Carnegie and as vulgar and disgraceful upon the part of the Board of Trust. It exhibits an utter lack of those lofty instincts which we require of those to whom we are willing to entrust the education of our sons and daughters.

THE CHURCH IN ACTION.

From the reports of our Annual Boards the meetings of which have been held, we are able to estimate in some measure the militancy of our great Church.

From the report of the Board of Education it is seen that the Methodist Episcopal Church, South, has two institutions having an endowment of more than a million each—Emory

University and Trinity College. Five other colleges have an endowment each of three hundred thousand dollars and more. Four additional colleges have endowments each ranging from one to two hundred thousand dollars. Appropriations ranging from one to two thousand dollars were made to some twenty-two schools. Southern Methodist University, it is confidently hoped, will be the third institution having more than a million endowment by the next meeting of the Board.

The report of the Board of Church Extension shows a total of receipts for the year of \$355,798.90. The tremendous significance of the work of this great Board breaks upon us when we remember that it and its conference auxiliaries have aided 9235 Churches and 2158 parsonages since its organization in 1882. The grand total expended in aiding both churches and parsonages is \$4,674,055.77.

The report of the Board of Missions, in the single item of contributions for the year 1914, is as follows:

Foreign missions, General Board, \$388,102.63; foreign missions, Woman's Department, \$276,807.52. Total, \$664,910.15. Home missions, General Board, \$103,075.21; home missions, Woman's Department, \$267,323.22. Total, \$370,398.43. Conference missions, Annual Conferences, \$319,370. Grand total, \$1,551,878.58.

The single item of the Home Department of Woman's work is as follows:

Wesley Houses and other settlements, 32; number of homes reached, 15,767. Day series, 8; enrollment, 615. Kindergartens, 19; enrollment, 1072. Industrial classes, 541; enrollment, 2940. Night schools, 19; enrollment, 984. Boys' clubs, 141; enrollment, 1355. Girls' clubs, 75; enrollment, 756. Young women's clubs, 41; enrollment, 351. Mothers' clubs, 31; enrollment, 1159. Co-operative Homes for Working Girls, 6; occupants, 568. Clinics, 17; patients treated, 16,965. Visits made, 60485; visits received, 54,915.

The report of the Board of Trustees who are directing the interests of our Superannuate Endowment Fund shows that the total loans in force is \$315,650.14. The cash assets of the Fund are \$341,950.14. Other assets in the form of notes, etc., bring the total assets of the Fund to the sum of \$440,886.14.

The report of the Book Committee charged with the responsibility of directing our Publishing Houses is as follows:

"Sales at Richmond, \$101,474.83; sales at Dallas, \$232,685.96; sales at Nashville, \$658,975.32. Total sales, \$993,136.11. Sales for year ending February 28, 1914, \$999,586.10. Increase in sales, \$3449.99. "Gain at Richmond, \$14,257.61; at Dallas, \$19,849.35; at Nashville, \$99,932.12. Total gain, \$125,039.08. Deducting losses on various publications, the net gain for the year was \$111,532.51."

That we should have been able to make such an exhibit in the various departments of our work, despite the disturbances of the greatest war in the history of the world, is exceedingly gratifying. The entire exhibit shows a militant Church. We take courage and press on.

EDITORIAL CORRESPONDENCE. CHICKASHA DISTRICT.

The Chickasha District Conference, Rev. Moss Weaver, presiding elder, was held at Duncan, Okla., May 18-21. The opening sermon was preached Tuesday evening by Rev. J. O. Peterson, our pastor of Waurika Station. I arrived at the conference Wednesday morning in time to enjoy the devotional services conducted by the presiding elder. I was impressed at once that the Chickasha District had a leader and the day's proceedings confirmed my impression. I have not seen a conference that has reminded me more of the Nashville District Conference conducted many years ago by Bishop R. K. Hargrove. Brother Weaver, as did Bishop Hargrove, insisted more thoroughly on answers to the questions suggested by the Discipline in the conduct of District Conferences than I have seen any one else do in many years. Every detail of the work was inquired into. So thoroughly was this done that only three pastors reported up to the eleven o'clock hour of the Wednesday morning session.

The conference was organized by the election of Brother B. M. Nelson as Secretary, and Brother J. W. Armstrong, assistant. The following pastors answered roll call: I. W. Arm-

Two Different Effects

The quality of food is very largely determined by the ingredients in the baking powder with which it is made. Cream of tartar baking powders, such as Royal, add only healthful qualities to the food.

The cream of tartar of Royal Baking Powder as used in food has the same wholesome effect on the digestive system as the cream of tartar in grapes, from which it is derived.

In like manner it is in evidence that the unwholesome effects of alum, which is a mineral acid salt, exist in food made with alum baking powder.

There is a clause on baking powder labels which names all the ingredients. Read it and let it guide you.

ROYAL BAKING POWDER CO.
New York

strong, Anadarko; S. E. Henderson, eight subscribers to the Texas Christian Advocate. Bro. Henderson, among other things, reported twenty-five per cent of his membership active in the work of his Church; four Sunday Schools; one church building and six appointments; forty per cent membership contribute to the support of the Church; four Texas, two Nashville and two St. Louis Advocates among his people. Brother Carson, among other things, reported sixty per cent pastor's salary paid to date, fifty per cent conference collections provided for, six Texas Advocates taken.

Among those introduced to the conference were Rev. J. A. Crutchfield, superannuate; Brother T. S. De Arman, layman from Mangum, who is representing the Christian Advocate (and doing it well); and the editor of the Texas Christian Advocate. After my remarks on the mission and value of the Advocate the presiding elder followed in well chosen words: "Let me see the literature in our homes and you do not need to tell me about their home life;" these words were among those spoken by Brother Weaver. The discussion brought out the fact that there are two charges in the Chickasha District on the 100 per cent Advocate roll: Waurika and Chickasha. Bro. J. A. Old, of Chickasha, whom Dallas Methodists will remember as pastor of Oak Lawn Church, told how he had added thirty-seven names to the Advocate list in his charge.

The report of the District Board of Church Extension followed the Advocate discussion. Twenty-seven hundred dollars have been subscribed through the activities of this Board for the work of aiding needy places in the district. Not all of this will be paid, said the presiding elder, because many of the subscribers have moved into other districts, and such removal, by the terms of the subscriptions, release them. Nevertheless, more than one-half the subscriptions are counted as good. Is this not fine? Does it not show an heroic purpose to take the district for Methodism?

The editor preached at 11 o'clock and now that he finds it impossible to conceal the fact that he sometimes repeats his sermons, he gives his theme: "The Centrality of the Cross." To his own soul it was a precious hour.

In the afternoon the hours were devoted to "Institute" work. Timely themes were discussed by prepared men. As a sample of the work of this live district, may I give the themes discussed Wednesday afternoon? "The Social Service Committee"—Rev. I. W. Armstrong. "Committee on Lay Activities"—A. S. Wilson. "The Preacher and His Studies"—Rev. J. O. Peterson. "The Preacher in the Home, and Social Life"—Rev. J. L. Henson. "The Evangelistic Committee"—Rev. J. A. Old. "How to Hold a Revival"—Rev. T. J. Taylor. "The Preacher as a Leader"—Rev. B. M. Nelson. "The Mission Sermon, Rally and Every-Member Canvass"—H. K. Monroe. Did space allow I should like very much to reproduce many of the fine things said in the discussion of these themes. The work was genuine "institute" work, and will tell on the future of the district.

Hugo District.
I had to leave Duncan Wednesday afternoon at 5 o'clock for Idabel, the seat of the Hugo District Conference. To reach Idabel I had to double back to Dallas. I reached Duncan at 3 o'clock Wednesday morning, spent a full day at the conference, took the train for Dallas at 5 p. m., and reached Dallas at 12 o'clock Wednesday night. Left Dallas via Frisco at 9 o'clock Thursday morning, reaching Idabel at five that afternoon.

The opening sermon of the conference was preached Tuesday evening by Brother S. X. Swimme, our pastor at Talihina and Le Flore, on "Why I am a Methodist" (1 Pet. 3:15). The conference was organized Wednesday morning with Rev. R. T. Blackburn, presiding elder, in the chair. Brother Albert A. Puckett was elected Secretary. The roll call revealed the presence of the following pastors: Harvey E. Darrow, Antlers Station; W. I. Stevens (supply), Antlers Circuit; W. S. Lee, Bennington and Bokchito; T. S. Stratton, Boswell and Soper; A. N. Avery, Sr., Broken Bow Station; T. J. Groce, Bismark and Valliant; A. F. May (supply), Cloudy Mission; Albert A. Puckett, Fort Towson; W. R. Rosser (supply), Garvin Circuit; J. M. Hively, Grant Circuit; W. W. Armstrong, Hugo Station; W. D. Philpott (supply), Hugo Circuit; A. S. Cameron, Idabel Station; E. R. Large (supply), Idabel Mission; W. L. Gibbons (supply), Kemp Circuit; S. X. Swimme, Talihina and Le Flore, and W. P. Pipkin, Tuskahoma Circuit.

The lay delegates present were: W. A. Forbes, W. J. Marsh, of Garvin Circuit; J. T. Leard, of Hugo Station; W. W. Hendrix, J. R. Kinseley, E. C. Armstrong, E. L. Kinseley and N. W. Gore, of Idabel; Joe Harkey, of Cloudy Mission; D. A. Crews, J. B. Dorris and T. J. Morris, of Golden Mission; Wallace Henneger, of Antlers Circuit; H. M. Lindsey, of Bennington and Bokchito; and J. P. Wilson, of Boswell and Soper.

The delegates elected to the Annual Conference were:
J. T. LEARD.
REV. W. R. ROSSER.
ELMORE MAY.
E. L. KINSELEY.

Alternates:
W. J. Marsh.
W. A. Forbes.
Among the visiting brethren present were: Rev. N. L. Linebaugh, D. D., presiding elder of Holdenville District; Rev. J. D. Salter, presiding elder Ardmore District; Rev. S. H. Babcock, Chairman Conference Board of Education and pastor First Church, Shawnee; Rev. E. T. Campbell, Chairman Conference Board of Missions and pastor First Church, Durant; Rev. L. B. Ellis, Chairman Conference Board of Church Extension and pastor First Church, Ada; and Rev. W. A. Lewis, pastor at Wapanucka. The sermons preached at the conference—by Rev. S. X. Swimme at the opening on "Why I Am a Methodist," by Rev. W. S. Lee at 11 a. m. Wednes-

day from 1 John 1:3, by Rev. S. H. Babcock at 8 p. m. Wednesday on "The Master Christian," by Rev. W. R. Rosser at 11 a. m. Thursday on "The Gospel of the Second Chance," including the two preached by the editor of the Advocate Thursday evening and Friday morning—were all of high order. Such, at least, was the report. The discussion on the proposed erection of a district parsonage was a most frank discussion. Differences of opinion were in evidence. It is a tribute to Rev. R. T. Blackburn's hold on his district that his equally frank remarks melted the conference to tears and when he had finished the whole conference moved forward to extend to him its assurances of love and esteem. The report of the Committee on the Spiritual State of the Church showed about 250 accessions to the Church since conference. The report on the conference organ showed about 125 subscribers to the Texas Christian Advocate (see resolutions elsewhere). The report of the Committee on Missions, among other things, showed seventeen houses of worship in the district, twenty Church organizations in schoolhouses, and thirty-one places in the district not occupied. The report of the Committee on Evangelism read by Bro. W. W. Armstrong showed that the conference is fully aware of the needs of the district and wise in its plans for these needs. An evangelistic campaign will be made of the entire district, new organizations will be formed and new church buildings started. The conference authorized the presiding elder to direct in the raising of the \$100 asked by Bishop Mouzon for a loan fund for the School of Theology at S. M. U.

There are many other items which are worthy of mention, but this letter is already too long.

The conference has many strong young men, but the old heroes are Rev. A. N. Avery, Sr., and Rev. W. P. Pipkin. These two brethren have labored long and heroically in Oklahoma. They have had part in laying the foundations for the present successes in Oklahoma. Many are the times in their early pioneer work in Oklahoma, as one of them said, have they "slept on the ground and covered with the stars" W. D. B.

SOUTHWESTERN UNIVERSITY.
We acknowledge receipt of the Bulletin of Southwestern University and hope to review at length in the near future the achievements for the year of this great institution. The Baccalaureate sermon will be preached on the second Sunday in June.

This, the forty-second Commencement of Southwestern University, finds the institution of the same commanding usefulness as of other days. Dr. C. M. Bishop and his faculty have wrought well. High-grade Collegiate work is still characteristic. The moral and religious influence of the school was never better. The close of the year finds Southwestern nearer the realization of her hopes for an adequate endowment. The Methodist ministry of Texas will receive new members in its ranks from Southwestern's boys. The entire Church in Texas congratulates itself upon having so worthy an institution, and in its purpose to maintain a great college at Georgetown it will not fail.

ERRATA.
In the Advocate of May 29, under the caption, "The Final Perseverance of the Saints," from the pen of Rev. R. C. Hicks, appeared a paragraph with the type so mixed as to destroy the sense of that part of the article. If the reader will refer to last issue and read as follows he will have the paragraph correct:

Two avenues of escape are usually relied on at this point. First, they assert that the sins of Christians are not chargeable to those who commit them, but to the Christ who died for them. "He is my surety," they say. Thus the imputed righteousness of Christ is pleaded. They think, and rightly so, that it is a high crime for the Church

ENRICH THE BLOOD

Hood's Sarsaparilla, a Spring Tonic-Medicine, is Necessary.

Everybody is troubled at this season with loss of vitality, failure of appetite, that tired feeling, or with bilious turns, dull headaches, indigestion and other stomach troubles, or with pimples and other eruptions on the face and body. The reason is that the blood is impure and impoverished. Hood's Sarsaparilla relieves all these ailments. It is the old reliable medicine that has stood the test of forty years, that makes pure, rich, red blood that strengthens every organ and builds up the whole system. It is the all-the-year-round blood-purifier and health-giver. Nothing else acts like it, for nothing else is like it. There is no real substitute; so be sure to get Hood's. Ask your druggist for it today, and begin taking it at once.

of Rome to sell an indulgence to commit sin, but at the same time they swallow the doctrine that Christ himself, in bestowing the grace of pardon to a sinner, grants a perpetual indulgence to commit sin thereafter so long as he may live. If my sin is chargeable to Christ and not to myself, then I enjoy an indulgence to sin. No sort of legerdemain can make anything else of it.

Rev. W. W. Horner desires to say that the loss of \$1,000,000 around Wallis, Texas, should have included Fullshear also.

At 2:30 o'clock p. m., June 1, 1915, dirt will be broken for the new building for our Orphanage at Waco. A splendid program has been prepared and fortunate will be the people who can attend. Let all Methodism rejoice over this much needed building for motherless and fatherless children.

THE LENTEN REVIVALS

REV. J. E. HARRISON, D. D.

I am not rising to oppose the holding of revival meetings during Lent, but rather to ask a question based upon the fact that the Catholics and the Episcopalians abstain from dancing, theater-going and card parties during the forty days of Lent.

The question is, Do Methodists have to select Lent as a time for revivals because at that time the Methodist people will stop dancing, theater-going and card playing long enough to give consideration to a religious meeting?



REV. J. A. OLD
Chickasha, Okla.

Rev. J. A. Old, our pastor at Chickasha, Okla., is bringing things to pass in his charge. He is not only pressing his charge to the front, but is doing much to advance the cause of Methodism in general. The Advocate is under many obligations to him for placing the conference organ in the homes of his people. Not content with this, he expects to make it fifty before conference.

MOODY STATION 100 PER CENT.

Rev. C. C. Hightower, the pastor, proudly announces that every steward in Moody Station is on the Advocate list. Brother Hightower has placed the Advocate also in many more homes, and will have his reward in a greater interest in Methodism.

The Sunday School

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Weatherford, Texas EDITORS
REV. W. J. MOORE, Weatherford, Oklahoma

CAMPAGNING IN NEW MEXICO.

By E. H.
Last week we wrote the Advocate from Clovis, N. M. Our next stop was at Elida. The pastor is Rev. G. H. McAnally, formerly of Texas and now Treasurer of the Conference Sunday School Board, and the Superintendent is C. A. Coffee. They constitute a good team. The Sunday School membership is in excess of that of the Church and the Secretary received a good hearing forenoon, afternoon and evening. A number of books were bought and one definite result of the work done will be a Training Class.

Hope was the next point visited. It lies about twenty-five miles off the railroad in one of the most fertile valleys in New Mexico and is reached by auto from Artesia in about an hour's time. Rev. J. C. Gage is pastor and R. J. T. Elms is Superintendent. Both are from Killeen, Texas. Peculiar circumstances interfered somewhat with our work at this point, but I found the workers cordial and eager to learn, and trust that the institute will not be destitute of fruit. At Hope I ate delicious fruit of another kind, namely, luscious ripe cherries in abundance from the orchard of Brother Gage. And it was only the fourteenth of May. Three days later at Hagerman I ate good sound apples of last year's crop. Irrigation turns the trick.

After Hope came Artesia. Rev. J. B. Cochran, pastor, was temporarily indisposed as the result of a cold obtained on a recent visit to St. Louis to attend the meeting of the Board of Church Extension. It was Commencement Sunday for the public schools and we could have no morning service. J. E. Robertson, Superintendent, gave the Secretary right-of-way in the Sunday School and showed him much kindness. There was a good attendance in the afternoon and evening and new Wesley Bible Classes and other forward steps will ensue.

From Artesia we went to Hagerman. Rev. W. W. Turner, cousin of Dr. J. S. Turner, of Dallas, is pastor. Being a Georgia Methodist he is loyal and progressive. The Sunday School enrollment far exceeds that of the Church, and considering the small one-room house in which the school must meet, it is doing excellent work. Wesley Bible Classes and a Cradle Roll will be added to this school. Henry Cowan, Superintendent, was out of the State.

From Hagerman Brother Turner brought me by auto to Dexter, his other appointment, where this screed is penned. Here, also the Sunday School enrollment is far in excess of the Church membership. E. Owen is the wide-awake Superintendent.

While the present commercial depression is keenly felt in New Mexico, our preachers and their wives are heroes and the laity are loyal and active. If I correctly interpret the conditions, our Church is doing about as much for the salvation of Southwestern New Mexico as all other Churches combined. The toilers in this field deserve the sympathy and help of the whole Church.

BIBLE STUDY AND SECULAR EDUCATION.

The idea of correlating Bible instruction with the courses in our high schools and normal colleges is being agitated in many sections of the country. It is gaining in favor with those who have given it thought or investigation. Already it has been inaugurated in Colorado and North Dakota, with very satisfactory results so far. Of course, none have tried the plan long enough to test it out as to practical and permanent results; but nearly every one who is familiar with the general plan gives it hearty endorsement. The wonder is that we have not taken hold of the proposition long before.

There is no danger of "uniting Church and State," and no attempt is being made to do it. No one desires it so far as we know, but certainly the public school needs the moral force of such affiliation; and the Sunday School needs the strength and efficiency such an arrangement would give. It would place a premium on efficient teaching in our Sunday Schools, a thing very much needed.

The general plan is as follows: To require instruction in Bible courses equivalent at least to the New Graded Lessons for the Intermediate Department as adopted by the International Sunday School Association, covering four years; teachers must be qualified for such work, and approved by the State authorities; teaching to be done

in other than State buildings; separate rooms and necessary equipment must be provided; teaching may be done by the denominations during the Sunday School hour at any church; the course to be an elective; regular examinations to be held; papers to be graded as in any other branch; due credit to be given in State school looking to graduation.

The recent State Sunday School Convention of Oklahoma endorsed the movement and appointed a committee to confer with the State authorities. The prospects are favorable, in this State, for the inauguration of the plan for the fall terms this year.

MOTHERS' DAY AT FIRST CHURCH, TEMPLE, TEX.

Mothers' Day was a red letter day in First Church Sunday School, Temple, Texas. The attendance, not counting Cradle Roll babies, was a thousand and fifteen. The previous high water mark for attendance was made last Rally Day with an attendance of eight hundred and fifty-eight. H. D. Knickerbocker is pastor and R. O. Culp, Superintendent. W. S. Rowland, President of the Central Texas Conference Wesley Federation, teaches the Business Men's Bible Class in this school.

A WORD FROM GATESVILLE.

Just a word to tell you of our Sunday School's growth the past six months. We have so organized our school that we grade 100 per cent, according to the standard laid down for all Evangelical Sunday Schools. We organized the Workers' Council, Teachers' Training Class, and observed Promotion and Decision Days. Our attendance has increased from about 180 to 413 last Sunday. We had seventy men in our Wesley Bible Class, although more than 100 men in the Sunday School.

I thought these fact might be of interest. Counting our Home Department and Cradle Roll we have 100 more enrolled in Sunday School than Church membership.

C. L. CARTWRIGHT.

CHRISTIAN GIVING FOR CHILDREN.

When the time comes for the child to give money, it would seem useful to keep distinctly in mind the idea of service, which is fundamental. The reason for giving money is that you are not in position to render direct service. Hence the wise principle is to let the money express in some way an actual service. Opportunity should be given to the child to earn the coin it shall carry to Church or Sunday School, so that giving those should mean some sort of personal sacrifice. Even then a child should not be induced to give all that he has so earned. Some portion should be set aside for more permanent saving or larger later giving, some should be used for judicious spending and some for present giving. The latter will then be measured in a child's mind in actual service rendered to secure it, but also by the delights that must be foregone by giving. It ought, too, to be emphasized that God gives the opportunity to earn and that, for the best living for him some of it is saved, some of it spent and some of it given. The idea of proportionate giving by the weekly envelope is especially helpful to the parent in training the child in this altruistic spirit. Each child must learn to love what each may call "my Father's house," and to bring there each Lord Day's an offering worthy of Him, and which, in a worshipful way, shall be placed upon His altar as a sign of the heart's complete offering of itself in God's service. This may wisely be given in the duplex envelope, a part going for the support of the home Church and a part for missions, and in such a way that reports can be made to the child quarterly, or at least annually, as to how the money was spent. Of course, such giving in and for the Church and for missions should not interfere with giving in the Sunday School. For the poorest child that need mean only three cents a week, and could bring only blessing to the child and to the home from which it comes. In some cases opportunity to earn this sum could be invented by the Sunday School teachers or others interested, if it could not be done at home. There are errands to be run, sidewalks to be swept, and many another device. The shiftless home may need this sort of earning and giving discipline most of all.

H. W. HURLBUT.

Epworth League Department

EULA P. TURNER, Editor
917 N. Marsalis Ave., Station A.
Dallas, Texas.

North Texas Conference Epworth League, Clarksville, Texas, June 3-6.
West Oklahoma Epworth League, Mangum, Oklahoma, June 7-10.
State Encampment, Epworth-by-the-Sea, August 3-15.

MEXICO TODAY.

(May 30, 1915)

By S. Stephen McKenney.

Scripture References: Psalms 46; Isaiah 2:4, 5.

"The Mexico of yesterday is not the Mexico of today, still less of tomorrow." The whole republic is in a state of rapid transition. Her territory still consists of 751,494 square miles and her locality is chiefly in the torrid zone; she still has twenty-seven States, one Territory and a Federal District, with a population of approximately 14,500,000. Her lofty mountains and exalted table lands offer one of the most equable and delightful climates of the world. She is still rich in mineral and agricultural resources with almost boundless manufacturing possibilities. But Mexico is in a state of commercial and political unrest; she is in the midst of a social and religious upheaval.

The Mexico of today is the embodiment of her past centuries of history and traditions. The Government has kept its subjects in ignorance, superstition and degradation. The ignorant are helpless and dependent; they must look for guidance to others. The owners of lands and operators of mines have not been slow to take every advantage at this point. They have kept books in their own way, exacting exorbitant rents and offering inequitable wages. The Government has so controlled the press that it expresses no sentiment contrary to the Administration. Eighty per cent of the people are utterly illiterate and the masses pass their days in contented ignorance. Notwithstanding the Church of Rome has held undisputed sway for generations they have taken no advanced steps toward the enlightenment of her devotees. With shrines upon every hill and idols in almost every home they worship the Virgin in ignorance of virtue and truth.

Mexico is our nearest foreign neighbor. It is almost incredible how an American traveler can fall asleep in "the Lone Star State" with every sight and sound about him so familiar and on awaking in a strange country and amidst peculiar customs find that while he slept he was suddenly transported to the ends of the earth! So near are they to us in space, yet so foreign are they in spirit. "Contiguity is a factor in responsibility." As Lazarus, needy and dependent, lay at the rich man's gate, so a poor and afflicted nation lies at our very door. As the traveler from Jerusalem to Jericho fell among thieves and was robbed and smitten, so a bleeding and broken people, having fallen into the hands of the enemy, lies helpless upon the highway along which we must pass. Shall we, like the priest and Levite, pass by on the other side? Or, shall we in the spirit of the Good Samaritan come near to help and show mercy? Even the map of Mexico has been likened to a cornucopia whose mouth is turned toward us. O that we may fill her hungry mouth with the fruits of Paradise and with the bread of life!

Mexico, priest-ridden and battle-scarred, is reaching out her hands to us and asking us for help. Her only hope is in our national ideals and in the Christian religion. Out of her emptiness and disappointment she is saying: "Give us something in religion upon which the soul can rest. We are weary of doubts and strifes and dogmas which are too often called religion. We want something which can be real food for the soul. We can not feed upon the husks which the swine do eat; and we believe that in the Father's house there is, even for the hired servants, bread enough and to spare. We are not irreligious, but we are impatient of what is put before us as religion. Give us truth! Give us life! Let it be free and open as the air of heaven, and we will gladly accept it, embrace it, live it." This is her call and challenge to our own Church with her three Annual Conferences, her forty-four traveling and fifty-four local preachers, her missionary force of twenty including teachers, her membership of 7386. This is the purpose of our seventy-two church buildings and forty-two parsonages in their midst being valued

at \$346,408. For this our 123 Sunday Schools with 5666 scholars, and our seven educational institutions with 1543 students, are there. Such are the forces within our own Church which are at work for the salvation of Mexico. It is not the task of an hour or even of a generation, but it is a task to which we have put our hands and we will not turn back. Mexico will be redeemed in God's own way and time; she must have the reign of peace.

ATTENTION, NORTH TEXAS LEAGUERS.

Remember that it is only a week until the Clarksville Conference. Have you elected delegates from your League? If not, do so at once and send the names of the delegates to Miss Cammie Cornelius of Clarksville. She is chairman of the entertainment committee and will need these names.

Another thing: Have you sent a list of your officers to the Conference Secretary? And have you paid your conference dues? If not, please attend to these things now. Please do not wait until the last minute.

Hoping to see you soon at Clarksville, I am, Very truly yours,
THURMAN STEWART,
Conference Secretary.

DR. CULBRETH IN BEEVILLE.

Dr. J. Marvin Culbreth came to Beeville as scheduled and delivered two addresses, one at 3:30 p. m. and one at 8 p. m. Eight towns within the bounds of the Beeville District were represented in the meetings.

The addresses were of the highest order, and touched the very points needed in our League work. If there was ever in the minds of those who heard him any question as to the need of the League in our Church, and if any ever felt concerned as to the future of this organization, such went away thoroughly satisfied that the Epworth League is a vital part of our machinery and will so continue.

I regard the visit of Dr. Culbreth to Texas as timely, and will no doubt result in the most far-reaching good if our young people will only get the vision of the Epworth League as outlined by Dr. Culbreth in these addresses most assuredly we shall enter upon a new era of growth and activity.

Now that we have out of these rallies the Conference League organization, let's swing out into the true meaning of the Epworth League work and by heroic endeavor bring the organization into its own. Every local Chapter should send at once to the General Office for "The Epworth League Handbook" Nos. 1 and 2, and also work up a club for the Epworth Era and get down to work with new enthusiasm. There never was more urgent need for encouragement in and emphasis upon the phase of Church work done exclusively by this part of our machinery than now. We shall surely sustain an irreparable loss if we fail to do it.

Your State President stands ready to lend you any assistance in his power. May we not have the help we can give each other in working out some new plans at our Encampment August 3-15?

The new State officers could not do a better thing for their State work than attend the Annual Encampment. At least two of our General Secretaries will be there, and from these and the general inspiration from the Encampment, and the specific help from the Secretaries a large fund of information and enthusiasm could be carried back to the special work committed to your hands.

T. F. SESSIONS.

HEADRICK, OKLAHOMA.

An item of importance from Mrs. G. R. Wright, Headrick, Oklahoma, shows the Chapter at Headrick to be one "of the finest Senior Leagues in the Conference." The forty and more members observed Epworth Era Night, laying stress upon the value of the Era to the Junior Department.

Example is the highest moral influence that be exerted.

THIS WILL INTEREST MANY.

F. W. Farkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 718 Carney Building, Boston, Mass., he will direct them to a remedy that cured him after years of search for relief. Hundreds have tested it with success. He has nothing to sell or give, only tells you how he was cured.



DON'T WAIT TILL MOTHER IS GONE.

Does God still spare you a mother, does her loved form still fill the old chair in the dear old home of your childhood, where she watched you with tenderest care?

If today all alone she is dwelling in the home where her dear ones were born, write her the long-delayed letter, don't wait till your last chance is gone.

For Time's pen mother's brow is marking, daily her step grows slow; her hair, once so dark and heavy, is thin now and white as the snow.

So while she lives, don't neglect her, let your love be changeless and warm, for soon her chair will be vacant, all too soon will mother be gone.

Or, it may be that you are still with her; if so, make her last years her best; every morn with loving kiss greet her; oh, study her comfort and rest!

Then when from the old home in sorrow her loved form is tenderly borne, these memories will linger to bless you long after your mother is gone.

Oh, the love of a true, noble mother! It is strange that we never half prize or realize her life-long devotion till the grave hides her face from our eyes.

Then while your mother is with you, with kind words cheer night and morn; don't wait till her fond heart stops beating, don't wait till mother is gone.—C. E. Randall.

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"FAITH, HOPE AND CHARITY."

(By Mrs. Sarah M. Joyce, of Anson, Jones County, Texas, mother of Mrs. Lelia A. Bates of this city.)

Firm faith in God gives untold joy Adorned by grace, there's no alloy, It's evidence of truth unseen; Quiets the soul, makes it serene, And, Oh! it purifies the heart, For sweet rest, Oh! it doth impart.

Hope gives bright and transcendent light, With lenses that brighten dark night; Makes glad the burdened heart with pain, And warbles a loving refrain; Whispers rest to the dying soul, Amid death's throes, it doth console.

Sweet charity's the best of all, Ne'er awaits summon or call; Onward she presses to duty, Radiant with hope and beauty; Jesus exemplified the test, "Love ye," for He knows the best.

SOME THOUGHTS ON THE BOY.

By Rev. Chas. L. Cole.

Some one has said that there are two very critical stages in the growth of a man, one when he cuts his teeth, and the other when he cuts his mustache. The most critical stage is during adolescence. At this period boys are more interested in intellectual things than any other. It is now that they ask so many deep and profound questions, even more than all the sages can answer. As the body hungers for food and drink, the mind hungers for knowledge. We should not become impatient or discouraged. As has been said, "Napoleon was a lieutenant at the age of fifteen; Lafayette sailed to help the American colonies at nineteen; Byron published his first volume at seventeen; Bryant wrote Thanatopsis at the same age; Shelley had published romance and poems before he was eighteen; Paschal, at sixteen, wrote a treatise on the conic section; Liebritz, at seventeen, wrote a thesis containing the germ of his philosophy; at twenty-one he was ready for a doctorate of the law; Michaelangelo was at work in the palace of the Medici at sixteen; Peter Cooper vowed at eighteen that he would some day build Cooper Institute; at the same age Spurgeon began his remarkable career as a preacher."

All these were men of genius, but during adolescence their intellectual faculties were very active, showing wonderful latent possibilities. Boys have, as a rule, powerful imaginations and should be allowed to develop normally. Boys also like reality. While very young they love to "play like," but later they thirst for realities and genuineness. From the first dawn on a real vision he is dissatisfied until he makes the experiment for himself. Things never look impossible to the boy of intellect and genius. He looks for and wants perfection. He does not inhabit the realm of "can't" so common to adults. He believes that determination always wins and when in later years he comes to take his place in that arena of life where fierce competition reigns and where brutal battles for dollars are fought out, he finds all this of great worth. He finds it difficult, of course, to succeed, but ambition forces him on to success in spite of obstacles. Much may be done to help the boy. He responds freely to the appeal of a personal friend. Help him to rise, to stand upon his feet, to move out into new and untried experiences of life, to test his ambition by real things. A boy is easily discouraged if harshly judged. Overlook his shortcomings and failures. Greet him kindly. A word at the right time to him is "like apples of gold in pictures of silver." Encourage him to aspire to be somebody, to be his best and to do his best. No investment will yield such handsome dividends. It will be indeed bread "cast upon the waters," that will return to you after many days.

A poor dwarfed orphan boy stopped at a farmhouse one night and asked for lodging. The lady took him in and cared for him. All his possessions were in a large red handkerchief. Next morning she gave him a dollar and laid her hand lovingly on his head and prayed God's blessings on him and encouraged him. Years passed away. Her husband died. Unjust and covetous hands were laid on her home and it was about to be stolen from her. In her trouble she went to town to see a lawyer. A certain prominent attorney agreed to take her case, which he did, and saved her from poverty. When she asked him for the bill, he astonished her by stating that it had been paid years before. And he stated the circumstances of the above incident which she had long forgotten. The little boy and the great lawyer was none other than Alexander H. Stevens, afterwards the Vice-President of the Confederacy. It pays to invest in a boy.

Blanchard, Oklahoma.

Woman's Department

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

In the Report of Study and Publicity in this issue it is gratifying to note the results of this department of our work for the first quarter. The number of Auxiliaries using the Bulletin is almost double that of last year. You will also note the comparison of the number of classes reported by card and through superintendents. Can we not have these figures to agree? It would be well to use the enrollment cards. The study of a new book entitles the class to a new enrollment. We are pleased to see that 400 auxiliaries report members who read the Woman's page regularly.

and committees are heard. After the business meeting the program laid down in the Year Book is carried out, interspersed with good music.

It was thought best to have all the lectures on the "Adolescent" given in quick succession, so that the women who heard the first lecture might hear the second and third while their interest held and before they became scattered during the summer, instead of spreading them over a period of months when perhaps each one would be heard by a different set of women. Dr. C. T. Gray, of the University of Texas, delivered these lectures. One meeting in the month is devoted to Mission Study and two to Bible Study. These are always bright, interesting, instructive and helpful.

When there are five Mondays in the month, the fifth meeting is held at a private home. Simple refreshments are always served, and a program arranged that is of a social and instructive character. A special effort is also made to induce new members to attend these meetings. April was a banner month for collections, the Treasurer, Miss Mary Dechard, reported \$288.17 collected for all purposes.

A barrel of clothing and household necessities, valued at \$22, was sent to San Antonio for the Wesley House this last quarter.

The monthly and quarterly leaflets are used here, Christian stewardship has been presented, items from the Bulletin read and other means used to enlighten and educate the members. A committee has charge of Social Service and Local Work.

Three scholarships are supported by members of this organization and one Bible woman. An Easter service was held in the church May 4 and a special offering taken. Mr. B. O. Brown, of the University of Texas, gave an excellent talk on "Team Work" at this time.

Four delegates were sent to the Annual Conference at San Marcos, and they have returned full of enthusiasm. MRS. A. C. FONDA, Supt. Publicity.

HOUSTON AUXILIARY.

More than three hundred ladies from the various Methodist Churches of Houston assembled at St. Paul's Church on Tuesday, April 27, to hear the echoes from our Council meeting at Little Rock. Houston was fortunate in having four representatives at the Council this year, and they came home to us filled with messages of encouragement and inspiration.

Miss Lillian Parker, one of our deaconesses from the Co-operative Home, told us of the warm welcome and cordial hospitality of the people of Little Rock.

Miss Althea Jones, Superintendent of Publicity and Mission Study in the Texas Conference, gave very interesting sketches of the prominent women who were present at the Council meeting.

Mrs. J. W. Mills, Corresponding Secretary of the Texas Conference, and therefore a member of the Council body, gave a most interesting report of the work of the Council. Mrs. Mills' talk was very inspiring and instructive and brought home to us the need for more earnest work in all departments and more personal workers to go into the various fields.

Miss Mary Ora Durham, another one of our deaconesses who was head resident at the Co-operative Home, told us some very interesting facts about the deaconesses and missionaries who were present at the Council. Miss Durham also said a few words of farewell, as she has been transferred to the Wesley House in Atlanta and leaves us very soon.

The program was interspersed with several musical selections and the church was very prettily decorated for the occasion. After the program, light refreshments were served in the Sunday School room and a pleasant social season was enjoyed by all.

MRS. GORDON JONES, Supt. Pub. and Mission Study, Gleasers' Missionary So., St. Paul's Ch.

HALE CENTER AUXILIARY.

Our society is small, there being only sixteen members, but we are doing good work. We are a united band and are glad that the Council directed the combining of both the Home and Foreign Departments as one work. We are as much interested in one department of the work as the other. In fact it is all one work. It is sad to know that so many members of our

own Church know nothing of the great work that is being done by the Missionary Society. The idea appears to be prevalent that the Missionary Society is only an aid society to see that the pastor is comfortably situated in a home well furnished. It is this, and much more. In order to educate our people concerning the work the pastor gave us the evening hour May 2, and we put on the following program:

Song, by Congregation; Prayer, Pastor; "Our Missionary Society," Mrs. R. J. Bridges; "The Mountain Schools," Mrs. C. C. Phillips; "The Florida Coast Schools," Mrs. Monnie King; "The Pacific Coast Work," Mrs. George Yates; Solo, Mrs. W. N. Claxton; "The Virginia Johnson Home," Mrs. Bettie Ewalt; "The Vashiti Home," Mrs. A. M. Stoddard; Duet, Misses Akerson; "Our Wesley Houses," Mrs. W. N. Claxton; Solo, Mrs. J. J. Roberts; "Our Foreign Work," Mrs. B. H. Oxford; Conclusion and Appeal, Rev. B. H. Oxford.

As a result of this program we have six new members, one of whom agrees to take upon herself the support of an orphan at the Orphanage, and the general public are more enlightened as to the broad scope of the women's work.

Our own little society has been clothing one child at the Orphanage for some years. It will now clothe two. Besides this and the regular work, we are undertaking some special work along other lines.

This we will leave for the next report. MRS. B. H. OXFORD, Superintendent of Publicity.

REPORT OF STUDY AND PUBLICITY—FIRST QUARTER.

Table with 2 columns: Item and Count. Includes rows for Number of Conferences Reporting, New Mission Study classes reported, Members enrolled in Mission Study classes, etc.

A Warning. To feel tired after exertion is one thing; to feel tired before is another. Don't say the latter is laziness—it isn't; but it's a sign that the system lacks vitality, is running down, and needs the tonic effect of Hood's Sarsaparilla.

LIGHT IN DARKNESS.

Life is not all darkness, nor is it mainly so. But in the history of every man and every nation there comes hours when sun and stars alike are hidden and when the future seems to be shrouded in impenetrable gloom. Well is it for the man, well is it for the nation when such hours are met with unimpaired vigor and even with triumphant faith. At such times men are driven to face the sternest realities of life and to know the worst that can come to them, and in such hours men are made and nations are molded into heroic forms.

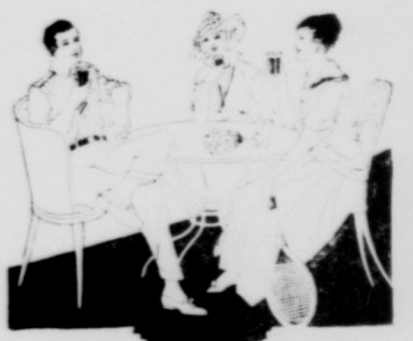
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Purely Vegetable—Not Narcotic. The Lord makes no revelations which men do not need.

What sort of a Christian is he who believes that a rich experience is possible for him, yet seeks it not?

A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 157, South Bend, Ind.



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and as you lift the glass to your lips reflect that three million or more glasses of this wonderful beverage are consumed each day—making it indeed the great National drink.

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"Proves to Be A Dandy"

Thus writes Mrs. A. C. Sterling, wife of Rev. A. C. Sterling, of Crafton, Texas, referring to her Advocate Machine. Satisfied users have referred to it in many ways. "The Noiseless Wonder," is what one lady calls it, and she had used the machine long enough to make an ordinary machine "wobble" and become noisy. The Advocate Machine is the equal of many machines that sell for three times the price we ask for it. It is an "up to now" DROP HEAD AUTOMATIC LIFT, and is sold under a guarantee of the factory, one of the most reputable in the country, and our own. You thus have a two-edged guarantee.



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THE PASSING DAY

The thirty-sixth annual convention of the Texas Press Association will be held at Corpus Christi June 10, 11 and 12. Secretary Harben is sending out copies of the program and urging all members to be present.

The Senate Finance Committee Bill, which carries \$5,658,148 and allows substantially everything asked for by the University, A. & M. College, and Normal schools, was passed last week without any argument whatever.

Announcement is made of the resignation of Prof. Basil Lannan Gildersleeve, for thirty years head of the Greek department of Johns Hopkins University. He is eighty-three years old. Prof. Gildersleeve has a place in the list of forty immortals compiled by the American Institute of Arts and Letters.

The Federal Reserve Bank of Dallas since it commenced business has placed loans in circulation amounting to \$6,029,888.63. These loans when footed up on an adding machine slip measured eighty-six feet. Out of the total loans \$3,651,855.06 represents loans of sixty days' time, which is considered the short time paper. The remaining \$2,378,033.57 represents the loans of longer time duration.

The Interstate Cotton Seed Crushers' Association, which met at Birmingham, Alabama, last week, elected the following officers: J. J. Culbertson, of Paris, Texas, president; G. W. Covington, Hazelhurst, Mississippi, vice-president, and Robert Gibson, of Dallas, Texas, secretary and treasurer. It was the nineteenth annual election of Major Gibson, who has held the place since the organization of the association.

A baby girl, the second grandchild of President Wilson, was born last week to Secretary and Mrs. William McAdoo. She will be christened Ellen Wilson for the late Mrs. Woodrow Wilson. The Secretary and Mrs. McAdoo, who is the President's youngest daughter, were married in the blue room at the White House just a year ago. The President was at the McAdoo home when his granddaughter was born.

Dallas business men will probably arrange for the construction of seven miles of railway in the western section of Denton County from Denton to Krum. This is the heart of the wheat belt where grain is raised that has taken first prize at more than one world's fair and throughout the United States. This seven miles of railroad will give Dallas direct trade connection with one of the richest belts of agricultural territory in the whole State.

The Missouri, Oklahoma and Gulf Railway, it is stated, is seeking traffic arrangements from Denison to Dallas and Fort Worth over the H. & T. C. Railway and Cotton Belt. A ballasting contract was let recently by the M., O. & G., which calls for a ballasting of the line between Denison and Muskogee and several crews of men are now laying an eighteen-inch rock ballast on the line. New steel will be laid in places where the old steel is damaged, and it is said that the line will practically be rebuilt between Denison and Muskogee by November 1.

Aggressive methods employed by Chairman Walsh in examining John D. Rockefeller, Jr., before the Industrial Relation Commission at Washington, resulted in a conference of dissatisfied members of the commission, who drafted a letter to the chairman, urging that he adopt a more moderate attitude toward witnesses in the future. Mrs. J. Borden Harriman is said to have been the leader in this action, which was the climax to general difference of opinion over the conduct of the hearings, although none of the members would talk for publication.

State Superintendent W. F. Doughty is greatly pleased with the rapid progress being made by the people of Texas in the development of their public free schools, and it is his opinion that the next accounting will place Texas educationally in a much more favorable light before the world. During the last two fiscal years, ending September 1, 1914, schoolhouse building bonds have been issued in Texas to the amount of \$3,741,646.89. Of this amount \$2,277,961.80 was voted in independent districts and \$1,463,685 in common school districts. This makes an average of \$1,870.823.40 per year, or \$5,196.73 per day

invested in permanent school improvements in Texas for the period mentioned.

Governor Williams, of Oklahoma, believes that the penitentiary is no place for a woman, and says he will not permit one to remain there if she has friends or relatives who will care for her and keep her out of trouble. He states his policy to parole women. The Governor said: "As a general thing women do not commit crimes unless induced or driven thereto by bad husbands or other circumstances that bring about a condition that is not normal. Usually it is not necessary to keep women in the penitentiary, and I am going to parole those who have friends to vouch for them."

ANNUAL MEETING OF MISSION BOARD.

R. B. Eleazer.

The sixty-ninth annual meeting of the Board of Missions, which was held in Nashville, May 11-14, was marked by an unusual amount of constructive work. Some of the important steps taken were the amendment of the Board's charter, so as to safeguard completely the rights and authority of the Church, the adoption of a well-considered plan for retiring its long-standing debt, and a thorough investigation of all the administrative details by a committee appointed last year for that purpose.

Secretarial Reports.

The report of the General Secretary, Dr. Pinson, dealt largely with the financial status of the Board, pointing out the danger of independent "specials" as a cause of debt and insisting that, so far as possible, all "specials" assigned should be from the Board's regular budget. On the other hand, he emphasized the advantage to be gained from regular "specials," which are at present assigned to the amount of \$175,000 a year. "The assessment, however," he said, "is still our only means of reaching the rank and file of our great membership." He suggested the wisdom of raising an emergency fund of \$50,000 as soon as possible to prevent further embarrassment from the Board's reduced income in 1914.

The Sunday School was emphasized as a missionary agency, and the suggestion was made that the work in China be given to the Sunday Schools as their special responsibility. Both this and the foregoing recommendation were adopted by the Board.

Funds Diverted and Held Back. Certain irregularities in reporting missionary funds were pointed out which result in great hardship to the Board, among them the diversion of missionary collections in the Church and Sunday Schools to the payment of other assessments and the holding back of collections by local or conference treasurers. This latter habit increases by several thousand dollars a year the Board's necessary expenditure for interest.

The Regions Beyond.

Dr. Ed F. Cook, Secretary of the Foreign Department, who recently visited and studied our work in China, Japan and Korea, presented an interesting report dealing with the situation in the Orient, as well as with the work in Latin lands. A feature of special interest in his report deals with the relations of the Japanese government to Christianity in Korea.

Miss Mabel Head, Secretary of the Foreign Department of Women's Work, gave a succinct review of that branch of the work, showing a total of 123 missionaries, 264 native workers, twenty-one boarding schools, 2823 pupils in boarding schools, sixty-seven day schools, (with 3587 pupils), 228 Bible women, five Bible schools, 508 scholarships, one hospital (with 6464 patients), sixty-two buildings owned, and property values of \$1,113,955.

Our Own Land.

Dr. John M. Moore, Secretary of the Home Department, spoke of the general work in this field, dealing forcibly with the subjects of evangelism, lay activities, minimum pastoral salaries, work with the negro, the Indian, the Mexican, and other foreign populations in America, and American work in the West.

Mrs. R. W. MacDonell, Secretary of the Home Department of Women's Work, presented a comprehensive report with relation to the many phases of work conducted under the auspices of that department. These embrace schools for mountain people, delinquents and foreigners, work among Orientals on the Pacific Coast, homes for working women, Mexican work, work for negroes, work in mining regions, city missions, Wesley Houses, deaconess work.

Income.

According to the reports of the Treasurers, Mr. J. D. Hamilton and Mrs. F. H. E. Ross, the income of the Board last year was as follows: Foreign Missions, General Board, \$585,102.63; Foreign Missions, Woman's

Department, \$276,807.52. Total, \$861,910.15. Home Missions, General Board, \$103,975.21; Home Missions, Woman's Department, \$267,523.22. Total, \$370,598.43. Grand total, \$1,232,508.58.

Re-Adjustment in Mexico.

A resolution was introduced by Bishop Hoss rescinding the action taken by the Board in September last on the proposed plan of co-operation in Mexico. After ample discussion, Bishop Hoss agreed to amend his resolution so that it would apply only to the question of territorial redistribution, leaving same to the General Conference, which is recognized by all as the only body competent to change conference boundaries, and making the resolution read "suspend" instead of "rescind." The preamble, which was the subject of much discussion, was also withdrawn and the resolution as amended was adopted with practical unanimity.

Methodist Training School Discontinued.

It was decided, on recommendation of the Executive Committee, to discontinue the Methodist Training School in Nashville at the close of the present session, on the ground that our great Methodist schools are hereafter to give special training in Christian service, and that Scarritt Bible and Training School can meet practically the same need as that served by the Nashville school. The Training School has been quite successful in its field and its discontinuance, which seems undoubtedly wise in view of the considerations mentioned above, is nevertheless a matter of regret to all concerned.

Investigation of Administrative Affairs.

The Committee on Finance and Administration appointed by the Board last year and headed by Bishop McCoy, reported the results of a thorough investigation of the administrative affairs of the Board. This showed a net indebtedness of \$184,260.00—a slight reduction from that of a year ago. To retire this debt the committee recommended and the Board ordered that for the remainder of the quadrennium, or until the debt is paid, the annual appropriations for the Foreign Department, General Work, must be limited to \$400,000, including also independent "specials." This is a very drastic measure and will make it necessary that the Board shall do no more than mark time, but seems entirely justified by the end in view.

The expense of administration for 1914 was shown to have been 8.43 per cent of the Board's receipts. This does not include the interest account of 3.42 per cent, which the committee felt should not be considered a part of administrative expense. The committee was able to find no point at which the administrative expense could be reduced without danger of reducing the efficiency of the service.

Amending the Charter.

Realizing the necessity of amending the Board's charter, steps were taken prior to the last General Conference to secure proper action of that body. A Charter Commission having been appointed by the General Conference, the matter was taken up, counsel employed, and a new act of the legislature of Tennessee secured. The counsel, Messrs. P. D. Maddin and J. H. DeWitt, appeared before the Board and guided it through the maze of legal technicalities. The amended charter adopted by the Board under the new act will safeguard every interest and protect all rights of the Church.

Cutting to the Last Limit.

The Board found itself with a reduced sum for appropriation due to a decrease in income and a more rigid guarding of the basis of appropriation. This necessitated cutting down to the last limit and in some cases beyond the limit. It will work hardship on the missionaries. Forty-five thousand dollars is a heavy reduction on an already inadequate appropriation. The fact was strongly emphasized that we had multiplied and enlarged our work faster than we had increased the income, and that, as the General Secretary pointed out in his report, "we have more territory and more enterprises than our income will adequately care for, and our evident task now is to build up an income that will adequately care for the work we have in hand." Hence the strong appeal for full collections, the raising of regular "specials" that count on the budget, and the increase of special income from the Sunday Schools.

Summary of Appropriations.

The following appropriations were made for 1916: Foreign Department, General Work, \$389,554.12; Woman's Work, \$225,985.46; Home Department, General Work, \$120,050; Woman's Work, \$139,080.85.

There is no duty we so much underrate as the duty of being happy.—Robert Louis Stevenson.

ECHOES FROM THE ANNUAL MEETING.

The assessment for Church Extension for the fiscal year 1915-1916 remains the same as last year—\$300,000.

Every member of the Board was present at the opening session, Thursday morning, May 6, in St. John's Church, St. Louis, Missouri.

The Board by formal action requested a full meeting of the Conference Board representatives in connection with the Annual Meeting of 1916.

There have been distributed during the year from the office of the Board, and without charge, 132,295 copies, or 5,375,905 pages of printed matter.

There were applications for about five times as much money as the Board could grant and the sifting process, though painful and tedious, was conscientiously performed.

A committee of one was appointed to meet a like committee from the other Connectional Boards and Committees meeting in the spring, and from the College of Bishops, to fix a schedule of dates for the spring meetings. The next Annual Meeting of the Board of Church Extension will be held May 6, 1916.

The Board expressed a desire that the other Connectional Boards and Committees, meeting in the spring, hold their annual meetings in 1916 in Louisville, Kentucky, and participate in the ceremonies of the dedication of the new Church Extension Building. The preparation of the program was placed in the hands of the Executive and Finance Committee.

A cordial invitation was extended by the Preachers' Association of Little Rock, Arkansas, through Rev. James Thomas, D. D., to hold the next Annual Meeting of the Board in that city. The Board was under the necessity of declining the invitation with thanks, as it desires to hold its next annual meeting in the new building at Louisville, Kentucky.

The importance of District and City Boards of Church Extension was recognized by the adoption of the following: "As to District and City Boards of Church Extension we find this important interest is covered by General Conference action. We would urge upon the presiding elders and Bishops to give this department of our work their earnest attention so that these Boards may be organized wherever practicable."

When the Board concluded its work it had created a docket of donation grants amounting to \$125,642.27 and of loan grants amounting to \$141,950.00 or a total in grants to Churches and parsonages of \$267,592.27. To take care of this docket it will be necessary for every Church to pay its assessment on Church Extension in full, and for those Churches who have been favored with loans which fall due during the present year to pay same.

The plans and specifications for the new building now under construction at 1115 South Fourth Street, Louisville, Kentucky, were before the Board and carefully examined by a committee. The Board in adopting the report of the committee said: "We are very much pleased with the plans for our new building. The Executive Committee and the architect, Capt. R. B. Davis, have shown good taste and skill in arranging this excellent plan for our future home."

The receipts on assessment for the fiscal year showed a slight decrease. Concerning this the Board spoke as follows: "We are sorry to notice that \$13,217.02 less was received on assessments than last year. We are sure the financial stringency accounts for this. Your committee most respectfully requests all who deal with the collections to see that there is no discrimination made in favor of any of our collections. If taken in budget, let them share pro rata."

The Board was comfortably entertained at a hotel diagonally across the street from St. John's Church, and received at the hands of Rev. J. W. Lee, D. D., presiding elder, Dr. John A. Rice, pastor of St. John's Church, and the local Committee on Entertainments, consisting of Rev. L. E. Todd, D. D., chairman; Dr. A. F. Smith, Dr. M. T. Haw and Dr. C. W. Tadlock, every courtesy. The banquet in the dining room of St. John's Church on Friday evening, given by the official members of our Churches in the city of St. Louis, was an enjoyable occasion.

Gratification was expressed on every hand over the unusual increase of \$110,853.56 in the Loan Fund Capital for the year, which is now \$671,426.19. On account of the increasing demand for loans, and recognizing the fact that this claim has never been pressed upon the Church as a whole, the Board provided for a Loan Fund Campaign to be conducted by the Corresponding Secretary, assisted by a special committee of seven, as follows: Bishop John C. Kilgo, D. D., Bishop A. W. Wilson, D. D., Bishop James Atkins, D. D., Bishop W. R. Lambuth, D. D., Rev. R. H. Cooper, Rev. S. H. C. Burgin, D. D.,

Rev. James Thomas, D. D. It is the purpose of the Board to secure the presentation of this great interest in every congregation. This committee will be heard from a little later on.

Looking to the establishment of a Department of Architecture, which was recommended by the Corresponding Secretary, the Board unanimously said: "We most heartily approve the recommendation of the Corresponding Secretary looking to the establishment of a Department of Architecture in connection with our work. We are sure there is a crying need for relief along this line. Our people are asking for something of this character which will be of material benefit. We therefore recommend that the Corresponding Secretary and Executive and Finance Committee secure such information from competent architects, and all other data needed, as will warrant the Board in establishing this department. In this work we request the co-operation of the Sunday School Board."

The biography of the late Rev. David Morton, D. D., the first Corresponding Secretary of the Board of Church Extension, has been written by Bishop E. E. Hoss, D. D. Information reached the Board through Dr. Daniel Morton, of St. Joseph, Missouri, a son of the late Dr. Morton, that his mother Mrs. Hannah Morton, desired to issue an edition of the biography, and, after reserving such copies as she might need for personal distribution, to turn the remainder over to the Board of Church Extension. The Board recognized by appropriate resolutions the thoughtful interest of Mrs. Morton in its work, and recommend to the Corresponding Secretary and the Loan Fund Campaign Committee that they consider the advisability of using the publication as an agency in the work of increasing the Loan Fund Capital.

The instruction of the last General Conference to the Board of Church Extension to make a study of the subject of Church insurance and bring to the next General Conference a plan for the insurance of church, parsonage and school property was considered by the Board, and the following action recorded: "The action of the General Conference with reference to formulating some plan for insuring our church and parsonage property is mandatory upon this Board. We deem it best for this important matter to be handled by the Secretary and the Executive and Finance Committee. We suggest that a study of the question, in an average conference or small group of conferences, be made, and that such necessary data be gathered as in the judgment of the committee will be needed to guide the Board in reaching a wise conclusion for recommendation to the General Conference."

The Corresponding Secretary called attention in his report to the embarrassments and disadvantages of making grants to churches and parsonages only once a year, and requested a careful study of the situation with the hope that the Board might agree upon

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some plan for doing this work at shorter intervals. This suggestion placed in the hands of a strong committee which gave it special attention, and the action of the Board is as follows: "As to the suggestion of the Secretary referring to the making of grants to needy Churches oftener than once a year, your committee does not feel disposed at this time to make any recommendations. This matter is of unquestionable importance, but is surrounded by so many difficulties which we have not the time to dispose of, that we suggest that the Executive and Finance Committee be instructed to bring to our attention at the next Annual Meeting a plan or plans for our consideration."

Notice was taken of the fact that not a few of the Churches receiving aid in the form of loan grants are indifferent and careless in the performance of their part of the contract when it comes to the repayment of loans. The Board instructed the Executive and Finance Committee to prepare a contract making the rate of interest 6 per cent and collecting only 4 per cent when interest is paid promptly, except in the case of overdue principal. The official action is as follows: "Believing that the greater purpose of the Loan Fund is not simply to make safe investments, but to help the greater number of Churches possible; we therefore recommend that hereafter all loans shall bear 6 per cent interest, and that the contract shall contain the provision that at the end of six months after interest is due and unpaid, this overdue interest shall be added to the principal, and shall bear 6 per cent interest from the time it is added to the principal. But should the interest be paid at any time prior to six months after maturity, then no interest shall be charged on interest, and the interest on the loan shall not exceed 4 per cent; except in cases where the principal of the loan is not paid when due—in all such cases interest shall be 6 per cent and compounded as outlined above."

NATIONAL LEADERS WILL ADDRESS ANTI-SALOON LEAGUE CONVENTION AT ATLANTIC CITY, JULY 6-9.

In view of the Continent-wide interest which has been awakened, there is now almost no doubt but that the National Convention of the Anti-Saloon League of America, which is to be held in Atlantic City, New Jersey, July 6-9, will be the greatest gathering of its kind ever held. Leading temperance workers and speakers will be present in large numbers, and Churches, Sunday Schools, Young People's Societies, temperance and other organizations will send delegates by the hundreds. The proceedings will attract the attention of the civilized world, for the great issues involved are now world-wide problems, and many nations will be more or less influenced by what shall be said and done at this convention.

To our own land, the results will be invaluable, and will go far toward hastening the time when prohibition will triumph in every State of the Union. The temperance forces were never more triumphant and enthusiastic than now. The battle line is far-flung. California calls to Maine, and Florida to Washington for a united front in the endeavor to free our land from the curse of the liquor traffic, and from the Gulf to the Lakes, and from the Atlantic to the Pacific, there is an insistent and ever-increasing demand for a saloonless nation. It is no longer a "thin red line" that is so nobly fighting, as in the past, the battle to rescue mankind from the curse of strong drink, but a great host of determined and patriotic men and women who are resolved that the liquor traffic must cease, and that this blot must be removed from our land. National sobriety must come. The nation cannot afford to license a few men here and there to debauch the very flower of our growing manhood and womanhood. The call for help is to every home lover, to every child lover and to every patriot of our land.

Among the speakers who will take an active part in the Atlantic City Convention will be ex-Governor Malcolm R. Patterson, of Tennessee, a widely-known figure in the field of national prohibition; Dr. Sam Small, the forceful Southern orator; Hon. John G. Wooley, one of the most polished speakers of the day; Dr. Lewis Albert Banks, whose name is a household word almost everywhere; ex-Governor George H. Hodges, of Kansas, a convincing speaker; Governor George A. Carlson, of Colorado, one of our most representative self-made men; Hon. Daniel A. Poling, of Ohio, who is prominent in Christian Endeavor circles; Dr. P. A. Baker, the General Superintendent of the Anti-Saloon League of America; Dr. How-

ard H. Russell, founder of the Anti-Saloon League; Mr. Ernest H. Cherrington, Major Morgan Smith, Dr. George W. Young, Judge A. Z. Blair, Dr. M. P. Boynton, Rev. Clarence True Wilson, Dr. Homer W. Tope, Dr. Booker T. Washington, and many others.

NOTICE, MUSKOGEE DISTRICT.

When I made out the third round for the district I did not have information as to the date of the Assembly at Sulphur, so a number of my Quarterly Conference appointments proved to be in conflict with the Assembly date. I have changed those dates and notified the charges affected, so that no man in the district need stay away from the Encampment on my account. I expect to be in attendance myself and would be glad to see all my preachers there, also a large number of laymen and Epworth Leaguers from the Muskogee District. CHAS. L. BROOKS.

COMMENDATORY.

Rev. E. P. Williams preached the Commencement sermon for the Rising Star High School. Everybody was delighted. It was indeed a great sermon. Brother Williams is a splendid preacher and personally I don't want a better presiding elder and I am sure every one in the Cisco District feels just as I do—that we could not have been better pleased. I find that what Dr. Horace Bishop said long before I knew Brother Williams is very correct. Brother Williams is a fine man. JOS. B. DODSON.

A NEW PASTOR AT SYLVESTER.

Our pastor at Sylvester, in the Hamlin District, having surrendered his work Rev. C. C. Tyler has been appointed to supply this work until conference. Brother Tyler was recommended by the Hamlin District Conference for admission on trial, is a very learned and consecrated man, and will do a good work at Sylvester. B. W. DODSON, P. E.

PASSED TO HIS REWARD.

W. C. Middleton, an old and honored member of the Trinity Methodist Episcopal Church, South, of Denison, died at 2:40 o'clock a. m., May 21, 1915, and went home to the glory world. This good man was loved and honored by all who knew him. An obituary will follow. J. M. HOLT, Denison, Texas.

MARRIAGES.

DUNLAP-HAYNES.—In Glen Rose, Texas, May 20, 1915, in Live Oak Cottage, Rev. Henry Dunlap to Miss Florence Haynes, Rev. F. M. Whirburne officiating.

ITINERARY OF W. E. HAWKINS, FIELD WORKER, CENTRAL TEXAS CONFERENCE.

- Gorman, May 25-30. Group meeting. Gatesville District Sunday School and League Conference, McGregor, June 1-3. Gratiot, June 4, 5, 6. Group meeting delegates from Palo Pinto, Lucile, Oran, Sealsville, Crusher. Springtown, June 8, 9, 10. Group meeting delegates from Azle, Agnes, Knob, Poolville. Mings, June 11, 12, 13. Group meeting delegates from Thurber, Strawn, Gordon. Olney, June 15, 16, 17. Group meeting delegates from Newcastle Circuit, Farmer Circuit, Loving Circuit. Comanche, June 18, 19, 20. Stephenville, June 22, 23, 24. Iredeil, June 25, 26, 27. Blanket, June 29, 30, July 1. Santa Anna, July 2, 3, 4. Talpa, July 6, 7, 8. Norton, July 9, 10, 11. Winters, July 13, 14, 15.

Woman's Department

MARSHALL DISTRICT MEETING.

The District meeting for Marshall District will be held June 16, 17, at Jefferson. Send names of delegates to Mrs. W. E. Singleton and oblige. MRS. E. B. REMBERT, District Secretary Marshall District.

PITTSBURG DISTRICT W. M. SOCIETY.

Our district meeting will be next week, June 1 to 3, with First Church, Texarkana. Send your delegates' names to Mrs. F. J. Bumb, 324 West Fourteenth Street, and you will find one of the best homes in town awaiting you. All pastors and a delegate from every Church in our district are invited to be with us. Mrs. McKnight and Mrs. Cunningham are worth coming to hear. Publicity Superintendent, please have your pastors at the meeting. If you can't come, send your posters by the delegate from your auxiliary. MRS. R. E. DOLMAN, Dist. Sec.

An empty chair may be the strongest family tie.

DISTRICT CONFERENCES.

- (Revised each week.) Albuquerque, at Vaughan, N. M., May 26-30 Oklahoma City, at Purcell, May 27-30 Sherman, at Tioga, May 28 Greenville, at Kavanaugh, 11 a. m., May 28 Big Spring, at Big Spring, June 2-3 Ardmore, at Berwyn, June 2-4 Pittsburg, at Atlanta, 9 a. m., June 8-10 Bessons, at Clear Lake, June 16-20 Western Division, German Mission, at Castell, June 21 Marlin, at Gause, June 28-30 Marshall, at Gilmer, 8 p. m., June 29 Timpon, at Tenaha, 3 p. m., July 1-4 Creek (Full Blood Indian), at Navasota, at Madisonville, July 15-17 Choctaw (Full Blood Indian), at Livingland, Aug. 25-29 Tyler, at Cedar Street, Aug. 30

DISTRICT CONFERENCES.

- TYLER DISTRICT.** The Tyler District Conference will convene Monday evening, August 30, with Cedar Street Church, Tyler, and will continue to noon Thursday. The following are the committees: For License to Preach—F. E. Luker, W. S. Easterling and Judge Fitzgerald. For Recommendation on Trial and Readmission—J. R. Ritchie, E. D. Watson and C. W. Hughes. For Elders' Orders—G. H. Collins, E. P. Swindall and A. J. Zorne. For Deacons' Orders—W. H. Edwards, I. F. Pace and W. A. Pounds. Chairman of some special committees: Education—G. M. Gibson. Church Extension—J. M. Fuller. Missions—W. L. Russell. Evangelistic—F. E. Luker. Sunday Schools and Epworth Leagues—E. D. Watson. Southwestern University Scholarship—L. E. Lloyd, W. A. Pounds, P. I. Milton, L. E. Green and W. M. Bass. Sabbath Observance and Temperance—E. P. Swindall. J. T. SMITH, P. E.

Hugo District—Third Round.

- Ibidel Sta., May 21. Broken Box, May 29, 30. Valliant and Bismark, May 30, 31. Garvin Cir., June 1. Antlers Sta., June 2. Tahilma, June 4, 6. Kemp Cir., June 5, 6. Kossall, June 8, 9. Bennington, June 9. Tuskahoma, June 10. Grant Cir., June 12, 13. Hugo Sta., June 15. Ft. Towson, June 16. Sulphur Methodist Assembly, June 22-July 1. Hugo Circuit, July 19, 21. Antlers Circuit, July 23. Cloudy and Ida Miss., July 24-30. Hugo Miss., at Goodwater, July 31-Aug. 6. We have left some open dates to be used in revival meetings, or filling the pulpits of pastors otherwise engaged. We stress the attendance of every pastor in the district at the Sulphur Assembly from June 22 to July 1. Let each Official Board present the pastor with \$10.00 and tell him to take a ten days' vacation and attend the assembly. Let every pastor who can give some time to meetings in rural territory notify the chairman of the Evangelistic Committee, Rev. W. W. Armstrong, at Hugo, at once, as to the time he can give. R. T. BLACKBURN, P. E.

Brenham District—Third Round.

- Thorsdale, at Thorsdale, June 11. Rockdale, June 19, 20. Somerville, June 20, 21. Brenham, June 27, 11 a. m. Chappell Hill, June 27, 28. Lexington Mission, at Center Point, July 3, 4. Lexington Sta., July 4, 5. Waller, at Macedonia, July 10, 11. Hempstead, at Lynn Grove, July 12, 8:30 p. m. Brookshire, at B., July 17, 18. Wallis at Abil, July 18, 19. Lyons, at Cook's Point, July 24, 25. Caldwell, July 25, 26. Bay City Sta., Aug. 1. Bay City Miss., at Caney, Aug. 1, 2. Matagorda, at Lane City, Aug. 7, 8. Wharton, Station, Aug. 8, 9. Glen Flora, at Beasley, Aug. 14, 15. Rosenberg Sta., Aug. 15. Galidings, at Burton, Aug. 21, 22. Bellville, at Arkinson Grove, Aug. 28, 29. Soaly, at San Felipe, Aug. 29, 30. Richmond, Sept. 5, 11 a. m. S. W. THOMAS, P. E.

Tyler District—Third Round.

- Emory Cir., at Woodley, June 24. Emory and Point, at Point, June 25. Alva, at Pleasant Ridge, June 26, 27. Lehou and Chandler, at Pine Hill, June 30. Big Sandy, at Winona, July 3, 4, 5. Quarterly Conference, Monday, July 5. Mimeoia Miss., at Haynesville, July 10, 11. Mimeoia St., July 11. Lindale Sta., July 14. Grand Salie, July 16. Edgewood, at Small, July 17, 18. Whitehouse, at Flint, July 24, 25. Marvin, July 26. Murchison, at _____, July 28. Canton, at _____, July 31-Aug. 1. Colfax, at _____, Aug. 4. Outman, at Liberty, Aug. 7, 8. Lindale Cir., at _____, Aug. 11. Willis Point Sta., at _____, Aug. 14, 15. Tyler Cir., at _____, Aug. 17. Cedar St., Aug. 18.

Special Notice.

First, I have been compelled to shorten up this third round on account of the early date of the Annual Conference and to keep from crowding the fourth round too much. Second, this round will come in the protracted meeting season, and where there are blanks for the place of holding the Quarterly Conference they are left so that the meeting may be held in connection with the protracted meeting at that place. Third, on this round we will elect delegates to the District Conference, and I beg of pastors to canvass with their members before the date of your meeting season, and where there are good men, who will agree in advance to attend the conference and have them elected. The date of the District Conference is fixed for beginning Monday evening after the fifth Sunday in August. Remember the following laymen are ex-officio members of the conference: The Recording Steward, the District Lay Leader, the Charge Lay Leader. You are entitled to four others. Fourth, the pastors will observe that Question 9 requires a special written report this time. Turn to page 40 of the new Discipline and note with

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (Trade Mark, Print and Copyright registered in the U. S. Patent Office) removes iron rust, ink and all unwashable stains from clothing, marble, etc. Good seller, big margins, agents wanted. The original, 25c a tub. Beware of imitations and the penalty for making, selling and using an imitated article.

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THOUSANDS JOBS OPEN TO MEN and WOMEN. \$75 month. Vacations. Short hours. Steady work. Common education sufficient. Write immediately for list. U. S. Government positions now obtainable. Franklin Institute, Dept. W. 174, Rochester, N. Y.

MISCELLANEOUS.

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

WANTED—Men to learn the barber trade. TEXAS BARBER COLLEGE, world's greatest free catalogue by J. Burton, 1809 Main Street, Dallas, Texas.

WINTERSMITH'S CHILL TONIC is not only the old reliable remedy for Malaria, Chills and Fever, but it is a fine general reconstructive tonic, stimulates the appetite and increases strength. A standard tonic of (50 years) time proven value. Sold by all druggists, 50c and \$1 bottles.

CALDWELL'S SANITARIUM, McKinney, Texas, for treatment of internal and external cancers. Come or write for book of information.

care what is to be reported on; also Questions 10 and 11 come this time. Let us all make earnest prayer for this round of Conferences, and do our best to give a very much hope that the stewards will do their best for good reports. J. T. SMITH, P. E.

Clarendon District—Third Round.

- Claude, June 5, 6. Lakewick, June 12, 13. Memphis, June 13, 14. Shamrock Miss., June 19, 20. Shamrock Sta., June 20, 21. McLean, 11 a. m., June 22. Goodnight, June 26, 27. Hedley, July 3, 4. Newlin, July 10, 11. Wheeler, 11 a. m., July 17. Miami, July 18, 19. Wellington Miss., July 24, 25. Wellington Sta., July 31, Aug. 1. Quail, 11 a. m., Aug. 2. Clarendon Sta., Aug. 7, 8. Godfrey, Aug. 14, 15. Canadian, Aug. 15, 16. Clarendon Miss., Aug. 21, 22. Let the committee report on registers. Let all the stewards strive to make a good financial report. Let us pray for great revivals. J. T. HICKS, P. E.

McKinney District—Third Round.

- McKinney Sta., 8 p. m., June 6. Allen and South McKinney, at S. McK., June 13. Princeton Cir., at Calceoka, June 19, 20. Carrollton and Farmers Branch, at F. B., June 26, 27. Keener Cir., at Fannie Harrington Chapel, July 3, 4. Plano Sta., July 4, 5. Pryor Cir., at Little Elm, July 10, 11. Nevada Sta., July 17, 18. Farmersville Sta., June 20, 21. Josephine Cir., at Coppeville, July 24, 25. Wylie Sta., at St. Paul, July 31, Aug. 1. Richardson Cir., at Pleasant Valley, Aug. 1, 2. Ericson Sta., Aug. 7, 8. Weston Cir., at Cottage Hill, Aug. 14, 15. Celina Sta., Aug. 15, 16. Anna and Melissa, at Melissa, Aug. 21, 22. Blue Ridge Cir., at Henle's Chapel, Aug. 28, 29. C. W. DENNIS, P. E.

Sherman District—Third Round.

- Travis Sta., June 19, 20. Sadler and Gordonville, at Hagerman, June 26, 27. Pottsboro and Preston, at Progress, July 3, 4. Key Memorial, July 4, 5. Bells Cir., at Moore's Chap., July 10, 11. Howe Cir., at Gunter, July 17, 18. Whitesboro, at Stanfield's Chap., July 24, 25. Sherman Cir., at Cedar, July 31, Aug. 1. Van Alstyne Sta., Aug. 1, 2. Collinsville and Tioga, Aug. 7, 8. Pilot Point, Aug. 8, 9. Trinity, at Messenger, Aug. 14, 15. Waples Memorial, Aug. 15, 16. Pilot Point Grove, at Blackmon's Chap., Aug. 21, 22. Whitewright, Aug. 28, 29. Denison Miss., Aug. 29, 30. R. G. MOOD, P. E.

Austin District—Third Round.

- Weimar Cir., June 2. Platonia, June 3. West Point Cir., at Stellar, June 5, 6. Bastrop, June 12, 13, a. m. Elgin, June 13, p. m. Smithville, June 19, 20. Walnut Cir., at Osborn, June 26, 27. La Grange, at Winchester, July 3, 4. McDade Cir., at Watterson, July 10, 11. Howe Cir., at Gunter, July 17, 18. Whitesboro, at Stanfield's Chap., July 24, 25. Ward Memorial, Aug. 1. V. A. GODBEY, P. E.

MUSICAL INSTRUMENTS.

RAREST of rare bargains in high grade best makes standard pianos received in exchange. Easiest payments. Write for booklet 222. THOS. GOOGAN & BROS., Dallas.

OPEN DATES.

THE ALDRIDGE-HICKMAN party have open dates for June, August and thereafter. All three members of party graduates Moody Bible Institute of Chicago. Address L. M. ALDRIDGE, Overland, Mo.

PANAMA EXPOSITION.

I have a few more places in my chartered Pullman. We start June 22 for a thirty days tour of the West. For particulars write at once to J. C. MIMMS, Pastor Methodist Church, Belton, Texas.

SINGER.

MAN of experience, ability and religion wants dates for meetings. Singing, chorus director and personal worker. F. A. STARBUCK, Lot, Texas.

TO LEAD SINGING.

H. BASCOM SIMPSON, graduate in June of Southwestern University, will conduct singing and co-operate with evangelists during assistance in meetings during the summer. Address BOX 342, Georgetown, Texas.

WORK AS SUPPLY WANTED.

I was recommended for admission on trial by the Cisco District Conference. I want work as supply until conference in Texas or Oklahoma. A. A. McCLESKEY, Blumdale, Texas.

Bonham District—Third Round.

- Honey Grove, May 30, 31. Bonham, May 30. Bailey, at H. C., June 12, 13. Ector, at M., June 19, 20. Dodd City, at E., June 26, 27. Ladonia, July 3, 4. Leonard, July 9, 11. Trenton, at B. C., July 11, 12. White Rock, at McC., July 17, 18. South Bonham, at R. P., July 18, 19. Brookston, at P. H., July 24, 25. Telephone, at T., July 31, Aug. 1. Potten, at T., Aug. 7, 8. Monkston, at D., Aug. 14, 15. Windom, at G., Aug. 21, 22. Ravenna, at M. P., Aug. 28, 29. C. C. YOUNG, P. E.

Greenville District—Third Round.

- Campbell Cir., at Friendship, June 5, 6. Caddo Mills & Floyd, at Clinton, June 13, 14. Lee St. Sta., June 13, 14. Lone Oak Cir., at Glory, June 19, 20. Kavanaugh Sta., June 20. Greenville Miss., at Bethel, June 26, 27. Wesley Sta., June 27. Celeste Cir., at Orange Grove, July 3. Celeste Sta., July 4. Quinlan Cir. and Mis., at Oak Grove, July 10, 11. Jones' Bethel and Wesley Chap., at W. C., July 17, 18. Commerce Sta., July 18. Fairie Mis., at Center Chap., July 19, 20. Merrit and Lane, at Merrit, July 24, 25. Wolfe City Sta., July 25, 26. C. M. HARLESS, P. E.

Marshall District—Third Round.

- Rosewood Cir., at Oghurna, June 12, 13. Kilgore Cir., at Cross Roads, June 26, 27. Church Hill Cir., at Carlisle, July 3, 4. Henderson, July 4, 5. Hallsville Cir., at Hallsville, July 10, 11. Longview, July 17, 18. Kelleysville Cir., at Moore's Chapel, July 17, 18. Jefferson, July 18, 19. Reckville, at Rehoboth, July 24, 25. Harleton, at Ore City, July 31 and Aug. 1. Bethany Cir., at Bethel, July 3, 8. Laneville Cir., at _____, Aug. 14, 15. Marshall, First Church, Aug. 22. Marshall, Summit Street, Aug. 22. Harrison Cir., at _____, Aug. 28, 29. Gilmer Cir., at _____, Sept. 4, 5. Gilmer Station, Sept. 5, 6. F. M. BOYLES, P. E.

Amarillo District—Third Round.

- Bovina, at Block, June 5, 6. Hereford, June 9, 7. Panhandle, June 12, 13. Texline, June 19, 20. Stratford, June 26, 27. Dalhart, July 27, 28. Wildorado, at Adrian, July 3, 4. Channing, July 9, 11. Dumaz, at Middle Well, July 10, 11. Higgins, at Lipscomb, July 16, 17. Canyon, July 24, 25. Amarillo, Polk St., July 26. Amarillo, Buchanan St., July 27. Ochiltree, Aug. 1, 2. Hansford, Aug. 2, 3. Amarillo Mission, Aug. 7, 8. ERNEST E. ROBINSON, P. E.

Georgetown District—Third Round.

- Midway, at Midway, May 29, 30. Temple, 7th Street, May 30, 31. Belton, June 6, 7. Georgetown, June 13, 14. Salado, at Bell Plains, June 19, 20. Thrall, at Lawrence, June 26, 27. Hutto, at Jonah, July 3, 4. Granger, at Jonah, July 3, 4. Weir, at Berry's Creek, July 4. Temple, First Church, July 6. Jarrell, at Goodeville, July 10, 11. Bartlett, July 11, 12. Florence, at Mt. Horeb, July 13. Oenaville, at Oenaville, July 17, 18. Troy, at Troy, July 24, 25. Hillland, at Mills' Chap., July 26. Rogers, July 31-Aug. 1. Taylor, Aug. 1, 2. T. S. ARMSTRONG, P. E.

If you are scrofulous, dyspeptic, rheumatic, troubled with kidney complaint, general debility, lacking strength, take Hood's Sarsaparilla.

District Conferences

(Continued from page 7)

with vigor and an evidence of preparation and information that testifies to the interest in these matters in this day of progress and improved methods. Rev. Geo. Shearer, of Floydada, representing the Sunday School Board of the Northwest Texas Conference, preached on the "Sunday School Movement Throughout the Great Christian Church Today," and gave helpful information and suggestions. Laymen, such as Knox Pittard, of Anson; L. L. Nesmith, of Potosi; T. E. Parks, of Baird; Dr. O. F. Mc-Masters, of Merkel; H. C. Williams, of Merkel, and Revs. J. T. Ross, W. E. Hassler, and A. W. Waddill, delivered addresses of deep interest and worth to the causes represented. Rev. C. D. West, of Paducah, representative of Superannuate Homes, was introduced and made an appeal for his work. A collection was taken to assist in paying the debt on the Home at Sweetwater and to purchase a home for Mrs. Chambliss at Goree. Anyone wishing to help in these worthy enterprises may send a cash contribution to Rev. C. D. West, Paducah, Texas. The home at Goree will cost \$750, and any amount, however small, will be acceptable, as this amount must be raised by July 1.

At 7 o'clock p. m. the Young People's Wesley classes entertained the conference with a delightful literary program and served refreshments. A finer body of young people is not in the State. They are enthusiastic Bible students and Church workers, loyal to Christ and the Church. The young men's class built a good frame house adjoining the church, divided it into two large classrooms and assigned the young women's class the use of one of these rooms while they use the other for the class recitation.

At 8 o'clock Rev. Chas. W. Hearon, of Abilene First Methodist Church, preached to an immense congregation on "Christian Education" with especial reference to the building of Southern Methodist University. It was a great address, judged by every standard. Great in thought, concise in statement, happy in diction, continuity of interest, and sweep of conviction. The writer considers it one of the three greatest addresses he has heard on this great theme.

Friday morning the conference convened at 9 o'clock and transacted the routine work of a District Conference, inquiring into the status of the Church and planning for the future. The call of local preachers was taken up and their characters passed and licenses renewed. When the name of Judge J. V. Cockrell was called, he having been a local preacher of the Church, his pastor, G. W. Hearon, announced his recent demise, and a hush fell over the audience, while the presiding elder asked Brother Hearon to come forward and address the body on the life and character of a great and good man. Following a beautiful tribute by the speaker, Brother Ferguson, W. P. Garvin and others paid warm tributes to the memory of the deceased, some speaking of the early days of West Texas, when, as young circuit preachers, they found in this fearless and consecrated Christian Judge a never-failing friend, advisor and helper. They told of hearing him hold court all week and preach on Sunday, and of criminals before the bar of justice being converted in his services. The writer of this account remembers as a little boy the first appearance of Judge Cockrell in the Staked Plains of Northwest Texas. A terror to evil-doers, a man of noble character and highest honor, he presided with dignity and absolute fairness over his court, and on Sunday he invariably sat in the congregation or preached to the assembled worshippers in the little Quaker Church of old Estacado in Crosby County. What a power he was in the suppression of wrong and the encouragement of right in that formative day of a new Empire's history! From heaven he looks down on the rapid growth of a real civilization free from saloons

A YANKEE VETERAN'S STORY

"My entire body," writes Thos. Larkin, Soldier's National Home, Maine, "was broken out with some peculiar skin disease and I thought sure I would never find a cure for it. But after making a few applications of Gray's Ointment I began to improve, and being encouraged continued its use until now I am entirely cured. Words are inadequate to express my gratitude." Gray's Ointment is older than the veteran who wrote this. For 92 years it has been a priceless boon to sufferers from skin troubles—blood sores, boils, ulcers, festering wounds, etc. 25c at drug stores. Write Dr. W. F. Gray & Co., 859 Gray Bldg., Nashville, Tenn., for a Free Sample post-paid.

and other places of vice and corruption, the pure white citizenship of Texas that never fails to cast its ballot and influence for the emancipation of Texas from the tyranny of the traffic in immortal souls, and some day its redeemed citizenship shall come home to God as a star in the crown of this heroic old pioneer jurist and statesman who cast the whole influence of a mighty personality and consecrated life into the balance of its right beginning. At the conclusion of the special tributes the conference sang "Blest be the Tie that Binds," and many were in tears.

Pastors of the sister Churches of the town were introduced to the conference, and as is the custom of all Methodist Conferences were extended the courtesies of the floor, being seated in the body and invited to take any part in the discussions they wished. Rev. W. A. Nicholas, of the Texas Children's Home and Aid Society, addressed the conference in behalf of his work, and at 11 o'clock Rev. W. L. Murrell preached a helpful sermon. There were old-fashioned shouts and rejoicing.

At the afternoon session the presiding elder announced the Licensing Committee during the interim of the conference to be J. W. Hunt, C. W. Hearon, A. M. Martin and W. P. Garvin.

Judge E. T. Brooks, of Anson, was elected District Lay Leader.

The call of charges was taken up and the reports of the preachers in charge showed fine progress along all lines.

Moran was chosen as the next place of the meeting of the conference. Rev. G. H. Gattis, of Trent, preached a helpful sermon at 4 o'clock.

At 5 o'clock a large number of automobiles furnished by the citizens of Merkel appeared, and the members of the conference were given a delightful ride over the beautiful little city. The lovely homes, flower and tree-bowered lawns and porches, showed the citizenship to be a refined and prosperous class of people.

That night, to an audience that packed the Methodist Church, the writer had the privilege of preaching.

At the Saturday morning session the reports of committees were read and adopted.

A. W. Waddill addressed the conference on behalf of the Church Extension Board. A. M. Martin represented the Board of Missions. George Smith, of Merkel, was recommended for the Southwestern University scholarship, and Prof. H. G. Spruce, of Stamford, delivered a stirring address, showing the excellent work of Stamford College, its value to the Church, and correcting various false impressions concerning it, which have been either ignorantly or designedly circulated. It was the unanimous opinion of the conference that this school must be maintained and that it shall be. Its work is accepted at the State University, and it has received more points of scholarship than any auxiliary college in the South. From it the Church in this section is receiving its recruits in the ministry and all lines of Christian work. Under the new management the college will be put out of debt and made the great school it deserves to be.

Delegates to the Annual Conference at Clarendon, November 30, were elected as follows:

- KNOX PITTARD.
- J. E. KENDALL.
- J. A. COATES.
- REV. C. W. YOUNG.

Alternates:

- J. K. P. Winn.
- H. C. Williams.

A resolution of thanks was unanimously adopted by rising vote in recognition of the magnificent entertainment the conference had received at the hands of the Merkel people.

A resolution of sympathy for Rev. J. W. Smith, of Clyde, who was prevented by sickness from attending the conference, was also unanimously adopted. This closed the business sessions of the conference.

At 8 o'clock a rainstorm cut down the attendance upon the evening service, but a small crowd braved the weather and heard Rev. J. W. Cadwell, of Putnam, preach an excellent sermon.

The communion was administered at 10:45, and a great audience took part in a praise and testimony service that was a season of refreshing from on high.

Sunday was a great day. Brother C. N. N. Ferguson preached at the Methodist Church at the 11 o'clock hour a sermon that swept the hearts of the auditors with deep and holy emotions and a great service resulted. At the Presbyterian Church Rev. A. W. Waddill preached in power and demonstration of the Spirit, as did E. L. Sisk at the Baptist Church. In the afternoon a mass meeting of young people was addressed by

Revs. Fee and Yeats, and a fine service was held. At 8 o'clock, p. m., Brother Waddill preached to a great audience at the Methodist Church a strong sermon from the "Vision of the Christ" in the first chapter of Revelation.

The opening sermon of the conference was preached by Rev. A. M. Martin, of Anson, and it was one of the greatest deliverances of the conference, setting the high standard that was continued to the end.

It was a great conference. One of the best we have attended, and it was largely due to the fine entertainment and deep interest of the Merkel people and the untiring efforts of the host of the conference, Rev. W. P. Garvin and the fine and impartial presidency of Brother Ferguson.

J. W. HUNT, Sec.

STAMFORD DISTRICT CONFERENCE.

The fifth annual session of the Stamford District, Northwest Texas, Conference, convened at Munday Station, May 7, 9 o'clock a. m., for regular business session. The opening sermon was preached the previous night, May 6, 8:30 p. m., by Rev. M. L. Moody, of Stamford Mission, and he gave us a very helpful sermon on the Necessity of Efficiency in Preaching the Word.

After devotional service conducted the following morning by Rev. Ed Sharp, of Westover, the conference was formally opened by Presiding Elder J. G. Miller in chair.

After roll call, L. N. Lipscomb was elected secretary and O. P. Clark, assistant secretary.

The heavy rains prevented some of the brethren from attending who were stationed off the railroad.

The reports of the preachers were good, showing improvement along all lines of Church work.

Special attention was given the preaching services, and at 11 o'clock Rev. I. L. Mills, of Stamford, superannuate member of this conference, preached us a great sermon on Faithfulness.

The afternoon session proceeded with business as usual, with exception of special time being given Rev. C. D. West, of Paducah, agent for superannuate homes, to make known the purpose of his visit. He addressed the conference and took a collection, securing a nice sum to buy a home at Goree for Sister J. H. Chambliss, wife of Rev. J. H. Chambliss, who served the Church so many years in this section of the country.

Rev. G. S. Wyatt preached a great sermon at the night services, on "The Doctrines and Polity of Our Church." The second day of the conference was opened and the presence of some of the brethren and laymen was noted who failed to arrive the first day. The conference licensed to preach P. S. Connell and J. E. Maule, both very promising young men.

As the order of the day having arrived for election of delegates to Annual Conference, the ballot was spread and the following brethren were elected:

- J. T. THERWHANGER.
- W. A. BAKER.
- C. H. WEBB.
- J. A. WHEAT.
- J. H. SAMMONS.

Alternates:

- R. H. Langford.

The preaching hour having arrived, the undersigned preached to a very appreciative audience.

The afternoon of the second day was taken up with renewal of license and passage of character of local preachers. Also hearing reports of various committees relative to work of Church.

Rev. J. O. Haymes, of Rule, was introduced and welcomed to our conference.

Albany was unanimously chosen as next place of meeting.

Suitable resolutions were adopted expressing our appreciation for the kind and hospitable manner in which Rev. C. B. Meador and the good people of Munday entertained the conference.

The business of the conference having come to a close, we adjourned for night services. At the regular hour Rev. O. P. Clark, of Albany, preached a very fine sermon on the "Resurrection of Christ."

Sunday was a banner day for Munday, every hour available being used with credit by the brethren as follows: J. W. Watson, J. G. Miller, H. H. Lisle, Ed R. Wallace and Ben Hardy. L. N. LIPSCOMB, Secretary.

BOWIE DISTRICT CONFERENCE.

The thirty-fourth session of the Bowie District Conference convened at Bellevue, Texas, May 13, 1915. Rev. T. H. Morris, presiding elder, presided over the conference. W. L. Tittle was elected Secretary and W. E. Barberie assistant. Friday was given over al-



This country recognizes three grades of truth

- the truth
- the whole truth
- nothing but the truth

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most entirely to the visiting brethren who made pointed, informing and inspiring addresses. Rev. F. O. Miller, Rev. W. T. Gray, Rev. W. R. Wilson, Rev. W. T. Gray, Rev. W. B. Wilson, Rev. O. S. Thomas and Rev. Atticus Webb presented the claims of the particular phases of the work they severally represented. R. L. Patton was granted license to preach and J. K. Taylor was granted license to preach and also recommended to the Annual Conference for admission on trial into the traveling connection. J. C. Rabston was re-elected Lay Leader for the District and J. I. Ballingee assistant.

Lay Delegates to the Annual Conference elected as follows:

- N. T. GAINES.
- ELMO CUMMINGS.
- J. I. BALLINGEE.
- REV. R. L. PATTERSON.

The preachers and laymen of the district presented to the presiding elder a lovely umbrella in token of their appreciation of his splendid services on the district during his quadrennium which closes with this year.

Iowa Park gets the next session of the conference.

During the sessions of the conference the following brethren preached: F. B. Wheeler, F. O. Miller, W. B. Wilson, P. S. Warren and R. L. Patterson. On Sunday Rev. S. M. Ownby led in the love feast and the various pulpits were filled by the following: T. H. Morris, M. P. Hines, W. L. Tittle, C. L. Bounds, I. S. Ashburn and J. L. Sullivan.

The preaching services as well as the conference sessions were marked by the presence of spiritual power. Rev. J. W. Beck and his people gave us the choicest entertainment, the presiding elder was at his best, a most brotherly spirit prevailed and the conference was truly a great one.

W. L. TITTLE, Secretary.

Bowie District to the Front.

In a speech of presentation, presenting to the presiding elder, Rev. T. H. Morris, a beautiful umbrella, Rev. P. S. Warren gave a brief review of the work done by the Bowie District during the past three years. The report showed the following interesting items:

Received into the Church 3866 members, showing a net increase of 872. The district was shown to be second in the North Texas Conference in Epworth League membership, Sunday School membership, and in Sunday School offering to missions. During the three years seventeen parsonages have been built or repaired, and nineteen Churches have been either built

or repaired. A total sum of \$77,839 was spent on churches and parsonages. The amount of money paid to the support of the ministry increased 27 per cent in the district during the three years. When the droughts and crop failures in this section of the country are taken into consideration this report is most remarkable. The presiding elder in his reply to the speech of presentation, in the true spirit of a follower of our Lord, ascribed the remarkable showing to the faithfulness of his pastors and the help of God. He closes out his quadrennium this year having the love and esteem of the entire district. He is appreciated because of his exceedingly brotherly spirit toward everybody and at the same time he is esteemed because of his capacity for genuine leadership.

Whether he realizes it or not, no man can speak a truer truth than this, I am passing away from this world.

Mammonism has been the conspicuous sin of every age, and in our day has a horrid pre-eminence.

The saddest words in the English language are "too late."

Vacation Days—Will Soon Be Here

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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.

BYRD—Rev. Pleasant Wesley Byrd, who died at Jacksonville, Texas, May 1, 1915, was born in Marshall County, Alabama, August 20, 1847. His father was a Methodist preacher. When Wesley was a small boy, his father started to Texas with his family, but died in Mississippi. Before his death he requested his wife to go on with their seven children, as her father was living in Texas. She settled near her father, seven miles west of McKinney, in Collin County. The trip was made in an ox wagon. The family were poor but industrious. Wesley worked hard, part of the time hired out, and went to school but little. At the age of 16 he joined the Confederate Army. His command did guard service at the mouth of the Brazos River. In the year 1871 he was happily married to Miss Rachel Riggs. Soon after their marriage they moved from Collin to Wise County, where they raised a large and useful family. Brother Byrd was licensed to preach by the Quarterly Conference of the Eldorado Circuit, Weatherford District, North Texas Conference, July 2, 1881, William Price, presiding elder. He was licensed to preach September 29, 1888, by Chicago Quarterly Conference, Montague District, North Texas Conference, W. F. Easterling, presiding elder; and was ordained deacon by Bishop Hargrove at Sherman, Texas, December 4, 1892. Brother Byrd was a local preacher all his ministerial life, but he served several years as a supply, and did so very acceptably and successfully. He was a good preacher—emphatically a Bible preacher—a man of one book. It is said he was particularly strong on the personality, divinity, work and witness of the Holy Spirit. And also on the doctrine of the possibility of apostasy. He loved the Methodist Church, and her doctrines. He was a lover of men, and but few men are loved by more people than he. He loved to preach, and in this, and other ways, he sought to benefit his fellows. For months previous to his death his tongue and throat were so paralyzed he could not speak. It was hard for him to give up the hope of preaching again. But by degrees he was able to speak, and was done, and his time on earth short. As he came to the end of his earthly journey, he approached the manifestations of patience, love, kindness, hope, joy and peace were absolutely beautiful. His mind was clear to the last. He died in great peace, surrounded by his wife, children and grandchildren. At his request the writer preached his funeral in the hearing of a great congregation at Chico, Texas, on Sunday, May 2, 1915. After the sermon at the Church his brother Mason took charge and laid to rest the tired body to await the resurrection. Thus passed from us one of the truest, most consistent, most conscientious, upright, consecrated men this country ever had. He was a man of God's word. His glorious warfare's past; the battle fought, the race is won, and thou art crowned at last. L. P. SMITH.

BURNEY—Hance M. Burney was born in Guilford County, North Carolina, May 12, 1820; moved with his parents to McNairy County, Tennessee, in 1830; came to Washington County, Texas, in 1853, where he married Miss Mary Tatum December 28, 1853. This union was blessed by nine sons and one daughter. He was a member of the Methodist Church. In 1857 Brother Burney moved to Kerr County, Texas, locating in Kerville. In 1862 he moved to his ranch a few miles from Kerville; here he spent the remainder of his life. Brother Burney was converted and joined the M. E. Church, South, at about 19 years of age. He was a strong believer in the doctrines of his Church, and was never ready to defend them. He was among that class of men who helped to develop the frontier section of our State. When he settled in this country the Indian and the desperado were a menace to the property and lives of all good citizens, and with the other fearless settlers of that day he did not hesitate to brave the dangers, endure the hardships and face the perils in defense of the homes of his friends. The sons and daughters of our Texas of today will find it well-nigh impossible to praise too highly the deeds of valor and deathless devotion of these old Texans, both men and women. Brother Burney passed peacefully away April 23, 1915. He will be greatly missed by his companions who have walked with him these long years, also by his children and other relatives and friends. N. G. OZMENT.

STOUT—Daniel H. Stout passed to his eternal rest March 7, 1915. He was born in Paducah, Kentucky, February 1, 1854. He married Miss Emma Houston, May 30, 1877. On September 5, of the same year he moved from Kentucky to Texas, and before the end of September he was converted and joined the M. E. Church, South. Since then he has lived a consistent member until his death. He was a firm believer in, and practiced tithing for twenty-five years. He had been a subscriber to the Texas Christian Advocate for thirty-five years. Brother Stout moved to California, January, 1912. He leaves behind an aged father (eighty-eight years old), wife, daughter, Mrs. Anna Stedman, and a little granddaughter. His son, N. D. Stout, preceded him to the heavenly home. He always looked for the best in others and gave the best he had. Having accomplished his mission in life he has gone to his reward "to dwell in the house of the Lord forever." A FRIEND.

BALEY—Lottie Baley came to the home of Brother H. H. Baley and wife as an adopted daughter from the Orphans' Home at Waco when she was eighteen months old. She was born in Harrison, Texas, May 15, 1890. She came with the family soon after to Clifton, Texas. Lottie was converted and united with the Methodist Church under the ministry of Rev. Neal W. Turner when she was about nine years of age. She was a faithful Sunday School pupil, one of the best in her class. Her purpose was to know each lesson. She was a charter member of the Intermediate League and organist as long as she was able to attend. She was always at Church and prayer meeting. Lottie was just blossoming into young womanhood when it was seen that a dreaded disease was taking fast hold on her system. She went home to the skies on January 31, 1915, being nearly sixteen years old. When asked by her pastor two or three days before she died, "If she loved Jesus," replied with a smile, "Yes, sir." The loved ones are deeply grieved, but hope to meet her where parting will be no more. J. H. BRASWELL, Clifton, Texas.

SHEWBERT—Rev. Robert Layfayette Shewbert was born in Habersham County, Georgia, December 23, 1845. He enlisted in the Confederate Infantry, Company G, Twenty-Fourth Georgia, in 1865, and served to the close of the war. He moved to Tennessee in 1865 and in 1870 was married to Miss Mary Tinsley who survives him. Of this union were born nine children, as follows: W. J. Shewbert, Texas; R. M. Shewbert, Asher; J. E., J. S. and V. M. Shewbert, residents of Dalhart, Texas; Mrs. McCrosky, Asher; Mrs. C. C. Lovelace, Ravenna, Texas; Mrs. B. H. Bohannon, Earlsboro, Oklahoma, and Mrs. Ted Tethers, of Pauls Valley. Brother Shewbert died March 19, 1915, at Pauls Valley, Oklahoma, at the home of his daughter, Mrs. Ted Tethers. I have not the date of his conversion or when he joined the M. E. Church, South. In 1899 I was placed in charge of the Hickory Circuit, Wynnewood District. Brother Shewbert was one of my stewards and lived at Sulphur Springs. He was a licensed exhorter for a number of years, then was licensed to preach in 1913 at Roff, Oklahoma. In a ministry of thirty-six years I do not think I have known a better man. He was not an educated man, but had the finest intellect. He was highly educated in the Scriptures, as to the interpretation of God's Word. He received the Holy Ghost (Jno. 14:26) in answer to earnest, agonizing prayer. I said I did not know the date of his conversion, but I do know that he was born of God. I was closely associated with him for about seven years, and know whereof I speak. He was indeed the light of the world, the salt of the earth. He not only professed reprobation but he lived it in his life daily. He loved God, for he kept his commandments. I was never in his company without feeling the touch of the Divine Spirit. He lived, he walked, he talked as a man acquainted with God. I know that he was a disciple of Christ, for he bore much fruit. He could bring more sinners to an altar of prayer than any man I ever saw, and then get down in the altar and pray for those mourners until you couldn't help but feel that God had come in answer to his petitions. I never heard any man pray with greater power. What shall I say more of this good man? I have not exaggerated in regard to his Christian life. He was a good husband, a pure, clean man. He was a good father, a good neighbor, a good citizen. He had one of the best women for a wife I ever knew, therefore he had good children, all of whom are religious and members of the Church. Purity and love permeated this home. I never visited a more happy home in all of my ministry. His last illness, dying of dropsy, no murmur, no complaint, but was patient and submissive. He spoke of crossing the dark valley calmly and with as much happiness as though going to a great camp meeting, for indeed he was. Methink many redeemed spirits brought to Christ by his influence stood on the banks of the Jordan waiting to cross the river. He passed the bridge before he crossed the river. He called his loved ones around his bedside and asked them to join him in singing, "Shall We Gather at the River," and "On Jordan's Stormy Banks I Stand." Brother Shewbert was buried March 23, in Oak Grove Cemetery, near his old home—Asher, Oklahoma. Blessings rest upon his family; peace to his ashes. I. M. WOODWARD, Paris, Texas.

YOUNG—Another landmark has been removed; another pioneer is no more. Mrs. Mary Young, nee Wells, died at her home in Wells, Texas, in the home of her son-in-law April 9, 1915. She was 81 years, 6 months and 8 days old, having been born October 1, 1833, in Alabama. Her maiden name was Fraim, daughter of Robert and Lucinda Fraim. She was happily married to Mr. James Young June 15, 1854, and they left once for Texas. The young bride and groom made the trip overland, there being no railroads to the Lone Star State. They located at Winchester, Texas. Here God prospered them in building up a Christian home and in accumulating a competency of this world's goods. Ten children were born of this union, seven of whom preceded their mother's death. Her children, viz.: Robert S., D. K., Pleasant L., Laura, Annie, John Milton and Mrs. Maggie O. Remy, while three survive—Mrs. Leonora G. McCollum, of Mason; Mrs. Frances Elizabeth Hotchkiss, Mineral Wells, and William Tyre Young, El Paso. An orphaned niece and nephew, Rev. Sam Huppel, and Mrs. F. L. Allen, widow of Rev. F. L. Allen, live in this home. The father and husband died February 2, 1899, in his 83rd year, since which time the faithful wife has resided with her children, spending most of the time with her daughter, Mrs. Hotchkiss. James Young and his no less heroic wife were among the best type of our pioneer citizens, who laid their foundations on the rock and made possible our splendid civilization. He built furniture for the first capitol at Houston, and by ballot and influence subsequently aided in determining the policies of the State for generations unborn. The early history of Winchester Methodist clusters around the Young families. They always pitched their tent at the camp meetings, and entertained with a generous hospitality. Their means and energies, with other prominent families, were freely given for the building of the first Methodist Church in that community thirty-five years ago. The subject of this sketch was a life-long Methodist and beautifully consistent in her Christian walk. She was of Scotch-Irish descent, of a purpose, smooth of temper, tireless in her work and devotion, and truly consecrated. Her house was the Methodist preacher's home, and Christ's cause that he represented, lay nearest to her heart. God was not unmindful, neither did he forget this faithful Shunammite. His blessings abide still upon her household. She reared one preacher and one daughter, the adopted daughter and one granddaughter married traveling Methodist preachers, another daughter is the wife of a prominent educator and public official in West Texas, while the son is a successful, upright Christian business man at El Paso. Children's children reproduce her virtues and rise up to bless her memory. We laid her body to rest under the moss-covered trees beside her husband and loved ones in the beautiful little cemetery at Winchester, where her life has been an open book and where her name lingers with the fragrance of pure spikenard poured forth. On that April Sabbath day, with the sorrowing friends and kindred who looked on her face for the last time were some family negroes whose presence and grief bore eloquent tribute to their loss of a friend, and the true worth of her character. She rests in hope. We shall see her again. J. N. O. NELSON.

RODGERS—Asbury Rodgers was born February 20, 1884, and died April 27, 1915. He was converted, and joined the M. E. Church, South, in 1897. He was married to Miss Nancy Spencer in 1906. To them were born three children. His last year on earth was one of great affliction, but was endured with Christian fortitude and patience. Perhaps no man of his age in the great Jim Ned Valley had more friends than did Asbury Rodgers, and they who have faith in Christ expect to meet him on the other side. He sleeps with the kindred under the shadow of the old home. Peace to his ashes and blessings on them that sorrow. W. M. MURRELL, Amarillo, Texas, May 18.

HALL—Miss Eula Elizabeth Hall, of C. M. and Mrs. Harriett Elizabeth Hall, was born September 25, 1892, and died April 9, 1915, in a sanitarium in Dallas, Texas, after an illness of several months. Her father is an old citizen of Denton County, having moved from Alabama to Texas in 1888, and lived near Arzyle, Texas, where he has since lived and where Eula was born. Eula was the youngest of nine children—the oldest having died in infancy. Sister Hall has been in delicate health for many years and has been kept at home. Eula being the baby has been the joy and comfort of their old age. She loved home and did what she could to make home happy and was indeed a joy and comfort to her loved ones. She was clean in her life and never indulged in questionable recreations, such as are common to young life. She was careful in selecting her associates, but was kind and courteous to all. Eula was a student in the North Texas State Normal and would have finished in two years. She loved school and gave it up with regret. While in school she made many very dear friends who sent expressions of love and sympathy to the family at her death. During the months of her suffering she was so patient and brave to the last and begged her mother in her last words not to worry over her. Eula has gone to her eternal home and to rest for the people of God. She was so chaste in her life and conversation, so loving and obedient to her parents, so devoted to her brothers and sisters, so cheerful in the home, so true to her friends and so kind and courteous to all. We grieve to see her go, but we sorrow not as others, which have no hope, for we know where to find her. She was a good girl, true to her convictions and pure in her life. She was a Christian from childhood and joined the Methodist Episcopal Church, South, at Prairie Mound during the pastorate of Brother J. W. Preston on the Arzyle Circuit, six years ago, and was faithful until death. She leaves a father and mother, three brothers and four sisters and a host of relatives and friends to mourn her departure. Dear grief-stricken ones, let us look up with a steadfast hope, for we shall see her again some sweet day. We trust the family circle will be unbroken in that home above. The funeral services were conducted by this writer, assisted by her pastor, Rev. W. W. Barnett. M. C. SOOTER.

JONES—Mrs. Mahala Jones, widow of Rev. S. B. Jones, deceased, was born in North Carolina July 4, 1818, and would have soon been 97 years old. When she was a child her parents moved to Alabama, where she was married to S. B. Jones, December 18, 1833. From Alabama her father, Rev. J. M. Jones, moved in 1853 to Texas. She was the mother of sixteen children, all of whom lived to be grown and established homes of their own, except one son who died in infancy. She was converted and joined the Methodist Church when quite young, and before the separation of the Church into North and South Methodist and before she married her husband, adhered to the South branch, of which she remained a member until called to take her place in the Church triumphant. She died at the home of her youngest daughter, Mrs. A. F. Oxford, near Stephenville, where she has made her home since the death of her father, twenty-two years ago. For all her children were with when she breathed her last and went home to be with God and her companion. She was in good health up until April, about the 15th, when she was stricken with pneumonia and from the first it was seen that her vital force was too weak to resist the disease and on April 26, at 1:30 p. m., 1915, she passed peacefully to her Maker. She was the wife of a Methodist preacher and she has two sons who are Methodist preachers, the writer and Rev. S. F. Jones, a local preacher, of Brown County. My mother was not a cultured woman after the manner of school culture, but was a woman of a great heart and a long life. She retained her sight, and especially was a reader of the Bible. The writer of this sketch is her eldest son, and had for more than sixty-seven years walked under the shadow and influence of a mother's life, and the longer she lived the closer we were drawn together, and when the last moment came, her mother stated that her affection touched that we had not known before. But the Christian faith and hope give assurance of a reunion in the great beyond. W. V. JONES.

MONROE—James William Monroe was born January 11, 1840, in Dallas County, Alabama. He was among the first to enlist in the Civil War and was in seventeen battles. Was wounded in the battle of Gettysburg, and taken to Elmira, New York, and kept until the close of the war. He was married to Miss Eliza Atkinson March 29, 1866. Brother Monroe and wife moved to Texas and settled near Thompsonville, in Gonzales County, in 1874. He was an invalid for twenty-three years, caused by an overwork in the clearing of the war. Death came May 2, 1915, at the home of his daughter, Mrs. J. W. Null, Muldoon, Texas. He was laid to rest in the Thompsonville Cemetery, May 4. He is survived by two sisters, Mrs. J. T. Kerr and Mrs. R. J. Atkinson, of Thompsonville, Texas; and nine children—Walter, Eugene and Robert, of Lockhart; Jimmie, Monroe, of Shiner; Mrs. M. E. Blackmore, Waelder; Mrs. Harry Lynch, of Lockhart; Mrs. Frank Fray, Winnet; Mrs. J. W. Dotson, Creedmore, and Mrs. J. W. Null, Muldoon, and a host of grand and great-grandchildren. Brother Monroe was converted and joined the M. E. Church in his childhood. He served as steward at Sunday School superintendent for many years. He was true to his Church and to his Lord. It was not my privilege to know Brother Monroe but a short time, but I was impressed with his cheerful, sweet-spirited disposition. In all of his sufferings I never knew of him complaining. He lived to a good old age, having fought a good fight and kept the faith. Do not grieve for him, for he has gone to that land where they suffer no more, where there is laid up for him a crown of life and for all those following in his steps. L. N. MYERS, P. C.

WILSON—James E. Wilson, the subject of this sketch, was born in the State of Maryland, January 24, 1840. Moved to Missouri in childhood and died at his home in Amarillo, Texas, April 10, 1915. November 5, 1867, he was married to Miss Sophia Warren. To this union four children were born, three of whom, Edgar Wilson, Howard Wilson and Mrs. John T. Ward, all of Amarillo, survive him. He was converted and joined the Methodist Church in 1869, and was a faithful and devout member. Brother Wilson came to Texas in 1902 and located in Amarillo, where, as a business man and noble citizen, no man stood higher; always on the right side of every moral question, and always so pronounced that you didn't have to guess where he stood. In his death not only has his family been bereft of an affectionate husband and tender father, but the Church and community have sustained a great loss. May our compassionate Heavenly Father comfort the wife whose Christian resignation in the time of great sorrow has been so beautiful, and may He comfort the sorrowing children. NEW HARRIS, Pastor. Amarillo, Texas, May 18.

CLIFTON—Mrs. Lucinda Clifton (better known as Grandma Cumby) was born September 2, 1843, and died April 29, 1915. She was converted and joined the M. E. Church, South, in childhood. For sixty years she was a follower of Him who said, "I am the resurrection and the life." For more than a year she had been confined to her bed, where willing hands and loving hearts ministered to her every want. The little bed was gone out of the home. Its occupants walks the streets of gold. She leaves one son, a number of grandchildren and two daughters-in-law, who sorrow because of her going away. May the Lord bless and bring them all to the home he has gone to prepare. W. M. MURRELL.

JACKSON—Nell DeBode, the little daughter of Brother J. D. Jackson and wife, was born November 16, 1913, and died April 19, 1915. Thus a little life so brief and yet so beautiful has passed into that realm beyond the skies. She was very bright little thing and was the pet of the entire Sunday School to which her devoted mother and father always carried her. She was so attractive at home that the neighbors were constrained to marvel at the attention given her by all alike. She never cried, as is usual with little ones in suffering, but to the last lay up under it all with the fortitude of a mature saint. We can not understand now, but some day it will all be clear. Loved ones, look up; she is with Jesus. Your pastor, ALLEN TOOLE, Franklin, Texas, May 17.

GLENN—Mary Ann Holendy Glenn (nee Wiley) was born April 4, 1833, in Vessitt County, Georgia, and died May 15, 1915, at the home of her daughter, Mrs. Jessie Walker, near Dumas, Moore County, Texas. She was married to David Glenn, December 17, 1850, to whom were born eleven children, three of whom, with the husband, preceded her in death. At eleven years of age she was born the second time, and united with the Methodist Episcopal Church, South. She was simple in her faith and perfect in her love to God. The Bible and the Texas Christian Advocate composed her principal reading matter. She read the Bible through often. To the children who remain let me say as her pastor: "Your mother was so good. She is safe, waiting your coming. Won't you live so as to meet her again?" God bless you. Her pastor, B. J. OSBORN, Dumas, Texas.

BOGGS—Miss Alice Boggs was born February 7, 1897, and died December 4, 1914. The place of her birth was seven miles southeast of Sherman, Texas, where she was nurtured and trained by her parents for service and love for the Church and her God, which service she most beautifully and efficiently performed after her conversion and union with the Methodist Episcopal Church, South, at the age of 10, ever loyal and faithful as a Christian girl. She certainly enjoyed the richest gift of time and earth—a place in the Church of Christ in which to work and the love and esteem of all who knew her. As the diamond enhances the rarest gem, so shall her choice spirit enrich the eternal abode, going as an answer to a divine call to service, as she did, for she lingered but for a fortnight. She awaits in perfect peace the great reunion when all the saints of earth shall clasp hands at the throne of God. JAMES A. AVERITT.

HIGHTOWER—W. A. Hightower was born in Alabama, August 10, 1847, and passed away April 7, 1915, in Parker County, Millsap, Texas. Brother Hightower was married to Miss Annie Cowan, November 19, 1882. To this union seven children were born, four boys and three girls, two of whom preceded him. Brother Hightower professed religion when a boy and joined the Methodist Church. He was a faithful member of this Church until some twelve years ago. He joined the Cumberland Presbyterian Church with his wife, yet he loved the Methodist Church to the end. Brother Hightower was in bad health nearly a year. He knew the end was near. He was a man of faith. God called and he was not fearful at the call. We laid him tenderly to rest in the Newberry Cemetery. Weep not, dear loved ones, as those who have no hope. Take courage and be faithful and you will meet this good husband and father on the peaceful shore of sweet deliverance. J. M. HAYS.

ANDERSON—Mrs. Sallie Anderson, daughter of J. M. and Matilda Russell, was born near Levita, in Coryell County, Texas, January 5, 1877. She was married to Ora Anderson, September 13, 1900. This union was blessed with six children, five girls and one boy. She died suddenly at her home near Gatesville, Texas, April 27, 1915. Her husband, little children, father, mother, five sisters and a host of other relatives mourn her departure. The writer buried her at Sardis, in the presence of a large congregation of relatives and friends. Cousin Sallie, as I love to speak of her, was happily converted when she was a child of fourteen years, and joined the Methodist Church, of which she was a faithful and consistent member all her life. She was a devout Christian, a dutiful daughter, an affectionate wife and a loving mother. May God comfort the broken-hearted husband and be a compassionate Father to the little children. May he sustain the father and mother in their grief, and cheer the sisters in their loneliness, is the prayer of a sad-hearted cousin. W. J. MAYHEW, Lorena, Texas.

LOWTHER—Sarah Midgley was born in Goulden, England, County of Durham, April 30, 1824. She was born into godly parents, her mother often filling the pulpit in the absence of the circuit preacher. At the age of twelve she was converted and joined the Church. In 1861 she was married to George Lowther. She and her husband had children together. They were educated in the same school and attended the same Church and Sunday School. For fifty-four years they walked side by side as man and wife. Unto them were born fifteen children, nine of whom still live. With her husband she moved to America in 1878, and settled about eleven miles east of San Antonio. Sister Lowther was married on Sunday, her first child was born on Sunday, the ship she came to America on landed at New York on Sunday, and on Sunday, April 25, she was buried at Luling, Texas, Rev. Robert Paine conducting the service, where she died on the 24th. Had she lived till the 30th she would have been seventy-three years old. Sister Lowther was one of the best women this writer ever knew. She was always faithful to her home and her Church. One of the last things she did before she was taken down was to present to each of her children a Bible and request that they read it. May God's richest blessings be upon the aged husband and the children and grandchildren who have suffered so great a loss. We will meet Sister Lowther in heaven. J. H. GROSECLOSE.

WATSON—Miss Nellie Watson, daughter of W. S. and Ella Watson, was born August 21, 1898; was converted in August, 1914, and was baptized and received into the M. E. Church by the writer March 14, 1915. Nellie was a strong, beautiful girl, with a lovely disposition, and bid fair to live long. But pneumonia did its work quickly. She died on March 31, 1915, only seventeen days after she joined the Church. She left a bright testimony. She assured her loved ones she was going home to be with Christ. Her parents, brothers and little sister are left very lonely, but they shall go and meet her some sweet day. We can not tell why God should take one so young and promising, but we know he doeth all things well. On the first day of April I preached her funeral in the Methodist Church at Farmersville and had her body in the beautiful cemetery there to await the resurrection day. Her pastor, L. L. NAUGLE.

TALLEY—Mrs. Ella Talley was born in Bell County, Texas, July 1, 1850. She was the daughter of James and Nancy Thompson, and was reared in a Christian home with a family altar. She was married to J. W. Talley in 1881, and became the mother of five children, three boys and two girls, all now grown and married. They moved to Gray County some twenty-five years ago. Six or eight years since they moved to Pampa, where they lived a few years, and came May 3, 1914. During the past year she had the great happiness of seeing her husband converted and attached to the M. E. Church, South. They had a good home and the preacher always received a hearty welcome. A large circle of friends, beside the sorrowing husband and children, mourn their loss. Her death was sudden and unexpected, but she gave assurance in her Christian life and dying testimony that she was ready to die. A true Christian, a devoted wife and an affectionate mother has gone to join the hosts of the redeemed in heaven. May God bless and comfort the bereaved ones, and may they all strive to join her in the sweet-by-and-bye. Her uncle, L. C. WILLIAMS.

CULWELL—James Culwell was born in 1833. He came to Texas from Arkansas in 1843. He was married to Miss Mary Anna Stacks in 1852. To this union were born ten children, seven of whom, together with the wife and mother, preceded him to the better world. He has been a member of the Methodist Episcopal Church, South, for thirty years. He was ready and waiting the summons of God, "Well done faithful servant, come up higher." He was a man of much piety, and loved the Methodist Church. And while he provided well for his children of this world's goods, he did not neglect the weightier matters of the law, but looked well into guiding their religious life. We can only point the bereaved ones to our Heavenly Father, who alone can comfort a sad heart. May heaven's richest blessings rest and abide upon his children and grandchildren in this hour of trial, and his Holy Spirit lead them to the same Christ that he loved and served. W. T. BOUTWELL, P. C.

SINGER—Mrs. Mary Singer (nee Garrett) was born in Alabama, May 1, 1860, and died in San Antonio, Texas, November 19, 1914. This brief existence records a life of loving, patient, self-sacrifice seldom paralleled. When mother's health broke down early in life she became a mother to her younger children, and soothed and she filled the place. When we were practically grown she married and in a few years was left with three babies to rear, care for and train. She was permitted to live to see them all reach maturity when our Father said, "It is enough; come up higher." She leaves two sons, one daughter, two brothers and two sisters to mourn for her, but there is a golden lining to the dark clouds of grief and sorrow. During her life she was a good woman, often of her going and with a sublime faith in "him who doeth all things well," said, "I am not afraid to go." She has gone to join mother, father, sister and brother in "our Father's House." We can not bring her back to us but we can go to her. "Blessed are the dead which in the Lord die, from henceforth, year with the Spirit, that they may rest from their labors." Farewell, dear one, for a short time. Her brother, EUGENE GARRETT, 2124 Buena Vista St., San Antonio, Texas.

EVANS—W. H. Evans was born in Chattanooga County, Georgia, October 13, 1849. He departed this life April 17, 1915, in Jones County, Texas. As Brother Evans' father was a local preacher in the Methodist Church, he was brought up from boyhood to honor and respect the holy sanctuary. He was never known to shirk from duty. He was always willing to do his part in whatever he could. For a number of years he was Sunday School Superintendent. At the early age of nineteen he married a girl of seventeen singing summers. To this union four children were born, two of whom are living. Brother and Sister Evans moved to Johnson County, Texas, at an early day, and thirteen years later moved to Jones County. He was always cheerful and had a smile for every one. He anticipated heaven. Brother Evans is gone, but his works, his character and beautiful life will "live after him." He was loyal to his Church, to his country and to his God. He loved the spirit of fraternity. He belonged to the Masonic Order forty-five years. May God's richest blessings rest upon the bereaved family and all the relatives; and may this trying ordeal of life lead them to more strongly "set their affection on things above." Z. R. FEE, P. C., Nugent, Texas.

APPENDICITIS

According to Cabot's statistics of cases with pain on the right side above the navel there were 781 studies of WHICH GALL-STONES AND INFECTION OF THE GALL-BLADDER FURNISHED 648 Appendicitis 70, Cancer of the Liver 25, Kidney Stone 25. Thus it may be seen how mistaken the popular notion and in what great majority of cases abdominal pains and pains in the right side are due to liver-gall causes rather than Appendicitis. In fact one in every ten persons has gall-stones and to them are due very much of the apparent Appendicitis trouble for which an operation is the very fashionable ordeal of modern civilization. Gallstone or Appendicitis operations should be undertaken with great caution as the necessity is much less urgent, the danger is much greater, the mortality much higher and the consequences much more doubtful than most people imagine. Our little LIVER-GALL Book will give you a lot of information and tell you fully of a remedy you can take at home, known as GALL-TONE, which innumerable sufferers claim has saved them great expense and suffering, avoided dangerous operations and saved their lives. This booklet will be sent free for the asking. Address Gallstone Remedy Co., Dept. 914, 219 S. Dearborn St., Chicago, Ill.

PERSONALS

Rev. S. W. Miller, of Frisco, passed through Dallas en route to Wilmer to visit his daughter. He reports his health much improved.

Rev. T. N. Weeks, of Plano, gladdened our office with his presence the past week. Church affairs are prospering at Plano.

Rev. J. W. Mayne, our pastor at Canyon City, preached the Commencement sermon for the Canyon City High School Sunday evening, May 17.

Rev. Simeon Shaw, of Quanah, delivered the literary address at the Chillicothe School last week. He was also a delegate to the Social Service Convention at Houston.

Rev. F. M. Winburne, Glen Rose, Texas, is open for a few engagements to aid in meetings. His health is good and he is anxious to aid some of the brethren.

The wife of Rev. L. N. Myers, pastor at West Point, Texas, underwent a serious operation in a San Antonio hospital, but her many friends will be glad to learn that she stood it well and is doing nicely.

Brother O. W. Alexander, of Wellington, Texas, was a pleasant caller at the Advocate office the past week. He has been a subscriber to the Texas Advocate for thirty years. He is one of the staunch laymen of his community.

The Advocate is in receipt of an invitation to the marriage of Miss Maude Edith Southard to Rev. William Umstead Witt at Sulphur, Okla., June 2, 1915. We extend congratulations. Brother Witt is our pastor at Altus, Okla. The editor, during a recent visit to Altus, mentioned Brother Witt as a hopeless old bachelor, which goes to show that editors don't know everything.

Rev. C. C. Hightower, of Moody, Texas, called to see us while in Dallas the past week. Every interest of the Church is prospering in his charge and the Advocate circulation is being pushed. Brother Hightower expects to reach his goal of twenty-five new subscribers soon.

Rev. E. L. Spurlock, of Greenville, called on us. He is enthusiastic over the meeting held by Brother Conkin at Greenville, especially the service for old people. Brother Spurlock assisted in bringing a large number of aged and infirm out to the service who had not had the privilege of attending Church for years. It was a memorable and inspiring occasion.

It is the custom of St. Paul's Church, Houston, to enjoy an annual banquet. On a recent occasion of this character the pastor, Rev. J. W. Mills, was given the toast, "The Last Word." The following excerpt from Houston Post thus speaks of him: "Dr. Mills was given a great ovation when he arose to speak. He said his popularity was due to the fact that his subject was 'The Last Word,' but those acquainted with St. Paul's Church knew that his popularity was based on something altogether different, as he has made such a splendid record that the membership of the Church holds him in highest esteem, and it is probable no pastor that has preceded him has been more universally loved and honored. Dr. Mills in a few words asked the continued co-operation of the members in doing greater things at St. Paul's."

CLOSING OF METHODIST TRAINING SCHOOL.

In a note from President Wm. F. Quillian we learn that the Methodist Training School, Nashville, Tennessee, had the best Commencement exercises in its history. Nine graduates were given diplomas and added their consecrated lives to many in the home and foreign fields. It was decided to close the school. The following reasons are assigned by the Board of Missions:

1. The fact that our Methodist schools are hereafter to give special training in Christian service.
2. That Scarratt Bible and Training School for women is entirely capable of meeting the need in that department of the work.
3. The expensiveness of maintaining the school.
4. The chief unmet need is for special higher missionary training, which, it is believed, can best be secured by making the

proceeds from the Training School property an endowment for this purpose, and at an annual saving of at least five thousand dollars.

We have received from Rev. J. W. Rogers, Vinita, Okla., a program of the Vinita District Epworth League which met May 21 to 23 at Vinita. The program was full and complete.

OUR CHURCH NEWS

Of the 3033 walled cities of China, 1557 have no resident missionary. Tens of thousands of towns and villages have no Gospel center.

Various denominations in the United States now raising endowment funds for retired ministers have as their goal a total of \$50,000,000.

Dr. A. C. Miller, editor of the Western Methodist, Little Rock, has been transferred from the East Oklahoma Conference to the Little Rock Conference.

It is announced that Dr. F. N. Parker, now head of the Biblical Department of Trinity College, North Carolina, will take a place in the faculty of Candler School of Theology, Atlanta, Georgia.

The Southern Baptist Convention, while in session at Houston, Texas, adopted resolutions expressing confidence in President Wilson and approving his high ideals on war and civilization.

For the ninth successive year British Methodism shows a decrease in membership. The decrease this year in full membership is 2450; in members on trial, 3246. Some of the districts show increases and a situation hopeful in other respects.

The Island of Cyprus, where Barnabas lived and which was the scene of some of the activities of the Apostle Paul, has recently been annexed by England. Two hundred and fifty thousand persons will thus pass from under Turkish rule.

Bishop Joseph S. Key attended the meeting of the College of Bishops in St. Louis and was present throughout the recent sessions of the Board of Missions. Now eighty-six years of age, he is in years the Senior Bishop of American Methodism.

Bishop Waterhouse has appointed Dr. J. W. Perry presiding elder of the Morristown District, Holston Conference, to succeed Rev. J. C. Orr, who takes charge of Sullins College June 1. Dr. Perry will take the district when Bro. Orr goes to Bristol.

Rev. G. Campbell Morgan, D.D., pastor of Westminster Congregational Chapel, London, England, has resigned his pastorate because of ill health, and will devote his time to Bible conferences in England and America. Rev. John Henry Jowett, D.D., pastor of Fifth Avenue Presbyterian Church, New York, will be invited to succeed Dr. Morgan.

Some years ago the stewards of our Church in Atlanta, Georgia, formed what is called the Methodist Stewards' Association, the membership of which association is composed of the stewards of the Churches in the Atlanta District. The meetings are held quarterly, the brethren observing the plan of the itinerancy, going round from Church to Church with their meetings.

Recently a number of colored people of Birmingham, Alabama, held a memorial service in token of their love and esteem for Dr. H. M. Hamill, who had for several years been Dean of the Bible Training School for Colored People in that city. A handsome silver loving cup was presented to Mrs. Hamill, with the request that she continue in the same relation as that filled by her sainted husband as Dean.

Rev. E. E. Vann, one of our missionaries in Brazil, has been elected to a professorship in Leland Stanford University for the coming session. The professor of Latin-American History in Leland Stanford has been granted a year's leave of absence, and Mr. Vann will take his place for the year. His selection for a full professorship in this institution is a deserved recognition of his superior equipment and ability.

Dr. E. B. Chappell, our Sunday School Editor, has been appointed by the College of Bishops to represent the Methodist Episcopal Church, South, as Fraternal Messenger to the Northern Methodist Church, which meets in General Conference session

Southern Methodist University

Another Week's Substantial Progress

Naturally, as the date of opening draws nigh, the rush of work and events is intensified. The past week has been a strenuous one. A few items will be interesting.

THREE NEW DORMITORIES FOR MEN

Probably by the time the Advocate reaches its readers this week, active work will have begun on three new dormitories for men, to be completed before the opening in September. The chief of this group of buildings will be the Rankin Memorial, towards which about \$7000 has been paid in cash, and is held by the treasurer of that committee. Each building will contain ample accommodations for about fifty young men, with dining hall in the Rankin Memorial to serve all three buildings. The buildings will be of brick and tile construction—substantial, permanent, comfortable and affording every modern convenience. These with the boarding houses already assured in the immediate vicinity, indicate that the University can board at least two hundred boys at the very beginning of the year, though perhaps an equal number will secure accommodations in the city and in the neighboring residence sections of Highland Park. The buildings will be units of a quadrangle of men's dormitories, situated to the south and east of the present large dormitory on an eminence overlooking the wooded section of the campus and near the eastern boundary. Reservations are coming in steadily for these rooms, and prospective students, both the young preachers and laymen, should correspond with the office at once with reference to their accommodations.

NEW SYSTEM OF WATERWORKS

It was stated in last week's Advocate that contracts whereby not only the University proper, but the University residence addition should have abundant water, were about to be concluded. Since that time the contract has been awarded to a local and hitherto very successful operator, for a well of necessary proportion reaching to the Trinity sands, from which have come the splendid supplies of water for the city of Oak Cliff, the Texas State Fair and other large enterprises. This, when completed, with the small well already on the campus will finally provide one of the great essentials for the entire community, and furnish all that is now needed in the making of splendid homes for our friends who consider becoming a part of the community. The site for the water tower has been selected, and a design that will make it a beautiful feature of the landscape is being considered. It is hoped to eventually build about it a tower furnishing an observatory on its top overlooking not only the city and community but the entire section of the country. There is no reason why such a necessary bit of architecture should not be made pleasing in appearance and useful as well. Its completion will beautify instead of mar the campus as is often the case with such towers.

THE RETURN OF PRESIDENT AYER

As has been announced through the press, President Ayer has just completed an extended tour of the East and North for the purpose of completing his nominations of members of faculty to the Board of Trustees. The Doctor seems well pleased with the results of his trip, and reports that S. M. U. is already recognized as a certainty among great educational institutions, occupying a field of great usefulness to both Church and State. He found a number of the men desired, and seems confident that the men nominated will justify all expectations. It is hoped that at an early date we may be able to announce the entire faculty of not only the Theological School, but the College of Arts and Sciences, of Music and Art, of Medicine and Pharmacy and some other equally important departments. Prospective students may be assured that the usual courses offered to Freshmen, Sophomores, Juniors and Seniors will be available and offered by eminent specialists with all necessary equipment of laboratories, etc.

HOMES NEAR THE UNIVERSITY

So gratifying have been the replies to the suggestion in last week's Advocate that friends who desire to build near the University would find financiers in Dallas who would place them in such a house as they might desire on payments every way satisfactory, that the first of next month will find not less than five splendid homes in course of construction according to information received from contractors last Monday. This offer is still open, and certainly if any Methodist wishes a home under circumstances, nearly, if not altogether, ideal, he should consider this opportunity. There are many conservative financiers who have prophesied that a year hence will find the young city about the University a reality. There are certainly delights offered by a college community for home-making unequalled under any other environments.

MONEY, THE GREAT NECESSARY WHEREWITH

Doubtless no other institution is better posted as to financial conditions over the country than Southern Methodist University. With about fourteen thousand subscribers and an equivalent therefore of more than fifty thousand notes to handle, with payments maturing almost constantly, the Methodist Church is furnishing to the business world in the University office a problem of collections and systematic record-keeping during these days that is indeed trying. It is unnecessary to say that the opening of the University brings demands upon these subscribers whose payments are maturing, that makes every day a day of nerve-racking, heart-breaking labor. No one can understand or appreciate it at a long range, though the University wish it might prove its gratitude to the hundreds and thousands of persons remitting their small and large subscriptions with words of commendation and inspiration; and as we have often said, we only ask of those who hesitate about their investment, that they come to the University grounds and to the University office and see what is going on in the way of improvements; what investment are being made with their money and what efforts are being made to build the University in the quickest possible time with the least possible expense. If every Methodist in Texas could visit the University with a desire to thoroughly understand its principles, motives and methods we would have the greatest University at S. M. U. in the entire region of the great Southwest. One of the most prominent financiers of Dallas, Mr. J. E. Farnsworth, a man who never says unless he knows, and a man who always knows what he says, most emphatically stated at a meeting of citizens on last Monday that the University begun by the Methodists of Dallas, Texas, is unquestionably destined to be the most influential institution of education in the State of Texas. He is a man who backs up his statements with his money, and then knows what revenue his money brings. If every Methodist preacher and layman in the State would take a great, broad, optimistic, "do-it-now," "altogether-pull" view of it, the agony of promotion would soon be over, and we could rejoice in a University endowed to live, ready for service. If our preachers will kindly advise the people and our people respond to the call, let them do it NOW. NOW is the crisis. We can and must open in September.

It is a fact that many items are small, only partial payments, but the aggregate is doing great things. Nearly \$60,000 has been received in cash by the office since conference, and the rate is steadily increasing. Besides this cash and the \$228,000 of conditional gifts, some thousands have been received that will be available for report in a few months. We must persevere to fullest success.

next May. This is a high honor which has come to Dr. Chappell, and we think it is worthily bestowed. He is as well fitted for this important duty as any man in our Church.

The Christian Advocate (Nashville) says it is understood that Dr. Frank M. Thomas, of the Louisville Conference, who has been selected for the Chair of Christian Doctrine in the School of Theology of the Southern Methodist University, Dallas, Texas, will not enter his duties until September, 1916. He agreed to accept the place on condition that he be given a year's leave of absence, as it was impossible, on account of certain providential circumstances, for him to go to Dallas this fall.

After a year's release from the responsibilities of having in charge any Annual Conferences, Bishop E. E. Hoss has been assigned the conferences in the Far East—China, Japan and Korea—and the Cuba Mission.

He is also appointed Fraternal Messenger to Australia. He has not rested during the twelve months past, even though the General Conference granted him that privilege. He has responded to many calls from various sections of the Church and has been abundant in labors when he could have stood aside and let others do the work undertaken by him. It is not his habit to let any opportunity for service go unused, and his Church and the Lord's work can always command the full measure of his strength.

Bishop E. E. Hoss expects to set out fully, and in logical order, the steps taken in severing Vanderbilt University from the Church, and bring out a book on the subject. He promises a "plain unvarnished tale," or words to that effect. He says he will show up the contradictory statements, at different times, made by certain men who were active in taking the University away from our

Church, and point out some of their acts that are inconsistent with one another. He says that he will comment, at considerable length, on the opinion rendered by Justice Turner, of the Tennessee Supreme Court, which had the effect of severing the University from the ownership and control of the Church. That book will furnish interesting reading, no doubt, and will be awaited with great interest.

Florence Barclay, known in this country as the author of "The Rosary," is devoting her energies to spreading the International Bible Reading Association, which has as its object the daily reading of the Bible in the homes of the people. Remarkable on this, The British Weekly says: "At such a time as this, when the mind of the Nation is turned to the ravages of a European war, the Christian public will need to stay itself upon the assurance of comfort only to be found in the Word of God."