

TEXAS CHRISTIAN ADVOCATE

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OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH

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

Volume LIX

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Number 38

THE WORK OF OUR CHURCH EXTENSION BOARD

THIS week the Church Extension Board has the floor in Dallas, with Dr. W. F. McMurry in charge. This branch of work has been in existence about a quarter of a century, but it has accomplished marvels. We now wonder how the Church managed so long to get along without it. It has raised multiplied thousands of dollars and aided hundreds of Church organizations. Its work, particularly this side of the Mississippi, dots the whole territory of our operations. From the great river to the Pacific the evidences of its splendid service are everywhere visible. Millions of dollars of Church property have been added to our possessions by the help of this Board. And its work seems to have just begun.

Recently it has added another feature to its usefulness, and that is its method of endowment. It is ac-

cumulating a large fund from which it loans money to struggling Churches at a nominal rate of interest and carries them until they are able to pay back the amount extended to them. Good people who have money to spare are investing it in this endowment loan fund. Many are leaving bequests to this department of Church Extension work. There is scarcely a week or a month at most that some thoughtful person does not leave money for this purpose. Dr. McMurry is working this feature of his interest with splendid success. And people who have money and are getting old, can not do better than turn it over to him and draw from the investment an annuity for self-support while living, and then at their death it will be the money of this endowment fund. It is a wise disposition of the means with which God has endowed many of our good people.

The meeting of the Board this week is one of deep concern. It not only brings representative men to our State, but it throws open its proceedings to the public and to the newspapers and the knowledge thus imparted cannot be otherwise than instructive to our people. It will give to them an insight into Church Extension work not otherwise accessible. Our preachers will profit by such information, as well as the people in general.

We cannot place too much emphasis upon this branch of work. Our assessments for it ought to be increased and the collections ought to be in full without exception. For if the Board had sufficient funds at its command it could more than double its helpful ministry to the Church throughout all our needy fields. No cry for help would then be turned down, and it would stimulate Church building throughout

our borders. We are glad, therefore, that this Board is in our midst and that the details of its operations are being given such widespread publicity. Its work is worthy of our love and most sincere gratitude.

The Board has a series of maps indicating the extent of its work, and it will send these to any pastor for the asking. They ought to be hanging up in every Church in full view of all our people. It will astonish them to see at a glance the results of Church Extension operations throughout the Connection. We often turn to ours and gaze upon its figures with astonishment and admiration. Then, let all our pastors accentuate the importance of our Church Extension Board and its work when they stand before their several congregations. It will add fiftyfold to the enlargement and efficiency of this wonderful branch of Church enterprise.

Preachers as Preferred Booze Buyers

TEXAS' new interstate liquor law which prohibits its liquor dealers in wet territory from shipping intoxicating liquors to ordinary sinners in dry territory contains a provision allowing the liquor sellers to send such liquor into dry territory to "priests and ministers of religious denominations" for "sacramental purposes." This provision appears to have been made in deference to the supposed demand by Churches for the privilege of buying intoxicating wines from liquor sellers for use in celebrating the Lord's Supper. The fact is very few Churches now use the drunk-making wine for this purpose and the majority of the Churches which are not guilty of this inconsistent practice have the right to protest and ought to protest against longer bearing the odium implied in this provision of the law, namely, that the Churches force the Government to permit them to buy booze under circumstances that ordinary sinners are not allowed to buy it. Now is the time for those Churches which are not guilty, to make their protest and let the few who use the drunk-making wine for "sacramental purposes" bear the responsibility of forcing the State to permit them to patronize liquor sellers whose business puts them on too low a plain of morality to be eligible for membership in an orderly Church of Christ.

The conditions which forced this provision into this new liquor law certainly ought to arouse the Churches of Texas to a realization of the fact that they owe it to the cause of temperance, which they all are supposed to foster, to refrain from using the intoxicating wine at the communion table, and thereby forcing their preachers in dry territory to patronize the infamous liquor shops in wet territory, unless they can show positive Scriptural requirement for using the intoxicating cup—which they cannot do.

Note that the law provides only for the preachers in dry counties to order liquor for "sacramental purposes;" the stewards and deacons cannot do it.

Christians should delight to do as Christ did. At the first supper Christ evidently used the unleavened (unfermented) "blood of the grape." He instituted the supper at the Jewish passover, where everything with leaven in it was positively forbidden. There is every reason to believe that he used the elements provided for the passover—that is, unleavened bread and unleavened (unfermented) wine. He referred to the cup used as the "fruit of the vine," which naturally means the unfermented "blood of the grape." Intoxicating wine is the "fruit of fermentation," not of the vine. The vine, or the grape, never yields its fruit in intoxicating form.

We assume that it is not neces-

sary to remind the intelligent readers that the germ that leavens the bread and makes it rise is identical scientifically with the germ that leavens the "blood of the grape" and develops alcohol.

An unbiased reading of the Scriptural references to the Lord's Supper will convince any candid mind that unfermented grape juice will give at least as valid an observance of the ordinance as the intoxicating wine. That being the case, certainly at this time when all Christendom is up in arms against the soul-destroying drink traffic, Churches of the Living God ought not to recognize a business that is so immoral that they close their doors against the men engaged in it, when the deacon's or the steward's little daughter could go to a store in good repute and buy unfermented grape juice, which is as good for "sacramental purposes" in every respect and much better in many respects. Surely Churches should "avoid the appearance of evil" involved in the practice of unnecessarily using intoxicating wine which forces the State to permit liquor selling in order to supply them, and forces the preachers in dry counties to patronize saloons in wet counties.

Christ came to reveal the Fatherhood of God and to make permanent as a fact the brotherhood of man. He has no patience with that narrow doctrine that limits his favors to a favored few. He is a uni-

versal brother and claims his kinship with all mankind. And in his gospel we find that God is a universal Father and wants all men in his family circle, even by faith, as well as by blood. To enter his inner circle is to pass out of nature into grace; to cease to do evil and learn to do well. Obedient children are more useful in the household than those who are refractory. Our Father wants obedient children in his household. Yes, he is our Father.

It was old Seneca's pilot, we believe, who said: "O Neptune, you may save me if you will, you may sink me if you will; but whatever happens, I shall keep my rudder true." It is the province of the rudder to steer the ship aright, and the man who does this will make the landing. But a false rudder is destructive to the vessel and to those aboard. Many a life has been wrecked upon the breakers for lack of a correct rudder.

It is not well to judge too harshly those who so often fail us in time of need. They are not always treacherous; they are constitutionally weak and unstable. They usually mean well, but they are not possessed of abiding stamina. Doubtless they often regret their failures to be true to promise and expectation; but in the face of tremendous influences they are not able to stand. So let us judge them charitably until we are convinced that they are maliciously intentionally unworthy.

Portraits of Our College of Bishops Who Are Now With Us



BISHOP ALPHEUS WATERS WILSON



BISHOP EUGENE RUSSELL HENDRIX



BISHOP JAMES ATKINS



BISHOP WILLIAM S. MULRAH



BISHOP COLLINS DENNY



BISHOP R. G. WATERHOUSE



BISHOP WALTER K. LAMBUTH



BISHOP ELIJAH EMEREE HOSS



BISHOP EDWIN DU BOSE MOUZON

BISHOP ALPHEUS WATERS WILSON

He was elected Bishop by the General Conference held at Nashville, Tennessee, in May, 1882, and is a son of Rev. Nathaniel Wilson, a prominent member of the Baltimore Conference. He was born in 1814, married in Michigan, converted early in life, and is a graduate of Columbia College, Washington, District of Columbia. He first studied medicine with a view to practicing it. He joined the call to the ministry, joined the Baltimore Conference, in whose territory he saw much need of service. Providence ordered his withdrawal from active service for awhile, during which time he read and expounded the general law in Baltimore. Following his ministerial employ, he passed through all the official relations until he reached the Episcopacy. He was delegated to each General Conference from

Short Biographical Sketches of the Living Bishops of the M. E. Church, South

1850 to 1882, and distinguished himself as a wise counselor and an able parliamentarian. He was elected Missionary Secretary in 1878. In 1881 he represented the Church in the London Ecumenical Conference. Bishop Wilson is now the Senior Bishop in the College, and is ranked as the leader if not the foremost man in the American pulpit. He resides in Baltimore, Maryland.

BISHOP EUGENE RUSSELL HENDRIX

Rev. E. R. Hendrix, D. D., was born in Fayette, Howard County, Missouri, May 17, 1847. He was educated at Fayette, Missouri, in Central College, of which he was President at the time of his election to the Episcopacy.

He afterwards graduated at the Wesleyan University in 1867, and also at Union Theological Seminary in New York City in 1868, and he became a member of the Church in 1859 and was admitted into the Missouri Conference of our Church in the autumn of 1869. He was pastor of the Church at Leavenworth City, Mason City, Glasgow, and St. Joseph. In 1876 he accompanied Bishop E. M. Marvin in his tour around the world from which he returned in 1877. He was shortly thereafter elected President of Central College. He received his degree of D. D. from Emory and Henry College, Georgia, in 1878. Was appointed Chairman of the Centenary Committee, in which position he distinguished himself for breadth of views and administrative

ability. Bishop Hendrix is yet a fine type of manhood physically. In manner he is easy and graceful, always exhibiting the unmistakable signs of the birth and breeding of a gentleman. His scholarship is widely recognized among the educators of the land, and this, coupled with his great ability in other directions, has done much to bring our College of Bishops into front rank. As a writer he has achieved distinction, and is especially known by his great book of travels, "From East to West." As a preacher he is always strong, spiritual and forceful, and sometimes rises to great heights of pulpit oratory. He was elected Bishop at the General Conference which was held in Richmond, Virginia, in 1886, and resides in Kansas City, Missouri.

BISHOP JOSEPH STAUNTON KEY

Bishop Key was born July 18, 1825, in LaGrange, Georgia. His father was the Rev. Caleb W. Key, for more than fifty years an itinerant Methodist preacher in the Georgia Conference. His grandfather was a local preacher in the same State. He was converted in 1847, graduated at Emory College, Oxford, Georgia, in 1848. He entered the old Georgia Conference in January, 1849. At the division of the conference he was assigned to work in the South Georgia Conference, in which conference he labored until his elevation to the Bishopric. His work was principally in Macon and Columbus, having spent eleven years in Macon and on the Macon District; two terms of four years each as pastor of Mulberry Street, and thirteen years pastor in Columbus and presiding elder on

the Columbus District. The degree of D. D. was conferred by the University of Georgia in 1867. He was appointed delegate to the London Ecumenical Conference and also of the Centennial Conference at Baltimore. Bishop Key comes from old Methodist stock, and has always been a "wild hand." He is exact in stature to this day and always dignified in carriage. He possesses a tranquil, steady expression and will at once impress a stranger as a man of great symmetrical physique and of solid symmetrical Christian character. He was elected to the Bishopric in 1876 at the General Conference held in Richmond. After the death of his first wife, he was married to Mrs. Lucy Kild, whose name is a household word in Texas as the founder and President of the school for girls. They reside at Sherman, Texas, where this great Female College is located.

BISHOP WARREN AKIN CANDLER

Bishop Candler was elected Bishop and was the fifth native Georgian to be thus honored. He was born on August 23, 1837, in Carroll County, Georgia. At the age of eighteen he graduated with first honors from Emory College. He was licensed to preach immediately

his style of preaching attracted the attention of the entire Church to him as a man of extraordinary parts. As a result, he was transferred to the North Georgia Conference and stationed in First Church, Atlanta. During his pastorate there the General Conference, in 1876, at St. Louis, elected him Missionary Secretary. He was re-elected at Memphis in 1878. During this term of service he resolved to raise the money and pay off our burdensome non-pays in the Convention. That, with his devotedness to the cause, he accomplished it in less than two years. This made him the most prominent man in the Connection. That with his eloquence as a preacher, put him in the Episcopacy. He is a born orator. He has many large ornaments in literature, science and art. What he may have lacked in the way of early education he has more than supplied by reading, hard study and observation. His residence is Leesburg, Florida.

BISHOP ELIJAH EMBREE HOSS

This distinguished minister, who was a member of the Holston Conference, was elected to the office of Bishop at the General Conference in Dallas, Texas, in 1902. He was

to Miss Addie Clark, of Knoxville, Tennessee. He has oftentimes been a delegate in General Conferences and officially represented us in world-wide gatherings. His home is in Nashville, Tennessee.

BISHOP JAMES ATKINS

Bishop Atkins was born in 1850 in Knoxville, Tennessee. His father before him was one of the great preachers in the Holston Hills. His mother was a wonderfully gifted woman, so he inherited the best there was in the traditions of the Methodist parsonage. In early boyhood he attended school in his native East Tennessee. In his older days he completed his course at Emory and Henry College, Virginia. This old institution has turned out many of our great men. Bishop Atkins began his itinerant career as a junior preacher on the Bradley County Circuit. After this he rose to prominence in his conference. Several years ago he retired from the pastorate and went into the work of Christian education. He was President of the Asheville Female College, and then became President of Emory and Henry College. From thence he was put in charge of our Sunday School literature, and



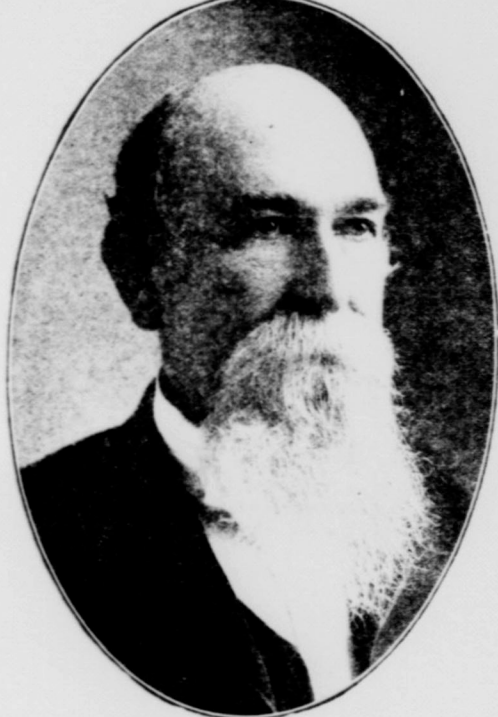
BISHOP WARREN AKIN CANDLER



BISHOP JOHN KILGO



BISHOP HENRY CLAY MORRISON



BISHOP JOSEPH STAUNTON KEY

afterward and entered the North Georgia Conference. After serving his country two years in the pastorate, and for two years as Assistant Editor of the Nashville Christian Advocate, he was elected President of Emory College, a position which he held until his election to the Episcopacy. Bishop Candler has been remarkably energetic in the establishment of missionary stations throughout the Island of Cuba, Havana, Matanzas and Cienfuegos have felt the power of his presence and he intends that numerous other localities shall be occupied. No man in our whole Church has done more to bring the Latin race to our doors. He was elected Bishop at the General Conference in Baltimore, Maryland, in 1898, and is making his residence in Atlanta, Georgia.

BISHOP HENRY CLAY MORRISON

Bishop Morrison was born May 30, 1842, in Montgomery County, Tennessee. He entered the ministry in 1865, and served for twenty-one years in the Louisville Conference. His ability as a preacher soon became recognized, and in the course of a few years he was filling the leading pulpits in the State. He spent a number of years in Louisville and

born in Washington County, Tennessee, April 14, 1849. He was converted and joined the Church at Jureldon, Tennessee, in 1859; was licensed to preach in 1866; was ordained deacon by Bishop Kavanaugh in 1870, and elder by Bishop McTyre in 1872. He sprang from a grand old Revolutionary family, his ancestors being among the pioneers of this State, having come hither from Virginia, Maryland and Pennsylvania in the early days. He was educated at the Ohio Wesleyan College and at Emory and Henry College, Virginia. He joined the Holston Conference in 1869, and served many of the prominent churches. Dr. Hoss was President of Martha Washington College, Washington, Virginia, for five years. He was then elected President of Emory and Henry College, which position he held for three years. He occupied the Chair of Church History in Vanderbilt for two years. From this position he was elected editor of the Christian Advocate in Nashville. For about twelve years he was kept in that position which terminated in his elevation to the Episcopacy. Bishop Hoss is conceded to be one of the strongest men in the Church, and his election to the Episcopacy gave universal delight. He was married November 19, 1872,

thereafter his work was hence the whole Church. He is a man of incisive mind, clear and logical. He has more than ordinary powers of analysis and as a preacher he is profoundly thoughtful and discriminating. He has deep convictions and has tenacity of purpose. His home is in Waynesville, North Carolina.

BISHOP COLLINS DENNY

Dr. Denny was born in Winchester, Virginia, May 28, 1854, and is a son of William R. and Margaret Collins Denny. He was educated in the Shenandoah Valley Academy at Winchester. He completed his education at Princeton University, taking the degree of M. A. He then entered the University of Virginia, being graduated in the schools of English language, literature and moral philosophy, and also in law, receiving the degree of B. L. He soon after began the practice of law in the city of Baltimore. He was married in that city to Miss Lucy C. Chapman. He has five children living, one the wife of our City Missionary in Richmond, Virginia; another the wife of our City Missionary in Rio, Brazil. In 1880 he joined



In the morning serve with sugar and cream. Or mix with any fruit. The grains are thin and crisp and dainty. They taste like toasted nuts.

The Best Cooked Cereal Foods

Every kernel of wheat or rice contains not less than 100,000,000 granules.

Those encased granules must in some way be broken, so that digestion can act.

Cooking and baking break part of them. Toasting breaks up more. But in Puffed Wheat and Rice—and in these foods alone—all of these granules are blasted to pieces.

This is done by steam explosion—by a process invented by Prof. A. P. Anderson.

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Inside of each grain there occurs not less than one hundred million explosions. So Puffed Wheat and Rice are easier to digest than any other form of grain food.

Puffed Wheat, 10c Except in Extreme West
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The Best-Liked Ready Foods

For many months, in the heart of New York, we maintained cereal lunch rooms.

There we served all sorts of cereals, all at equal prices. And four out of five who took ready cooked cereals chose the Puffed Wheat or Puffed Rice.

Now countless homes have offered the same choice to folks at their morning tables. As a result, it took 250,000,000 dishes last year to supply the demand for these foods.

These great crisp grains—eight times normal size—form delightful foods.

Thin, airy, whole-grain wafers—like no other foods you know. There are a dozen ways in which your folks would enjoy them.

Let them try them. Serve them tomorrow morning. Let them say which cereal foods they like best. There are four chances in five that they will choose these scientific foods.

The Quaker Oats Company
Sole Makers—Chicago



In the evening serve in bowls of milk. The grains will float like bubbles. And these foods, as all physicians know, do not tax the stomach.

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the Baltimore Conference and represented his conference in five General Conferences. At the Dallas and Birmingham Conferences he was strongly supported by his conference and a large number of delegates from other conferences, for the office of Bishop, failing of election each time by only a few votes. In 1886-7 Dr. Denny visited the Asiatic Missions of our Church by Episcopal appointment, in company with Bishop Wilson. On his return he was elected Chaplain of the University of Virginia, a position he held from 1889-91, when he was called to a professorship in Vanderbilt, which he filled with great ability. He was elected a member of the Book Committee in 1894, and was its Chairman from 1898 to 1908. In 1908, by the appointment of our College of Bishops, he went as our Fraternal Delegate to the General Conference of the Methodist Episcopal Church assembled in Baltimore, Maryland, and addressed that great body. He was made a member of the College of Bishops at the General Conference which met in Asheville, North Carolina, 1910, and resides in Richmond, Virginia.

BISHOP JOHN C. KILGO.

Dr. John C. Kilgo was born July 22, 1861, in Laurens, South Carolina. His father was Rev. James T. Kilgo, who was for many years a circuit rider. He was educated in Wofford College, and was licensed to preach May 27, 1882, and joined the South Carolina Conference in December, 1882. He was a circuit rider for six years, and was connected with Wofford College as agent and professor from 1888 to 1894, when he became President of Trinity College in North Carolina, which position he held with distinguished ability until his election to the Episcopacy. Dr. Kilgo was elected a delegate to five General Conferences and represented our Church in the Ecumenical Conference in London in 1901, and was the Fraternal Delegate to the Methodist Episcopal Church at Los Angeles. On December 30, 1882, Dr. Kilgo married Miss Fannie Turner, of Gaffney, South Carolina, and of this union there have been born five children, three boys and two girls. Dr. Kilgo was made Bishop at the General Conference held in Asheville, North Carolina, 1910.

BISHOP WILLIAM B. MURRAH.

Rev. W. B. Murrah, D. D., LL. D., President of Millsaps College, Jackson, Mississippi, honored by election as one of the Church's chief pastors, is an educator of renown and marked executive ability, and a preacher of forceful power. While Dr. Murrah has for years been a resident of Mississippi and a member of the North Mississippi Conference, he is a native of the State of Alabama. He was born at Pickensville, Alabama, sixty years ago and was educated at Sumnerfield and Columbus, Mississippi. He received his degree from Southern University, Greensboro, Alabama, after which he joined the North Mississippi Conference in 1876, and was in the active pastorate for fifteen years, when he

PECOS VALLEY DISTRICT CONFERENCE.

Though no conference has ever striven to do more work and demanded more of its delegates than did this one under the leadership of the veteran presiding elder, J. B. Cochran, it was a love feast from beginning to end, marked by hearty good fellowship and an encouraging interest in every phase of our work by every one present.

The attendance was larger than usual, especially of lay delegates, there being eighteen of them present. This may be due to the new conference rule providing for the election of delegates by each Church Conference, one to each 500 members. Only one pastor in charge was absent. The ladies were given the afternoon session of the second day and had an enthusiastic meeting.

An innovation bringing good results was the discussion of the field and its problems immediately after the selection of the committees. The reports were fuller, more to the point and decidedly more interesting and helpful. These reports will show that, while we have made real progress, have done things and have a hopeful outlook, we have been placed at a serious disadvantage. We have had to contend with a hard year financially; money is exceedingly scarce, yet the demands of the field are greater than ever. We are dealing with a shifting population, a condition characteristic of new country, but must hold it until the permanent class get hold of the land if we are to justify the investment of men and means already made and hold our own with other Churches. Our M. E. brethren are placing strong men in this field (a field that we have sacrificed much for), and are making adequate provision for their needs; we must meet them on, at least, common ground, if we expect to attract and hold the new comer. Again, we have to contend with a lack of Church loyalty, in the sense in which it is found in the older conferences. We have members of other Churches making their church home with us; members of the M. E. Church, South, more attached to the conference and Church from which they came than they are to us. This makes it difficult for us to induce liberality in giving and that deep interest in parsonage and church building that are forging the older con-

ferences to the front. We feel the force of this again in our effort to press the claims of our Advocate for, though our preachers are loyal to our papers, our subscription list is very small. The conference was unanimous in endorsing the reports of the Committees on Missions and Parsonages, in which, after reviewing these conditions, our presiding elder was urged to get them before the Boards of Missions, Church Extension and the Woman's Missionary Council, and plead for special attention to our needs for the next four or five years, when, with our preachers living in comfortable parsonages, houses adequate to the needs of this new day, we can turn back into the treasury of the Church more than double. As it is now the district has but one first class parsonage and no district parsonage. The ladies present at this conference were so deeply impressed by this condition that they too voted unanimously on this request—this appeal. Would God our Church could be made to realize that this is a new field—a mission field—needing the same nourishment and care that our foreign work must have if it is to become strong enough to stand alone. There are mountains and mountaineers out here to be won for Christ, yet not a school have we—not a teacher—no voice to plead for them with the noble women of our Church. Virgin soil going to waste; some of the most promising boys and girls, young men and women in the nation, without even Sunday School advantages. "How long wilt thou forget me?"

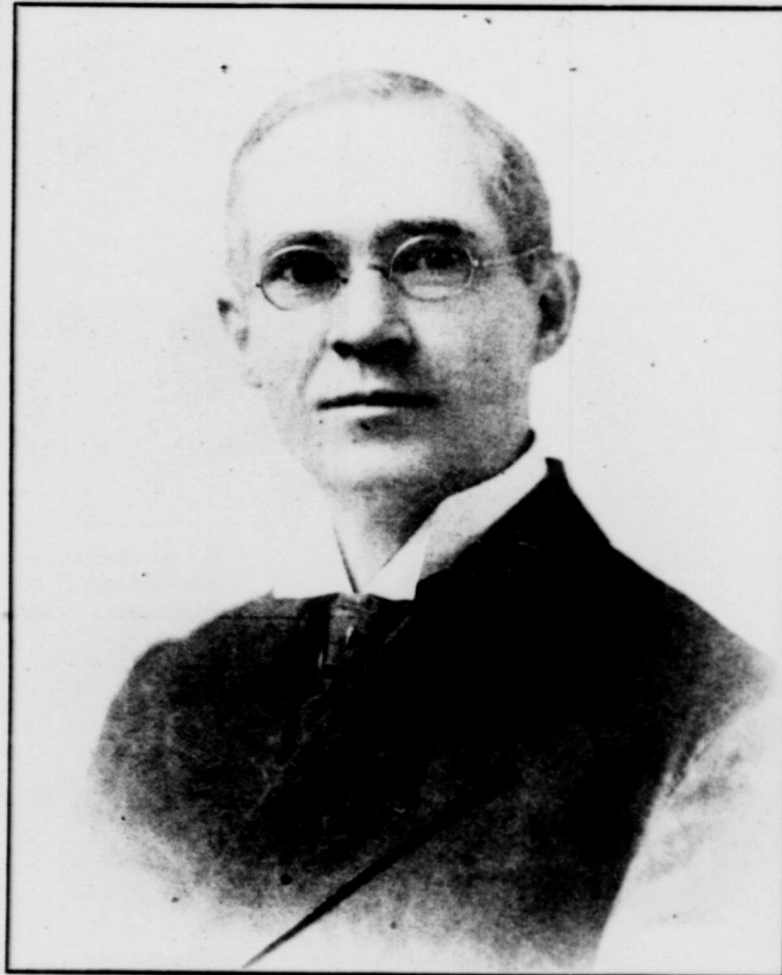
Two bright young men were licensed to preach, Will Williams, of Roswell, and Ralph J. Hall, of Odessa, both of whom are likely to go to Georgetown this next session. A. G. Shapland and W. L. Jenkins were recommended for admission. J. D. Wagner was recommended for local elder's orders and W. L. Jenkins for Local Deacon's orders.

The following were elected delegates to the Annual Convention:

T. B. PRUETT,
M. S. WILLIAMS,
S. G. BRATTON,
J. A. SCOGGINS.

Alternates:
L. P. Tafender,
B. E. Nobles.

The only shadow upon this bright



BISHOP JAMES HENRY MCCOY

became Vice-President of Whitworth College, Brookhaven, Mississippi. He retained this position until the establishment of the Millsaps College in 1892, when he was called to the Presidency of that institution. The degree of D. D. was conferred on him in 1887 by Centenary College, and the degree of LL. D. by Wofford College in 1897. He has long been an active factor in Church Councils, having represented his conference in five General Conferences and was a member of the Ecumenical Conference in 1891, in Washington, and 1901 in London. He was Fraternal Delegate to the Methodist Church in Canada, and was elected Secretary of our General Board of Education in 1898, but declined on account of his duties in Millsaps College. Dr. Murrah married Miss Fitzhugh, of Oxford,

Mississippi, sister of Mr. G. T. Fitzhugh, one of the leading members of the Memphis bar. Dr. Murrah was elected to the Bishopric in 1910 at the General Conference held in Asheville, North Carolina. His episcopal residence is Jackson, Mississippi.

BISHOP WALTER R. LAMBUTH.

Walter R. Lambuth comes of missionary parentage. His father was Rev. J. W. Lambuth, of the Mississippi Conference, who went with his bride to China in 1854. Walter Lambuth was born the same year in Shanghai, China. His mother, Mrs. M. I. Lambuth, came of Scotch ancestry, her maiden name being Mary Isabella McClellan, a descendant of the Gordons of Edinburgh. In 1869 the

conference was the illness of our genial host, necessitating a trip to Dallas for an operation, and the grief in the heart of our dear Huff, Kirkpatrick and Huff are in trouble and that was enough to bring our hearts to God in prayer for them.

Portales treated us royally and every delegate appreciated the kindnesses shown.

The laymen held a meeting and elected S. G. Bratton, of Farwell, Texas, as District Lay Leader, with B. P. Williams, Dayton, N. M., H. J. Curtiss, Pecos, Texas, and J. M. Bickley, Clovis, N. M., assistants. They also elected C. G. Bratton, of Farwell, Texas, as delegate to the Laymen's Convention, to be held at Waynesville in June.

Brothers Messer and Hendrix, of the Albuquerque District, were with us for a couple of days and contributed somewhat of wisdom, sunshine and fun.

We are to meet next year at Hagerman. THOS. L. LALLANCE, Secretary.

Report of Committee on Missions.

1. Ours is a missionary territory.
(a) We have mountains hundreds of miles in extent, practically untouched by any form of Christian work or evangelism. In this territory there are about twenty-five public schools with one or two teachers and from twenty-five to a hundred scholars each. We should have at least one more charge in this section.

(b) The great plains country in the South-east of New Mexico and that part of Texas just south of it to the Texas and Pacific Railroad has a number of growing communities. They have some good public school buildings and only three churches. We need two more charges in this section.

(c) Between the "Elen Cut-Off" and the Cap Rock there is a fine country and a number of poor people to whom we should preach the Gospel. We need one more charge in this section.

(d) In the Lower Pecos Valley we have a large Mexican population for whom nothing is being done by Protestants except the work begun by the M. E. Church in Roswell only two weeks ago. This is our territory and our responsibility and we ought to take care of it by placing a man in this field.

This missionary work, of such vital importance, is of such extent that it is beyond the resources of our Conference Board of Missions, being practically the same as the Mountain work of the Kentucky, Tennessee and Carolina Conferences and yet with very much smaller conference resources to meet its needs. It is also too much to undertake with the amount now appropriated to this conference by the General Board of Missions. So it must remain untouched, unutilized until more money is secured from some source. More than this, we need money for this specific work that will cover and meet its

needs until either our conference can take care of it or it becomes self-supporting. Therefore, be it Resolved, That this District Conference request the General Board of Missions to give us a permanent special appropriation for such period of time (at least four years) as shall enable us to establish our Methodism in this great and untouched missionary field.
2. That we ask the Board to place us on the same basis as Cuba or the Pacific Coast work.
3. That we request our presiding elder to press this plea for us.
Unanimously adopted.

BISHOP R. G. WATERHOUSE.

Rev. R. G. Waterhouse, D. D., was born December 24, 1855, in Rhea County, near Spring City, Tennessee, his father, Franklin Waterhouse, being a prominent farmer of that county. He received his preliminary education in the Rhea County common school and the high school at Spring City, Tennessee, under Hon. John R. Neal, former Congressman of the Third District of Tennessee. He then entered Hiwassee College where he remained one year, after which he entered Emory and Henry College, and after a four years' course graduated in 1885. Before entering Emory and Henry College, however, he served as junior pastor on the Kingston Circuit, Holston Conference, and was a missionary in the Cumberland Mountains for two years, and then became pastor at Jonesboro. He served as City Missionary at Knoxville, Tennessee, and was pastor of Church Street for four years, and presiding elder on the Radford District for two years. He was elected to the Chair of English in Emory and Henry College in 1892. In 1893 he was made President, succeeding Bishop James Atkins. When he became President of Emory and Henry there was a debt of \$41,000. He not only paid this but made large improvements and increased the equipment of the college to the extent of between \$60,000 and \$80,000, and the attend-

ance of students has grown from 100 to 233. He has represented the Holston Conference in five General Conferences, and was delegate to the Inter-Church Conference on Federation in 1905. He has been a member of the Board of Education since 1902. He was elevated to the Episcopacy in 1910, and lives in Los Angeles, California.

BISHOP EDWIN DUBOSE MOUZON.

Edwin Dulose Mouzon, D. D., was born May 19, 1869, in South Carolina, the son of Samuel Cogswell Mouzon. His mother's father was the Rev. Archibald Peurifoy; his great uncle was the Rev. William P. Mouzon, of the South Carolina Conference. His paternal and maternal ancestors were Huguenots. He graduated from Wofford College in 1889. He went at once after graduation to Texas to serve the Bryan Church as a supply for six months. He returned in the fall of 1889 to South Carolina and joined that conference, but was transferred at once to the Texas Conference, where he served Churches in Caldwell, Flatonia, Austin and Galveston. He was transferred to the Northwest Texas Conference, where he served Abilene Church for two years and First Church, Fort Worth, four years. He was then transferred to Kansas City, where he served Central Church three years. He was then transferred to West Texas Conference and was pastor of Travis Park Church, San Antonio, four years. Then for two years he was professor of theology in Southwestern University, from which chair he was elevated to the high office he now holds in the Church. This took place at the General Conference held in Asheville, North Carolina, in 1910. He was married to Miss Mary E. Mike, of Bryan, Texas. Bishop Mouzon is held in high esteem by Texans, the more so by reason of the memories of our sainted Bishop Ward. His episcopal residence is San Antonio, Texas.

BISHOP JAMES HENRY MCCOY.

James Henry McCoy, D. D., was born in Blount County, Alabama, August 6, 1827. He is a son of the late Rev. W. C. McCoy, D. D., who was a member of the North Alabama Conference from the date of its organization to the time of his death, eighteen years ago. He graduated from Southern University, Greensboro, Alabama, with the degree of Master of Arts, in 1899. In the fall of that year he joined the North Alabama Conference. He has served as pastor in this conference for fifteen years, closing his pastoral work at Highlands Church, when he became President of Birmingham College. He was editor of the Alabama Advocate for eighteen months. The degree of Doctor of Divinity was conferred upon him by Southern University. He was elevated to the Episcopacy at Asheville, North Carolina, in 1910. He was married December 31, 1895, to Miss Annie Bradley. He makes his residence in Birmingham, Alabama.

enough to stand alone and may not be for several years to come, hence be it

Resolved, That we appeal to the Woman's Missionary Council for assistance, asking them to provide a special fund for parsonage work in this district and conference.

That this provision be made to cover a period of not less than four years, or until such time as we can care for the work ourselves.

Report unanimously adopted by both District Conference and the meeting of the Woman's Missionary Society of the District.

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NATIONAL BUILDING COMMITTEE, REPRESENTATIVE CHURCH, WASHINGTON, D. C.

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GEO. S. SEXTON, D. D. Secretary Representative Church Commission.

Our Washington Church

The time has come for all loyal members of the Methodist Episcopal Church, South, to join heartily in the effort to erect a church building in Washington City that will properly represent us before the Nation and the world. The day for questioning the wisdom of the movement has passed. Three General Conferences have spoken, endorsing the undertaking and committing the Church to it. It is a great and worthy enterprise and our people are big enough in mind and heart to do what the leaders of the Church say ought to be done. Let's do it now! Only the men of small vision oppose it, and there are few of that sort among us. As a result of the campaign of education carried on during the last twelve months, the people know now why such a building is needed. The many

articles appearing in the Church and secular press have been strong and to the point. These, with the literature sent out by the Board of Church Extension, have put the matter clearly before the Church and the people of the South, and there is no need now to ask "why," for the reasons have been thoroughly given. The time has come to act. A little help from the many, with the large amounts from the few, and the work is done. Progress.

In the campaign for funds to erect this Representative Church Building for the Southern Methodists, most encouraging results have been obtained. During the past year \$47,718 have been added to our resources. There has been secured to date \$294,073.93 from the Church at large for this enterprise, \$62,011.45 having been paid in cash, leaving a balance of \$232,061.48 yet to be paid.

Considering the general attitude of the Church toward this enterprise, the results achieved are most encouraging. We are justified in saying that the day is not far distant when actual work of construction will be begun.

In addition to the results above given, a loyal Texas Methodist has deeded 175 acres of land, the proceeds from the sale of which will go into the building fund.

The General Conference Commission, composed of Bishop W. A. Candler, Bishop E. E. Hoss, Bishop John C. Kilgo, Drs. W. F. McMurry and Geo. S. Sexton, are in the city of Dallas and will hold a meeting at which time plans will be laid for an aggressive campaign to secure an additional \$100,000. To erect a building worthy of the South will require at least \$400,000, which will include the cost of the lot.

This additional \$100,000 must be secured at the earliest date possible in order that work may be pushed upon our building. The demand for this building at the present time is urgent. Great crowds of Southern people are being called to the National capital by the present Administration, and among them are loyal Southern Methodists. Our Church must not fail to furnish an adequate Church home for them while they are in the National capital rendering faithful service to the National Government.

OUR WASHINGTON ENTERPRISE. Bishop James Atkins, D. D.

Washington is the National Capital, and we are a large and influential part of the Nation, so that both religiously and politically, or civically, we are under strong obligations to build and ably maintain a representative church there. We are the dominant religious influence in

that region, which is destined to re-Americanize America, and save it from foreign influences. We need, on this account, a truly great Church in the National Capital.

When the game of political finance, now for some forty years on the stage, has been played out to the ruin and disgust of the common people, they will turn to the South again for leadership and will get it.

The first work under this order will be to call the people back to religion, as the source of all civic honesty and national welfare. When that time comes it would not look well if, in the interim, we had not shown faith in our gospel and destiny by rightly founding our Church in the capital.

The above sentiments were expressed by Bishop James Atkins some two years ago. In the light of present day conditions they seem to have been almost prophetic. "The game of political finance" has already "been played out to the disgust of the common people" and they have turned to the South for leadership. The day of our opportunity is at hand. Have we the far-seeing vision and strong faith to meet the demands of the opportunity by doing a great thing for God and our Nation?

The time spoken of by our Bishop came sooner than any of us expected. Our Church is not rightly founded in the National Capital to meet the demands that are upon us and to make the most out of our opportunity. We earnestly call the attention of our men of means to the statements of the Bishop.

OUR NEW CHURCH IN WASHINGTON. Bishop E. E. Hoss, D. D.

Among the many enterprises that our Church now has in hand few, if any, are more important than the building of a new and stately house of worship for our chief congregation in Washington City. That we ought to have such a house in the Capital of the

Nation is not open to doubt. Without it we cannot take the rank to which we are entitled among the other denominations that are at work there. There comes a time when a Church that is able to meet a call of this sort, and fails to do it, is doomed to retrograde in spirit and in influence. With the humblest and lowliest chapel that was ever erected, God is well pleased, if it is the best that his people can do; but not if they can do a great deal better. Our ability is beyond question. Many of our people are rich, and vast numbers of them are well-to-do. If they only will they can promptly and easily answer the call of the General Conference, and rear a temple of which no Southern Methodist need be ashamed.

There is good reason why the whole burden of this enterprise, instead of being put upon the shoulders of the local congregation, should be distributed throughout the entire Connection. The congregations, while loyal, active and liberal, is limited in its financial resources, being made up largely of men and women who make a bare living, and no more. Then, besides, Washington is a representative city. It belongs to the whole country. People from every section flock thither. More and more the Southern States are furnishing their full quota to the great army of Government employes, who make it their home. Strangers from abroad visit it in droves, and with deep curiosity the signs and tokens of religious life which they find on exhibition. Our status in the eyes of the world at large, is determined very largely by what they see of us at this meeting place of the Nations. On every ground the whole Church is bound to assume a large responsibility, and to discharge it in a broad and liberal spirit. It is my earnest hope that wherever Dr. Sexton goes he may meet with the most cordial reception. Let nobody turn him the cold shoulder. His task is a heavy one, and he needs all the assistance and support that can be given him.



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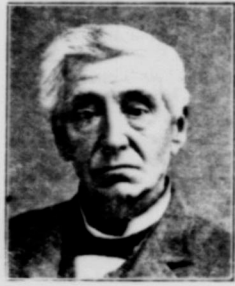
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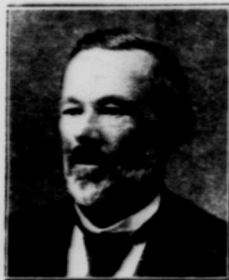
The First Board of Church Extension



Rev. L. B. Stateler



Rev. R. S. Clark



Rev. T. W. Flowers



Rev. J. B. Whitford



Rev. E. J. Stanley



Maj. E. G. Brooke



Abraham Collet



J. W. Kemper



Geo. L. Duke



John B. Taylor

The first Board of Church Extension of the Methodist Episcopal Church, South, was organized by the following is a brief sketch of the men, clerical and lay, who composed this first Church Extension Board.

Rev. L. B. Stateler.

Rev. L. B. Stateler was born in Ohio County, Kentucky, July 7, 1811; joined the Kentucky Conference on trial and was transferred at once to Missouri in 1831; served as missionary among the Indians in Kansas and Indian Territory about twelve years. Labored among the white people in Kansas and Colorado and went to Montana in 1864 where, with the exception of part of a year spent in Oregon, he remained until his death at Corvallis, Mont., May 1, 1896. His entire ministerial career of sixty-five years was spent on the western frontier trying to extend the Church into the "regions beyond." Besides liberal contributions during his life to the home and foreign mission work, he contributed \$10,000 to the Church Extension Loan Fund in memory of his noble wife.

Rev. R. S. Clark.

Rev. R. S. Clark is a native of Alabama. He was one of the first to respond to the call for help on the northwestern frontier and taking with him his wife and family of six boys, he went to Montana in 1871. He is one of the charter members of the Montana Conference and has filled some important positions therein, though he had held a supernumerary relation for a number of years and now resides in Tennessee where he still takes a deep interest in all the work of the Church, writing for the Church papers and preaching as opportunity offers.

Rev. T. W. Flowers.

Rev. T. W. Flowers was a native of Mississippi, came to Montana in 1871, was a member of the Montana Conference from its organization until his death, which occurred at Stevensville, Montana, April 29, 1907, though for a number of years he had held a supernumerary relation. He loved the Church and loved to preach its doctrines, and was a liberal contributor, laboring with his own hands in the building of the church at Stevensville, Montana, in 1882.

Rev. J. B. Whitford.

J. B. Whitford is a native of England.

He was admitted into full connection in the Montana Conference in 1883 and served as pastor at Butte, Helena, Boulder and Whitehall. Later, in 1886, he was transferred to Kentucky where he served as pastor for a year or so and then removed to Michigan, joining the M. E. Church (North) where he now resides.

Rev. E. J. Stanley.

Rev. E. J. Stanley is a native Missourian, although he spent several years in Kansas where he entered the itinerancy and from which place he went to Montana in 1871. He is still a member of the Montana Conference to which he has given the strength of his life. He has always been, and is yet, most earnest enthusiastic in advocating and urging the claims of Church Extension.

Major E. G. Brooke.

Major E. G. Brooke was born near Morgantown, W. Virginia, in 1891, lived several years at St. Louis, Missouri, and crossed the plains in the old fashioned way, going to Montana in 1865. He was a member and liberal supporter of the M. E. Church, South, his residence at Old Whitehall being for years the preaching place as well as a home for Methodist preachers. He attended numerous sessions of the Annual Conference and was once a delegate elect to the General Conference. He heartily espoused the cause of Church Extension, offering to give at least ten dollars to every church built in Montana. He died peacefully at Whitehall, November 30, 1907.

Abraham Collet.

Abraham Collet was one of the early Montana pioneers and both he and his faithful wife were always faithful members and liberal supporters of the Church. They contributed \$10,000.000 to the Collet Loan Fund, the capital of which a year ago stood at \$10,946.75. They were plain, simple-hearted, earnest Christian people, honored by all who knew them. They now rest from their labors and their work do follow them.

J. W. Kemper.

J. W. Kemper went with his hon-

ored parents, Thompson and Lucy Kemper, from St. Joseph, Mo., to Montana in 1871. He united with the Church when a young man and has been an active and faithful member ever since, attending more Annual Conferences than any other layman in Montana, besides having been twice elected delegate to the General Conference. He is a liberal supporter of the Church, a pure minded, noble Christian man and honored and loved by all who know him.

George L. Duke.

George L. Duke was born in Ohio County, near Hartford, Kentucky, October 26, 1824; was married to Catherine Deering (by Tyson Dines) at Independence, Mo., May 5, 1848, and went to Montana, traveling by steamboat up the Missouri River in 1864. He located at Willow Creek in 1870 and remained there until his decease in 1904. He was a nephew of Rev. L. B. Stateler, was steward, trustee and Sunday School Superintendent at Stateler Chapel for many successive years, and took an active interest in all the work of the Church.

John B. Taylor.

John B. Taylor was born at Louisville, Kentucky, February 1, 1828; married to Miss Sarah E. Wisdom (a niece of Logan D. Dameron) October 18, 1854, and joined the M. E. Church, South, under the ministry of J. P. Nolan, in 1872. He went to Montana first in 1864. He and his excellent wife took an active interest in the work of the Church. His wife died several years ago and he now resides with his son, Robert Lee Taylor, at Medford, Oregon.

HOMES FOR SUPERANNUATES.

I was appointed Agent for Superannuate's Homes of the North Texas Annual Conference, at Gainesville, and have been in the field about fifteen months. In the beginning of our work we had no money in the Treasury, but went to work through the mails and from the pulpits of the conference and in this way have succeeded in reaching thousands of people, and the people have responded liberally to our calls. As a result of the liberality of the people we have provided six superannuate homes. We have also improved four homes built previous to last year. We have at this time eleven superannuate homes in the conference. Two of these homes are occupied by widows of deceased preachers. I do not know what would have become of these people had they not been provided homes by our organization. We hope to see the day when an old preacher comes to the end of his itinerant journey he will simply move out

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ing ones move out of the parsonage, the only home they ever knew, having no home to enter or no money to buy a home or pay rent. Sick and worn out by a long siege of waiting, sore trials, pressed by debts, children taken from school, possibly separated from mother and each other, and loved home ties destroyed. Could the scene be darker? And yet the tragedy represented in this illustration would have been the experience of the wife and children of a deceased preacher in this conference if it had not been for this organization. And this one incident is worth all the sacrifice we have made in this fifteen months.

Our organization is economical for the reason we give the superannuate or widow of the deceased preacher a home, worth, say, \$1000 or \$1200. This is an endowment fund, as the principal is never touched. Our Board insures and makes all improvements necessary to these homes. So you see we place the conference claimant where they want to live and where the people want them to live. This puts them in a position so that the money paid them by the conference goes into their living expenses and does not have to be paid out for rents, to say nothing of moving from place to place. All I ask is that the preachers and people of the North Texas Annual Conference stand by me in this great work, and we will provide a home for every conference claimant.

F. O. MILLER.

Agent for Superannuated Homes.

GLOWING REPORT FROM ORPHANAGE.

In talk which was delivered at the East Waco Methodist Church yesterday morning and at the Morrow Street Church last night, Rev. R. A. Burroughs, manager of the Methodist Orphanage, outlined the work that has been done since he took charge. He said:

It is not my purpose to preach you a set sermon, but to talk to you about a matter which lies close to the heart of every Methodist in the State. Your Orphanage has claimed the interest of the Church for these seventeen years of its existence, and as it grows in years and in the number of orphan children cared for and fitted for some place in the great work of life, the more interest do the people manifest in the home. So I feel sure that what I have to say today will not be of a very irksome or tiresome nature.

I was elected manager of the Orphanage last October and entered upon the duties of that office on the first day of December last, with Rev. J. N. McCain as my assistant, and let me say here that a better one could not be easily found.

We found much work that needed to be done in order that the home be what the Church had a right to demand. Just how this work was to be done in view of the fact that we owed \$1000, and in view of the further fact that to do this work would require not less than \$5000 or \$10,000, and yet something had to be done. So the work was undertaken very largely on the faith the manager had in the liberality of the Methodist people throughout the State.

The first thing we did was to supply all the dormitories with new mattresses and one dormitory with twenty-two iron bedsteads. Then the contract was let for the needed improvements on the building and one would have to go through the home to see just how much has been done. New bath rooms with all the best modern fixtures with concrete floors. Hot and cold water which are absolutely necessary to a well regulated sanitary home. A room where the boys can wash their hands and face, and we require this

three times each day; this room is as sanitary as can be made.

The kitchen was overhauled and concrete floor put in it, with the best double iron Majestic range installed. Then a place for dishes and dish washing, with concrete floor. A large storage room for groceries, with concrete floor; also milk room, which also had a floor of concrete.

Then the dining hall, which has been enlarged so as to give us plenty of room and make the meal hour one of pleasure; this building also has a floor of concrete, in fact it was the purpose to make all these rooms proof against insects of all kinds, and they are as nearly so as any to be found. In addition to this all the doors and windows in the home have been screened from top to bottom with the best material. Now, you ask, how much did it all cost? Well, you can guess that it cost a grand little sum. But what if it did cost \$9000? What is that to be compared to human life and good health, to say nothing about other things?

Now I shall give you some figures. I know that they are very tiresome things, but we can't get along without them, so here are a few: In debt \$1000 on the first of December, re-furnishing and refitting with some new buildings at the cost of say \$9000. The old debt has been paid and all the running expenses have been promptly paid and \$6200 of the improvements have been paid.

Now I am asking the Methodist to come to my help, and let's pay off the balance, and thus put us where we can go on to yet greater things.

It is our purpose to make men and women out of the children who are committed to our care. I cannot close this talk without speaking of the good work of the women's missionary societies of Waco. The girls' dormitories have been furnished with window shades, which have been sorely needed for a long time.

May God bless every one who has in any way contributed to us and may we have the continued help of all the Church until the Methodist Orphanage is what it ought to be.

R. A. BURROUGHS.

Now is a good time to begin taking Hood's Sarsaparilla, the medicine that cleanses the blood and clears the complexion. (Adv.)

Bid defiance to old age—hold the spirit of your youthful days.

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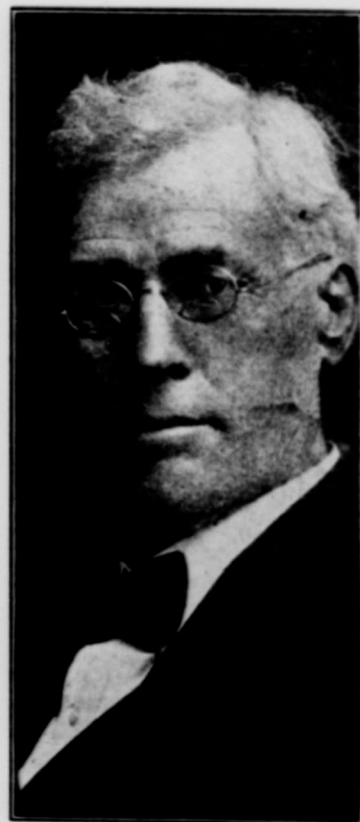
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of the circuit parsonage into a superannuate parsonage where he can spend the evening of his life in finishing up his pilgrimage, waiting for his transfer from the Church on earth to the Church in heaven. If we furnish a home for the active preacher, it is no less our duty to provide homes for the old men and women who are no longer able to go at the call of God and the command of the Church. Now, we also provide homes for the widows of deceased preachers. I have found the following illustration in some old papers: "An itinerant preacher dies and leaves a widow and five children with no home and no income. The mourn-

First Methodist Society in America

By Rev. E. G. B. Mann, D. D.

Bishop Asbury's Journal, (Vol. III p. 27) contains this statement concerning the Sam's Creek "Meeting House": "Here Mr. Strawbridge formed the first society in Maryland—and America." This is the most definite and conclusive historical statement to be found anywhere as to who formed the first Methodist organization in America and where it was located. Yet it is but fair to say that a strong claim is made for priority of the John

in Maryland in 1764. The "Illustrated History of Methodism" gives the date as "1765 or 1766." Dr. J. M. Buckley's "History of Methodism" Vol. 1, p. 141, says: "As to exact date of his (Strawbridge's) emigration to this country, John Shellington, Esq., whom Dr. Stevens describes as the best Irish little more than a year ago, on the subject of "Old John Street Church," made use of the following words: "Wesley began his preaching in Eng-

was in 1766. If Strawbridge located in Maryland in 1764 or 1765, which Dr. Stevens seems so sure was the fact, unless he was backslidden like Embury, he doubtless got to preaching and organized the society in the "Log Meeting House" three or four years before Embury got his permanent society started in New York City. It may be that there never would have been any controversy on this subject had it not been for the division in the great Methodist Church which took place in 1844.

The attempt is made in "Simpson's Cyclopedia of Methodism" to break



FIRST METHODIST MEETING HOUSE IN AMERICA. LOG CHURCH, SAM'S CREEK, MARYLAND. Built in 1764.



OLD JOHN STREET CHURCH, NEW YORK. Founded 1768.

Street Church, New York, organized by Phillip Embury.

Bishop Asbury did not write down the date when Strawbridge began his work but simply made the assertion that the society he formed was "the first Methodist society in Maryland—and America." It has seemed to some students of Methodist history that Embury arrived in New York prior to the arrival of Strawbridge in Maryland, and as Bishop Asbury gave no dates, he might have been mistaken as to the organization on "Pipes Creek," being first. Bishop Asbury's authority on the Methodist history and antiquities of his country, says "it was not earlier than 1764 or later than 1765."

As to Phillip Embury, there seems to be no doubt that he arrived in New York on a vessel that landed August 10, 1760, and that he did not begin preaching till six years later. Dr. Buckley says of Embury: "The presumption is that he lived a consistent life and endeavored, at least by example, to save those who had accompanied him from the temptations to which they were exposed; but there is no evidence that he exhibited Methodist zeal or conducted public services in the New World for at least six years." No one seems to think that Embury began preaching in New York earlier than 1766. The reason for his being in New York six years as a local preacher without preaching a sermon is commonly understood to be that he was a "backslider." H. W. Finlayson, in a letter from New York to the Southern Christian Advocate, a record was made nearly forty years after the event took place, hence that must have been commonly accepted as the fact about the matter at the time he wrote.

The controversy turns mainly on the point as to the date of the arrival of Strawbridge in Maryland. That date seems difficult to determine. It seems beyond dispute that he was a regular local Methodist preacher at the time of his arrival in Maryland and began preaching in his own house very soon after his arrival. Dr. Armstrong, in "Old Baltimore Conference," p. 1, fixes the date of Strawbridge's

land. One of his converts was Phillip Embury. This man Embury emigrated to America and here, far removed from his friends and early associations, he became to some degree a 'backslider.' In a little hut down in John Street, where he lived he was visited by friends of the lower classes, and anything but religious topics discussed. One day while Embury was engaged in a game of cards with a negro and a third party, Barbara Heck entered the cabin and went up to the table, grabbed the cards and, throwing them into the fire, she admonished them that if they did not quit their evil deeds they would go to hell." On this point Dr. Buckley's History is here quoted again: "The interesting question whether Phillip Embury was engaged in the game of cards was raised many years ago. Wakely says: 'Some Methodists have admitted it, and the enemies of Methodism have said in ridicule that American Methodism originated at the card table.' He then investigates the subject and furnishes conclusive testimony that Embury was not present."

With the date of Embury's landing in New York in August, 1760, and not beginning his preaching there till six years later, being definitely established, and taking the statement of Stevens History that Strawbridge came to America "not earlier than 1764 or later than 1765," the presumption of priority would seem to be in favor of Strawbridge and his "Log Meeting House," on Pipe's or Sam's Creek, unless it could be shown that Strawbridge was also a backslider, but no one seems to have tried to establish such a claim. Really, there must have been a very small space of time between the organization of the Methodist societies in those two places by the Methodist local preachers.

Against the plain statement of the first Methodist Bishop that Strawbridge was first with his society, the champions of priority for John Street Church place this quotation from Jesse Lee's History of Methodism, published in 1810: "In the beginning of the year 1766 the first permanent Methodist Society was formed in New York City." He and Bishop Asbury

the force of this fact established by these dates by saying: "The building, however, though sometimes spoken of as the first Methodist Church in Maryland was never deeded to the Church and was never finished."

McTyeire's "History of Methodism" makes the striking comment on this point that: "But it might be asked, when is a log house finished? One shop was not 'finished' like the other, but the work turned out is the proper test when comparing the two."

Bishop McTyeire further says: "As for it never being 'deeded to the Church,' it is enough to say that lots on John Street were more valuable than lots on Sam's Creek. There was no danger of losing the Log Meeting House. No contest for title has ever been heard of."

In the calm light of the act examined, I am impressed that Strawbridge and "Sam's Creek" have strong claim to "first" society, and Embury and Old John Street to first permanent society. This is practically the conclusion set down in the "Life of Asbury," by Rev. H. M. DuBose, D. D., and there is probably no better informed Methodist historian living than he.

MY ITINERARY.

Let no one think that the writer has been recreant to the trust committed; on the contrary my time since the beginning of the calendar year has been closely occupied. The first Sunday in January was spent in Aledo with Brother Gaskins, who is serving his second year there. The second Sunday was given to Godley. Brother Dick Oxford is the pastor and is beginning his first year with most promising prospects. The fourth Sunday was spent in Blum, but an all-day rain prevented services. I returned the second Sunday in February and preached twice, although the day was exceedingly bad. Brother Gordon, a Polytechnic boy, is the pastor assisted by a young wife. He is making a splendid start.

The first Sunday in February I gave to the people of Mertens, which is a half station, and is served by Brother J. R. Dodson, who lives at Irene, which forms the other half of the station. I preached at Trumbull at eleven a. m. on the third Sunday. A good brother drove me in a buggy in the afternoon to Ferris, three miles from Trumbull, where I preached in the Baptist Church to a union congregation composed of four Churches. Brother Oswald is the pastor of our Church there and is doing fine work. I spent a most pleasant day on the fourth Sunday at Venus with Brother Bowman and his people. He is very popular with his people.

The first Sunday in March found me at Maypearl with Brother Dunn and the good people he serves. This is his second year. The people are delighted with him. The second Sunday I was with Brother Ed R. Wallace and the people of Boulevard Church, this city. This is Brother Wallace's fourth year there. He has done a great work there. But that is in keeping with his past record—he always brings things to pass. The debt on the Church is about paid and a splendid parsonage is in evidence of his success. The third Sunday I preached at Dew in a thirty-five hundred dollar country church on the Fairfield charge. I had the privilege of visiting that community twice in the early eighties and preached first at a quarterly meeting and then at a campmeeting. That was during the time Brother James Mackey was presiding elder.



HOUSE WHERE STRAWBRIDGE DIED.

arrival at "about 1760," and the organization of the society within the same year. The new Schaff-Herzog's Encyclopedia of Religious Knowledge, article on "Strawbridge," says that he reached America "between 1760 and 1765." Stevens History of Methodist Episcopal Church, Vol. 1, p. 72, asserts that the arrival of Strawbridge was "not later than 1765." Nathan Bang's History of the Methodist Episcopal Church, in discussing the beginning of Embury's work in New York, adds the statement that "Strawbridge came to America and began his work about the same time." "A New History of Methodism," London, England, follows Dr. Bang's statement with reference to Strawbridge, but Bishop E. E. Hoss in the chapter on the "Methodist Episcopal Church, South," same History asserts that Strawbridge settled

may have both been correct. Sam's Creek society may have been the "first Methodist Society in Maryland—and America" and John Street Church, New York, may have been the first permanent Methodist Society. The Strawbridge organization was not permanent and the other was: the John Street Church is still in existence in New York City, while the Sam's Creek "Log Meeting House" was never fully completed, and possibly the lot on which it stood was never deeded formally to the "society" but among the gracious results of the work done through Strawbridge was the coming of six Methodist preachers out of that society. Embury dedicated the New York Church October 13, 1768; there is no controversy about that. He began preaching in that city two years before that which

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BROWN'S DALLAS

I had the exquisite pleasure of spending a night with that queenly woman, Mrs. Philpott, the widow of Col. Ben Philpott. She is the sister of our Brother Horace Bishop. It would be hard to find a more cultured and entertaining woman of her age. Brother Allen Tooke, the pastor, is in his fourth year there. The Dew Church stands near the place where the old Sunshine Church stood. It is a commodious and beautiful building. Brother Tooke has done a marvelous work on this charge. In addition to this church building mentioned above which, although costing \$3500, was built without incurring any debt; he has built a \$1000 parsonage at Fairfield free of debt. And the salary has been raised from \$550 to \$1100. Such wonderful achievements are worthy of mention. On Monday night following the third Sunday I preached at Cooledge, where Dr. McCune is entering upon his first year.

H. Harris is the pastor. I met many old friends and was delighted to spend a night with Brother William Childers and wife, both of whom went to school to me in the long ago. At all the places where I spent the Sabbath I preached two sermons on the Sabbath. We had eight union services. I find the other Churches, as a rule, quite ready to join us in union services. I am sure that much good has been accomplished, judging from tokens manifest. My association with the preachers has been delightful and I hereby acknowledge my indebtedness to them for their kindness to me. If time and space would have permitted it I should have been glad to have reviewed the work these men of God are doing. But the recording angel is keeping the book which will be opened in the final end. May God bless them all.

R. C. ARMSTRONG.

Fort Worth, Texas.

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Cor. Ky.—Mrs. Iva Moore, of this place, says, "I was so weak, I could hardly walk. I tried Cardui, and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends, who tried it with good results." Testimony like this comes unsolicited, from thousands of earnest women, who have been benefited by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild, but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains, and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui.

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DISTRICT CONFERENCES

(This schedule can be amended only by the presiding elders. They will do a great favor in its correction.)

Table listing district conferences: Clarendon, Hedley, 7:30 p. m., May 2; Gutesville, McGregor, May 8; Vernon, Crowell, May 8; Amarillo, Canyon, 10 a. m., May 9; Big Spring, Coahoma, May 9; Brenham, Brookshire, May 9; Hamlin, McCaullay, 8 p. m., May 12; Waco, Aquilla, 10 a. m., May 15; Brownwood, Winters, 8 p. m., May 15; Plainview, Plainview, May 15; Marshall, Longview, 9 a. m., May 20; Dublin, Irell, 2 p. m., May 20; Navasota, Navasota, May 21; Albuquerque, Albuquerque, May 22; San Augustine, San Augustine, May 22; Cisco, Cisco, 7:30 p. m., May 27; Houston, Grace Church, Houston, May 27; Heights, Heights, May 27; Beaumont, Woodville, May 28; Pittsburg, at Linden, 2 p. m., June 10; Cleburne, Godley, 11 a. m., June 3; Marlin, Cameron, June 25; Stamford, Throckmorton, 9 a. m., June 27; Hillsboro, Penelope, June 27; Jacksonville, at Abilene, June 30; Tyler, at Edom, July 1

BISHOP CANDLER TO SPEAK.

Bishop Candler is to speak at 3 p. m., May 4, at the great Coliseum, on "Leaders and Followers," and it will be delivered under the auspices of the League Board. It will be a great occasion handled by one of our greatest men. To miss hearing him will be to miss the opportunity of a lifetime.

We stated last week in our write-up of the dedication of the church at Mustang, on the Pilot Point Circuit, that Brother Minor donated the lot upon which the church is built. But this is a mistake. It was that good and true German Christian man, Brother T. E. Hessel, a member of the German Lutheran Church. The Methodists of that community feel very kindly toward him for this generous act and he has their deepest heartfelt gratitude.

Rev. Glenn Flinn, of Bryan, is doing things in his charge. He has recently conducted an every-member campaign for missions among his people, and he has secured \$1500 over and above his assessment for this great cause. And he has recently had a fine revival which has put his Church in good condition. A number of new members were received and the congregation greatly encouraged. More than one hundred were converted and reclaimed and sixty-six applicants for membership.

Rev. L. A. Hanson was a visitor at several of the District Conferences in the interest of the North Texas Female College, of which he is now the business manager. This is his first experience in work of this sort, but he is taking hold of it with a firm grip and he makes a fine impression when he speaks. He is proving himself the right man in the right place, and he will make a success of it.

DEATH OF REV. M. H. NEELY, D. D.

This devout and venerable man of God passed from labor to reward last Sunday night in San Antonio, while visiting at the home of his stepdaughter, and his remains were taken to Gainesville and interred last Tuesday, after a public funeral service largely attended at the Denton Street Church. Dr. Neely was one of the remarkable men in Texas Methodism. He belonged to the old school of Texas preachers, having come into the work at an early day. He was born in Warwick County, Indiana, March 6, 1836. He came to Texas in early life and was converted under the ministry of Rev. James M. Johnson, in Hopkins County, Texas, in August, 1853, and at once joined the Methodist Episcopal Church, South. He was licensed to exhort by Rev. Samuel Lynch, March, 1854, and to preach by Rev. James R. Bellamy, August, 1856. In the fall of 1856 he was admitted into the traveling connection at Paris, then in the East Texas Conference, Bishop Robert Paine presiding. He was ordained a deacon by Bishop George F. Pierce at Tyler in the fall of 1858, and in 1860 he was ordained an elder at Jefferson by Bishop James O. Andrew. He remained in the East Texas Conference until it was divided in 1866, and then he fell into the Trinity Conference, now the North Texas Conference, and with the exception of a year or so in the Denver Conference, he spent his life in East and North Texas, the principal part of it in the latter. While in the East Texas Conference he served the following charges: 1856, Clarksville Circuit; 1857, Rockwall Circuit; 1858, Kaufman Circuit; 1859, Kaufman Circuit; 1860, Athens Circuit; 1861, Kickapoo Circuit; 1863-64, Paris Circuit; 1864-65, Sherman Station. In the Trinity Conference he served the following charges: 1867-68, presiding elder of the Kaufman Circuit; 1868, Ladonia Circuit; 1869, Sherman and Bonham Station; 1870-71-72, Sulphur Springs Station; 1873, Kaufman District; 1874, Sulphur Springs District; 1875-76, Dallas Station; 1877-78, Jefferson Station; 1879-80-81-82, Sulphur Springs District; 1883-84, Terrell Station. In 1874 the name of the conference was changed to North Texas Conference, but the boundary remained the same. Down to 1884 is as far as he left his record in his own hand with this office. But we know that, after continuing in the leading appointments for a number of years, he transferred to the Denver Conference on account of the health of his wife, and was presiding elder of all that territory for three or four years. Then he returned to North Texas, filling such appointments as Gainesville, Whitewright, Terrell Station and District, Plano, Denton, Rockwall and Jacksboro. In 1908 he asked for and was granted a superannuated relation, after having been an active worker for fifty-two long years. In the notes left by him with us he says that he estimates the number of conversions under his ministry, at least, at thirty-three per year. That would run the number up in the neighborhood of two thousand. He did not furnish us with the number of churches and parsonages built by him during these years, though doubtless they are numerous. He was a delegate to the General Conference in 1874, 1878, 1882, and a delegate to the Centennial of Episcopal Methodism in 1884. When he penned the above facts he also said that since 1856 when he was admitted on trial he had never missed a roll call at conference.

These are the facts and figures that tell us of the life and labors of Matthew Hammond Neely, in many respects one of the most remarkable men who has lived and labored among us. Personally, Dr. Neely was a man of medium size, robust, well-proportioned, and full of physical vitality when in his prime. He had a well-formed head, a transparent countenance, with eyes soft and affable. We know nothing of his early educational advantages, but he had all the marks of a man well-trained in mind and polished in manners. A more perfect gentleman never lived, and he was loved and honored by all his brethren. He was a wonderfully gifted man in the strength of his mind, in the graces of public speech, and in the elegance of his English. In the pulpit he was on his throne. His voice was mellifluous, and his manner graceful and magnetic. We have rarely heard a more eloquent man stand in the pulpit, and it was not merely eloquence of words, but of sentiment, emotion and thought. We heard him preach a sermon at the conference in Dallas several years ago that would have done credit to any leading man in the Connection. And who can ever forget his semi-centennial sermon at Bowie a few years ago? It was grandly eloquent and stirred the hearts of his large audience like a storm at sea. He never fell below a high standard of pulpit work. He was a student, a close reader, and a man of splendid vision. And, with it all, a man of intimate and confidential acquaintance with God. He was loyal to Christ and his whole experience was rich in the fellowship of the Spirit. The Bible was his one great book, and he was a master of its contents when he stood before the waiting congregation. He always entered the pulpit fully prepared and gave to the people no untempered mortar. He fed them on prepared food and made them strong and resolute in purpose and determination. But his work is done, he has won his happy release, and he has transferred his membership to the conference triumphant. Upon his long and lovable life there rests no shadow or cloud. The sun shines brightly and gloriously every day, week, month and year of his career from the dawn of the morning until the eventide! And when he set sail for the other shore the light of the other world shone brightly around his outgoing. Grand old man! We bid him a temporary adieu this evening, but we will greet him again some sweet day. To his family still remaining and to his brethren and friends we extend our sympathy and with them we mingle our tears that we see him no more in the flesh. But he will still abide with us in his influence as sweet as the perfume of flowers and as inspiring as the music of song!

Our old friends, Mr. and Mrs. A. G. Howell of Houston, prominent Methodists in that city, are stepping on the high places these times. There came to their home April 24 a new grandbaby boy, weighing nine pounds, and his name is Albert Gordon Jones. And just six weeks previous to this arrival there appeared at San Marcos a granddaughter, Mary Ellen Peel, and these two venerable grandparents are in high glee. Long may these important youngsters live and thrive to bless the world. We have no more loyal and devoted people than Mr. and Mrs. A. G. Howell, and we rejoice with them in their new and wholesome accessions to their domestic circle. Rev. F. O. Miller, agent for our Superannuate Homes, attended several of the District Conferences in the interest of this worthy cause and was given the right of way at all of them. He made an eloquent appeal, presenting the matter pointedly, and good subscriptions followed his effort. He is doing a noble work and is doing it systematically and intelligently. No congregation can listen to his statement of facts and not respond to his call. Bishop Hoss has arrived and is mixing with the brethren. He was late in coming, but he is being accorded a splendid welcome. Personally, he is looking well, but he persists in saying that he is not strong and still unable to carry additional burden in the way of work. But he continues to improve, and we indulge the hope that he will yet be himself and go in and out before as aforesaid. The whole Church is thankful that he has survived and is still one of us, and our prayer is that his useful life may be prolonged for many years to come.

VISITORS PREACH IN DALLAS.

Members of the Educational Board spent last Sunday in Dallas. There are prominent men among them and they occupied many of the pulpits in the city. President Snyder, of Wofford College, occupied the pulpit at First Methodist Church, and gave a large congregation an uplifting deliverance as a consecrated layman. He is an eloquent speaker and an admirable character. Bishop Atkins gave the First Baptist Church people a strong and incisive sermon on Christian Giving and he was profitably heard by a large concourse of people. Our old friend of college days long gone, Rev. I. W. Cooper, D. D., of Mississippi, preached an eloquent sermon on Christian Education at the Oak Cliff Church. Rev. Stonewall Anderson, General Secretary of Education, more than met all expectations at Grace Church and the result was inspiring. A large contribution for the Southern Methodist University followed. Rev. James Crutchfield, of Columbia College, Oregon, took part in the day's service at St. John's Church. Rev. T. F. Brewer, of Oklahoma, preached to a delighted congregation at Forest Avenue Church; while Dr. C. E. Bowman, of Emory College, Georgia, did fine work at South Ervay Street Church. He is one of the strong men of the Church. Rev. J. W. Blackard, D. D., of the Memphis Conference, had a great time at Trinity Church and left a deep impression on a large congregation. Rev. J. S. French, of McKendree Church, Nashville, occupied the Oak Lawn Church and greatly edified an attentive congregation. Rev. J. L. Cunningham, of Nashville, delivered two excellent sermons in the city. Dr. Cooper preached also at night to the St. John's congregation. Dr. James Cannon, of Virginia, preached a strong sermon at First Methodist Church at night. We had the pleasure of hearing this well prepared discourse. The Daily News last Monday morning gave extended notices of all these sermons and our out-of-town Methodists, in many instances, read these excerpts to their advantage. Monday Bishop Murrah came in and at night delivered a great address on Education.

A SUNDAY IN ALLEN.

I filled an engagement with Rev. A. P. Hightower and his people at Allen last Sunday. Allen is a prosperous little town on the H. & T. C. Railroad and the Sherman Interurban, between McKinney and Plano, and Brother Hightower is the energetic pastor of that flock. We have nearly two hundred members there; some of them living in the country near by and the rest in the town. The church building is a good substantial framed building and well located. They have a good Sunday School, a good parsonage, and every member of the Official Board is a subscriber to the Advocate. We had a large congregation present, and the people were attentive. The service was helpful in its influence. The people love their pastor and his family, and he is doing a good work among them. He is a very capable man--wise, persistent and progressive. He knows how to lead his people and to direct them in lines of usefulness. The people are good substantial folk, well-to-do, intelligent and loyal Methodists. The next session of the District Conference will go there. G. C. R.

DALLAS DISTRICT CONFERENCE.

I saw but little of the Dallas District Conference. Was crowded so with gatherings of this sort until I reached it late in its sessions. It met at Grand Prairie, and Rev. I. W. Clark, the solid pastor, gave it fine entertainment among his good people. He is one of our most matured and wholesome preachers. Grand Prairie is growing and our Church is strong there. I heard a good spiritual sermon from Rev. J. L. Morris on the office and work of the Spirit. Also a capital address from Judge McCormick on Christian work. It was original and

entertaining. Judge Joseph Cockrell also spoke on the larger support of the work of the Church, and he put in some sledge hammer blows. He is one of our strong laymen. Epps G. Knight, known to all the preachers, spoke strongly and helpfully on the Laymen's Movement. Bishop Atkins was present a while and made many wise suggestions. He presented the Southern Assembly claim now in process of development at Waynesville. N. C. Rev. O. F. Sensabaugh had the conference in hand and gave a businesslike and brotherly air to its proceedings. The Advocate's interests came up before I arrived and were disposed of early in the session. Dallas District is in the lead in its work for the Advocate and all the official members in the district take it. This is a unique distinction. So that there was nothing lost by my not presenting its claims in person. I did not hear any of the reports of the preachers and will depend upon the secretaries for an account of the proceedings. G. C. R.

McKINNEY DISTRICT CONFERENCE.

This body met last week at Richardson and it was my pleasure to attend its session the last day. Rev. G. F. Jones, the wide-awake young pastor, had things in readiness for the delegates and visitors and gave to all of them a big welcome. Everybody was well cared for. By the way, I dined with him and his good wife in their brand-new parsonage home, and it was good to be with them. This is an elegant home, valued at \$1800, including the lot and improvements, and it has been built and paid for since conference. It is a gem. He is very popular with his people. Rev. C. A. Spragins had the District Conference in hand and conducted its affairs with skill and facility. It was well attended and much interest was manifested at every session. Preachers and laymen took part alike and it was never dull at any time. We heard one sermon preached by Rev. W. R. McCarter, of Lewisville. It was earnest, thoughtful, well prepared, and full of meat. It was good to the use of edifying. The night before Brother Spragins preached a sermon of wide range, so I learned. It left a profound impression. The preachers were all in fine spirit and hopeful. They made uniformly good reports and indicated success. They are mostly young men, full of energy and persistence. They all spoke well for the Advocate, and they are looking well after its welfare. They gave me the right of way and listened to me with responsiveness. Brother Spragins is leading the hosts wisely and successfully. He is a man of well furnished mind, kind of heart, strong personality and wide vision. It was the consensus of opinion that he is doing a fine work on that district. The preachers and the people all love him and he is investing his best service in the enterprises of the Church. Rev. F. O. Miller, Rev. A. L. Hanson and Dr. McLean all addressed the conference. Also Dr. Hyer spoke of the Southern Methodist University. It was a good District Conference. G. C. R.

TERRELL DISTRICT CONFERENCE.

I spent one day at the Terrell District Conference. It met last week at Kaufman and Rev. W. A. Stuckey and his people gave it a delightful reception. Kaufman is one of the old towns of the Conference. Methodism has long been in force there and it is well established. It numbers good people among its membership. They now have an elegant church building and well adapted to worship and to Sunday School work. The town is growing and shows every indication of thrift. Brother Stuckey is on his second year and he is a strong preacher and a faithful pastor. He is a man who reads and thinks, and who stands by the old paths in matters of theology and religion. He feeds the people on meat convenient for them. Dr. A. L. Andrews is the presiding

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elder, and he has captured his preachers and people. They esteem him highly as a preacher, an executive and a brotherly man. His preaching and his oversight are wholesome and sound. He is putting life and power into the work and leaving nothing undone to push every enterprise of the Church. He had the largest attendance of laymen seen at any of the conferences I have thus far visited. The proceedings of the conference were conducted in the committee of the whole and all took part in them. The reports indicated a healthy state of things and the trend of the spirit was good and true. The preachers are a strong and enthusiastic set of men and they are pressing the work of the Church. If they do not carry up a good report at Conference next fall, then all the indications are misleading. It was good to be with them. They love the Advocate and gave me the right of way. I preached at 11 o'clock and spoke that afternoon. The brethren heard me gladly. Rev. C. Pugsley preached a good sermon the last night. Rev. L. S. Barton made a great speech for Southern Methodist University. Dr. McLean made a statement in the interest of Wesley College; Rev. F. O. Miller did well for the superannuate homes, and Brother Hanson presented the interests of the North Texas Female College. It was the impression of all that it was a good District Conference and it left a good impression on the community. G. C. R.

Rev. J. H. McLean, D. D., visited a number of the District Conferences in the interest of Wesley College, located at Greenville. He spoke at Richardson, Kaufman and Grand Prairie and had a sympathetic hearing. Rev. D. H. Aston has his hand on things at the college and he is succeeding beyond his own expectation. He has a good school and it is worthy of large patronage.

Mrs. J. W. Clifton, the wife of Rev. J. W. Clifton, of the Sherman Circuit, had the misfortune to be badly burned by the overturning of a kettle of hot water, recently, and while she is not seriously injured yet the injury is exceedingly painful, and she will be laid up for some days. We trust that she will speedily recover and be herself again.

Bishop J. C. Kilgo came in since Sunday and is making himself at home among us. He stood before a large congregation Tuesday night at the First Methodist Church and made an eloquent address on education. He is the orator of the College of Bishops, and a master of assemblies as a platform speaker.

Bishop Mouzon is on hand and an active worker in the educational movement. He is looking robust physically and alert mentally. We have never seen him in more vigor, personally, and he is manifesting much interest in the University enterprise. He and Bishop Atkins make a strong team as the two officials of the Episcopal College in Texas. They have thrown their force and influence into the movement and they are largely responsible for the enthusiasm now so manifest in this wonderful enterprise.

Bishop Isaac Lane, of the Colored Methodist Episcopal Church in America, our branch of the Colored Church, is in the city looking in on the Board of Education, and he was a pleasant visitor to this office. He is now in his seventy-ninth year, but still vigorous for a man of his age. He has been and is an eminent man in his race, and he has wrought well for the colored population of the South.

Rev. G. E. Cameron, of Shreveport, is a visitor in the city and taking interest in the meeting of the Boards. His new church enterprise is progressing, and it is only a question of short time until that congregation will be installed in one of the greatest churchhouses in the Connection. Brother Cameron has made himself a leader down that way, and his work prospers.

PERSONALS

Rev. C. F. Bell gave the Advocate the benefit of a brotherly call this week.

Rev. E. F. Boon will preach the commencement sermon for the Crowley School next Sunday, May 4.

Rev. A. A. Kidd, of Rosebud, took in the Board meetings this week and did not forget the Advocate office.

Rev. J. B. Turrentine, the live presiding elder on the Tyler District, was a pleasant visitor to the office this week.

Rev. L. A. Webb, the tall preacher of Hubbard City, made a good report in this office this week. He left a number of subs.

Brother J. W. Armstrong, of Fort Worth, and brother of Rev. J. M. Armstrong, of the Central Conference was to see us the other day.

Rev. M. S. Hotchkiss, of Mineral Wells, brightened up this office with a good visit this week. He always leaves sunshine when he comes.

Mr. and Mrs. John W. Robbins, of Austin, were welcome visitors to this office this week. He is one of our well known laymen throughout Texas.

Rev. C. L. Brooks, of the East Oklahoma Conference, and his good wife, were welcome visitors to this office this week. They are down attending the Educational Board meeting.

Rev. R. J. Kiker, of Denison, who is supplying the Church at the Cotton Mills, near there, was a visitor to this office the other day. He is connected with the Y. M. C. A. work. He is a useful local preacher and is serving this Cotton Mill charge this year. Brother Kirk has recently assisted him in a fine meeting with good results.

Mrs. R. C. Hicks, wife of our presiding elder of the Sulphur Springs District, Rev. R. C. Hicks, is improving under treatment at Austin. We noted last week that she had been bitten by a pet squirrel belonging to a neighbor,

and on examination it was found that the little animal had hydrophobia. It was a narrow escape, and we rejoice at the improvement of Sister Hicks.

Rev. J. G. Miller, of the Vernon District, was a pleasant visitor to this office the past week. He was down taking in some of the Board meetings. He reports matters in good trim throughout his section.

Mr. and Mrs. George L. Morris, of Sipe Springs, have issued invitations to the marriage of their daughter, Miss Monta Lorissa, May 6, to Rev. Tracy Lee Huffstutler, our pastor at Woodland. We extend congratulations to the young couple.

Dr. Walker Lewis, of the North Georgia Conference, died recently in Atlanta, and his burial took place at Cartersville. He was a prominent minister in the Methodist Church, and his death is deplored by a large number of friends throughout Georgia where he was so well known.

Mrs. Haygood, widow of the late Bishop Haygood, of sacred memory, died recently at the home of her daughter in Decatur, Ala. She had been in feeble health for some time. Her death recalls many tender memories of the great man who preceded her several years ago.

We have a card from Rev. W. J. Lee, of San Bernardino, Calif., and he tells us of a successful operation performed on his daughter for appendicitis. He was formerly a member of the old Northwest Texas Conference and the brethren will be glad to hear this good news from his household.

Rev. J. W. Watson, of Woodson, has made an Advocate record this year. Not only all his official members take the paper, but all the Methodist homes in his charge take it also. This stands out alone, we think, in the list of Advocate visitations. Look for fine results this fall from that charge.

Rev. E. F. Ingram, of Wills Point, dropped in to see us this week. He had just closed out a good meeting with Rev. Abe Mulkey assisting him. He reported good results and splendid preaching by Brother Mulkey. The people down that way think a great deal of this wonderful man whose ministry has wrought so many conversions in Texas.

SAN ANTONIO METHODISM.

Dr. J. E. Harrison called the conference to order promptly at 10 a. m. All the pastors were present except two. The presiding elder, Dr. Bargin, was not able to be present. A few days ago he stepped on a nail. The reports were good.

Batchelor: Fine day; organized an Epworth League.

Munnick: Fairly good week. Prayer-meeting Wednesday night well attended. Last night the Junior League had charge of the service.

Phillips: Good Sunday School, fine service last night. We are reaching the better class of Mexicans.

Harrisfield: Good services during the week. Outlook hopeful.

Read: Sunday School up to the usual standard. The revival spirit was manifest again last night. In the morning I preached at Travis Park to a large congregation.

Junston: Laymen had charge of the morning service; fine service. Our meeting began last night. Brother C. H. Booth preached a fine sermon to a splendid congregation. There were two remained. Outlook good for a successful revival.

C. H. Booth: Large congregation at Laurel Heights in the morning and good congregation at night. One new member.

Dr. Curry: Preached to a large congregation at Travis Park last night. Fine service.

L. E. Booth: Had a good day at West End. Preached at Laurel Heights at night.

James: Nothing unusual except a sermon on "Tithing." Splendid services.

Brother V. M. West (our lay member) and Brothers L. Booth and H. D. McKinnon also reported.

Sunday afternoon Dr. Harrison and C. H. Booth and others held the opening service at the Los Angeles Heights Mission. The chapel was crowded and the service was a most delightful one. A Sunday School will be organized next Sunday and Brother C. H. Booth, who will have charge of the mission, will arrange to have preaching there every Sunday night. The plant is valued at \$3000 and is free of debt. The chapel is a duplicate of the one that was built on Laurel Heights three years ago. It is nicely furnished, Los Angeles is a growing suburb and in a few years we hope to have a self-supporting charge. The Methodists in that community seem to be in the majority.

When it was announced by Brother Read that Dr. M. H. Neely was dead, the Chair called for the hymn, "Servant of God, Well Done." Then after prayer, led by Brother McKinnon, the oldest member of the body, the following resolution was offered:

Whereas, In the providence of God Dr. M. H. Neely, member of the North Texas Conference from its beginning and long one of the leading figures in Texas Methodism, passed this day to his reward from our city,

Resolved, That we, the members of the San Antonio Methodist Preachers' Conference, in

affectionate recognition of Dr. Neely's great life and labors hereby express our deepest sympathy to the bereaved wife and kindred, commending them to the consolations of the blessed Gospel which he both preached and lived for so many years.

Just before adjournment Dr. Harrison, President of San Antonio Female College, announced that Brother R. P. Shuler, of Austin, would preach the commencement sermon for the school next Sunday, and that on Monday following the graduating exercises would be held. San Antonio Female College is closing the most prosperous year in its history.

GASTON HARTSFIELD, Secretary.

April 28, 1913.

A CARD OF THANKS.

To our many friends who have been so kind in word, deed and act during our recent loss by fire, we wish to express our sincere thanks to one and all. You can never know how much we value your friendship or how we appreciate the material help you have given us. We pray God's blessings upon you all. MR. AND MRS. J. O. ANDERSON.

Woman's Department

NORTH TEXAS CONFERENCE.

Delegates to the North Texas Conference Woman's Missionary Society will please take either the South Loop or Broadway car to Oak Cliff and get off at the Methodist Church, Marsalis Avenue, where they will be met by the committee. It will be impossible for the committee to meet all trains, but will meet all delegates at the Church.

MRS. HENRY DORSEY.

NOTICE.

To the members of the North Texas Conference Woman's Missionary Society.

I am authorized by railroad authorities to say that all women desiring to attend the annual meeting to be held at Oak Cliff, Mar 12-16, will be given the benefit of the rates granted an account of Sisters' National Convention to be held in Dallas at the same time. Selling dates will be the 10th, 11th, 12th and 13th of May. Let each auxiliary be well represented, and send names of delegates to Mrs. Henry Dorsey, 113 Marsalis Avenue, Dallas, Texas.

MRS. P. C. ARCHER, Cor. Sec. Home Department.

TEXAS CONFERENCE.

The Texas and Pacific Railroad will give rates of one and one-third round trip tickets for Texas Conference, sold on May 12, 13. Please all delegates make inquiry when buying tickets for our Annual Conference, which meets in Texarkana May 13-16. All connecting roads have been asked to give the same excursion rates.

Let no delegates stay away. We need a representative from each auxiliary, and each auxiliary needs to be represented at this the greatest meeting Texas Conference Woman's Missionary Society ever held.

MRS. GEORGE CALL, Cor. Sec. Foreign Department. MRS. JOHN SPIVEY, Cor. Sec. Home Department.

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The Epworth League Meetings

The coming of the General Epworth League Board to Dallas marks an era in Dallas Epworthdom, as this is the first time the Board has met in this city. At the monthly meeting of the City League Union, last December, a resolution was adopted inviting the Board to meet in Dallas, and offering to pay \$100.00 of their expenses. At the two subsequent meetings, Mr. Gus W. Thomason raised this offering, and an executive committee, composed of Mr. J. A. Rogers, President; Mr. J. Barney Davis, Secretary, Mr. Louis Spencer, Treasurer, and Mr. Gus Thomason and Misses Josephine Wolfe and Mary Capers, together with the Presidents of the various local League Chapters have been holding weekly committee meetings, planning for the entertainment of the members of the General Board members and the big meetings to be held in May, during their stay in the city.

The Dallas City League Union is composed of the nine Leagues of the M. E. Church, South, and the three Leagues of the M. E. Church, in this city. For several years the attendance at these monthly meetings was small, but in January, 1912, Mr. J. A. Rogers was elected president, and the Union has been steadily growing in numbers and interest, until the monthly meetings now average an attendance of 650. Mr. Rogers believes in doing things, and the present City League Union is due to his untiring efforts to inspire the Leaguers, and give them something to do. At the beginning of the planning for the Epworth League Board meetings, he was enthusiastic for the Coliseum meeting, and finally succeeded in getting the committee and the Union as well to undertake to have the mass meeting of 5,000 young people at the Coliseum for Sunday afternoon, May 4.

As the coming League meetings are of so much importance to the young people of Texas, we publish here the history of the Epworth League, written by Dr. H. M. DuBose, who was the General Secretary of the Epworth League Board for twelve consecutive years, for the General Conference, in Asheville, in 1910.

work of that western pastorate. Their model was the early Methodist Society, and that they carefully sought to follow. This was the real and historical beginning of the Epworth League in our Church, the life seed out of which it has sprung and grown. Many of those young Trinity Church workers had never been in any other young people's society than their own, but their organization anticipated the essential features of the Epworth League as it exists in the Southern Church today. It became the model of many other societies organized throughout the Union, chiefly in California and the West. Other societies with similar designs existed elsewhere in the Church. In 1890 the Church Conference of Trinity Church submitted to the General Conference a memorial and a plan of organization, together with a constitution, and prayed for their adoption for the whole Church. These documents are amongst the records of the Publishing House, at Nashville. On this memorial the General Conference authorized the formation of Leagues for the 'promotion of piety and loyalty to our Church among the young people, their education in the Bible and Christian literature, and their encouragement in works of grace and charity.'

The Leagues were at first placed under the control of the Sunday School Board. To Dr. W. G. E. Cunningham, then Sunday School Secretary, is due the honor of setting this infant movement on its feet. Certain understandings were had later on with the League leaders in the Methodist Episcopal Church, and the Methodist Episcopal Church of Canada. Certain adaptations and modifications conformed the Southern League to the others, and co-operation was established. For purposes of fraternity, affiliation, and international intercourse, it was agreed that the Southern League should take the common name of Epworth. This was two years after the inception of the movement, and was the first point at which the two Leagues met, or came into even formal contact. The Leagues are one in name, one in spirit, but they were born in different houses and under different conditions.

The Methodist Episcopal Church, South, was the first Church in Christendom to incorporate its young people's society into the

The present General Secretary and Editor has been in office twelve consecutive years. During this time the Leagues and their interests have enjoyed a constant prosperity. The membership has grown from about 115,000 to 145,000. The gain in chapters has been approximately one thousand. The circulation of the Era has grown from somewhat less than 5,000 to somewhat more than 20,000 during a part of this quadrennium. The contributions of the Leagues for all purposes, missionary and general, now amount to a sum estimated to be near \$75,000 per year. Very many missionary workers have been sent to the field by the Epworth League, a very large number of preachers have been given the pulpit from its membership, and a great army of Church workers have been trained in its chapter meetings and departments of work.



REV. F. S. PARKER, D. D.
Third General Secretary of Epworth Leagues and Editor of Epworth Era.

In September, 1903, Dr. Fitzgerald Sale Parker was, on nomination of the general secretary, elected to be assistant secretary and editor. He has by his patience, zeal, fine gifts and culture greatly aided in bringing the League up and holding it to a high ideal of service and attainment.

PURPOSE.

The purpose of the Epworth League, as set forth in the original order for its incorporation into the Church, and as subsequently embodied in the Discipline, is: "The promotion of piety and loyalty to our Church among the young people, their education in Church history, and their encouragement in works of grace and charity."

The sum of all this is consecration, preparation and service. The League is set to teach and illustrate the vital doctrines and precepts of the Gospel, as Christian experience, repentance, faith, the witness of the Spirit, discipline of heart and mind, and dedication of self, time and money to God. Its design is to make religion the life and business of the young, to show the beauty of piety, and to promote the fellowship of those who seek daily to walk with the Master. More nearly than any other institution in the Church the Epworth League conserves the spirit and training of the now obsolete class meeting.

GROWTH.

After twenty years the Epworth League has reached a membership approximated at 150,000, an average growth of 7,500 members a year. There are at present 3,906 Chapters, 71 per cent of our pastoral charges having Epworth Leagues.

At the General Conference in Asheville, in 1910, the General Conference elected Rev. Fitzgerald Sale Parker, D. D., General Secretary of the Epworth League and editor of the Era.

Rev. F. S. Parker, D. D., of Nashville, Tenn., appointed general secretary of the Epworth League Board, by the General Conference, in 1910, was born March 16, 1863, in Caddo Parish, La., son of Bishop Linus Parker and Ellen K. Burrus. He was educated in the University of Louisiana, Tulane University, New Orleans, and New England Conservatory of Music. He has served as pastor of the M. E. Church, South, in New Orleans, Santa Ana, California, Los Angeles, New Iberia, Lake Providence, and Jackson



MR. J. A. ROGERS,
President Dallas City Epworth League Union.

HISTORY.

The Epworth League was a logical outgrowth of Methodism, into the policy and the young people's movement fit so naturally as into Methodism. The Epworth League bears not only the features of its maternity, but its whole structure is Wesleyan throughout. The earliest historical model of the League was the Holy Club at Oxford University. That Club, in the personnel of the young Wesleys and their coadjutors, together with their aims and zeal, were constantly in the minds of at least one group of the early promoters of the movement called Epworth.

And yet the Epworth League movement can hardly be traced to any one source or influence in Methodism. It is a necessary result of a healthy spiritual experience in the lives of young Wesleyan Christians. Though its most distinct prototype is found in the group of Oxford students called Methodists, its spiritual affinities, its true heredity, goes back to the Galilean days, and finds its model and beginning in the fellowship of the disciples who gathered about the Nazarene to learn his teachings and to be received into the communion of the spirit.

No doubt the existence in other Churches of a kindred spirit and impulse—as the rise and growth of the Societies of Christian Endeavor—stimulated and hastened to a culmination in organization, a vital tendency inherent in all the communions of Methodism. But while there was a community of ideal inspiration, the Epworth League was an indigenous growth of Methodism, and differentiated itself from the other young people's societies as Methodism is differentiated from other communions, and this is not to narrowness or exclusion, but to the promotion of those plans and spiritual teachings which are distinctly Wesleyan.

The movement which resulted in the organization of the Epworth League, began in the two branches of Episcopal Methodism—the Methodist Episcopal Church in the United States of America, and the Methodist Episcopal Church, South—at nearly the same time, but independently, without agreement, collusion or mutual understanding, at widely different places, and under different influences. Neither house of Methodism borrowed from the other. The Epworth League of Southern Methodism was the product of the zeal, consecration and intelligent foresight of our own young people, and its tone, form of organization, ideals and aims were given and set before it by leaders of our own household.

The details of the history of our Southern Epworth League as given in the "Handbook," may be reproduced here, since the terms in which they are set forth, are terse, and yet comprehensive enough to afford a clear view of the whole League era: "In May, 1889, at a convention held in the city of Cleveland, Ohio, the several young people's societies of the Methodist Episcopal Church were united into one compact organization known as the Epworth League. In the same year a number of societies previously existing in the Methodist Episcopal Church, South, were organized into co-operative union, with a distinct constitution and plan of work. This movement had its beginning in Trinity Church, in the city of Los Angeles, Cal., in 1889, when the pastor and young people of his congregation reorganized their society, already several years in existence, into more effective shape, so as to do so by the great demands of the



REV. S. A. STEELE, D. D.
First General Secretary of Epworth Leagues and Editor of Epworth Era.

organic ecclesiastical body. It holds this precedent by two years.

In 1894, the General Conference took a forward step in Epworth matters, and erected the League into a separate connectional department, elected an Epworth League Board of Control, and a general secretary and editor, and ordered the publication of a weekly League paper. Rev. S. A. Steele was elected secretary and editor, and in August, 1894, the publication of the Epworth Era was begun. At the General Conference, held in Baltimore, in 1898 some slight changes were made in the constitution and plan of the League, and the Epworth Era was ordered to be enlarged. H. M. DuBose was elected General Secretary and Editor.



REV. H. M. DU BOSE, D. D.
Originator of Epworth League Idea, Second General Secretary of Epworth Leagues and Editor of Epworth Era.

Statement of the Condition of

The American Exchange National Bank

OF DALLAS, TEXAS

April 4th, 1913.

RESOURCES.

Loans and Discounts	\$ 9,089,450.74
U. S. Bonds, par	1,090,000.00
Bonds	836,000.00
Banking House and Fixtures	120,000.00

CASH—

On Hand	\$1,199,213.86
With Other Banks	4,451,981.37
With United States Treasurer	50,000.00

Total **\$16,836,645.97**

LIABILITIES.

Capital Stock, Paid in	\$ 1,500,000.00
Surplus Fund	1,000,000.00
Undivided Profits, Net	65,424.74
Circulation	1,000,000.00

DEPOSITS—

Individual	\$9,841,486.46
Banks and Bankers	3,283,522.79
United States Government	146,211.98

Total **\$16,836,645.97**

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La., and as presiding elder of the Baton Rouge District of the Louisiana Conference. He is the author of "Personal Work," "The Devotional Study of the Bible," "Money and Missions," "Handbook of the Epworth League," and is editor of the Epworth Era.



MISS ADA TRAWICK,
Junior League Secretary.
Nashville, Tenn.

At the annual meeting of the General Epworth League Board, in 1912, provision was made for the employment of a Junior League Secretary, and Miss Ada Trawick, a lady admirably qualified for the important work of developing the Junior League, was elected to that office. Miss Ada Trawick is the daughter

of Dr. A. M. Trawick, not long deceased, who was a physician of prominence in the city of Nashville, and one of the prominent members of McKendree Church. That Miss Trawick should be in some special line of religious work is only in keeping with the family tradition, for each of her sisters and brothers has been either a missionary, a minister, a minister's wife, or a medical missionary, except one brother, whose success in a business career he uses as a means of diffusing Christ's religion among men.

Rev. Paul B. Kern is the son of Dr. John A. Kern, the eminent writer and professor of Practical Theology in Vanderbilt University, from the beginning of his career in the ministry, for which he was thoroughly prepared by study in various institutions of learning. Mr. Kern has been a man who achieved results. He is now serving one of the most important pastoral charges in the Tennessee Conference, and at the same time, president of the Epworth League Board of his Conference. Texas Leaguers know him through his institute work at Epworth-by-the-Sea.

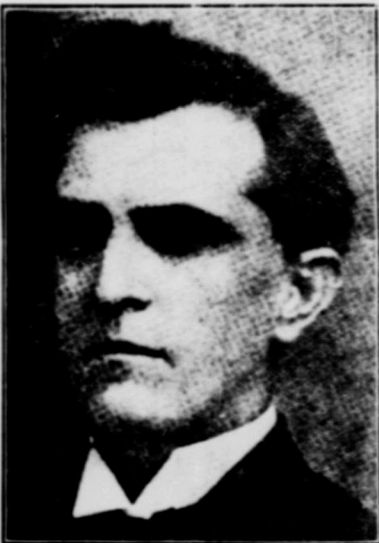
Nearly Smothered

Chandler, N. C.—Mrs. Augusta Lomax, of this place, writes: "I had smothering spells every day, so bad that I expected death at any time. I could not sit up in bed. I suffered from womanly troubles. My nerves were unstrung. I had almost given up all hope of ever being better. I tried Cardui, and it did me more good than anything I had ever taken. I am better now than I ever expected to be." Thousands of ladies have written similar letters, telling of the merits of Cardui. It relieved their headache, backache and misery, just as it will relieve yours, if you will let it. Try.



REV. J. MARVIN CULBRETH,
Assistant General Secretary.

Rev. J. M. Culbreth, the assistant secretary, is the son of a Methodist preacher, and graduated at Trinity College, and the theological department of Vanderbilt University. His pulpit and platform talent have made him popular, and his work as assistant secretary of the Epworth League has introduced him to a wide and appreciative audience.



REV. R. W. HOOD
Mayfield, Ky.

Rev. R. W. Hood is pastor in the Memphis Conference, now serving the important charge of Mayfield, Kentucky. He is a man of distinguished abilities, and as preacher and pastor has acquired the confidence of his brethren and is much in demand. His interest in the Epworth League work throughout his pastoral career has been manifest, and as a member of the Epworth League Board, he has suggested some of the most important of the recent movements in the League.



DR. E. C. HAMILTON
Abingdon, Va.

Dr. E. C. Hamilton lives away up in the mountains of the Holston Conference, in the beautiful school city of Abingdon, Virginia. For a number of years he has had official connection with the Holston Epworth League Conference, one of the greatest and most fruitful of the larger League organizations. He was elected to membership in the Epworth League Board to succeed the lamented E. P. Peabody, who died as a result of an accident soon after the beginning of the present quadrennial. Mr. Hugh A. Locke is a busy young law-

president, and Christian Advocate editor. His eloquence has made him well known all over the American continent, and his simplicity of life and genuine brotherliness have made him as much loved as his talents have made him famous.

MR. GUS W. THOMASSON of Dallas, was appointed member of the General Epworth League Board by the General Conference, in May, 1910. He has been active in League work for twenty years—since the League was organized. For seven years he was president of the Texas State Epworth League, inaugurating the plan for founding the Texas Assembly at Epworth-by-the-Sea. He has attended every session of the North Texas Epworth League Conference since its first session twenty years ago, and has been president of this Conference several times. He was assistant general secretary, in 1889-90, under Dr. Dulose, and the present system of Epworth League Records was devised by him while in the central office. He has done more for the Epworth League in Texas than any other one man, and is known and loved by thousands of Leaguers all over the State. He is president of the Trinity Epworth League, the largest League in Southern Methodism. He makes things lively wherever he goes, and the Leaguers of Texas owe him a debt of gratitude they can never repay.

Rev. H. WALTER FEATHERSTUN has been one of the most efficient and enthusiastic Epworth League workers. He has been on the platform at several of our International Conventions—was at one time president of the Seashore Epworth League Assembly. As pastor and presiding elder he has been constant and effective in his advocacy of the Epworth League. His literary output has been considerable. "The Christ of the Novelist," and "The Christ of the Poets," are two volumes which he contributed to the Epworth League reading courses. The Epworth League Institute series was suggested by him, and for some years he carried a column in the Era devoted to the advocacy of the Institute. He was a member of the last General Conference, since which time he has also been a member of the Epworth League Board.

If the present plans of the Epworth Leaguers, composing the Dallas City League Union, are successfully carried out, the members of the General Epworth League Board will doubtless be agreeably surprised when they arrive in Dallas the latter part of this month, at the magnitude of the events which are being arranged for their benefit. They are of course accustomed to being feted and banqueted and entertained royally wherever they go, for Epworth Leaguers everywhere never sleep on their opportunities, but Dallas Leaguers, thoroughly alive and imbued with the necessary enthusiasm, have determined to make their functions outshine any previous attempts of this character. They are doing big things in a big way. They have been working and planning in a systematic way for some two months for their meetings, and anyone who has had occasion to observe their activities, does not doubt but that their expectations will be realized.

yer of Birmingham. He now adds to his duties those of a city attorney. He is a graduate of the Birmingham College and Vanderbilt Law School. As president of the North Alabama Epworth League during two years he did a great deal of good by his eloquent advocacy of the League, especially before gatherings of ministers. Mr. Locke doesn't understand from the standpoint of a layman, how a pastor could expect to get along without an Epworth League.

The Epworth League is under the control of a General Epworth League Board which is elected every four years by the General Conference. The members of the Board consist of a Bishop, three traveling elders and three laymen, and the present Board is as follows:



SOME MEMBERS OF GENERAL BOARD
BISHOP J. H. MCCOY, President

Rev. Paul B. Kern, Gus W. Thomasson, Rev. H. Walter Featherstun, Hugh A. Locke.

BISHOP JAMES H. MCCOY, President of the League work, is one of the younger members of the College of Bishops. He has filled almost every position of a Methodist preacher, and his father before him was a Methodist preacher. He has been pastor of a country circuit, and a great city Church, a college

A great mass meeting at the Coliseum on Sunday afternoon, May 4, at which meeting Epworth Leaguers from practically every League in North Texas will be present in large numbers, besides the local Leaguers, will be the principal feature. By newspaper advertising, personal visits, and the distribution of

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Delicious-Refreshing
Thirst-Quenching

Ask for it by its full name
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THE COCA-COLA CO., Atlanta, Ga.

PROGRAM.

- Choir of 1,000 voices, led by E. O. Excell, Miss Mildred Dixon, accompanist.
- Invocation
- Bishop J. S. Key, of Sherman, Texas
- "The Birthday of the Epworth League"
- Dr. F. S. Parker, Gen. Sec., Nashville, Tenn.
- Quartet.
- "Introducing the Bishop."
- Mr. Gus W. Thomasson, Dallas.
- "Leaders and Followers."
- Address by Bishop W. A. Candler, Atlanta, Ga.

This will be the only opportunity Dallas Methodists will have of hearing Bishop Candler in a public address during the visit of the College of Bishops and the General Boards. Another great drawing card for this meeting will be the splendid singing, E. O. Excell, whose name is familiar the world over as a great song leader and song writer, will lead the singing with a magnificent choir of 1,000 voices. This choir is being arranged by Miss Earle Henry, chairman of the Music Committee, and Mr. Earl D. Behrens, of Dallas. Mr. I. A. Rogers, President of the City League Union will preside at this meeting.

Monday evening, May 5th, an event of more particular interest to the Epworth Leaguers of Dallas will be the banquet for 1,000 people at the Scottish Rite Cathedral. A large percent of the tickets have been sold already for this occasion, and all of the tickets will be disposed of a week in advance of the banquet in order that ample time may be given for its preparation. The banquet room of the Scottish Rite Cathedral has just had the finishing touches put on it, in preparation for the coming Shriners' meeting, and a thousand chairs have just been installed in the room, so that this room will compare favorably with any of the large hotels of the city in its equipment and convenience, besides having twice the capacity of the largest hotel. The menu is being prepared by the Ladies of Tyler Street Church, and the young ladies of the Christian Endeavor Societies in the city have volunteered to serve the banquet, in order that all of the Epworth Leaguers might have an opportunity to hear all of the program.

The following is the program in full:

Mr. J. A. Rogers, President City Epworth League Union, Toastmaster.

Invocation—Dr. A. J. Lamar, of Nashville, Tenn.

The City's Welcome—Hon. W. M. Holland, Mayor.

Hearty Welcome—Mr. I. Barney Davis, President Dallas District Epworth League.

Enough Said—The Dallas Brand—Dr. F. S. Parker, General Secretary, of Nashville, Tenn.

Song—"The Eyes of Texas Are Upon You."

Eyes on Our Leaders—Rev. S. B. Reall, President State Epworth League, of San Antonio.

Pastor's Point of View—Rev. R. W. Hood, of Mayfield, Ky.

What the League Has Accomplished in Two Decades—Rev. H. Walter Featherstun, of Gloster, Miss.

Our General Secretary—Miss Victoria Webster, of Dallas.

Reaching the Young Men of the Epworth League—Mr. Hugh A. Locke, of Birmingham, Ala.

The League Spirit Can Do It—Mr. Gus W. Thomasson, of Dallas.

Here's to the Juniors—Miss Ada Trawick, Junior Secretary, of Nashville, Tenn.

Quartet.

Look Out for the Boys—Rev. J. M. Culbreth, of Nashville, Tenn.

Epworth-by-the-Sea—Miss Josephine Wolfe, of Dallas, Miss.

All for Christ—Bishop J. H. McCoy, President Epworth League Board.

cta Together—Dr. W. M. Anderson, of Dallas.

U-Need-A Social Spirit—Dr. E. C. Hamilton, of Abingdon, Va.

Evangelistic Power of the League—Rev. Paul B. Kern, of Memphis, Tenn.

Just a Thought—Mrs. A. A. Cooke.

Goodnight—Quartet.

In addition to the above program, special music will be rendered by an orchestra. The College of Bishops, the General Boards, the State officers of the Epworth League, the Mayor and Board of Commissioners of the City of Dallas, will be the honor guests on this occasion. All of the speakers on the program have agreed to make a short toast on the subject assigned them, and everything points to a royal good time, May 4th. The sale of tickets to the banquet is not limited to Dallas, but of course people may reserve tickets as long as they last, and special railway and interurban facilities will be placed at their disposal during both the Coliseum meeting and the banquet. Tickets may be secured at the Methodist Publishing House, price, \$1.00 per plate.

The History
of the
Money Kings

shows that the foundations of their wealth were laid by persistent saving.

They created a surplus and put it out at interest.

We can't all be money kings, but we can't hope to overcome fortune unless we save.

Having a savings account with this bank will open YOUR opportunity.

Guaranty State Bank
and Trust Co.

DALLAS, TEXAS.

CAPITAL	\$ 600,000.00
SURPLUS	150,000.00
Increasing Capital to	1,000,000.00
Increasing Surplus to	350,000.00
RESOURCES	5,000,000.00

4% ALLOWED ON SAVINGS ACCOUNTS

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REV. J. J. MORGAN, AGENCY SECRETARY

THE SOUTHWESTERN AGENCY OF THE AMERICAN BIBLE SOCIETY.

Our readers will note with interest the presentation of the First Organization in American Methodism. They will also read with interest the biography of the First Church Extension Board. It is but fitting that the great American Bible Society, the one organization which makes possible all else, should have place in this issue.

We are glad to report for the American Bible Society in the Southwest a year of splendid progress during 1912. We had set our mark at a distribution of 50,000 volumes, but we reached a total of 56,658, a gain of 13,922 volumes over the year preceding. The increase may be attributed to many causes, but especially to more efficient colportage, cheaper and more attractive forms in which the Scrip-

estimate the value of the Society's operation in the Southwest. It is not so much the number of volumes distributed as the number of genuine missionary needs met by this distribution that counts. Our Bibles go where there is the greatest need—where the people are the most ignorant, the most destitute, the most hopeless.

For this reason, we employ men on regular salary to go to the field most neglected. Many times this means the facing of Roman opposition and the suffering of insults and persecution. In Louisiana, where we find in places a thirteenth century Romanism, our colporteur has been ordered out of the country, dogs set upon him, the Bibles distributed have been burned, so that the value of the colporteur's work is certainly not always determined by the volumes distributed.

From the daily record of the colporteurs, we gather the following figures:
Whole numbers of colporteurs..... 16
Whole number of days spent in service 2,587
Whole number of miles traveled..... 34,767
Whole number of homes visited..... 63,472
Whole number of Scriptures distributed 18,950
Whole number of homes without Bible 24,037

In addition to these paid colporteurs, home missionaries and all classes of Christian workers use our Bibles, ordering direct from the depository at Dallas; and there are the numerous charity institutions, such as orphanages, rescue homes, reform schools, schools for the blind, as well as the jails, penitentiaries, and our soldiers and sailors. We could fill all our space just with letters of gratitude from individuals and institutions which have been our beneficiaries during the year. What a blessed privilege to supply the Word to so many hungry souls! Surely this increasing demand for Bibles is a good omen. It encourages us to believe that there is coming

of immigration into the United States the last fiscal year ending June 30, 1912; but on the other hand a decided increase in Texas, this State receiving last year 19,902 immigrants of foreign birth. The monthly reports indicate a still larger increase this year and already we have more than a million foreigners in the Southwest.

It appears, therefore, to this writer that Home Missions should be given special consideration by our Board of Missions convening in Dallas. We cannot afford to fail in this

Society is spending \$1,200 per month in the Southwest, about one-third more than is contributed by her patronizing Churches of this territory for the work all over the world. We need twice this amount; but the funds are lacking, and, indeed, the appropriation of \$14,400 is liberal compared with our Church gifts to the Society. The work in the Southwest should be made self-supporting, at least, and to this end we beg the hearty co-operation of every pastor and layman.

In testimony of the Society's efforts to carry

And Pius IX, forty years later: "These crafty Bible Societies cease not to thrust their Bibles upon all men, even the unlearned."

The friend is our own Bishop Hendrix at the Latin American Conference. He says: "The unfed people need the Holy Scriptures and the privilege of reading the revealed will of God. Missions should give the Word of God to the people in their own vernacular, that in the language in which they were born they can read the wonderful words and works of God. The right arm of our missionary work is the help given by the great Bible Societies of the world. Nor can we hope for a safe and sure foundation of the work of evangelism and of education without the Word of God." J. J. MORGAN.

TO THE PREACHERS OF THE TEXAS CONFERENCE.

I wish to call your special attention to the action of our last Annual Conference making May 4 "Church Extension Loan Fund Day." I feel that it is not necessary to tell you that this is most important. The Texas Conference has about the smallest loan fund of any conference in Southern Methodism, and needs about the largest. The time has come that the needs of almost all the communities can be met by a loan. Where it is possible to meet these needs by making a loan instead of a donation, it is far better. Not the least thing accomplished is to give the people a self-respect that they can never have as long as they look upon the Board of Church Extension as a kind of pension bureau; a fund accumulated for the purpose of saving them money, instead of to help them when their money gives out.

You have, no doubt, received from Dr. McMurry a sufficient number of subscription blanks, with a letter of instructions. I hope every preacher will give the people a good sermon on that day on the needs and work of the Board of Church Extension, and give them a chance to contribute to this important and hitherto much neglected branch of our missionary operations. I hope we can raise at least five thousand dollars on that day. I am only asking you to carry out the demands of the Annual Conference, as expressed in the report of the Conference Board last year at Marshall. The report will say May 5, but should be May 4. JESSE LEE, Pres. Board Church Ex. Tex. Conf.



One of Our Veteran Colporteurs

tures are now being printed, and the fact that the Society is becoming more widely and favorably known.

But the matter of so many volumes distributed very poorly tells the story of results accomplished. Indeed, it is impossible to

among us a revival of the old first love for the Bible and a rebuilding of the family altar. May it be so, for only in this do we see the salvation of our country.

The other side of the picture, viz.: a disregard for the Bible and opposition to its teachings, is furnished especially by the foreigner in our midst. This problem of the foreigner will not down and is growing to alarming proportions. The government bulletins tell us that there was a slight decrease

great task of evangelizing the foreigner within our own borders. To fail would be to weaken the "home base" and to thwart God's purpose in bringing to America the "ends of the earth." We would not retrench one step in the foreign field; but we would so earnestly and prayerfully lay this call for service in the home field on the heart of the Church that men and money may be offered for the evangelization of the foreigner at home as well as abroad.

To pioneer in this work, the American Bible



A TYPICAL BIBLE WAGON



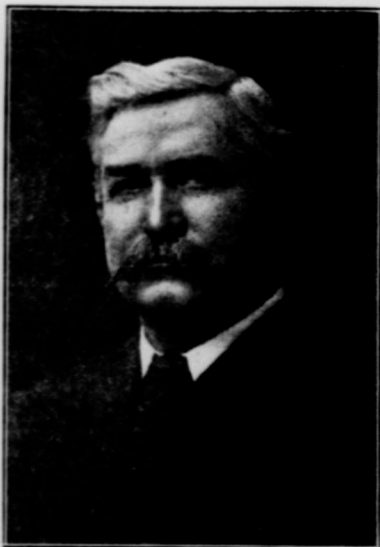
THE DEPOSITORY AT DALLAS 50,000 Volumes in Stock.

INSPIRING EVANGELISTIC BOOKS THE PASTOR HIS OWN EVANGELIST With an Introduction by J. Wilbur Chapman, D.D., and a Preliminary Chapter on Preparing for a Revival by Charles L. Goodell, D.D. ONE HUNDRED REVIVAL SERMONS AND OUTLINES Soul-Winning Sermons by the World's Leaders ONE HUNDRED PRAYER-MEETING TALKS AND PLANS With 1,200 Thoughts and Illustrations. Special Introduction by Rev. F. B. Meyer, B. A., London ONE THOUSAND THOUGHTS FOR MEMORIAL ADDRESSES Illustrations, Poetical Selections, Texts with Outlines and Suggestions. With an Introduction by Russell H. Conwell, D.D. For Sale By Smith & Lamar, Nashville, Richmond, Dallas

SPECIAL—With any one of the above books at the price indicated we will send one of the following: FREE SMITH & LAMAR DALLAS, TEX. Nashville, Richmond



REV. E. B. CHAPPELL, D. D. General Secretary and Editor of Sunday School Periodicals.



R. M. BURGHER. Member General Sunday School Board.

MEETING OF THE SUNDAY SCHOOL BOARD.

The report of the Chairman of the Sunday School Board of the Methodist Episcopal Church, South, at its meeting in Dallas on Saturday, May 3, will show that the Sunday School work is in a most flourishing condition.

The net increase in the circulation of Sunday School literature for the year ending March 1, 1913, was 65,795. One of the encouraging features of this large increase is the fact that it was confined mainly to our more expensive periodicals.

The ten per cent of Children's Day Fund, which is forwarded to the Treasurer of the General Sunday School Board to be used for the furthering of Sunday School work in our foreign mission fields, amounted for the year to \$2672.

One of the indications of the growth of interest in the Sunday school is the rapid increase in the sale of general Sunday School supplies.

Both the Teacher Training and the Wesley Adult Bible Class Departments are growing with most encouraging rapidity.

R. M. BURGHER.

JOHN ROBERTSON PEPPER.

John Robertson Pepper was born April 6, 1850, at Big Spring, Montgomery County, Virginia. His father, Robert R. Pepper, a farmer, and mother, Mary Maclaren (Shanklin) Pepper, paternal ancestors came from Ireland; great-grandfather was an old-time doctor of medicine.

John Robertson Pepper received his education chiefly in the country schools of Virginia, and later graduated from a commercial college in Christiansburg (immediately after the close of the Civil War). He, however, was not satisfied with the education received in his boyhood days, as some time after his marriage he took the Chattanooga Literary and Scientific College course, and this was during a period of a very busy business career.

His early occupation in an earning capacity was on a farm in Virginia where he worked between the handles of a plow, especially so during the continuance of the war, as he was of too young an age to join the army, but like most Southern boys it was his greatest ambition. The nearest thing to joining the army he could at that time obtain, was to become a member of a "Boy Company" and have drills, etc., and from early historians we learn he was heart and soul in the company.

In September, 1868, Mr. Pepper moved to Memphis, Tennessee, to take a position in the Western Union Telegraph Company, under his brother, W. M. Pepper, who was superintendent of a district at that particular time. Thomas A. Edison had left the service of the company as night operator in the same office just a few days before the arrival of Mr. Pepper. In 1869 he took the position of cotton clerk, assistant bookkeeper, collector, etc., in the wholesale grocery and cotton factorage house of Stratton, Goyer & Co., later (for many years) C. W. Goyer & Co. Mr. Pepper has continued in that business with a few changes of names and styles of business until the present day. The style of the firm now is, The Goyer Company, wholesale grocers, Greenville, Mississippi.

Mr. Pepper is a Democrat politically speaking, although he is known to cast his vote

"for the man," not the party. He has always refused any political offices (several very high opportunities in that line have been offered him).

At present Mr. Pepper is president of the Hermando Fire Insurance Company of Memphis, president of the Memphis Machine Works, active first vice-president of the Union and Planters Bank and Trust Company of Memphis, president of the Goyer Company, wholesale grocers, Greenville, Mississippi, president of the Greenwood Grocer Company

of Greenwood, Mississippi, and president of the Yazoo Grocer Company of Yazoo City, Mississippi.

Mr. Pepper belongs to no clubs; the time that the clubs would take he devotes to the following: He is a member of the Board of Trust of Vanderbilt University of Nashville, Tennessee; member of Board of Missions of M. E. Church, South; member of General Sunday School Board of M. E. Church, South; member of International Sunday School Lesson Committee (for sixteen years); Chairman of Memphis Conference Sunday School Board (for twenty-four years); Superintendent of First Methodist Sunday School, Memphis, Tennessee, (for thirty-three years); President of Laymen's Missionary Movement M. E. Church, South, and teacher Pleasant Sunday Morning Adult Class, First Methodist Sunday School, Memphis.

Mr. Pepper was married at Memphis, November 18, 1875, to Miss Charles Read, the issue being Mary Bland Pepper (now Mrs. A. W. Ketchum of Memphis) and Samuel McDavitt Pepper.

Mr. Pepper was captured during the Civil War by Federal soldiers, while hiding stock in the mountains of Virginia, but owing to his youth, was held only a short time. He has made three journeys to Europe. In 1898 as a delegate to World's Sunday School Convention, in 1901 as delegate to the Ecumenical Methodist Conference, and in 1907 as a member of the International Sunday School Lesson Committee.

Mr. Pepper is the author of the following well known works: "The Sunday School as a Teaching Agency," "Tried Plans of Sunday School Work," "The Modern Superintendent and His Work," "Quiver Tips for Sunday School Workers," "Thirty Years at the Superintendent's Desk," and Twenty-five Volumes Memphis Conference Sunday School Board Year Book.

GREETINGS.

* Time and change do not diminish my interest in, and love for the young people of Methodism. The most gratefully cherished memory of my ministerial life is that of my association with the organized movements of young Methodism. I retain in undiminished measure my faith in their sturdiery and in the efficiency of the plans under which their work was long ago launched, and in the realization of which they have maintained so spirited a co-operation.

H. M. DU BOSE.

BISHOPS OF M. E. CHURCH, SOUTH, AS THEY WERE ELECTED

Table with columns: Name, Born, Ordained, Died, Age at Ordination, Lived After Ordination, Age at Death. Lists 37 bishops from Joshua Soule to J. H. McCoy.

Average age of Bishops 58. years.

AN OPEN LETTER.

San Antonio, Texas, April 22, 1913.

TO WHOM IT MAY CONCERN: I am this day surrendering my credentials to the Methodist Episcopal Church, South, and withdraw from the membership of the Church of which I have been a member and an accredited minister for more than twenty-five years.

I deprecate the circumstances that seem to make this action necessary. I take this step in the love and fear of Almighty God, whom I serve and to whom I belong. The occasion of my action as above indicated is purely circumstantial. The exigencies of my life and the ecclesiastical system with which I have had organic connection are not happily correlated and I feel I may possibly be of more service to my generation in the position I have deliberately chosen than otherwise, hence my action. I am in full and hearty sympathy with the doctrine and purposes of the great Methodist body of which I have had the privilege and honor of being a member and a minister and it is with no small regret that I take this step.

received, with fondest recollections of the past, with ardent love in the present, and with fervent prayer for the future success and glory of the Methodist Episcopal Church, South. I am fraternally, J. A. SMITH. West End, San Antonio, Texas.

A NEW WAY TO MAKE MONEY.

You can make lots of dollars selling Pure Fruit Candy; so if you want more money than you ever possessed, write me, and I will help you start in business. I am glad to help others, who, like myself, need money. People say "the candy is the best they ever tasted" - therein lies the beauty of the business. The candy is eaten immediately and more ordered. You don't have to canvass; you sell from your own home. I made \$12.00 the first day; so can you. ISABELLE INEZ, Block 210 East Liberty, Pittsburg, Pa.

CHANGE OF ADDRESS.

On account of my physical condition I have been forced to give up my work. Will

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.

AGENTS WANTED for the Easy Gasoline Iron; just out; no pump to get out of order; makes ironing day easy. EASY GASOLINE IRON CO., Dublin, Texas.

1000 AGENTS wanted to sell a self-heating sad-iron. Fuel and labor saver. Pay salary or commission. Agents make \$15 to \$20 per day. Write Imperial Sad-Iron Co., Fort Worth, Texas, Box 285.

BEES! BEES! BEES!

ARE YOU interested in the busy bee? If so, write at once for beginners' outfit and start right. Italian bees, queen's honey, etc. for sale. 1200 colonies of bees. W. H. LAWS, Beeville, Texas.

BICYCLES AND MOTORCYCLES.

FREE—Largest illustrated bicycle and motorcycle catalogue in the South. Postal brings it. GEO. W. BEARDSLEY, Houston, Texas.

CHOIR LEADER.

I cheerfully recommend Mr. R. J. Bradford, 212 Masten Street, Dallas, Texas, as a choir leader and soloist of special ability. Anyone needing his services will be more than pleased with his work. REX B. WILKES, Plano, Texas.

DENTIST WANTED.

WANTED—A Methodist dentist. A splendid opening in a town of 1200 or 1500 inhabitants. A good school and a fine country. Come at once. D. W. GARDNER, P. C., Lott, Texas.

you kindly change my address from Route 6, Fort Worth, to Route 1, Canton, Texas, so the brethren may know where to address me. EUSTACE P. SWINDALL, Fort Worth, Texas.

IF THE BABY IS CUTTING TEETH

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

Worry, which is nearly always born in ignorance and buried in repentance, is more hurtful to man than is the thing at which he worries.

DISTRICT CONFERENCE NOTICES.

Gatesville District. Owing to the illness of the pastor at Oglesby, Rev. A. C. Lackey, it has been thought best to change the place of holding the Gatesville District Conference from Oglesby to McGregor. S. J. VAUGHAN, P. E.

Navasota District. The Navasota District Conference will meet in the Methodist Church, Navasota, Texas, Wednesday morning, May 21, 1913, at 8:30 o'clock. The opening sermon will be preached the night before by the Rev. G. H. Collins, of Madisonville. We are going to take plenty of time to duly consider every department of work provided for in our book of Discipline, and also to hear our brethren who visit us in the interest of any institution or work connected with our Church; this we can do, and adjourn Friday evening. Brother Powell, our lay-leader, will provide a program and have charge from 3 till 5 o'clock Thursday evening. Committee for license to preach, admission and re-admission, D. H. Hotelkiss, J. L. Massey, H. Binford. For Orders, R. W. Adams, R. O. Weir, J. W. Johnson. E. L. SHETTLES, P. E.

Georgetown District—Third Round. Belton Sta., May 11, 12. Hutto, at Robinson's Chapel, May 17, 18. Thrall, at Hare, May 24, 25. Taylor, May 25, 26. Holiand, at Mills' Chapel, June 7, 8. Florence, at Mt. Horeb, June 14, 15. Georgetown, June 15, 16. Corn Hill and Weir, at Corn Hill, June 21, 22. Salado, at Prairiefield, June 28, 29. Belton Cir., at Leona, July 5, 6. Temple, Seventy Street, July 6, 7. Granger, at Jonah, July 13, 14. Bartlett, July 13, 14. Troy, at Oenaville, July 19, 20. Temple, First Church, July 26, 27. Rodgers, July 27, 28. T. S. ARMSTRONG, P. E.

Weatherford District—Third Round. Graford and Salesville, May 10, 11. Azle, at Silver Creek, May 17, 18. Springtown, at Agnes, June 7, 8. Millsap, at Glover's Chapel, June 14, 15. Mineral Wells, June 15, 16. Santo, at Palo Pinto, June 17, 18. Weatherford Cir., at Greenwood, June 21, 22. Aledo, at Bethel, June 25. Weatherford, at First Church, June 29, 30. Weatherford, at Courts, June 29, July 1. Whitt, at Poolville, July 5, 6. Graham Mrs., at Henry's Chapel, July 12, 13. Graham Sta., July 13, 14. Eliaaville, at Ivan, July 16. New Castle, at Profit, July 19, 20. Olney, at Hunt's Schoolhouse, July 26, 27. Loving, at Red Top, July 26, 27. JAS. CAMPBELL, P. E.

Jacksonville District—Third Round. Malakoff, at Pickets Grove, May 24, 25. Transcanda, at Alexy, May 29. Euatnce, at Meredith, May 31, June 1. Athens (evening), June 1. Neches, at Shades Chapel, June 4. Kellys, at Wells, June 7, 8. Troup and Bethel, at Troup, June 14, 15. Overton and Arp, at Overton, June 15. Centenary, June 22. Grace, June 22. Jacksonville Sta., June 23. Jacksonville Cir., at Provo., June 28, 29. Gallatin, at Union Chapel, July 5, 6. Alto Cir., at Cold Springs, July 12, 13. Alto Sta., July 13, 14. La Rue, at —, July 19, 20. Elkhart, at Corinth, July 23. Mt. Selman, at Cove Springs, July 26, 27.

HELP WANTED.

ANY INTELLIGENT person may earn steady income corresponding for newspapers. Experience unnecessary. Address Correspondents' Press Bureau, Washington, D. C.

MISCELLANEOUS.

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

POULTRY FEED.

QUEEN OF DIXIE Hen and Chick Feed, a "Brand of Quality." We invite comparison as to its merits. Orders for local shipments promptly filled. Hen feed \$2.25; chick feed, \$2.50 per 100 pounds delivered at your station. LAWYER-BURGHER GRAIN CO., Dallas, Texas.

PREACHER WANTED.

I NEED a preacher for a circuit in Chickasha District, West Oklahoma Conference. Salary about \$300 for six months' work. Send recommendations when you write me. MOSS WEAVER, P. E., Chickasha.

TRAVEL.

EUROPE—TOURS \$160 to \$249. England—France—Italy—Switzerland. Personal conductor. CHARLES RAY, Columbus, Nebraska.

Bullard, Aug. 2, 3. Rusk (evening), Aug. 3. Cushing, at —, Aug. 9, 10. Frankston, at Frankston, Aug. 16, 17. Brushy, at Brushy, Aug. 20, 21. Huntington, at —, Aug. 23, 24. The District Conference will convene in Alto Monday evening, June 30, and will continue from day to day till all the business is done which will be, at the most, to Thursday noon. Committees: License to Preach and Admission on Trial; Tally, Hughes, Morhead, Stokely, Hopkins; For Orders—Davis, Eason, Rutledge, Jewell, Wells. J. T. SMITH, P. E.

Waxahatche District—Third Round. Millard, at Deer's Chapel, May 16, 17. Trumbull, at Big Spring, May 24, 25. Frens, June 1, 2. Palover, at Rezac Springs, June 7, 8. Britton, at St. Paul, June 14, 15. Ovilla, at Long Branch, June 28, 29. Maypearl, at Enterprise, July 5, 6. Ferreston, at Falls, July 12, 13. Ford Oak, at Dixon's Chapel, July 16. Mansfield, 4 p. m., July 17. Bardwell, at —, July 20, 21. Eams, July 20, 21. Italy, July 23. Middleton, July 25. Lathol, July 27, 28. Waxahatche, July 27, 28. J. A. WHITEHURST, P. E.

Abilene District—Third Round. Tye, at Stuh, May 10, 11. Cyde, at Enla, May 17, 18. Cyde Mrs., at Bell Plains, May 24, 25. Trent, at Union Ridge, May 31, June 1. Hawley, at Trulia, June 7, 8. Anson, June 9. View, at Nulba, June 14, 15. Merkel, June 21, 22. Caps, at Potosi, June 28, 29. Cross Hains, at Dressey, July 5, 6. Orville, at Tuscola, July 19, 20. Waxent, at Wards Chapel, July 26, 27. Putnam, at Wessell, August 2, 3. Baird, August 5, 4. St. Paul's, Abilene, Aug. 9, 10. First Church, Abilene, Aug. 9, 10. C. N. X. FERGUSON, P. E.

San Angelo District—Third Round. Eden, at Eden, May 3, 4, a. m. Rochelle, at Whiteland, May 4, p. m. Brady, May 5, 6. Lohn, at Lohn, May 6, 7. Junction, at Copperas, May 6-11. San Angelo, First Church, May 14. Miles, at Mullen, May 17, 18, a. m. Chadbourne Street, San Angelo, May 18, p. m. Menard, at Owenville, May 24, 25. Senora, May 25, p. m. Eldorado, at Eldorado, May 31, June 1. District Conference, Sterling City, June 5-8. Sherwood at Mertzon, June 14, 15. Ozona, June 16. Sterling, at Moon's Chapel, June 21, 22. Water Valley, at Grane Creek, June 25. Garden City Cir., June 27. Midland, June 28, 29. Midland Cir., June 29, 3 p. m. Paint Rock Cir., July 5, 6. Revival meeting at Miles July 7-13. F. B. BUCHANAN, P. E.

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 pain from the blood, loosens the stiffened joints, purifies the blood and strengthens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

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 J. C. Ayer Company, Lowell, Mass.

THE NEW YORK EAST CONFERENCE.

The readers of the Advocate might be interested in a word concerning the New York East Conference, which was held in Trinity Church, New Haven, March 25 to April 1. Being the first Annual Conference of the Methodist Episcopal Church (North) which the writer ever attended, he was

number of grey hairs and bald heads, especially the bald heads, was particularly noticeable.

The average intelligence, training and ability are very high. For a large number of able leaders, of conspicuous ability, who stand out in the conference, it does not impress me as do some of the Texas Conferences.

The general education and training

known, demands practically the same. With these high standards the New York East has had, for a number of years, twice as many applicants for admission on trial as the conference could take care of. Hence a waiting list has been started.

The second significant thing is the report of the Commission on pastoral support. They advocated raising a special fund for the relief of faithful ministers who are poorly paid. Also recommended a minimum wage of not less than \$800 for unmarried men, and not less than \$1000 for married men. The report was adopted and plans have already been started which will soon bring the minimum wage into effect.

On the whole, the Churches in the East are not as progressive in raising the salaries of the ministers as they are in the South and West.

The third special feature of the conference, and one that indicates much for the future of Methodism, is its position in the field of modern thought. Being largely composed of university trained men the conference is abreast of modern scientific and theological thought. Whether or not they adopt the so-called "modern views," they know what those views are.

It will be of interest to know that Dr. George P. Mains, one of the agents of the Methodist Book Concern in New York, is a member of the New York East Conference. It was his book entitled, "Modern Thought and Traditional Faith," which caused some little stir in New York a few weeks ago. Instead of arraigning him for heresy, as some had advocated, this conference, through its committee, recommended all young men entering the conference to read Dr. Mains' book. I make no comment on the book itself except to say that it is a pioneer in this field for a Methodist writer. The book is published by Eaton and Mains, New York, and sets forth in a clear and impartial manner the modern approach to the Bible. For the Congregationalists, Dr. Charles A. Dinsmore has written a new book covering practically the same field. He calls it, "New Light on Old Truth," and it is published by the Houghton Mifflin Company. If any one wishes to be introduced to all the factors which enter into what is termed "Modern Thought," such as criticism, science and philosophy, these two books cover all the chief points.

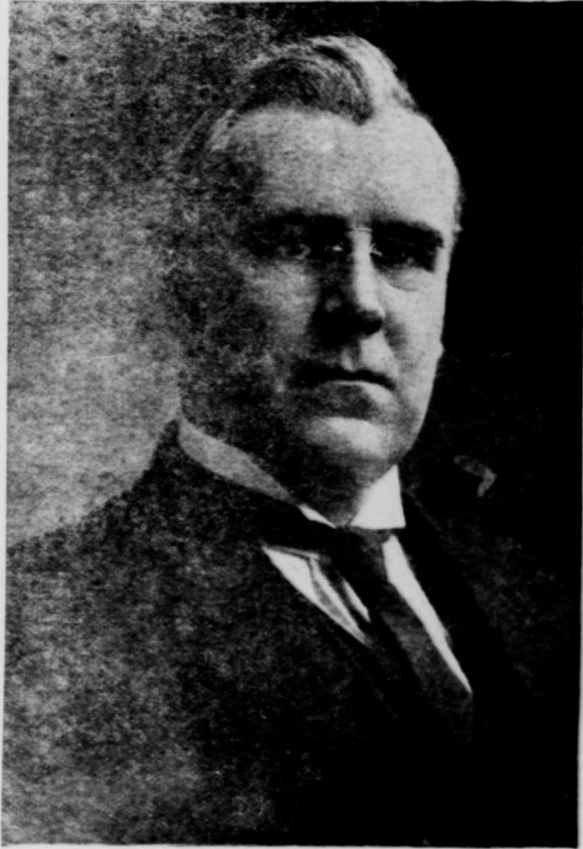
E. R. STANFORD,
 Yale University.

A PLEA FOR HOME MISSIONS

John M. Moore, D. D.

The five English-speaking conferences in Texas have 284,194 members of the Methodist Episcopal Church, South. They contributed last year for missions of all kinds and in all ways, excepting that given through women's societies, according to the reports sent in by the Secretaries of the Boards of Missions, \$128,286, or 45 cents a member. The per capita for the Central Texas Conference was 43 cents, for North Texas 47 cents, for Northwest Texas 50 cents, for Texas 37 cents, and for West Texas 57 cents. Of the assessment for Foreign Missions the Central Texas paid 85 per cent, the North Texas 81, the Northwest 77, the Texas 91, and West Texas 93 per cent. Of the assessment for Home Missions the Central Texas paid 88 per cent, the North Texas 93, the Northwest 86, the Texas 93, and the West Texas 90 per cent. Conference Missions and Home Missions, according to the law, have the same percentage. The Central Texas sent in for specials on Foreign Missions \$625, the North Texas \$4972, the Northwest \$532, the Texas \$2014, and the West Texas \$2276. The Central Texas, the Northwest and the West Texas sent in nothing on Home Missions, while North Texas sent in \$111 and Texas \$102. The Central raised as specials for Conference Missions \$3686, the Northwest \$516, and the Texas \$516. Each of the conferences probably raised specials for conference work which were not reported to the Secretary of the Conference Board. The German Mission Conference, with its 1715 members, raised \$2191 for missions, or \$1.28 a member; paid Home Missions in full; paid \$988 on the \$600 assessment for Foreign Missions, and a special of \$210 for Foreign Missions. The German Mission Conference always leads on missions.

The assessment for the Department of Home Missions on the six conferences in Texas is \$17,000, while the appropriations made to the work in Texas for this year is \$15,000. The total amount paid in by Texas last year on Home Missions was \$13,126. Texas has received every year more than her conferences have raised for Home Missions. That means that they have had no part in the great work being done in the West and in other parts of the South. The needs in Texas are so urgent and the opportunities are so great that much more than is raised could be most advantageously used. That is why the Secretary of Home Missions has written a letter, by the help of his office force, to the pastor of each charge in the entire Church that failed to pay out on Home and Conference Missions last year and urged him to bring up his charge in full on Home and Conference Missions if at



REV. W. F. McMURRY, D. D.
 General Secretary of Board of Church Extension, and Worthy Successor to the Sainted Dr. David Morton.

recently interested in seeing how they do things up here.

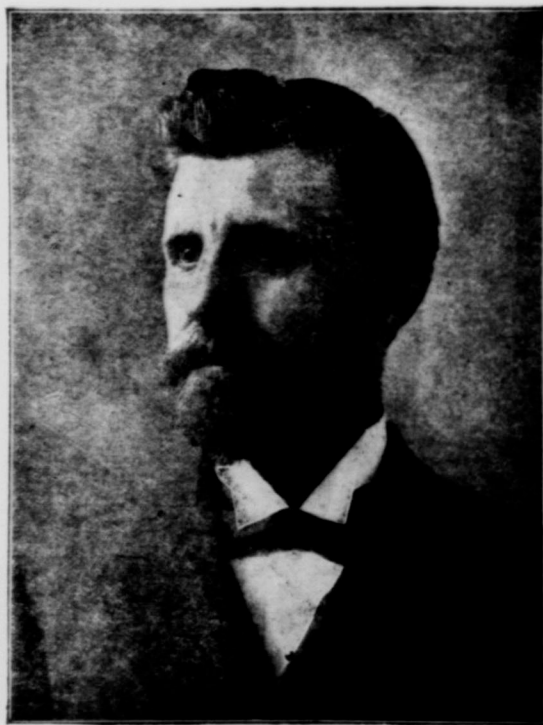
As a conference, the New York East ranks very high. It is a strong and influential body. No conference in the M. E. Church has had so much to do with legislation in the General Conference, and few conferences, if any, have furnished more "bishop timber." It has about three hundred preachers, and many contend that there is no other conference like it. This was the sixty-fifth session, and Bishop Luther R. Wilson presided over this conference for the first time. He is in his prime, dignified and courteous in bearing, a master of Church law. He conducted the conference without the least friction.

It was interesting to study the personnel of the conference, and to make mental comparisons with our own

of the preachers as a body, is higher than any other conference North or South. Almost all the preachers are college, or university graduates, and most of them have been through a Theological Seminary, also.

Three things connected with this conference, I desire to mention briefly, not only for their own sake but for their significance as touching the Methodism of the future.

The first, is the standard of education required for applicants before they are admitted on trial. The committee strongly recommends that no young man, unless the case is very exceptional, be admitted who has not taken the full three years' course in a Theological Seminary, the previous college course with the A. B. degree being taken for granted. I may say in passing that the Congregational



REV. W. W. PINSON, D. D.
 General Secretary of Board of Missions.

Texas Conferences. As one would naturally expect, in an older and more settled section of the country, the conference is made up of older men. The

Church will seldom ordain a minister who has not finished the seminary course and secured his "B. D.," and the Presbyterians, as is generally



Patriotism

The stomach is a larger factor in "life, liberty and the pursuit of happiness" than most people are aware. Patriotism can withstand hunger but not dyspepsia. The confirmed dyspeptic "is fit for treason, stratagems and spoils." The man who goes to the front for his country with a weak stomach will be a weak soldier and a fault finder.

A sound stomach makes for good citizenship as well as for health and happiness.

Diseases of the stomach and other organs of digestion and nutrition are promptly and permanently cured by the use of

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all possible. If Texas paid up in full this year on the assessment the Department of Missions will be the gainer by nearly \$4000.

President W. R. Harper once said: "America is the world's greatest mission field because of what it is and what it is to be." In no State is the truthfulness of this statement more evident than Texas. There are 93,000,000 people in the United States. Of these 15,000,000 are immigrants and 19,000,000 are born of foreign parentage. Last year 938,172 immigrants came to the U. S. States and 879,587 the year before. What shall we do with them? What will they do with us? What may they expect of us? While there came 333,262 went back last year and 25,666 the year before, to their native countries. What impressions, convictions, ideals did they take with them? The present statistics show 3,000,000 persons of foreign parentage in the South, of whom 700,000 are in Texas. Texas received 22,885 immigrants last year, and about as many the year before. Texas has another 300,000 who are foreigners to all intents and purposes, because they live in colonies. New immigration stations have been built by the Government at Galveston, New Orleans and Charleston, South Carolina. The Panama Canal will be opened next year. Do these not indicate that the South will have an enlarged immigrant population? These people look to our people for education, assimilation, socialization and Christianization.

Jacob Kuis says of many of these that they come to us "with the continental idea of the Sabbath, the socialist's idea of property, the anarchist's idea of government and the atheist's idea of religion." This is not true, however, of all immigrants. Two immigrants are members of President Wilson's Cabinet, while some are in the leadership of Protestant Churches as well as of great industrial and commercial enterprises. The immigrant will be a problem if the State, the school and the Church fail in their manifest duty.

Dr. Thomas Nicholson, Secretary of Education in the Methodist Episcopal Church, said recently: "The Church must deal more adequately with its city and rural problems. If Christianity cannot make good in the face of these tasks what is the use of exporting it to the ends of the earth."

There is a rural Church problem and there is a city problem and one is about as great as the other. Dr. David F. Houston, the

Secretary of Agriculture, in a personal letter said: "The rural life problem, after all is said and done, is perhaps the greatest that the Nation is confronted with." Anyone who is acquainted with the real situation will not gainsay this statement. But on the other hand there are twenty-eight cities, in which the Methodist Episcopal Church, South, is operating, having populations of more than 50,000 each, and with a combined population of 5,228,554. In the States known as the South there are forty cities with populations above 25,000 and aggregating 3,570,000 persons. In each of these is the problem of the slum, the problem of the rich who create the conditions in which men and their families work and live, the problem of the suburbs, the problems of the non-Church going masses, and many other problems which require wisdom, wealth, faith and heroic service to solve. Neglect of the uncultivated fields in town, city and country and the religiously destitute masses will bring inevitable disaster to the American people and institutions and postpone, if not make impossible, the consummation of world redemption. Prof. Steiner says: "The issues of the kingdom of God in this generation are with America."

Assessment for Home and Conference Missions in full on every charge in Texas is my plea! The need is too great for anything less. Then some specials for Home Missions. Why not? America is included in the great commission. A Home Missionary is a missionary. Home Missions can be "living links." Every argument for giving a special at all can be made for a Home Mission special. Here is a test:

Each	\$50.00
10 scholarships in Textile Institute...	500.00
22 native Indian preachers.....	70.00
3 teachers for Italians.....	500.00
4 City Missionaries.....	500.00
5 Missionaries among miners.....	300.00
10 Missionaries among mountain people	500.00
8 American Missionaries to foreigners	1000.00
5 H. H. Missionaries, \$300 to.....	1000.00
3 Cuban preachers, \$300 to.....	600.00
2 Cuban Churches, \$600 each shows	1000.00
275 preachers in West shows.....	100.00

The Churches that usually pay their assessments on Missions in full would help to bring up the record of their conferences by raising a special for Home Missions.
 Nashville, Tenn.

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Silk and Dress Goods Selling Extraordinary

This year so far has been a year of untiring energy, a year of honest effort, spent in thinking and planning—every hour of activity has been repaid a hundred fold by the wonderful success of the many important sales held. It has been a most gratifying season because of the actual gain we have made and because of the many new friends we have made—we intend to continue giving such values that have made these two great departments justly famous.

- TUB SILKS for men's shirts and women's shirt waists, white grounds with colored hair line and pencil stripes, the kind that will wash to your satisfaction; 36 inches wide; \$1.00 grade..... 69c
- TUB SILKS in corded effects, a full line of splendid patterns and the best colorings, guaranteed to wash, full 36 inches wide; 75c grade on sale for..... 43c
- PLAIN WASH JAP SILK in all the best street and evening shades and black; our 50c leader..... 39c
- EXTRA SPECIAL Crepe Meteor 40 inches wide in a most complete color range of street and evening shades and black, this is our best \$2 grade on sale for..... \$1.59
- WHITE RAJAH SILK 36 inches wide, suitable for coats or tailored suits; \$1.50 quality for..... \$1.19
- HEAVY COATING PONGEE in natural only, 27 inches, an extra heavy \$2.00 grade; on sale for..... \$1.59
- WHITE AND NATURAL PONGEE, 27 inches wide, an excellent \$1.00 grade; reduced to..... 79c

Special Items From Linen Section

TABLE SETS	TABLE CLOTHS
Table Sets, consisting of 8x10 Pattern Cloth and 1 dozen 22x22 Napkins to match, each set in box; the regular price \$4.50, extra special \$3.45	Pattern Table Cloths, 2 yards square, hemmed ready for use, assorted patterns; the regular price is \$2.50, special price \$1.95
PATTERN CLOTHS	PATTERN CLOTHS
Pattern Cloths, assorted patterns, 72x72 and 72x108; the regular prices are \$3.75 and \$4.00, extra special \$2.69	Fine quality extra long Pattern Cloth, left from drummer's samples, only a few left, on sale this week at HALF PRICE
DAMASK	DAMASK
Bleached Satin Damask, good line of patterns, 72 inches wide; the regular price is \$1.35, extra special 98c	Extra Heavy Silver Bleached Damask Stripe Patterns, an excellent number for hotel or restaurant use, 54 inches wide; special, yard 67 1/2c
DAMASK	NAPKINS
Bleached Satin Finished Damask, 70x72 inches, assorted patterns, all pure linen; our regular \$1.00 leader, on sale for 82c	20x20 inches, Extra Heavy Silver Bleached German Union Linen Napkins, dice patterns; regular price is \$1.50, special \$1.19
NAPKINS	
Satin Silver Bleached Napkins, 22x22 inches, all pure linen; the regular price is \$3.50, extra special \$2.65	

CREPE DE CHINE 24 inches wide, the queen of silk fabrics, in a most complete color range and white and black; \$1.00 grade priced for this sale at..... 79c

Black and white, blue and white Shepherd Checks, Taffeta and Louisinne, 27 inches wide, a splendid 75c grade; on sale for..... 49c

SOCIETY WASH SILK with a Satin Face, in all different widths and colored stripes, also a complete line of brocaded wash silks, guaranteed to wash and to retain their lustre; on sale..... \$1.39

FOULARDS—an extra large assortment of this season's best colors and designs—you cannot afford to be without a Foulard dress, nothing more serviceable or dressy; 85c grade on sale for..... 69c

BLACK JAP SILK, 27 inches wide, water and perspiration proof; 75c grade on sale for..... 59c

BLACK TAFFETA MESSALINE and PEAU de SOIE, 35 inches wide; \$1.00 grade on sale for..... 79c

BLACK CHIFFON FAILLE and CREPE DE CHINE, 44 inches, \$4.00 grade; the very latest and best silk fabric for a handsome black dress; on sale Monday at..... \$3.19

FRENCH and STORM SERGE, 54 inches wide, in black, navy and cream; \$2.00 values on sale for..... \$1.39

NAVY, BLACK and CREAM STORM SERGE, 44 inches wide, a splendid \$1.00 grade; on sale for..... 79c

SEA-SIDE SUITING, 42 inches wide, in hair line and pencil stripe on cream grounds; \$1.00 value at..... 59c

CREAM, NAVY and BLACK STORM SERGE, 50 inches wide, the quality that always sells for \$1.50 for..... \$1.19

SHEPHERD CHECKS SUITING, black and white and blue and white, 36 inches wide; 50c grade for..... 39c

LINGERIE EMBROIDERED ROBES, the greatest value of the season, in white only with plain material and embroidered bands to match; \$10.00 is the regular price; for one day only..... \$6.50

Special Items in Wash Fabrics

LINEN	LINEN
Colored Ramie and Natural Linen Colored Crash, 45 inches wide, full line of colors; our regular 60c and 65c grades, special 45c; 75c grade 55c	Genuine French Linen, thoroughly shrunk, full line of colors, 47 inches wide; the regular price is 65c, special 49c
DIMITY	LINENS
Imported White Dimity, assorted size checks, either soft, mercerized or crisp finish; the regular price is 25c, special 19c	Colored Dress Linens, 36 inches wide, the regular price 25c, on sale at the extra special price of..... 19c
RAMIE	CREPE
White Ramie Linen, 1 yard wide, all pure linen; our regular 40c leader, on sale for this sale at special price of..... 29c	Imported Cotton Crepe in solid colors, full line of colors, 45 inches wide; the regular price is 75c, special 55c
GINGHAM	RATINE
Toile du Nord and Red Seal Zephyr Gingham, wide range of dress styles, staple checks and solid colors; the regular price is 12 1/2c, special 9 1/2c	A limited quantity Fancy Ratine in homespun weave with stripes; the regular price is \$1.50, special at..... 85c
GINGHAMS	
Imported and Damask Scotch Zephyr Gingham and Madras, good line of new spring styles; our 25c line, special at..... 19c	

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THE WOMAN'S MISSIONARY COUNCIL REPORTS FOR 1912.

Foreign Department.

An increase of money can be reported this year. North Georgia added 14-4 to her membership in the last six months. Total number of auxiliaries 4855 and of members 106,894. Bequests have been received amounting to \$8000 and special gifts of \$4000 and annuities \$6000. The work in Brazil is located in eight cities. The President of the Republic educated his daughters in our school at Piracicaba. At all stations the schools are crowded. The two great needs of Brazil are more workers and more money.

Bello Horizonte is asking for repairs and Ribersa Porto for a building and Rio needs a great school plant. Total for Brazil, 26 missionaries, 3 stations and 1225 pupils.

The revolution in Mexico has effected the work of the schools, but only two have had to close for any length of time—Durango and Saltillo. The missionaries of these places will soon be returning. Total stations 11, missionaries 28 and pupils 1966.

In Cuba there are two stations with four missionaries and 192 pupils. Though hindered during the year by a race war they are calling for more workers.

In Korea the greatest need is Christian education, and especially of country schools. There are 16 day school and some need buildings at once. There are three boarding schools for girls in Seoul, Songdo and Wonsong. There are two Bible Schools for women—the Joy Hardy and the Alice Cobb. One Bible woman spoke in a recent six weeks' trip to 4170 women who heard her gladly. There are 19 missionaries and 881 pupils.

More than half the missionaries in China are women and hundreds more are needed. Our one hospital has been pronounced, after inspection of many, the cleanest, freshest and most attractive, and none is better fulfilling its mission. The medical school in connection with it is the only chartered one for women in all that section. Six thousand patients have been entered and 18,000 have heard the gospel story within its doors. We have in China 36 schools, 41 missionaries and 2257 pupils. The needs are great. Money for buildings and equipment and well-trained Spirit-filled women, ready to spend their lives for others. The treasurer reports for the Foreign Department a total disbursement of \$284,740.39.

The Home Department.

The report from the Conference Secretaries is that there are 4948 auxiliaries and 111,591 members and 6739 names added to the Baby Division.

Parsonages and Supplies.

Twenty-four parsonages were given \$1175 by Conference Societies in 1912; boxes of supplies sent to preachers, 311; to missions, 332; to orphanages, 505. Total, 1253, valued at \$43,822.78.

The Home Mission Department has financed and managed the following:

Mountain Work.

Sue Bennett School, London, Kentucky; teachers, 15; students, 424. Brevard Institute, Brevard, North Carolina; Teachers 10; students, 186.

Total cost to the Church for maintenance, \$16,788.70.

Pacific Coast Work.

For Japanese at Mary Helm Hall, Alameda, California: One church, one Co-operative Home, one kindergarten, sixteen students, one night school, twelve students.

For Japanese at Oakland, California: One Church organization, one Co-operative Home, one kindergarten.

For Koreans at San Francisco, California: One Church organization, one Co-operative Home.



WOMEN MEMBERS OF BOARD OF MISSIONS, 1911-12.

First Row: Mrs. Britt, Suffolk, Va.; Mrs. Luke Johnson, Gainesville, Ga.; Miss M. L. Gibson, Kansas City, Mo.; Miss Belle H. Bennett, Richmond, Ky.; Mrs. W. F. Barnum, Fort Worth, Texas. Second Row: Mrs. Hume R. Steele, Nashville, Tenn.; Miss Daisy Davies, Atlanta, Ga.; Mrs. L. P. Smith, Co. per Texas; Miss Mary N. Moore, Athens, Ala.

For Koreans an evangelist whose circuit covers Northern California. Total cost to Church, \$8395.

Florida Coast Work.

For Cubans: Wolf Mission School, Tampa, Florida, day and night schools, five teachers, three hundred and twenty students, and settlement features of work.

For Cubans: West Tampa School and Wesley House, Tampa, Florida, night school, four teachers and two hundred and thirty-two students.

The Ruth Hargrove Institute, Key West, Florida, large school with eighteen teachers and six hundred and seventy-three students. Total cost to Church, \$18,951.91.

Gulf Coast Work.

For immigrants: Immigrant Home at Galveston cared for 3097 immigrants, a small German congregation conducted, and 949 sailors lodged.

For Italians: St. Mark's Hall, New Orleans, Louisiana, five workers, one Church organization, night school, clubs, baths.

For Italians: Mary Welein Missions, one Church organization and friendly visiting.

For sailors: At Gulfport, Mississippi, 1675 cared for in the Rest Home, 129 gospel services held, and 10,920 sailor visitors to reading rooms.

For foreigners and oyster shuckers: Wesley House, Biloxi, Mississippi, 18 in kindergarten, 60 in night school, and 103 in Sabbath School.

For French people: One deaconess, friendly visitor at Heuma, Louisiana. Cost of maintenance to Church, \$8,695.

Negro Work.

Paine Annex, Augusta, Georgia, industrial department for girls, 7 teachers, 131 students.

Negro Extension, Augusta, Georgia, 1 settlement with 3 trained workers, 35 in kindergarten, 62 in clubs and classes, and 60 in Bible class.

Dependent and Delinquent Girls. Dependent and delinquent girls: Vashti Industrial School, Thomasville, Georgia, for friendless girls, 8 teachers and 122 students. Virginia K. Johnson Home and School, Dallas, Texas, for unfortunate girls, 10 teachers and 68 students. Cost of maintenance to Church, \$16,121.

The City Mission work has been greatly prospered this year. Lack of available trained workers seems to be the only limit placed upon its growth and efficiency.

Thirty-seven City Mission Boards carry on work in 21 Wesley Houses, three large institutions in congested centers, five Co-operative Homes, one hospital, one Door of Hope. They work in 14 foreign communities, 12 cotton mill communities, three mining sections, and eight native congested communities. They conducted and cared for nine nurseries, 781 babies, 14 kindergartens, 660 children, 58 industrial schools, 2628 students; 15 night schools, 1042 students; 51 boys' clubs, 994 boys; 18 free reading rooms, 20,459 persons attending; 16 girls' clubs, 605 girls; 11 young women, 334 enrolled; 16 mother's clubs, 670 enrolled; 13 dispensaries, 10,320 patients.

Total cost of current expenses, \$59,677.45.

Deaconesses and Missionaries.

Workers carrying forward this work are: 14 in work with foreigners, 19 deaconesses, 18 missionaries; cotton mills, 17 deaconesses, 7 missionaries; negro work, 2 deaconesses, 4 missionaries; Church deaconesses, 14; missionary 1; Co-operative Homes, 4; missionary deaconesses, 1; Traveler's Aid, 3 deaconesses, 1 missionary; rescue work 1 deaconess and 1 missionary. Total, 108 trained workers and 637 volunteers.

The treasurer reports for the Home Department a total cash receipt of \$181,461.42. The city mission work is reported by voucher and amounts to \$59,677.45, making a total for connectional work of \$241,138.87. Expended for local work by the auxiliaries \$337,375.45. Value of supplies sent through supply department \$43,822.78, making the large total for 1912 of \$629,336.85.

MRS. L. P. SMITH, Mgr.

THE REVIVAL.

This is an age of iconoclasts. Even professing Christians do not shrink from attacking age-honored institutions. It is shocking to some of us to

read some modern religious vagaries. If any one can convince me that what he has to offer is better than what I possess, I am willing to accept the offer. In that respect, I presume I am a higher pragmatist. Recently, the time-honored revival has been under fire. On the principle of the evolution of religion, I am in favor of that institution.

Revival is derived from the Latin words, re and vivere, to live again. It is used in many ways, both literally and figuratively. The dead whom Christ brought back to life were revived. When a man rallies from an illness, we say he revives. The flowers revive, when they heed the call of the May breezes and spring from their soft beds. A few centuries ago we had the great Revival of Learning and in equally as true sense, we have revivals of religion.

The revival is confirmed by psychology. Ethical writers tell us that man possesses intellect, feeling, will. Religion has to do largely with feeling. These feelings may be practically dead; they may be alive. They may pass from life to death and from death to life. What is a revival but a passing from death to life of these religious feelings?

Our experience confirms psychology in this respect. Who that is born of God has not seen times of spiritual coldness and yearned for the seasons of former warmth? Who that was once a sinner does not remember the aliena-

tion from God and afterwards the joys of the new birth?

History is, likewise, confirmatory of this fact. How often is the student of both sacred and profane history struck with the numerous instances of man's spiritual declension and restoration?

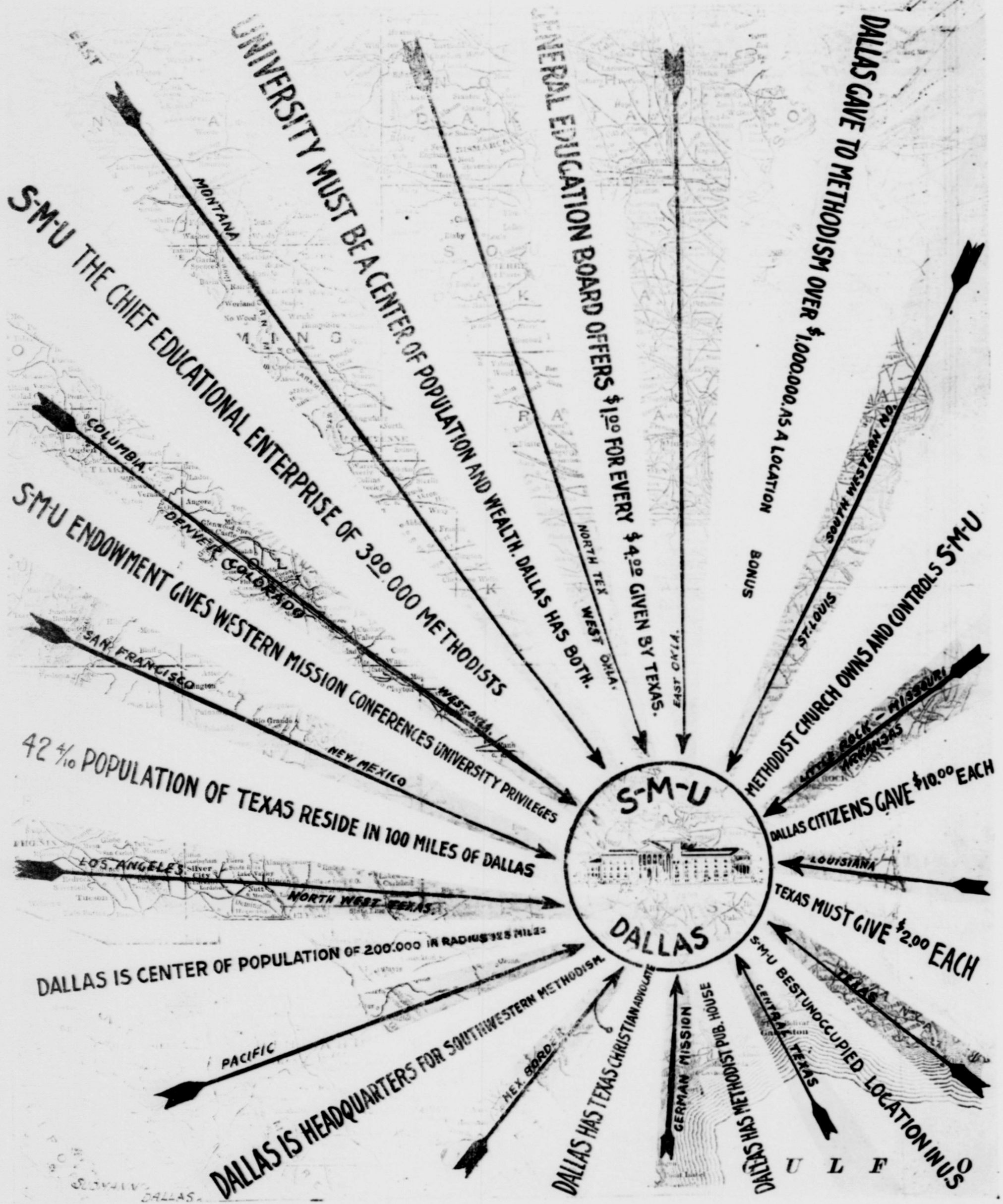
But, superior to any of the foregoing arguments is that from Holy Writ. By God's word, I stand or fall. What God hath instituted, let not man destroy. In Psalms 85:6, we read: "Wilt thou not revive us again, that they people may rejoice in thee?" Here the sweet singer had reference to the Israelites, who had sinned against God. It was an earnest prayer for a revival. In Hosea 14:7 occur these words: "They shall revive as the corn." In beautifully picturesque language, the prophet describes the result of the people's turning to God. The beauty of the olive tree, the grace of the Lebanon cedars, the vision of purpling grapes, riot in his description. Thus Habakkuk prays: "O Lord, revive thy work in the midst of the years." He saw a land, sunken in iniquity, and in his terrible heart-anguish, he pleaded with God to send a revival.

In conclusion, it may be legitimately judged by its fruits. The test of the pudding is in the eating. The revival has stood the test. No substitute that has been proposed can excel it. The objections to the revival spring from its abuse. During the centuries, God has greatly honored it. By means of it, the Church has won her greatest triumphs. In the time of Israel's apostasy, holy men started revival fires which burned out unrighteousness. See what the revival did at Pentecost! Thousands converted! Look at the great revival in which Methodism was born! See the pioneer preachers of America, who left revivals blazing in their trail and laid the foundation for a Christian Republic! Behold our mighty revivalists of modern times, who wrought righteousness and subdued kingdoms! And tidings are borne on the air that the revival blaze is kindling among the Holston hills! So mote it be! More than ever, in this age of mad commercialism, the Church needs to pray: "Lord send a great revival!" L. B. SAWYERS.

Humors

Come to the surface in the spring as in no other season. It's a pity they don't run themselves all off that way; but in spite of pimples and other eruptions, they mostly remain in the system. That's bad.

Hood's Sarsaparilla removes them and cures all the painful and disfiguring troubles they cause. Nothing else cleanses the system and clears the complexion like Hood's. (Adv.)



With a territory too vast for any reasonable estimate of its possibilities revealing daily resources astonishing the entire world and populated with the people who set the pace for mental, physical and spiritual development, the regions west of the Mississippi River are without a single strongly equipped and endowed institution of higher learning given to the absolute ownership and control of the M. E. Church, South. Vanderbilt may control the Eastern Continent, but at present the magnificent opportunity of Southern Methodist University, with its guaranteed assets already aggregating \$2,000,000, "The best unoccupied location in the United States," and the spirit of Texas progress behind it and dominated by a supreme faith in the guiding hand of Providence, demands the recognition, the enthusiasm and the loyal support of every Methodist who really has development of character as an ideal of Church work.

==== *Are We Methodists or Simply Members of the Church?* ====