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## A Reply To Dr. Gambrell's Defense Of The Baptist Bible

### Origin of Ritual Baptism.

Having established, by the testimony of the most critical scholarship and the actual usage of the word, that the claim of exclusive immersionists as to the "one and only one meaning" of baptidzo is without foundation in fact, but that, on the contrary, in actual use, it does admit of a multitude of varying forms of action, from sinking completely under to a simple sprinkling, we are ready to ask the question, How did ritual baptism originate?

The earliest case of ritual to which the Holy Spirit gives the name of baptism is described in the nineteenth of Numbers, where it is directed that a red heifer shall be killed and burned, and that the ashes—put into water—shall be sprinkled upon one who had touched a dead body, purifying him from the defilement. This purification is called baptism in the book of Ecclesiasticus, "he that is baptized from a dead body," by the Jewish contemporary of the Apostles, Josephus, "baptizing of this ashes . . . they sprinkled," and by the author of Hebrews, who tells us that the old economy stood . . . in divers baptizings," expounding by the statement that "the ashes of an heifer sprinkling the unclean sanctifieth."

Here we have the first ritual baptism, ordained of God, and ordained in terms of affusion. And why not? If the intoxicating power of wine can baptize out of sobriety into drunkenness, why may not the cleansing power lodged by God's law in the sprinkled ashes baptize out of impurity into ceremonial cleanness? In addition, there were many other purifications among the Jews, performed with simple water—running or "living" water, if it could be obtained. For many generations before Christ then, the Jews were in the constant habit of designating as "baptisms" the millions of purifications that they constantly performed—all by affusion.

**Immersion Disproves Immersion.**

According to the unanimous testimony of the Jewish writers, which there is no reason to discredit, there was among their ancestors at the time of Christ and long before, a most scrupulous immersion known as the tawilah. It was forbidden in rivers or fountains, was self administered, after sundown, in solitary seclusion, in absolute nudity, and was specifically limited in its use. This immersion is never called baptism, that designation, so far

as the surviving literature indicates, being applied exclusively to purifications performed by affusion. But there is a consideration of even greater importance. If John the Baptist instituted a public immersion, it was, in the nature of the case simply, the tawilah, robbed of all that rendered it sacred in the eyes of the people. That Jewish women, for illustration, reared in the most scrupulous reverence for tawilah in all its minute exactness, should go to a forbidden river, in the forbidden daytime, in a forbidden crowd, in forbidden apparel, and receive immersion at the hands of a forbidden second party of the opposite sex, for a tacitly forbidden purpose, is simply unthinkable. Yet this is exactly what John did if he immersed, for an immersion such as he is said to have performed is simply the tawilah desecrated as indicated. It is equally impossible that John should have done it or that the people should have tolerated it.

What John administered was not a desecrated tawilah, but a baptism, a thing well known among the people and held sacred, but made more solemn by being administered by a priest-prophet, the forerunner of the Messiah, and as a token of spiritual preparedness for his coming. John, thronged by the multitudes, would naturally seek the river, the bubbling spring and the running brook, as these could not be ceremonially defiled, the recipients—men at least—accustomed to washing the feet before religious worship, would quite naturally slip the sandals from the feet and step into the edge of the water, while the baptism itself would just as naturally and customarily be performed with "sprinkling hyssop branch."

### Baptism and Bathing.

Immersion partizans do not attempt to deny that Jewish purifications are rightly called baptisms; but they insist—for it is indeed the last hope—that in every purification so designated there is a literal bathing of the whole person. But the assumption is as preposterous as it is baseless. Think of the physical impracticability of every member of a large family disrobing and taking a complete bath before each of the three daily meals, and on the multitude of other occasions when impurity would be contracted. Instead of prescribing such an intolerable burden of bathing, the "Law of Israel," which is a compilation from the "Schulchan Aruch," the

ritual guide of orthodox Jews from the time of the Rabbis, direct simply that "a bath should be taken once a week." And if it were not "slaying the slain," we might add that a literal bath produced defilement and itself required baptism of the one who took it. In the same work it is said that one of the occasions that necessitates hand washing—is "leaving the bath," and it is also said, "In the bath, no one may talk or think about any holy matter, and it is forbidden to utter names appropriate to the Holy One either in a bath-house or in dirty alleys." The "washings" which meet us in the Pentateuch and in Jewish literature were not physical bathings, but symbolic cleansings performed by affusion. One example from the Mishna must suffice. "The circumcised infant is to be "bathed," but "the water must be sprinkled on it with the hand."

Heb. 9:10-13, Mark 7:14, Luke 2:37-39.

Dr. Gambrell says that the translators of the common-version worked under a rule forbidding the translation of a class of words including baptidzo. Now the fact is that not only the translators of the Authorized Version but of the Canterbury Revision and of the so-called American Standard, all of them did translate the word in all of the three places where the use of baptize would have militated against immersion. Had Heb. 9:10-13 told the English reader that the old economy stood in "divers baptisms," expounding by the statement that "the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh;" and had Luke 2:37-39 told him that the Pharisee " marvelled that Jesus had not baptized himself before sitting down to breakfast; and had Mark 7:1-4, told him that the Pharisees wondered that the disciples ate with defiled, that is unwashed hands; for the Jews eat not unless they wash their hands, and except they baptize (with sprinkle in the margin) themselves from the market, they eat not; and they hold the baptizing of pots, cups and brazen vessels," we verily believe that exclusive immersion would have been long since extinct. But instead, baptidzo is disguised under washings and bathings. Accurately rendered, these three passages are a practical demonstration of baptism by affusion; or rather Heb. 9 is a statement of the fact, and the other two are an ad-

ditional and independent demonstration.

Mark 7 and Luke 2, are closely parallel; Mark uses hand washing—which was a light affusion, baptizing oneself from the market and the baptism of vessels, while Luke omits the baptism from the market, uses "baptized himself," where Mark had used hand washing and "purify" instead of "baptize" of the vessels. Remembering that it was breakfast and not dinner, that Jesus took with the Pharisee, and that he had not been to the market, there is no evading the fact that what Mark calls hand washing, Luke calls "baptizing himself"—not merely baptizing the hands. Mark explains the custom to his Gentile readers by saying that the Jews wash their hands before meals, baptize—or sprinkle—themselves from (possible pollution of) the market, and also baptize pots, cups and brazen vessels. That Mark should state the extent of this baptism is natural, because these purifications were all preparatory to meals, of the same grade, and performed in the same way—by the affusion of a little water. This is made more certain—if possible—by the fact that "baptize from the market," and "sprinkle from the market," were interchanged, as being equivalents, in the earliest and best manuscripts. But Baptist partizanship, playing upon Pedobaptist indifference, has given us here an illustration of the lengths to which it is prepared to go. In the "American Standard," in Mark 7 only of these three decisive passages, is the English reader permitted to know that the Greek is baptidzo—there being no marginal note whatever on either Luke 2:38, or Heb. 9:10, while on Mark 7:4, we are given the translation "bathe themselves," when, in fact, they did no such thing, and it would have produced defilement and not purification if they had done it.

Immersionists are guilty of no tactical blunder when they base their case so largely on "what Pedobaptist say," for the lack of an interest sufficient to produce a really critical investigation of the mode of baptism in the Apostolic Age has made possible assertions on the one side and admissions on the other that have seriously perverted, not only the testimony of the New Testament, but early Christian literature as well.

### Why "Immerse" Cannot Stand.

There are three potent reasons

Continued on Page 4



# Foreknowledge and Predestination

(A Sermon.)

By REV. S. STEPHEN MCKENNEY

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." (Romans 8:29-30).

This text has been the subject of much controversy. To many it has seemed a thing impossible to harmonize divine wisdom with the divine purpose. We are prone to confuse in our minds two facts that should forever remain separate and distinct from each other so far as our thinking is concerned, viz: God's foreknowledge and predestination. The difference is psychological as well as philosophical. Knowledge belongs to the intellect, determination to the nature of God, while predestination is an act produced by the free will of God.

Strictly speaking foreknowledge is but a term which accommodates itself to our modes of thinking. With God there is no foreknowledge or afterknowledge. With him there is no past, no future; but all is one infinite, indivisible, eternal now. As He is present in all space, so also He is present in all time; hence all time is present to Him. He instructed His servant, Moses, to say to Pharaoh, "I AM hath sent me." This language is in the present tense—"I AM" from eternity! He is the "High and lofty One that inhabiteth eternity." He is eternally present in the whole round of time. He "inhabiteth eternity" as a present moment. Again, the Psalmist gives to us this same idea: "From everlasting to everlasting thou art God." He does not say, "Thou wast from everlasting, and wilt be to everlasting," but "Thou everlastingly art!"

Our text, then, reaches from eternity to eternity; from God's eternal purpose before man's creation to his final elevation among the glorified forever. To enter into its meaning we must bear in mind that it is only designed to stress the divine side of our human redemption. Everything that is here said serves to show us that God has done all in His power for the salvation of men; the divine side is emphasized. "Whom He did foreknow, \* \* \* He did predestinate, \* \* \* He called, \* \* \* He justified, \* \* \* He glorified." So much for the divine side. God's part has been abundantly performed in the provision He has made and in the invitation which He has extended us. As "a certain man (in Scripture) made a great supper and bade many," so God has made for all men a great feast, and extends to all an invitation. But our enjoyment of the feast does not depend so much upon the fact of its preparation as upon our acceptance of the invitation. So in all moral issues and in all religious obligations, there is a human as well as a divine side.

That we may more intelligently pursue this subject we will pause to consider three popular theories of foreknowledge. First, there are those who hold that it has no human analogy; that neither does our knowledge or any other human faculty correspond with divine omniscience. The objection to this theory lies in the fact that it is merely evasive; it does not even try to meet the issue; it rests content in its own ignorance. But the objection lies deeper still; for if there is no affinity, no kinship, no analogy between the human and the divine mind, then there can be no revelation from God to man, no fellowship between God and man. Secondly, others hold that it is optional for God to think or not to think of finite affairs; that as God has omnipotent power and yet does not need to do all things, so He may have omniscient wisdom and yet not necessarily know all things. But no such comparison can justly be made between power and knowledge, as the former is tested upon the basis of its capacity, the other that of its reality. Doing involves an action of the will, but knowing proceeds from the intellect independent of the will. Power can be infinite and not do, but knowledge cannot be infinite and not know. Power may refuse to act without refusing to know. Again, this theory is self-contradictory, for if God chooses to think in one case and refuses to think in another, the only reason assignable for such discrimination is a knowledge of both cases. Thirdly, others still hold that God does not foreknow contingent events; that He is in the dark so far as the action of the free moral agent is concerned. But, the acceptance of this theory would involve us in mysteries inexplicable. For on these grounds we could not account for the many prophecies which deal with contingent events, as when Daniel foretold the destruction of Babylon under Cyrus the

Great, or our Lord foretold the overthrow of Jerusalem by the Romans, and in spite of his assertions to the contrary He also accurately foretold Peter that he should deny Him. We can only account for prophecy by remembering that all things are known unto Him with whom we all have to do.

"But," one will say, "if a thing be certainly foreknown, it can have no other result, but it could have had. It was not so because it was foreknown, but it was foreknown because it would be so. Man did not fall because God foreknew it, but God foreknew it because man would fall. The cause is ever in the hand of man, but the knowledge is ever in the mind of God. It is our acts that govern God's knowledge and not His knowledge that governs our acts. If, therefore, actions be free and unrestrained, as we know them to be, then the thing done might have happened in a thousand other ways or not have happened at all. Still God would have foreknown the results. Such knowledge is too wonderful for us," but He "understandeth our thoughts afar off." Again, God's purpose has always been in man's favor. "We know that all things work together for good to them that love God, to them that are called according to His purpose." But, what is His purpose? What is the thing that He has predestinated? It is clearly this: That all men should be conformed to the image of His Son. We are not unconditionally destined to happiness or doomed to despair. We may all conform to the divine pattern. Note again, it is one thing to know that a thing will be done necessarily; and another, to necessarily know that a thing will be done. God foreknowing all things, necessarily foreknew that Adam would fall, but He also knew that he would not fall necessarily. God necessarily foreknew it, but Adam did not necessarily do it. Nothing is necessarily done that is done voluntarily. Had man not fallen God would have foreknown it as truly as He foreknew his fall, but in His infinite mercy when He foresaw the result, even before man's creation God planned his redemption, and before his fall He laid beneath his sinking feet the Rock of Eternal Ages.

"But," inquires another, "if God foresaw that I was going to be lost, why did He create me?" That we may see the injustice of this question, let us ask another which is never heard, viz: "If God foreknew that I was going to be saved, why did He create me?" Now, everyone must admit (if man is morally free) that all who are saved could have been lost, and all who are lost could have been saved. Hence, the injustice of God demands that if a being be created with the capacity of being saved there must also be in his case the possibility of being lost. For if man be free he has the power to choose death, and if God be just He cannot refuse it. Otherwise destiny would be fixed by an arbitrary power and rewards and punishments would have been forever unknown. But again, How miserably low is such a man's conception of life. His only regret that he lives is that he may be lost. He should rejoice that he lives because he may be saved. He has no desire to love and honor God; his highest ambition is barely to escape help. He does not care to be saved; his one fear is that he may be lost. He has no appreciation, no vision of the purpose from which he was divinely created. Yet, again, see how he tries to place the blame of his own sinfulness upon God. How slow are we to frankly acknowledge our guilt. The man said, "The woman tempted me, and I did eat." The woman tried to shift it, saying, "The serpent beguiled me, and I did eat." But here is the basest, most blasphemous creature in the universe who says, "God created me, therefore I sinned." Let us illustrate his ingratitude. Here is a child whose father reproves him for transgression and disobedience. As he raises the rod to correct him, the rebellious child says in a reproachful manner, "Hold father, don't dare correct me! I know I disobeyed and dishonored you, and I don't care if I did. You are responsible, for why did you become my father?" Surely he who did not severely punish such an ingrate would be untrue to his fatherhood, and unjust to his child. So when a man willingly disobeys and dishonors "the Father of spirits," saying, "I do not care how I live or how I displease God. If He doesn't like it, why did He create me?" I do not hesitate to say that no pit in hell is too deep for him.

What then is the conclusion of this whole matter? It is clearly this: That God from eternity foreknew all men and all about each of them; that He

predestinated none of them to unconditional happiness or unescapable misery, but that all of them should "be conformed to the image of His Son." Such is the plan of God which through the ages runs. Hence, it follows that all being foreknown and this being the plan of God for all, that all should be "called according to His purpose." Now, we ask whether this has been done. Yes, a thousand times it has. The last invitation that God sends down to men is this: "Whosoever will, let him take the water of life freely." Such a call is universal. But, when the divine call is given God can do no more without our co-operation. It is His part to provide the feast and accept the invitation and come to the feast. The call is in itself a proof that it may be accepted or rejected at will. Personified wisdom is represented as saying, "I have called and ye have refused; I have stretched out my hands and no man regarded me." O, "how shall we escape if we neglect" the call of God? Everything that makes for our happiness in this life and in that which is to come must be based upon our obedience to the call of God.

Here, then, free moral agency enters. All who are "called" are not "justified," but all who obey the call, and believe in "Him that justifieth the ungodly." Such justification is not unconditional; it is "by faith," and this "faith is counted for righteousness." No doctrine in the New Testament is

better established than this. Yea, in all ages, in all dispensations men have been "justified by faith." But, finally, as our justification depends upon our acceptance of the call by faith, so our glorification depends upon our continuance in a justified relation. The faith that saves is the faith that keeps. "The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul." The promise is not to them that endure for a season, "but he that shall endure to the end, the same shall be saved." It is not enough that any should be faithful for a time, for the promise is: "Be thou faithful unto death, and I will give thee a crown of life." O, brother, "let no man take thy crown." God has done His best for every man that he might be "brought to glory," as the text signifies. When we had yet no life we were in His thought; when we fell by sin we were embraced in His plan. Then He called us unto justification. Now He seeks to bring us unto His own glory. Then in the fear of God, "Brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Nacogdoches, Texas.

tives all disappear when we converse with our God and are replaced by his spirit of truth, goodness and mercy. It was through such communication with God that Abraham, David, Luther and Wesley became men after God's heart, and helped God's kingdom come upon earth as it is in heaven.

But prayer not only enlarges the powers and universalizes the spirit of the individual; it is essential as a part of the organic work of every religious institution. The dedicated altar of prayer in the home is the nearest approach to a heavenly scene on earth. More truly dedicated homes, the acts of whose members were living prayers, would literally empty prisons and asylums and deprive hell itself of its future victims. What soul about to yield to temptation will not turn in horror from it when the scenes of the home altar come before it? No boy or girl can fall who recalls the godly father or mother praying so fervently for the child's soul guidance! It is only when he or she forgets that yielding moments come.

The Church that has the rare faith to believe deeply in Christ's promise of "where two or three are met together in my name" can be a power for righteousness and expansion of infinity in man yet unconceived. A Church with every member deeply prayerful can redeem a city. But were Christ present, many Churches might feel the stinging rebuke of "Oh, ye of little faith!"

If every soul in the Church universal were a life of prayer petitioning and living "Thy will be done," the kingdom of heaven would truly come upon earth. Such united movements of souls would bring millions into its sweep and crown the divine element in man supreme. With such environment of purity and inspiration every soul would be expanded and inspired until every word, every deed, every character come to be one with God and communicate with him face to face in its glorious transfiguration.

And such is being done through Christian prayer and living, but slowly. Jacksonville, Alabama.

# The Place of Prayer In the Christian Life

By CLAUD HOWARD

While the religious world is placing so much emphasis upon movements measured by numbers and outward achievements, a breathing pause may be well employed in studying the greater moments of devotion when none but God may view. Man's eyes are bedazzled by crowds and popular causes, but "God looketh upon the heart." And the moments when God views the heart and the heart goes forth to its God is the highest experience of all forms of religion.

Such moments of devotion are universal; there is no human being but experiences them at some time in some degree. The idolater worships the rock that saved his life from the tempest; the Christian worships the Power behind the rock and the tempest which preserves his life and soul. Every human, at some moment, calls upon this Power beyond himself and controlling his fate. To the heathen it is some mysterious spirit he must placate; to the Greeks it was a supernatural power which retained human weaknesses; to the Christian it is the one God, perfect in power and love. Running through the whole scale of religion from the idol worshiper to the most enlightened Christian, the one common and supremely significant element is prayer to this Power, however differently conceived, which controls man's life and destiny.

In the light of these universal experiences, prayer may be defined as the soul's communion with its God. Since the Christian's God is a God of love, justice and mercy, the place of his prayer in his life will differ from that of the un-Christian.

There goes abroad a theory that God's plans, their means and agencies, are so predetermined, so fixed, that no individual can effect or further in any way the bringing of his kingdom upon earth. But Christ's birth and teachings revealed and illuminated a contrary principle foreshadowed in the Old Testament. "God created man in his own image," Christ declared. "The Kingdom of God is within you," and in his parable of the judgment he assigned those present places in heaven on his right or left in so far as they had helped establish this kingdom on earth by ministering unto the least of his children. And in his parable of the talents he taught most emphatically that each man has entrusted to his care divine talents. God created man in his own image by endowing him with his own spirit—a spark of infinity—and man's only mission in this world is its true and full unfolding.

Then, following Christ's revelation of man as the spiritual son of God, religion may be defined as the unfolding of the limited divinity in man toward its complete expression in the infinite divinity in God.

But man's nature is twofold. This talent of infinity is embedded in finite weakness. The mission of man and all institutions is to nourish and develop this Godlike power until it triumphs over and glorifies the human finitude. As the little acorn is to unfold its latent powers until they reach their realized nature in the majestic oak, so is man's infinity to expand until its innate powers are realized in becoming one with God. This is the whole function of life, and it is this new light that transforms this world from a prison house, in which we are merely detained until judgment, to a glorious field of

infinite opportunities for service of permanent value—service for the neglect of which those on God's left hand were doomed and those on the right rewarded for its performance. This it is that makes each individual life abundant in significance—because directly connected with divinity and because his life and those of his associates are themselves divine. Life has now but the one function of unfolding the infinite God-given nature in man until it spans the gulf that separates it from its complete fulfillment in its God.

What part does prayer play in this view of the Christian life? What effect does the soul's communication with its God have in its life work of expanding toward its God as its goal? It is a common law of life, too clear to need proof, that association determines likeness. Little Ernest, in the masterful story of "The Great Stone Face," after years of admiration of and yearning to become like the great face, became its likeness. By loving and unconsciously imitating he approached his ideal. So should we become like our God. Then, only in so far as we communicate with our God do we become like him, and prayer is our communication with our God; so the function of prayer in the Christian life is to keep the Christian close to his God in spirit while he is approaching him in likeness.

The practical part prayer plays in this work may be considered under two heads—the effect upon the individual's life and upon the work of institutions.

Man's two-fold nature predetermines a life of struggle in which the higher power is to triumph over the lower weakness. In the midst of this turmoil in the individual and social life man's spirit often tends to become sordid and content with the commonplace. When we are thus, it is then in a moment of prayer we should turn our eyes from the conflict toward God. Then we may see life in a calmer perspective, for, as Emerson said, "Prayer is the soliloquy of a beholding and jubilant soul." Then God's Spirit enters our lives and we may resume the battle of life with new power. In these supreme moments, whether on our feet in the battle or upon our knees in the closet, we get renewed inspiration to struggle on. Christ has directed that in this war of life "men ought always to pray and not to faint." No heart ever faints in prayer, while in true communication with its God, but is inspired and strengthened. And each victory in this war develops our God-given talents.

As prayer is an anchor to the soul in the rebuffs of life, so it is a source of deepest comfort and consolation in trouble. "Lead Kindly Light" is the supreme expression of the soul yearning for guidance in such moments. In the midst of times that try men's souls we pray to Him "with whom is no variableness, neither shadow of turning, and

"It fortifies our souls to know That, though we perish, Truth is so."

Moreover, sincere prayer purges and purifies the soul. Man's spirit communicates with his God's and becomes more universal, as his is. Our petty troubles, selfish desires, and low mo-

# The Business of Life

By Rev. Clint C. Reynolds.

Doubtless the above caption suggests different things with different readers.

What the writer means is to put the fact forcibly that religion is, or ought to be, our chief concern in life. We are souls having bodies, not bodies having souls.

Men are often heard to say that the mind is the faculty of man, meaning that the brain directs him.

Some people think we get religion through the brain. Morally speaking, the writer has heard otherwise well informed men say that the only "heart" one possesses is his brain! This is neither good sense nor rhetoric.

We have heard certain well-meaning preachers pray to the Father of "us poor worms of the dust!"

Now, if I am a worm, the Bible has nothing in it for me to study about. If I am a man, then I am not a worm, but an immortal being. As a matter of course, the brain is only the central office of the nervous system, and the nerve fiber is of perishable and passing matter.

The soul possesses both consciousness and indestructibility. Even when separated from God it exists consciously and eternally! Poor old Dives, in hades, begged for the gospel to be preached unto his wayward brothers!

There is no consciousness without motion—so "they" say! Dives found out differently! I don't say so. Why not say that one possesses no feeling unless something hurts him! There is a sense in which this may properly apply—when speaking of a corpse—but you couldn't get my old negro friend, "Uncle Bill," to accept that! He, however, would be afraid of a "motion" without consciousness!

No, brother, I don't like to hear anyone calling me a worm! There is no sympathy-fetching charm in it when addressed to my great spiritual Father, and there is not sufficient excuse in it for those delightful "Adamic sins!"

Now, all this stuff comes of a misunderstanding of what man is and of what death—physical separation—means. When a man "dies" we are too quick to imagine that he is now buried. The man is as much alive as ever. Might as well pronounce a cactus "dead" just because you see his vacant shell? It would not be without scientific significance if you were to call me a locust, but a "worm"—umph! Yes we crawl always in the dust and grime, and thrive on it!

When God created man he did the best in his limitless ability and made him in his own spiritual image and gave him a special world full of things to interest and bless him and put him in charge over it. If any man fails to



realize a connection with and a consciousness of God it is his and not God's fault. God invites him to humble himself and trust for this peculiar acquaintanceship and promises to develop it into a precious fellowship through Jesus Christ. Hence Jesus is the answer God has sent to all our inquiries and misgivings! Adam broke the terms of companionship with God and Jesus came to die that all who desire may get acquainted with God, even as Adam was before the fall.

Another thing: Why do men refer to the Adamic sin as "sin of the flesh?" Can the flesh sin? I never heard a ham of meat "cuss," nor a cowhide lie. Nor can my body think or shape a thought independent of my soul, and entertaining evil thoughts is the cause of evil conduct, always, of course. We can sin through our body, but the "sin" proceeds from a Satan-controlled soul. We can be tempted

through our body, but we can resist it through our soul. You can't resist through the body, because of itself the body has neither will nor intelligence. Therefore sin is always chargeable to the real man—soul—since the soul is the real faculty. And it is possible for man to sin after departing this life, too. If angels can sin and fall and be separated from God, how shall man be rendered immune from the possibility of sinning so long as he retains his free moral agency and identity? Brother Church Member, quit blaming Adam for your own meanness and repent of your sins, get right with God, cultivate clean, elevating thoughts, think on "whatsoever is lovely, etc.," and learn to resist temptations and thereby grow in strength of will and grace as well. So live here as to hate sin here, and then temptations nowhere will injure you!  
La Fayette, Tex.

other man would have carried it through against the inevitable discouragements and opposition of such a forward movement. We shall always rejoice as we enjoy the added comfort and beauty of our little church that he who labored for it so patiently and tactfully could stay to enjoy it for a season. We are sure God made it all right for him, but we have always felt sorry for Moses.

I should be but a sorry historian indeed did I lead you to believe that the building of this material church is his alpha and omega—though it is a triumph. I speak of a surety when I say that his highest desire and ideal for us, his most fervent prayer, is that the temple of our hearts be strong and true and beautiful, else this outward manifestation be but a mockery—an altar to an unknown god! It is to this end he labors in his own inspiring, unassuming way.

None of these brethren have passed the Great Divide. It is pleasant to meet here and scatter a few flowers over the pathway they have trod without having to mingle our tears with them. They are still pressing forward, not as having already attained and not having saved enough from their princely (?) salaries to retire from wearing work, did their dispositions allow. None of them are very old and we are lovingly and gratefully hoping that the latter half of their lives may be cast in pleasant places.

Meanwhile we have our own present opportunities, and a word to the wise is sufficient.

**REPENTANCE.**

Among the many interesting subjects that the Bible contains, and which needs our most careful consideration, is the subject of Repentance.

Jesus says, "I tell you, Nay: but, except ye repent, ye shall all likewise perish. Luke 13:3.

From the earliest dawn of the creation of man, God has always demanded repentance.

1. True repentance is a godly sorrow for sin, or a forsaking of sin.  
2. Regeneration is related to the divine and human will.

3. Man is accepted unto regeneration by repentance and faith; hence, repentance and faith is the ground sill for regeneration.

4. The author is God, the Holy Spirit. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. John 3:6. Jesus said unto Nicodemus, Marvel not that I said unto thee, Ye must be born again. From the reading of this text we presume that Nicodemus was trying to escape the plan of redemption, inasmuch that he marveled and Jesus reproved him for it. We are only adopted into the family of God by repentance and faith. I tell you, Nay: but, except ye repent, ye shall all likewise perish. What is repentance? A godly sorrow for sin, a forsaking of sin.

5. Justification is logically connected with repentance and faith more so than regeneration. Paul says in Romans 5:1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Justified, How? By faith.

6. Justification precedes regeneration by chronology, or science of ascertaining when events take place.

7. Justification and repentance are contemporaneous; in other words, being the same time.

8. Through repentance and faith we are accepted into a state of justification, or free from guilt; and by the operation of the Holy Spirit we are regenerated, or recreated, and made a new creature in Christ Jesus—born again. If you please, God purposer for his Spirit to operate and cause us to move into a state of purity, not by baptism or membership or recommendation of an earthly organization or some erroneous idea of our own. But by repentance and faith.

Jesus said, Ye must be born again; not of blood, nor of the will of the flesh, nor the will of man, but of God—or from above, if you please. Hell is full of just such births as these. In order to escape the sulphuric flames of a burning hell we must repent, or forsake our sins. I tell you, Nay: but, except ye repent, ye shall all likewise perish. Many are ignoring the idea of man bowing himself in humble repentance to God, and by some stupid and erroneous idea of his own he has reformed his life by holding up his hand, or joining the Church and being baptized. Such imposters are not fit to stand in the highest circles of society, much less stand as a shepherd for man; he is only a help to crime, a porter to the gateway to hell. Jesus said unto Nicodemus, Marvel not that I said unto thee, Ye must be born again. I tell you, Nay: but, except ye repent, ye shall all likewise perish. Justification, pardon, forgiveness of sins, are comparatively the same in Methodist theology. To be justified is to be pardoned and received into

**Dandruff? Go To Your Doctor**  
Falling Hair  
Ayer's Hair Vigor promptly destroys the germs that cause falling hair. It nourishes the hair-bulbs, restores them to health. The hair stops falling out, grows more rapidly.  
**DOES NOT COLOR THE HAIR**  
J. C. Ayer Company, Lowell, Mass.

God's favor. Forgiveness of sins is to be justified, hence it is comparatively the same. Justification is objective, regeneration is subjective. Regeneration eradicates disposition, or recreates and makes anew the regenerated. God declares in his Word we must repent; there is no way of escaping it. God said every knee shall bow, and every tongue shall confess that I am God. They shall call upon me, but I will not answer; they shall seek me early, but will not find me. Mercy now sitteth on the throne. Why, O why, will ye die! After awhile justice will take its place. Then it is that we shall call, but God's ear will be closed to our lamentable cry. We will not seek then for water, but pardon. Procrastination is a thief of time.

We will invite your attention again to our subject, Repentance. If it is through obedience and baptism that our sins are forgiven, then it is that we must remain so, or be baptized every time we commit sin, or do like they did under the Mosaic law—have a time set once, twice or three times a year, not to offer sacrifice, but to administer baptism. There is no consistency in it at all. Man would be likely to die before the next time of baptism—then what?

I heard of a Campbellite once who had been baptized eighteen times. There is more consistency in that than in the other. But it is possible to repent, or forsake sin, at any place or time. In the Northern country, while the rivers are solid ice, it is easy for them to repent but impossible to be immersed. If we offend a man is it right to repent by being immersed? No, but by going to him and asking him to forgive us, we show to him, by our tears and repentance, that we are sorry for it and don't mean to do it any more. I tell you, Nay: but, except ye repent, ye shall all likewise perish.  
C. A. THARP.  
Moody, Texas.

**EL PASO DISTRICT CONFERENCE.**

What a time of rejoicing is the District Conference, coming at the half year, unfettered by the strain of anxiety that necessarily is attendant upon the Annual Conference. We meet to review the work, to recount the successes already achieved, forgetting the disappointments, and provoking one another to "love and good works." Such was the District Conference just held at Deming, New Mexico; commencing on Wednesday, April 9, by a splendid sermon from Brother Lewis, of Van Horn, and continued in the same loving, joyous spirit, until its close, Sunday night, the 13th inst. Every day a full program, every item in the program intensely interesting every department of the work carefully and exhaustively reviewed, every report given, showing some advance upon previous years. Now as to the reports; the most interesting, the most inspiring, without doubt, was that of our good Brother Bond, a superannuate of Missouri. His report was a continuation of pages 484 and 485 of the Church Extension Handbook, 1912 (read it). Left without any assignment at the last Annual Conference, Brother Bond "just lit in" where he is living in East El Paso, obtained the use of an old schoolhouse at a nominal rent, put it in repair, secured seats and an organ, organized a Sunday School as a starter, then an Epworth League, and finally a Church with twenty-seven members. Come to think of it 'tis enough to make us boys blush, that one who is just about to lay aside his armor for a well-earned rest, should develop such energy, such enterprise in the prosecution of the work of the kingdom. It is a common saying here that the Mexicans are "the greatest people in the world to make something out of nothing, it just beats all." But here is a superannuate that has beaten them at their own game. Another instance: Bro. Will R. Howell, set down at Alta Vista, with nothing but a prospect before him (as the name also indicated), he reported Brother Bond's achievement, starting on the bare ground, without even a schoolhouse as a nucleus, has built up a Church membership, organized a Sunday School and Epworth League and has in addition a live and large Woman's Mission Society, will immediately have a building suitable for a church first, and then for a parsonage afterwards. God bless those men of toil and labor. May their number increase.

Trinity Church, El Paso, of course, leads all the rest in New Mexico Conference. Her opportunities are large. Her pastor, in labors more abundant,

her members capable and willing and, of course, as God ever blesses and rewards, success has crowned their efforts, and Trinity is launching out in every direction; but there were others able to make excellent reports as well and the total summing up of increase in membership on the district showed a net gain of two hundred.

From first to last there were in attendance seventy persons including preachers, laymen and members of the Woman's Missionary Society.

There were two of the superannuates, Brothers Foulks and Ward, present. Brother Foulks is at home in Deming. Brother Ward came from Fort Davis to render what service he could on committees, in some of which he is an expert.

Then there are always some new faces at the District Conference. This time they were Bro. W. D. Lewis, of Van Horn, and O. A. Morris, of Berino, who both received a hearty welcome from the old guard.

Dr. C. T. Race, of El Paso, favored the District Conference again this year, as he did last year, with an excellent address on "Some Institutions Designed and Intended to be Helpful to Men in Adversity." It is an excellent paper well worthy of a place in the columns of the Advocate.

There was a delightful session of the Woman's Missionary Society presided over by Mrs. Derrick, the District Corresponding Secretary, who also gave an excellent address on the operations of the Society. Mrs. Robin Gould, Mrs. Dora Matthews, and Miss Montague, dealt with some phases of the work, while the proceedings were enlivened by music and song.

Brother J. Allen Ray made an excellent presiding officer for the conference while his excellent wife gave an admirable address at the devotional part of the Woman's Missionary Society on Friday afternoon.

This District Conference goes on record as one of the largest and best ever held in the El Paso District.

W. S. HUGGETT,  
Secretary District Conference,  
Deming, New Mexico.

He keepeth watch, thou needst not wake;  
He taketh care, why shouldst thou fear?  
Should eyes be wet or sad hearts break  
While His voice bids us be of cheer?  
The gloom that folds the world about  
Is but the cloud of our own doubt.  
Mercy above it shineth bright,  
Our faithless fear blots out the light.  
—Great Thoughts.

**HER "BEST FRIEND"**  
A Woman Thus Speaks of Postum.

We usually consider our best friends those who treat us best.

Some persons think coffee a real friend, but watch it carefully awhile and observe that it is one of the meanest of all enemies for it stabs one while professing friendship.

Coffee contains a poisonous drug—caffeine—which injures the delicate nervous system and frequently sets up disease in one or more organs of the body, if its use is persisted in.

"I had heart palpitation and nervousness for four years and the doctor told me the trouble was caused by coffee. He advised me to leave it off but I thought I could not," writes a Wislady.

"On the advice of a friend I tried Postum and it so satisfied me I did not care for coffee after a few days trial of Postum."

"As weeks went by and I continued to use Postum my weight increased from 98 to 118 pounds, and the heart trouble left me. I have used it a year now and am stronger than I ever was. I can hustle up stairs without any heart palpitation, and I am free from nervousness."

"My children are very fond of Postum and it agrees with them. My sister liked it when she drank it at my house; now she has Postum at home and has become very fond of it. You may use my name if you wish as I am not ashamed of praising my best friend—Postum." Name given by Postum Co., Battle Creek, Mich.

Postum now comes in new concentrated form called Instant Postum. It is regular Postum, so pressed at the factory that only the soluble portions are retained.

A spoonful of Instant Postum with hot water, and sugar and cream to taste, produce instantly a delicious beverage.  
Write for the little book, "The Road to Wellville."  
"There's a Reason" for Postum.  
(Advertisement.)

**Some Pen Sketches**

(A paper by Mrs. J. F. Chapman, teacher of the Young Men's Class in the Hewitt Sunday School; read at a recent anniversary service held in their new church at that place, and published by request.)

"Be sure your sins will find you out" is a favorite maxim with my class; and I am sure the boys will enjoy the predicament I now find myself in. For I confess I am kept so busy with present events that I find it difficult to become interested in things of the past.

And why should Brother Turner have dared to entrust this delicate though pleasing task to me anyway, I wondered. After an honest self-examination but one small qualification could I find—and that is, I usually say something good about the preacher. One reason is for the message he brings, and the other is that from religion to our new bank we like to be on the safe side. Listen to what Christ says to his disciples: "Whoever shall not receive you nor hear your words, when you depart out of that house or city, shake off the dust of your feet."

When you realize that the preacher is a man, as sensitive and high-spirited as yourself, with a vision and a purpose, you will give him your sympathy and encouragement, instead of criticism. Let us stop expecting and demanding perfection, else, as a little boy said, "He'd be an angel, then, wouldn't he mother?" Being all things to all men is by no means an easy task, and were it not for finding true "My grace is sufficient for thee" I am afraid sometimes these honored men of whom we shall speak tonight would have given up in despair.

Mentally reviewing our pastors, and surely we have been most favored, one could never doubt that their one purpose through different individualities was ever to raise the standard of Christian experience and practice. Recalling, as best I could, the many sermons of the years gone by, many of them thrilling us with a sense of God's very presence and the beauty and meaning of it all, some way the unpopular ones are those that appeal to me most. And why? Because it takes a hard fight with himself, and much sure enough prayer while we are unconsciously sleeping, before the pastor can have courage to preach the sermon which for its very truth and necessity will be distasteful. These have been mercifully, rather than deservedly, rare; and it is noteworthy that not one yet has volunteered the Master's own advice: Go sell all that thou hast and give to the poor, to inherit eternal life.

Through the impartial eyes of our pastors we are sometimes privileged to "see ourselves as others see us," and yet, after all, it would seem that we are not quite so desirous of the "gift" as Burns imagined. It is a long lane, we are told, which has no turning, and so we have come to the crossroads tonight.

As long ago as our union Sunday School days in the Baptist Church, where good will and harmony seemed always to prevail, we recall with greatest pleasure Brother Wiseman, who truly was a wise man in his unflinching supply of helpful sermons, Christian courtesy and tact—three things which insure a pastor's permanent hold upon the hearts of his people.

Then Brother Terry, who succeeded successfully, getting the spiritual ground of Methodism in shape, ready for a church house and organization of its own.

Rev. S. W. Turner was next to us as a fine organizer—the old Methodist church and parsonage making good his reputation. Everyone remembers with pleasure his fine scholarly ways and sermons. In truth it has been said of him that he never did preach a poor sermon. Having been an East Texas lawyer, he had an unusually favorable start to plead the cause and win his "cases" for the Master.

Following was Brother Curry, directly Brother Turner's opposite. Quick

of temper, which he seemed always to control, filled with a lofty spirit of independence, for four years he was the honored friend of saint and sinner. Fearless in denouncing our "short comings" he was the most sympathetic of men and we felt that our joys and sorrows were his to a marked degree. He carried us pretty smoothly sometimes, but the memory of that night at the parsonage when we met for our last song and prayer together almost brings the tears again. The thought of Sister Curry makes me regret that the pastors' wives were not included in this backward glance.

Brother Tooley followed him—unique and impulsive. Since it seems characteristic of him, I will record his conversion. Being careless and thoughtless as a boy, he attended Church during a revival, one night, with the avowed intention of giving the preacher a whipping. He waited, however, until after the sermon, and when penitents were called he went forward and was converted. A happy, modern instance of one who "came to scoff and remained to pray." We could wish they were more frequent.

Then Brother Hendrickson, looked so lofty and unapproachable at first, but who proved on acquaintance the reverse. Those who did not avail themselves of the privilege of a courteous call on the pastor missed a happy hour, for besides preaching most thoughtful sermons, he was a delightful host. One of God's noblemen, he stood uncompromisingly for purity and right, his own life a consistent example. He could not be, had he so desired, a "hale fellow, well meet," but his friendship once gained was something to appreciate.

This brings us to the time so fresh in our minds it needs no discussion.

To briefly review our presiding elders. We have had four since our organization—Revs. Bolton, Putman, Nelms and Andrews. Of Brother Bolton I personally know little, but I am sure he filled his office well. And Brother Putman was with us only one year, I think. I remember he could always at will move us to laughter or tears, and his sermon on Friendship abides with me still. "To have a friend, you must show yourself friendly."

Dr. Nelms followed, finely educated, as you know, and one of the most popular preachers in the conference. Unspoiled, however, he is a favorite with all classes and one whom, like the Master, the common people heard gladly.

We all realize how lovable is Brother Andrews. The son of a preacher, with poverty staring him in the face in those early days, it seems to us he must have always heard, and listened, to the "call."

Nearly all these men we have so swiftly and imperfectly reviewed have fought their own way through at least part of a college course. Some of them already having families to support when they were so deeply impressed with "woe is me if I preach not the gospel." Did it not take a high courage to risk their future—their material prosperity—to the hands of men? To those who might not be filled with the same spirit of surrender and sacrifice as themselves. But they had this: "I am thy shield and thy exceeding great reward."

Once in our history there came to us a man who proved himself a general, having been, however, the original Arkansas Traveler. Whether there is anything in living up to a name or not, he can certainly Turner (turn'er) to the very best advantage. It has been said that he has all the qualities of all his predecessors combined, which sounds terrifying; yet in reality he is very human in his appearance, very friendly in his disposition. Carefully he studied the field, quietly and persistently gathered his forces, believing that what ought to be done can be done, and by the grace of God shall be done, and presto, we are in a new church! We are full of appreciation and gratitude and are sure that no



Continued from Page 1

why "immerse" cannot stand as the translation of baptizo. There is that in baptism which "immerse," "pour," "sprinkle," "wash," or any other term of mere physical action cannot at all express, and to make the attempt is simply to belittle the sacred ordinance: baptize it is, according to the consecrated wisdom of Christendom, and baptize it will ever remain, sectarian narrowness to the contrary notwithstanding. In the next place, the facts of the New Testament are dead against it. And in the third place, exclusive immersion is entering upon its own inevitable breakdown.

### The Passing of Narrow Sectarianism.

Exclusive immersion is only one of the exhibitions of the narrowness that is slowly melting under the warm sun of twentieth century Christianity. Rigid "close communion" is slowly dying, everywhere except among Southern Baptists; opposition to infant baptism has so far given way that there is coming into use a ceremony of "infant dedication" that more than half way bridges the chasm; hundreds of Baptist Churches in England, some in America, and many Churches of the Disciples, (heretofore as strenuous as the Baptists), are accepting members from other communions who have been baptized by affusion; and the Baptist Congress, the greatest body of Baptists in the world, (of whose deliberations however Southern Baptists are permitted to learn very little through the Southern Baptist press), frankly discusses all these

great denominational problems, with an ever widening catholicity of view. The Disciples, a little less creed bound, are leading the way, but even the Southern Baptists will follow. For the simple truth, if we were to admit that the only form of baptism that Jesus or His Apostles had ever seen was immersion, it would still remain that it was simply a matter of custom and our conception of the infinite broad-mindedness of Jesus utterly forbids the thought that He could bind on the consciences of His followers for all ages as veritable a piece of Pharisaism as the Rabbis ever taught. It is not a question of changing the teachings of Jesus, but of the impossibility that Jesus ever dealt in such petty trivialities.

### A Significant Editorial.

As preliminary, however, let us give the following from the Baptist Commonwealth of May 2, 1912, from the pen of Phillip L. Jones. "As a denomination, Baptists are confronted by what we may call a new departure. The Mt. Morris Church, of New York City, the First Church, of Ithaca, New York, and the First Church, of Los Gatos, Cal., have voted to receive to their membership members of other than Baptist Churches on the baptism that is satisfactory to the persons thus received. There may be others than these of which we have not heard. Others still are said to be considering such a movement, while it is a fact well known, though not widely proclaimed, that many of our younger ministers, and some of them among the most prominent, favor such a change." This is self

explanatory and most illuminating; but the editorial to follow deals most frankly with the reasons that are irresistibly impelling to such a departure in the denominations that have heretofore stood squarely for immersion and immersion only. The paper in which the editorial appears is the Christian Century, of Chicago, a leading Disciple publication. It says in part:

"There is a deep-rooted and rapidly spreading conviction among the Disciples of Christ that both our historic plea and the demands of the age into which we have come call for the casting away of this one last survival of sectarianism in our practice—the practice of selecting from among Christ's followers only the immersed and rejecting all others from our fellowship. . . . There is a disillusionment with regard to the immersion dogma. The sanctions for this dogma are breaking down.

The New Testament facts are against it.

The Spirit of Christianity is against it.

The spirit of the age is against it. The vital, triumphant, effective movements of today ignore it.

Not one great modern interpreter of the social ideals of Christianity has an ounce of interest in it.

Not one great modern interpreter of the inner life of the soul has an ounce of interest in it.

Not one great modern interpreter of missionary passion and the missionary enterprise has an ounce of interest in it.

It would seem that there is almost no exception to the rule that as an immersionist goes farther into

the field of missionary or social service, or deeper into the spiritual mysteries of the soul of man, he loses interest in, if he does not develop a contempt for the dogma of immersion.

The immersion dogma is a sectarian obsession in which the big, sane-visioned men and women of the world, who are working at the world's real tasks—at Christ's real task—have no interest.

So long as this dogma obsesses the minds of a Christian community, that community will not fling itself with complete abandon into the great, brotherly enterprises that really carry the world up toward God. Such a community will be finical, hair-splitting, sectarian in temper, exclusive. It may gain adherents, but it will be too particular about technicalities to render its full meed of service. Its intake from the world may be worthy of boasting, but its output into the world will be an occasion of shame."

### And Finally

We regret the necessity of using time and space that might be more profitably employed, but the persistence of our Baptist brethren compels some attention.

We desire to declare most positively and seriously our conviction that if the scholarship of Christendom ever deems it worth while to take up the question again, it will clearly appear that the baptism of the New Testament was by affusion, that immersion grew up out of the error of mechanical baptismal regeneration, and that it is to be tolerated only on the ground that the outward form is not of the essence of the sacrament.

## Notes From the Field

### Pandora.

We closed a great meeting at Gillett, on Pandora circuit, Sunday night, April 29. It was the greatest meeting for that place in years. Seventeen conversions and reclamations, mostly men; thirteen additions to the Church. Rev. C. B. Cross, of Cuero, did the preaching, and did it well. The Church was greatly revived.—J. P. Chambers, April 25.

### Nash.

Not satisfied with poundings, new furniture for parsonage, roof for barn, wall paper and art squares for two front rooms and the hall, raise in pastor's salary, and many other expressions of sympathy and encouragement, our folks have recently had a telephone installed in the parsonage. Our work continues to make progress. Sunday Schools in fine shape and congregations good at each appointment. Wife and I are delighted with our new surroundings—the parsonage, the folks, and the presiding elder. Surely there are no truer men than O. T. Hotchkiss.—A. G. Hall.

### Gonzales.

Our two weeks' revival meetings closed last Sunday night. Rev. Cullum H. Booth and Miss Rose Brack, of Laurel Heights Church, San Antonio, were with us from the start. Our Church folk never heard any better preaching, nor any better singing than was heard during this meeting. The congregations were exceptionally large, often filling the church and Sunday School room. The revival interest increased from the first service to the last. There were about twenty-five conversions, sixteen additions to our Church, and many were added to the other Churches. The greatest good accomplished, however, was the revival within the Church. A very large per cent of the membership was awakened to the need of a higher and a better life. The good results of the meeting will abide. Our people were completely captivated with the pure, strong gospel preaching of Brother Booth. Miss Brack, as a soloist, won all hearts with her gospel solos. She is the

most successful, winsome, consecrated soloist we have ever heard anywhere. We have never heard her equal. She attracts the old and the young, the rich and the poor, the high and the low, with the old-time gospel songs. She also knows how to lead a choir in a most satisfactory way. She is fully consecrated to the work of soul-saving. Our work progresses in Gonzales.—A. B. Davidson.

### Wallisville.

We have just closed a meeting of excellent victory, being assisted by Bro. J. W. Cullen, who, I believe, was a very suitable man for the place, as he was pastor of this Church several years ago, and no doubt, understood how to touch the people of this place better than any other brother in the field; he preached from two to three times each day which resulted in a great victory for the Church and, also, was a revival for the Church members as well as for the outside people. Spiritual life of the Church was greatly uplifted and the moral tone of the community was built up. The entire town seems to have been affected. We had fifteen conversions and twelve additions.—J. F. Wallace.

### Electra.

I have just returned from Electra, the great oil field of Texas. My! how the oil flows. More than 500 wells are flowing or being pumped all the time. Electra has about 3000 population, and at least 2000 live in oil shacks, little temporary board houses. We have just closed a revival there of two weeks' duration, and it was a good meeting, between sixty and seventy professions; twenty-four had joined our Church when I left, and I am sure others will follow, as the last day of the meeting was practically rained out. There are more difficulties in the way of a meeting there than any place I have ever tried to hold a meeting. Besides the world, flesh and the devil, all the inhabitants are impressed that the prosperity of the town is temporary. Nearly all the male part of the population work from 12 m. to 12 p. m. and from 12 p. m. to 12 m., giving them little opportunity to attend

Church. The oil producers care but little for anything but getting rich quick. Only about 250 who make any sort of profession of religion. To describe the whole condition in a nutshell: The oil producers are there to get rich, the laborers are there for temporary good wages; the airdomes, theaters, moving pictures and pool halls are there to get all the laborers' wages they can; and the Church is struggling to keep what members it has from backsliding. We have a brave preacher and Church there. I doubt if we have many preachers who could have done quite so well as Brother Preston, our pastor there. He has made steady progress in spite of all these conditions. He has a faithful and well adapted helpmeet to the work of the ministry. He has brought the charge to a \$1000 station and they pay the salary monthly. He has a good Sunday School and Woman's Home Mission Society. He is one of our promising young men. I want to throw up my hat for Brother and Sister Preston and their people.—J. R. Atchley.

### Stiles.

This, the Garden City and Stiles Charge is home mission territory, and is covered by Glascock, Reagan and Upton Counties. There is a small parsonage at Glascock, hence our preacher lives there. Stiles is thirty-five miles south and Upland is twenty-eight miles west of Stiles. Brother Watson has not been able to invade Upton County as yet, but it is his intention to pitch his tent among the good people of Upton County about the time the "yellow legs are ripe." But we started out to write about Reagan County. There is only one Methodist Society organized in the county. And, by the way, there are only two organized Churches in the county, both at Stiles—Methodist and Baptist—each having very good houses of worship, and preaching only once a month. The Baptist brethren have no pastor—another score for itinerancy. Brother Watson has been able to fill most of his appointments so far and as per previous announcements he came in battle array on Saturday before the third Sunday in March and besieged the city eight days. Brother Watson had the same troubles to meet that other preachers have, sin entrenched against God and the Church. The devil had deceived some of the very elect into saying, "I don't

see any harm in attending the dance or the forty-two party." Others had allowed him to lead them off Sunday morning under some flimsy excuse when they should have been at Sunday School. Human nature is the same everywhere, and we as people will go to the devil unless we have the gospel. We use these words advisedly for this is mission territory. Our membership here cannot meet the obligation that is upon the Church with out help. References to the minutes of the West Texas Conference will show that our people have been liberal but we have just closed out the sixth year of drouth and the "fat kine" have all been eaten up, or at least they are about all gone. I just mention these facts that the brethren in more favored spots may see whereof they have to be thankful. I am sure if our people could see the need out in these home mission fields they would respond more freely to the call for mission funds. But again to the revival services. Brother Watson did all the preaching and did it well. He preached, prayed and exhorted for eight days with no visible results, except some three or four reclaimed and the Church generally revived. Brother Watson seems to have a burning desire for the souls of men. He impressed men with the fact that "all must come to repentance." We shall expect results before the year closes. The Advocate goes into each Methodist home (five in number) here, except one; so the pastor has a very efficient helper.—Jas. E. Gilbreath.

### Denton.

The Church continues to press forward. Our meeting which was in progress ten days was a season of special grace. Rev. C. C. Young, of McKinney, assisted the pastor, and proved himself a capable and consecrated leader. His sermons were earnest appeals, packed with irresistible arguments and shot through with evangelical fervor. Twenty-six additions came as a result of these special services. The Church was quickened with new zeal. All the departments are at work and harmony prevails. We have added to the equipment for the Church, and also the parsonage. The mistress of the manse is enjoying again a natural gas range in her kitchen, and the preacher's study is equipped for a like heated plant when the cold days return. The schools and the Methodist Dormitory prosper. Recently the great Education-

al Rally parade of over 2500 Denton pupils attracted considerable attention. And now commencement preparations are on. The Bible and Mission School begins June 3. Send us representatives from your Missionary Societies. We will observe Children's Day the first Sunday in June.—O. T. Cooper.

### Era and Spring Creek.

So far this has been the best year of our ministry. We have kindly received two generous poundings, besides several nice individual gifts. Salaries for preacher in charge and presiding elder were raised to \$1000, and are well up at this writing. Have secured forty per cent of assessment and secured \$1450 in subscriptions to S. M. U. Have placed seventy good books, besides twenty Disciplines, in the homes. Have secured fourteen subscribers to the Texas Advocate and six to Nashville Advocate. Received forty-eight members and baptized 18 infants to date. On last Wednesday night we closed a very fine meeting at Lois. The results were twenty-three conversions, twenty-four additions, eighteen infants baptized and Methodism's banner floating to the breeze. I was assisted in this meeting by Rev. S. H. Smith, an old friend of Campbell, Texas. Brother Smith is a plain, forceful gospel preacher and lays emphasis upon the doctrines of the Methodist Church. My people love him. I hope the boys of the conference will call on Brother Smith and give him a chance to do their people good. We take fresh courage for a fine closing of the year's work.—J. W. Slagle.

### Abernathy.

By invitation of the pastor, Rev. D. C. Ross, the fifth Sunday in March was spent at the nice little town of Abernathy. Saturday night was given to Church Extension and the American Bible Society. Some fine papers were read on these subjects by ladies of the town, followed by short talks. Sunday was a beautiful day and the people came from every community on the circuit. Sunday School work was discussed some forty minutes, which indicated much interest in this work for the children. At the eleven o'clock hour we had a number of papers on

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the different phases of missions in the six fields occupied by our Church, followed by a report from the missionary committee of the church. Each appointment was represented by a young man or woman and the reports showed practically all the assessments subscribed and nearly one-half of it paid. Some of the points had paid their part in full. The afternoon was given to Africa, with special reference to the life of Livingstone. The entire program was instructive and well received by the large audience. This scribe threw in a few suggestions as the program was rendered, especially about the woman's work. Brother Ross had procured a world missionary map and with that he called attention to the different fields as the papers were read. A large company greeted us at the evening hour to hear us on the "Wild Tribe Indians." For one hour and forty minutes they gave the most perfect attention. When I had spoken more than an hour I asked an aged gentleman in the audience how long I had talked. Looking at his watch he said: "More than an hour, but it doesn't seem more than fifteen minutes. Go on another hour." At the close they gave me a splendid free-will offering.—A. E. Butterfield.

Iowa Park.

Last night we closed one of the most successful meetings that this community has had in some years. Rev. I. N. Crutchfield, of Bellevue, assisted in the meeting. "Uncle Ike," as every one up this way calls him, came on Monday after the meeting started on Sunday and remained till the close, conducting every service but two. Rev. J. W. Hill came up one day and, of course, he preached; not because he was anxious to preach, for he did not know that a revival was going on, but we took charge of him and he preached a splendid sermon to the delight of all. The services continued for three weeks and some of the visible results are as follows: The Church greatly revived, thirty professions and twenty-three additions to the Methodist Church. Brother Crutchfield was at one time pastor here and every one loves him. He did the best preaching I ever heard him do, and as a matter of fact it was good. We had the largest day crowds I have seen for a long time. Our Church is in the best condition that it has been in since my pastorate. We are putting down a well, which will add much to the comfort of the parsonage force. No preacher ever served a better people than these. Brother Morris was with us at the second Quarterly Conference and preached two of the biggest sermons I have heard in recent years. He is a great preacher and one of the best presiding elders I ever saw. We expect to begin our protracted meeting at Denny the second Sunday in May.—H. B. Johnson.

Pampa.

Pampa is fifty-four miles northeast from Amarillo, on the Santa Fe Railroad. It is a splendid town of some 700 or 800, in the midst of a very rich North Plains country. We have a good church building and a splendid membership there—some of as fine Methodist folks as can be found anywhere. We had Brother G. A. Marvin with us in a two weeks' meeting in March. There were a number of conversions and additions to the Church. Brother Marvin did some good preaching, and we feel sure that the meeting did more good than the immediate visible results would indicate. The good people there gave their humble pastor a sure enough royal pounding while the meeting was in progress which was greatly appreciated by the entire parsonage circle. We are in the midst of our revival at Miami now, with Judge Thompson and E. G. Phillips leading; they make a good team and we are expecting great results, about which we will write later. We are all for the Advocate and S. M. U. up here.—J. P. Lowry.

Murchison Circuit.

Our second Quarterly Conference is now a thing of the past. It met at New Hope. We had a good and profitable time. Brother Turrentine was on hand and looked after every interest of the Church. He preached two most excellent sermons Saturday and Sunday night. Sunday morning Brother J. E. Kirkpatrick hitched up the horse and carried him to Edom to hold Brother Luker's conference, and this scribe had to preach at 11 a. m. The good women had prepared for the oc-

casions and oh, what a dinner we did have; everything good to eat and lots of it. I am sure there were twelve baskets taken up. Seven pieces out of the nine were represented by the stewards. They reported \$70.00, presiding elder \$8.05, preacher \$62.25. Our fifth Sunday meeting of the Laymen's Movement was a great success. We had brother J. J. Faulk, of Athens, the leader of the Jacksonville District, with us and he preached a good layman's sermon that did us much good. Sister Vandaveer was also present and made a fine talk. All the brethren assigned to make speeches did extra well. The program was carried out to the letter. We have just finished and moved into our new parsonage. It is one of the best in the district. The cost of the entire building is something near \$1200. So you see, Murchison Circuit is coming to the front. We will be in debt on this property \$100, and we want to pay that before conference. This is our fourth year and we don't expect to live in this new house very long, but some other preacher and family will. It may be they have built us one somewhere. We are working and praying for a full report and a great revival, for I think this is the order in which it comes. May the good Lord bless the people and help us to do our duty.—G. M. Fletcher.

Mt. Pleasant Station.

We have about completed the first half of the conference year and I will give a short report of results. We have received twenty-five into the Church. The Sunday School has an enrollment of 390. We have organized a Business Men's Bible Class, which has gone from seven to fifty-one. Have a good Junior League and the Senior League has greatly increased. We have from forty to sixty at devotional services. We are just now completing improvements on our church which gives us ten fine Sunday School classrooms, a social room, 24x28, and a fine gallery, and seating capacity for audience of 200. Our conference collections are all provided for and mostly in hand. Yesterday we took subscriptions on our new work and got \$460, and today it has been greatly increased; in fact, we will get the \$700 needed today. We are now planning for a great revival. The whole work is moving along in fine shape. The officers of the Church and Missionary Societies are doing fine work. Salary is up to date.—G. L. Taylor.

Cumby.

We have just closed the greatest revival Cumby has had for quite awhile; however, it was not what we hoped and prayed for. Brother J. Leonard Rea, our pastor and an evangelist within himself, began his meeting the second Sunday in April and preached for eighteen days. Our presiding elder, Brother R. C. Hicks, came over and stayed two days, preached some splendid sermons and started it off in the right way. Brother Rae continued and did all of the preaching except what Brother Hicks did at the commencement. Brother C. B. Goslon, of Campbell, was with us during the last four days and did some faithful preaching. Brother Rae condemned the picture show and the 42-club, as they are the key to the situation here, and some of the Church members participate therein. Brother A. G. Copeland, of Celeste, leader of the choir, won a high place in the hearts of the people when they unmistakably saw that he loved men in a great-hearted way. We have a splendid choir and they sang the old songs that made our hearts glad. There were about twenty-five professions, twelve additions to the Church by profession of faith, five babies baptized and several new subscriptions to the Texas Christian Advocate. Brother Rae has some of the most loyal members to be found anywhere, who stood by him and helped all they could while he preached. All in all, it was a fine meeting and will last for all time to come. But Brother Rae said it hasn't closed, as he intends protracting another later, as his members on the farms could not attend, being so busy in their crops.—R. F. Russell, L. D.

Whitehouse.

At conference the good Bishop read me out for the Whitehouse charge, and we were obedient to the heavenly vision, came at once to Whitehouse, where we found a warm welcome. Our first Quarterly Conference came in January. The good Board of Stewards, who know how to do things for their preacher, raised the preacher's support \$100 over last year, which makes the present support \$810. The stewards made a good report on the first quarter. We began to plan at once for a revival meeting here at Whitehouse. We began the third Sunday in February. Had Brother Adams from Tyler to lead the choir for us,

and the pastor did the preaching. The good Lord was with us from start to finish. Had about thirty conversions and reclamations. Seventeen joined our church and the Church was greatly enriched. Our stewards have been very fine since and prayer-meeting well attended. Brother Adams is a great gospel singer and is no new hand in leading a choir. It is a treat and a great blessing to any preacher to have him in a meeting. Our second Quarterly Conference came on April 5, 6. We had a great and good conference with the Noonday people, who know how to treat you royally. The stewards made a good report—\$194 for presiding elder and preacher. Our beloved presiding elder, Rev. J. B. Turrentine, was on hand and was at himself, doing some very fine preaching, which helped all who heard him. Brother Turrentine is a great and good preacher and knows just what to do in the choir. He has endeared himself to all of our people and is making things hum on the Tyler District. We have never served a better people than those on the Whitehouse charge. When wife and I came on April 17 we were met at the depot by Brother Horton, one of the best men in Methodism, who carried us to the parsonage where a number of the good ladies had prepared a nice supper and left many things in token of their love and appreciation. We cannot find words to express our appreciation, but our prayer to God is that we may prove ourselves a workman that needeth not to be ashamed, rightly dividing the word of truth. We are now painting our church at Whitehouse and will install gas lights next week. We are working and praying for a great revival on the Whitehouse charge this year. May the good Lord give it to us.—J. M. Fuller.

Cresson.

We are still on the job and hard at work. We had our Children's Day service at Cresson yesterday, and it was a success in every way. The children did their part just right and all were delighted. Had a large crowd, good collection and baptized one baby. Will have some other Children's Day services on the charge. Our work is in the very best of working order and we are doing things. Have built one splendid church at Fall Creek and will cost us about \$1200 by the time we get through with it. Have painted and repaired other houses on the work. The finances are well up, being fifty per cent over last year at the same time. Have held one revival at Cresson, and it was indeed a great meeting. The pastor did most of the preaching, Brother Sory, of Granbury Circuit was with us the last three days and did some very fine preaching. All were delighted with his preaching. Our Sunday Schools are simply fine. We have a Sunday School that will compare favorably with any in the conference. Our second Quarterly Conference was at Long Creek, and our much loved presiding elder was on hand and preached in the demonstration and power of the Holy Ghost. We are getting ready for the revival season of souls.—A. E. Watford.

Goliad and Fannin.

We report the following for Goliad and Fannin charge: Have had a great revival meeting at Goliad. Rev. J. W. Albritten, of Del Rio, did the preaching and he did it well. Thirty-five united with the Church—thirty-one on profession of faith. Forty-four have been received into the Church since conference. A Senior and Junior League have been organized with twenty-eight and twenty-six members, respectively. The Sunday School has grown until our church will have to be enlarged to accommodate the classes. The Home Department has been organized with twenty-four members. Have organized the teachers' meeting, without which no school can be run successfully. An interesting Sunday School has been organized at Fannin. The Missionary Society in both departments is working nicely. A Mission Study class has been organized to which a large per cent of the members of the Society belong. Finances in good shape. Salaries of pastor and presiding elder paid to date. Assessments for Foreign and Home Missions and for Orphanage and Rescue Home were in the hands of the Conference Treasurer by March 5. Have completed improvements of the parsonage property to the amount of \$175. The charge has subscribed about \$3000 to the Southern Methodist University. The attendance at our midweek prayer-meeting has been more than doubled and enthusiasm runs high in all departments of Church work. Our next move is to increase the circulation of our conference organ. The paper goes into the homes of all my stewards now. With the increase of the work in all the departments comes the increased responsibility to the pastor. May the Head of the Church help him to make good.—J. E. Buck, P. C.

LAST BUT NOT LOST OPPORTUNITY.

For me to remind you pastors, Sunday School Superintendents, good women, enthusiastic boys and girls that we are going to make such a success of May 31, ORPHANAGE WORK DAY that if you listen you may hear the encore from our 140 orphan boys and girls saying, "HOME FREE FROM DEBT."

Already we have had hints of box suppers, silver showers and special programs. One little fellow with a laudable zeal is gathering wild flowers and selling them. Another is mowing the neighbor's grass plot for 50 cents a day and giving it ALL to the Orphanage, etc., etc!

You 300,000 METHODISTS "get busy" Give the Lord ONE DAY'S earnings and crowd in a year's genuine joy and exhilarating pleasure therefrom.

Throw your hat up, SON, and say, "CAN DO!"

Yours for the best Orphanage in the State.

R. A. BURROUGHS

Waco, Texas, 619 Herring Ave.

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ADVOCATE SENTIMENT.

The Texas Christian Advocate ought to be in every Methodist home in our Church in Texas, and those who take the paper can do much to accomplish this result by hearty cooperation with the ministry in this regard. The doing of this service will commend itself to the thoughtful upon consideration of what is involved in the matter and this thoughtfulness will inspire them to activity on this line. The writer always feels that he has done an extra fine service for a family when he succeeds in starting this great paper on its weekly visits to the home.

Everybody who carefully reads it knows somewhat of its value to the individual and to the home, as well as to the Church in general. Why not assist them in generating such an appreciation of it as to put it in all our homes? Many a time a layman could land the Advocate in the home of his neighbor by reinforcing the efforts of the preacher in an earnest presentation of the paper's merits and the family's needs in this regard. In a ministry of over twenty-six years in the State I do not recall that a single subscription has been reported to me as thus secured—not even one by an official member. The fact is, that not all officials take the paper. This raises the question as to whether any one should be kept in official relation who does not read the Church paper. Such an officer certainly cannot be much of a leader; rather is he likely to be a burden to the Official Board and to his pastor. The work of his office, if he does it at all, is pretty sure to be burdensome to him. All officials should hasten to get in line of wholesome examples in this particular by immediately ordering the paper sent to them, and should become active workers in placing it in other homes. The paper costs only a fraction over three cents per week. Surely that's cheap enough. Will not the Advocate readers help us to make sentiment that will give a circulation co-extensive with our membership? J. W. ARMSTRONG.

FROM A STEWARD.

I am a constant reader of the Advocate and would not be without it in my home, and don't see how any loyal Methodist can be without it, for I do consider it one of the best edited papers that comes into my home, and I want my children brought up under its good influences.

Wishing you long life in which you may continue the good work and at all times "On with the battle!"

J. L. DOCKUM

Watch my list of subscribers grow. No valid reason for Cox, Kincheloe, Brooks or any other scrub outrunning the Salado charge.

J. M. ARMSTRONG

Put Wolfe City on the honor roll. All the stewards take the Advocate. Dr. H. McLean is the young pastor, and he is "doing things" up there.

C. M. HARLESS

Every member of our Official Board takes the Advocate, which fact I think is due to my predecessor, Rev. J. W. Rowland.

JOHN M. LYNN

Cotulla, Texas.

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial with references from your own locality, if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 187, South Bend, Ind.

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## Devotional--Spiritual

### THE PRODIGAL GIRL.

When roses of summer filled the air  
with sweet fragrance,  
And the wheat in the field, laden  
with burdens of gold,  
The Prodigal Son came home, weary  
and tattered,  
He had wasted his substance, like  
a tale that is told;  
And they clung to his garments with  
tears and caresses,  
Till the cup of his welcome ran over  
with joy,  
And the flowers of love and forgive-  
ness were woven,  
In a blossoming crown for the  
"Prodigal Boy."

When the icicles hung from the leaves  
and the branches,  
And the winter winds moaned  
'round the dwellings of men,  
Forsaken and homeless the Prodigal  
Daughter  
Crept back to the home of her child-  
hood again,  
But they turned her away in the storm  
and the darkness,  
To the icy cold winds with their chill  
piercing breath,  
And the pitiless curses that followed  
her footsteps,  
Were fierce as the tempest and cruel  
as death!

When justice and mercy shall rule  
over the nations,  
And purity is taught in the school  
and the home,  
We'll have the same standard for men  
and for women,  
A time of rejoicing, and may it soon  
come;  
Purity and love for our sons and our  
daughters,  
And the banner of right, we'll for-  
ever unfurl,  
Flowers of love and forgiveness for  
the "Prodigal Boy,"  
And a blossoming crown for the  
Prodigal Girl.

—D. F. Sutherland.

### HARDENED OR SOFTENED BY SUFFERING.

The tendency of those coming often  
in touch with suffering, poverty, crime,  
etc., is to grow hardened and heartless  
thereby. They need much of the love  
of God and humanity to preserve them  
from this hardening process. I have  
noticed for years that the attaches of  
courts and prison guards, etc., etc.,  
manifest this hardening tendency till  
at last it becomes apparent in their  
very faces. Where this tendency is  
successfully resisted the very opposite  
results are seen and a supernatural  
tenderness and kindness melts and  
softens the heart and makes the  
whole life yearn with sympathy to-  
ward the needy and the suffering. All  
true helpers of humanity should re-  
member this and guard against this  
hardening process that crushes out  
the milk of human kindness. It is this  
fact that lays experienced charity  
workers open generally to the charge  
they nearly everywhere receive of be-  
ing heartless and cold and merely  
technical. Charity workers are very  
uncharitable is the general verdict  
because of this. Many of these in-  
vulnerable to the warning of their su-  
periors to keep the expenses down give  
up to this spirit unintentionally and  
harden their hearts imperceptibly.  
This should be guarded against. The  
charge is pretty well sustained that  
old experienced charity workers re-  
commend doing as little as possible, as  
late as possible for as few as possible.  
This has given them such a general  
reputation that those who know the  
folks cannot blame them.—Ram's  
Horn.

### THE CHRISTIAN IN ACTION.

We hear a great deal in these days  
about "spheres of influence." Nobody  
is blamed who desires a larger sphere  
in which to exercise his gifts and  
graces. Many eager souls say that all  
they need is an opportunity. There  
are others no less eager, but with the  
gift of insight, who have made use  
of their limited environment and have  
brought something out of what seemed  
to be nothing.

What goes out of a man's life means  
more for himself and for others than  
what comes into his life. The recipient  
is of lesser value than the contributor.  
For Jesus said, "It is more blessed to  
give than to receive." This is then a  
question of personality and its influ-  
ence.

Influence is a subtle power, sure in  
its presence, significant in its ways,  
and certain in its results. The shadow  
is the illusive reproduction of oneself  
and its presence can be felt but not re-  
tained. Influence is like the shadow  
in that it is elusive, but it is unlike  
it because it leaves behind an aroma

of fragrance or an odor unspeakable,  
so that those who experience its ef-  
fects rise up to bless or curse accord-  
ing to its good or its evil.

We talk of unconscious influence as  
though there can be any other kind.  
Those thoughts and feelings that you  
cultivate within the secrecy of your  
soul, in the chambers of imagery,  
which you might think that nobody  
knows about, will expose you when  
you are least aware of the fact. Out  
of the abundance of the heart the man  
speaketh, yea, and acteth, and you can-  
not suppress those effervescing emo-  
tions without an explosion. You can-  
not withhold your influence as if you  
were neutral and lean nether one way  
nor the other.

Who can measure the range of influ-  
ence? It is at work day and night:  
Just as the brain does not cease its ac-  
tion when one is asleep, though the  
machinery slows up, so those wave  
currents of influence at unawares are  
moving out of you toward others.  
Does virtue go out or vice? You can-  
not say to influence "thus far shalt  
thou go and no further." Once it has  
left you it goes forth on its mission of  
weal or woe, and you never hear the  
last of it.

A young man who had spent his life  
in dissipation, said when he was dy-  
ing: "Gather up my influence and  
bury it with me." What a vain wish!  
You may as well expect to bottle the  
air which you breathe, as expect to  
bring back your influence after it has  
been scattered to the four winds.

How pathetic it is that some who  
exercised a wholesome influence at  
one time have lost it. This was due  
to some oversight or neglect. Now  
the manner irritates, the speech offends,  
the very presence is intolerable. Yet  
at one time they were welcomed with  
open arms and hailed as a benediction  
from God. You can have a good influ-  
ence and hold it, but through some  
folly or indiscretion you can lose it.  
The responsibility then rests with you.

Jesus expressed the secret of life's  
noble influence and enlargement when  
he said: "Whosoever would save his  
life shall lose it; and whosoever shall  
lose his life for my sake shall find it"  
(Matt. 16:25). It is the life not of  
"self-assertion but of infinite self-suf-  
fering" that leaves indelible char-  
acters on the tracks of time which en-  
rich our common humanity. This iden-  
tification of self with others is the per-  
fection of love. A most remarkable il-  
lustration of this spirit was that of the  
successor of Father Damien in the  
leper colony on the island of Molokai  
who died recently at the age of seven-  
ty years. Ira B. Dutton, a native of  
Vermont, known in the religious life  
as Bro. Joseph, ministered for twenty-  
seven years to the unfortunate  
lepers, giving twenty hours every day  
to the sufferers and taking only four  
hours of sleep. The world may well  
stand aghast at such extraordinary  
sacrifice, but this servant of God im-  
mersed his life in that of these out-  
casts of misery only to find it multi-  
plied and increased a hundredfold.

"He only lives in the world's life,  
Who hath renounced his own."

In contrast with this redemptive  
spirit of self-repression is that ravenous  
and demoralizing spirit of self-assertion  
which is that of the opportunist and  
time-server. Eliphalet Hopper in  
"The Crisis," is one of the best illus-  
trations in recent fiction. He is a type  
of certain godless folk in real life.  
While everyone was being moved by  
the troubles connected with the Civil  
War, Hopper was quite unconcerned,  
as though it were none of his business.  
His thoughts were centered on com-  
mercial success, and he made his for-  
tune in a cold-blooded spirit out of  
the misfortune of others. The self-  
respect of such a person has surely  
reached the vanishing point.

The worth of any life is measured  
by its motives and interests. What  
are the objects to which you respond?  
That will furnish a correct index of  
your character and show whether your  
life is one of enlargement or of con-  
traction: Think of Jesus, who was  
moved with compassion for the dis-  
tressed multitudes who labored abun-  
dantly in union with the Father; whose  
outlook was one of confident opti-  
mism; and who had fellowship and  
comradeship with people of all traits  
and temperaments, with intent to save  
them.

The size and intensity of a shadow  
depend on one's attitude to the light.  
So the shadow of influence to heal or  
hurt, to bless or blast, depends on the  
attitude of the soul to the light of life  
which is God. Take refuge in the  
shadow of that great soul, Jesus  
Christ. He will teach you that the secret  
of the enlarged life is the life that  
is absorbed in some good cause, when  
one becomes oblivious of self. He will  
encourage you in the path of contin-  
uance in well-doing which leads to  
well-being. He will help you to cul-

tivate sincerity and sympathy, and  
your life shall become deeper, cleaner,  
fuller to the glory of his name.—Oscar  
L. Joseph.

### EVIL SPEAKING.

Keep clear of personalities in con-  
versation. Talk of things, objects,  
thoughts. The smallest minds occupy  
themselves with persons. Do not  
needlessly report ill of others. As far  
as possible, dwell on the good side of

human beings. There are family  
boards where a constant process of  
depreciating, assigning motives, and  
cutting up character goes forward.  
They are not pleasant places. One  
who is healthy does not wish to dine  
at a dissecting table. There is evil  
enough in man, God knows. But it is  
not the mission of every young man  
and woman to detail and report it all.  
Keep the atmosphere as pure as pos-  
sible, and fragrant with gentleness  
and charity.—John Hall.

## For Old and Young

### THE BABY.

"She is a little hindering thing,"  
The mother said;  
"I do not have an hour of peace  
Till she's in bed."

"She clings unto my hand or gown,  
And follows me  
About the house, from room to room,  
Talks constantly."

"She is a bundle of nerves  
And willful ways;  
She does not sleep full sound at  
nights,  
Scarce any days."

"She does not like to hear the wind,  
The dark she fears;  
And piteously she calls for me  
To wipe her tears."

"She is a little hindering thing,"  
The mother said;  
"But still she is my wine of life,  
My daily bread."

The children—what a load of care  
Their coming brings;  
But O! the grief when God doth stoop  
To give them wings.  
—Emma A. Lente.

### TIMELY WARNINGS.

It is proposed by those officially  
connected with travelers' aid work  
that the following timely warnings to  
girls be posted in railroad cars and  
stations and in street cars in all parts  
of the land:

Girls should never speak to stran-  
gers, either men or women, in the  
street, in shops, in stations, in trains,  
in lonely country roads, or in places of  
amusement.

Girls should never ask the way of  
any but officials on duty, such as po-  
licemen, railway officials, or postmen.  
Girls should never stay to help a  
woman who apparently faints at their  
feet in the street, but should imme-  
diately call a policeman to her aid.

Girls should never accept an invita-  
tion to join a Sunday School or Bible  
class given to them by strangers, even  
if the strangers are wearing the dress  
of sisters or nuns or are in clerical at-  
tire.

Girls should never go to an address  
given to them by a stranger.

Girls should never go with a stran-  
ger, even if the stranger is dressed as  
a hospital nurse, or believe stories of  
their relatives having suffered accident  
or having been taken ill suddenly, as  
this is a common device to kidnap  
girls.

Girls should never accept candy,  
food, a glass of water or small flowers  
offered to them by strangers. Neither  
should they buy scents or food or  
candy at their doors. Any of these  
things may contain drugs.

Girls should never take situations  
without first making inquiries through  
a society active or affiliated in travel-  
ers' aid work.

Girls should never go to any large  
town, even for one night without  
knowing of a safe lodging.—Selected.

### THE GREATEST WOMAN.

A question was put to 200 school  
teachers, "Who was the greatest wom-  
an in all history?" The teacher who  
received the prize for her unique an-  
swer, passed Queen Victoria, Frances  
Willard, Helen Gould, etc., and said—  
"The wife of the farmer of moderate  
means who does her own cooking,  
washing, ironing, sewing, bringing up  
a family of boys and girls to be useful  
members of society, and finds time for  
intellectual improvement is the great-  
est woman in all history."—Christian  
Intelligencer.

### THE SHADOW OF LOVE.

In a lowland meadow, washed in  
sunshine, at the edge of a very old  
forest, Life and Love were gathering  
wild flowers together. Their happy  
voices could be heard, calling to each  
other, as one or the other discovered,  
under the leaves or among the tall  
grasses, some rare blossom, some  
flower more exquisitely shaded than  
the others. Occasionally, intoxicated  
with her discoveries, Life would slip  
further and further into the brown old  
forest, and at such times Love's eyes,

Death, as she had seen him before.  
"I have been expecting you," Life  
said, simply. "I will follow you. Is  
our journey a long one?"  
"No, it will not be very long, and  
parts of it will be beautiful. You may  
walk ahead. It is lovely to see the  
view open up before one."

She was vaguely conscious that this  
was a strange way for Death to talk.  
But she soon forgot in her interest  
in the journey. At the end of the forest  
lay a valley, where no sunlight fell,  
so steep and high were the cliffs on  
either hand. They followed a rocky  
path along the side of the hill, close  
to the brook's edge at first, but soon  
leading higher and higher.

"This journey will change every-  
thing for me" thought Life. "I have  
no doubt I am quite a different person  
by this time. I wonder who will take  
my place down there in the forest."

The country was growing less rug-  
ged, more beautiful, more like her  
beloved lowlands. Yet, the air was  
somewhat sweeter, clearer, rarer. At  
times Life even forgot that it was  
Death who was her companion. A  
strange silence fell between them.  
She was reminded of those happy  
times when she and Love had needed  
no language, so perfect was their com-  
munion. The path had widened now,  
leaving room for two to walk abreast,  
and leading them out into a broad,  
beautiful, wind-swept country. In-  
stead of being weary with so long and  
hard a climb, she felt a strange ex-  
hilaration; her cheeks were aglow.  
"Ah, Love," she whispered through  
half-parted lips, "it needs only you to  
make it perfect."

A hand slipped into hers and a  
dear remembered voice said: "Did you  
ever dream of anything so perfect?"  
She turned astonished eyes upon  
him. "You? You? I thought—where  
is Death?"  
"He is not here." His eyes smiled.  
"And was it you, all this time? Oh,  
my dear!"

Love was laughing now, almost  
through tears.

Eagerly she went on: "And that  
day—that last day—it was really  
your shadow after all? Love's shadow  
—not Death," she spoke softly, won-  
deringly, almost as if she had forgot-  
ten his presence. Then: "But, surely  
there is—Death was—"

Love shook his head. His eyes were  
radiant. "No, dear, there is not, there  
never was, any such person as Death."  
"And this" (a swift, wondering look  
across the stretch of open country to  
the blue hills—a quick recognition of  
happy faces, strangely familiar, hur-  
rying past them), "this beautiful coun-  
try which we are entering?"

"Our own, Dear Heart. There has  
never been any change. It is all the  
same country. Nothing is different,  
not even you or I. Only now we un-  
derstand."

"And you were often there with me,  
were you not?"

"Always, dear one, always. And you  
were here with me. And now there  
is Eternity still before us."—Advance.

An angry man is like a hunter that  
uses all powder and no shot and is con-  
sequently in danger of blowing himself  
up without hitting the thing at which  
he aimed.

Heroism cannot stand analysis gen-  
erally. It evaporates under the micro-  
scope and great traits seem small  
when too closely inspected.

Labor sweetens leisure and enjoy-  
ment accompanies employment. Health  
is found in hard work and doing things  
is the best doctor.

In the world's estimation poverty  
which should be recognized as a nega-  
tive proof of honesty is the greatest  
crime that a man can commit.



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# THE SUNDAY SCHOOL

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

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

### EDITORIAL NOTES.

It seems necessary to once again remind our Sunday School friends that this editor does not sell any sort of Sunday Schools books, literature or supplies, and that he has no business connection either with our Publishing House or with the Texas Christian Advocate. All orders for Children's Day programs or other literature and all requests for price lists and the like should be sent to Smith & Lamar, 1308 Commerce Street, Dallas, Texas. This editor is glad to give information and suggestions by private letter with regard to books for Sunday School workers, plans for improving the Sunday School, and solutions of Sunday School problems. But he has nothing to sell.

The Weatherford District, Central Texas Conference, will hold a District Sunday School and Epworth League Conference at Mineral Wells, June 9-10. A good program has been arranged and a profitable occasion is expected. All preachers and all officers of the Epworth League and all officers and teachers in the Sunday School are members of this conference, and are urged to be present. All members of the conference will receive free entertainment.

The Epworth League and Sunday School Conference of the Dublin District, Central Texas Conference, will convene at Comanche, June 10-12. For years this has been the best attended gathering of the sort in the State and indications point to a record-breaking attendance this year. And the program promises to make it worth while to attend.

We are always glad to answer by private letter any inquiries that come to us concerning Sunday School work and literature and helps, and do not begrudge the time thus spent for we are more and more convinced that the Sunday School is the greatest enterprise of the age. But our work in the Advocate is purely a labor of love, for which we receive not a cent of compensation. It seems only fair, therefore, that persons writing the editor for favors should send necessary reply postage.

For the benefit of correspondence, real and prospective, let us say that any person desiring information concerning Teacher Training should write to Dr. H. M. Hamill; or if information is wanted concerning Organized Class write Dr. Chas. D. Bulla. Either of these gentlemen can be reached at 810 Broadway, Nashville, Tenn. If knowledge is needed concerning Sunday School literature and supplies, Smith & Lamar, 1308 Commerce Street, Dallas, Texas, will tell you all you want to know.

We have on our desk a postal card prepared by Rev. S. M. Black, chairman of the Sunday School Campaign Committee of the Gainesville District which suggests a good way to secure Sunday School information. One such card is mailed to each superintendent in the district with request that he fill the blank spaces, supplying the following information: Name of school, enrollment, average attendance, pastor's name, Sunday when Children's Day will be observed, whether a missionary school and what Sunday in month is Missionary Day, and whether or not school can be counted on to observe Children's Day. Experience has taught us that some superintendents will fill out and mail a card of this kind. Others will ignore it. But there is virtue in repetition. John R. Pepper, who gets a Children's Day report from every charge in the Memphis Conference, states that he must write to some pastors and superintendents as many as five times before securing a reply. But by perseverance he wins.

### WHAT GAINESVILLE DISTRICT IS DOING.

Rev. J. F. Pierce, presiding elder of the Gainesville District, North Texas Conference, is giving attention to the Sunday School. In evidence of this fact we have before us a letter from that district that denotes that it is organized for aggressive work under a campaign committee composed of J. F. Pierce, S. M. Black, J. W. Slagle and O. T. Cooper, with S. M. Black as chairman. Just now the matter of observing Children's Day is receiving their attention. Here is their campaign letter, bristling with information, and not destitute of brag: "We are doing well with our Sunday School work in the Gainesville District. This gives us new courage to go on and reach higher. Here is a comparative

statement of what the different districts of the North Texas Conference did last year in the observance of Children's Day and in the interest of missions:

Children's Day.		
Districts.	No.	Charges. Amt.
Bonham	9	\$ 55.15
Bowie	15	161.91
Dallas	7	76.48
Decatur	16	112.58
Gainesville	15	133.15
Greenville	9	54.82
McKinney	12	76.19
Paris	12	104.94
Sherman	11	75.98
Sulphur Springs	8	67.53
Terrell	8	63.78

For Missions.		
District.	No.	Charges. Amt.
Bonham	9	\$364.08
Bowie	9	278.25
Dallas	15	802.73
Decatur	16	631.69
Gainesville	10	386.63
Greenville	5	304.18
McKinney	12	284.78
Paris	13	209.53
Sherman	12	334.99
Sulphur Springs	3	140.40
Terrell	8	364.69

From these figures, taken from the Conference Journal, it seems that Gainesville District leads the conference in the observance of Children's Day, with only two blank charges, and in the amount of the offering. But in Sunday School Missions we fall to third place in amount of offering and with seven blank charges. Now let us look at a comparison of charges of the Gainesville District from our last year's report. They are as follows:

Children's Day Offer's Missions		
Denton Street	\$10.20	\$172.29
Broadway Street	5.60	130.00
Denton Station	20.00	53.75
Pilot Point	6.36	77.67
Pilot Point Cir.		12.85
Aubrey Circuit	12.00	11.90
Sanger & Bolivar	11.00	33.00
Valley View	5.00	50.00
Myra & Hood	5.50	
St. Jo	3.42	
Montague & Dye M.	4.40	31.62
Marysville Mission	14.40	
Woodbine Mission	14.21	
Rosston Mission	3.75	
Dexter Mission		

There is more of the above letter, but we give this much to show how Bro. Pierce and his helpers are going at things. We have no doubt that when returns are all in Gainesville District will surpass its own brag. But the public value of the above letter lies in the suggestions which it offers to other presiding elders and district workers.

### DR. CHAPPELL'S REPORT.

From the annual report of Dr. E. B. Chappell, Sunday School Editor, to the Sunday School Board we give the following instructive extracts: "Figures taken from the General Minutes do not show the usual increase in enrollment." The increase for the entire Church was, schools, 199; officers and teachers, 1805; pupils, 12,803. Several leading conferences and some weaker ones showed an actual loss in the number of schools as well as the number of members. Dr. Chappell adds, that these figures are not altogether reliable is quite evident. The Adult Bible Class Department alone has had a larger increase than is here indicated. The figures do show, however, that our growth in numbers is not what it should be. Incidentally, they suggest the importance of devising some more effective scheme than we have at present for systematic Sunday School extension."

"Our Sunday School literature has had a healthy growth in circulation." Total sales of Sunday School literature, \$360,874.09. Total profits on Sunday School literature, \$81,891.38.

"It will be noticed that the total amount on hand for the Vanderbilt Chair is \$38,100.07, leaving a balance, \$11,900. to be raised. It is my earnest hope that this amount may be secured this year, and I suggest that you might take some action looking to the accomplishment of this result."

### RELIGION AND STATE UNIVERSITIES.

Nobly have the Church colleges produced Christian leadership for work at home and abroad, over eighty per cent of the leadership of the Protestant Church having come out of the small colleges. But we must no longer blind our eyes to the fact that there are more Christian young people in our State educational institutions than are in our Church colleges. The great problem of training up religious leadership lies not in the field of the

Church college, for the Church college has come to stay, and the university needs it as much as the Church. The great problem lies in the field of education under State control. Here is the critical situation. The strategy of the Kingdom of God demands a more sincere and aggressive address to the work of culturing the highest type of leadership in these State institutions. It is folly to claim that the leadership of this Nation can come only from institutions fenced about with denominational safeguards. I submit that we must look to the heart of our system of National public education more and more as the culture ground for leadership in Church as well as State. The prophet comes out of the heart of the people. Leadership springs from the heart of the Nation. The Church has a right to condemn the university that does not permit her youth to be led up to some Pisgah Mount where he can see the promised land of spiritual opportunity spread out before him for his consecrated service. These schools are under the control of States that have always recognized the ascendancy of the religious impulse. As soon as they put into her university halls teachers wholly antagonistic to truth in the form of religion, then the State, which simply means Christian people acting in a political capacity, will rise and demand of her schools that kind of freedom which comes only through a knowledge of eternal truth.—Joseph Wilson Cochran, D. D.

### NOTES FROM LLANO DISTRICT.

Just a word in response to your kind solicitation for an occasional word to our paper from the Llano District.

The great Head of the Church is honoring the work of his servants in this part of his kingdom and manifesting his presence and power with us in the conversion of souls, in calling young men to preach his gospel and in moving men to higher, holier and more useful lives. Our preachers—a noble band of heroic, evangelical and self-sacrificing men—are investing all their entrusted talents in the work assigned to them. For them no field is too hard, no foe too fierce, no sacrifice too great for the honor of the Master and the upbuilding of the Church. We have some hard fields, but in them we have hardy and brave men. With the preachers, we have a noble company of strong, sturdy and stalwart laymen and of godly women not a few, investing their means, their time, their energies, their lives in the work to which the Master has called them. With faith in God, love for humanity and loyalty to the Church we expect to bring things to pass. Things are coming to pass and we expect much greater.

At the close of the second round of Quarterly Conferences as we take our bearings many things appear encouraging. Chapman is getting things in good shape at Bertram and is advancing on all lines. Brandon is moving things at Blanco and his good people are standing by him. McSwain, one of the best men in the Church, was forced, on account of ill health, to give up his work at Burnet. He has been succeeded by M. T. Allen, from the West Oklahoma Conference. Allen already has a firm grasp on the situation and will succeed. At Center City J. T. Weems is leading the forces to victory. Doak, the gifted and brilliant young pastor at Cherokee, is proving himself the right man in the right place. He has added more room to the parsonage and repainted and papered the church and entertained the District Conference on April 24. The Cherokee Junior College, under the wise management of the scholarly Lehmburg, is doing fine work. Morton at Fredonia is moving along smoothly. His people accuse him of preaching good gospel sermons. Pierce at Goldthwaite is deservedly popular, and his people gladly follow his wise leadership. Clark is faithful and diligent in his labors at Johnson City. No truer man ever served a pastorate. Father Moon is giving the people of Kempner great sermons that will bear fruit. He is happy in his work and renders every one about him happy. Liles, strong preacher and wise pastor, is lifting his people to higher altitudes and broader visions at Lampasas. Of course, he has his collections all provided for and most of them paid in full. He and his people have raised half the money for the new district parsonage bought here since conference and now occupied by this writer. It is a good, comfortable, substantial and attractive building and reflects credit on the great Church it represents. Lawlis at Llano, a born preacher, a leader of men and evangelical at the core, is making good progress on all lines. Robinson is kindling the revival fire all over the Llano Circuit. Miller is warring a good warfare at Lometa. No truer soldier ever shouldered arms. Owens at Mason is making full proof of his ministry. His work is such as will abide. Ozment, the sweet-spirited soul-winner, has had a great revival at Marble Falls. In

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spite of his protracted illness in the winter he has everything in fine shape. Simmons is spreading himself and moving his forces toward success on Marble Falls Circuit. Edgar is holding the situation with a firm and loving grasp at Mullen. Tracy is transforming things at Richland Springs. Draper at San Saba, full of revival fire and of common sense, is making great progress. He is planning to build a new house of worship that will reflect credit on the Church. That he will succeed no one who knows him entertains a doubt. Beaty is pressing the battle to the gates on San Saba Circuit. Victory is in sight. The sturdy and well-balanced McIntyre is doing honest and faithful work at Star and success is crowning his labors. He has recently built and now occupies a nice new parsonage.

We are hoping, praying and trusting for a great forward movement on all lines. The Texas Christian Advocate is in great favor with all our best people.

J. W. COWAN.  
Lampasas, Texas.

### FROM A LOCAL PREACHER.

I am living in the Camp Springs community. With Brother Jameson as my pastor I feel that I have a good director; a preacher who loves, serves and fears God and fights sin with all his might and strength. He is loved by all.

I have only one appointment, i. e., at Camp Springs, and I have charge of the Sunday School. We have a fine Sunday School. Though the people are divided in their belief, they are good, religious people. We are planning to observe Children's Day some time in May. I am having such a good time in the Sunday School work. The children come to Sunday School bright and joyful, and with a smile on their faces that would remove a frown from any one's face (placed there by hard work or trouble). I glory in the work. The people of Camp Springs seem to enjoy and appreciate the presence of a local preacher. They have been kind and loving to me. I have not been pounded, in a general way, but many things have found their way into our home. Love to all the Advocate readers and the Advocate force.

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

### LLANO DISTRICT CONFERENCE.

The thirty-first session of the Llano District Conference convened at Cherokee April 24. Rev. M. T. Allen of Burnet, preached the opening sermon, which put the standard up to the high-water mark.

All the preachers in the district except three were present. Quite a number of our laymen were present and manifested a deep interest in the work of the Church.

This was Rev. J. W. Cowan's first experience as a presiding officer, but he presided with ease and dignity. He is the preachers' friend and the preachers esteem him highly. Watch Llano District!

The fellowship was all any one could expect, and the preachers were never more hopeful. The pastor, Rev. Chas. H. Doak, and his people had everything ready for us. They had new pews, had papered and painted the church and it looked very nice indeed, besides building an addition of one room to the parsonage.

Rev. J. D. Scott preached a strong sermon on Rescue Work, and it was well received. Dr. Bradford of Austin, gave us an excellent address on Christian Education and raised a collection of \$975. The following brethren preached very helpful sermons during the session of the conference. J. T. Tracy, Z. V. Liles, J. H. Clark, J. T. H. Miller, J. W. Cowan and R. D. Moon. These brethren magnified the

gospel of Jesus Christ, and the power and presence of the Holy Spirit was manifested.

We very much regretted that the editor of the Texas Christian Advocate could not be with us. The conference highly endorsed the Advocate and its editor. In fact, the West Texas Conference has always stood by the Advocate. Just a few years ago Mr. L. Blaylock was honored by one of our leading dailies by giving him license to preach—Rev. L. Blaylock. The Texas Christian Advocate gets better year after year.

The reports of the preachers in the main were very encouraging. There have been some very successful revivals held in the district. At Star we have a nice new parsonage, built since conference. We have purchased and paid for a very nice district parsonage at Lampasas, which cost \$2500. All things considered, Llano District is moving up toward the front.

The following were elected delegates to the Annual Conference:

- JUDGE M. M. WHITE.
  - J. K. RECTOR.
  - W. C. DEW.
  - CARL FRANCIS.
- Alternates:  
Frank Paxton.  
J. D. Cobb.

Richard B. Moon, son of Rev. R. D. Moon, was licensed to preach. This is his third son that he has given to the ministry. Rev. Chas. H. Doak was recommended to the Annual Conference for admission on trial and deacon's orders. Rev. J. C. Mayhew was recommended to the same body for admission on trial.

We have at Cherokee a magnificent school—the Cherokee Junior College. You will not find a better student body any where. Dr. C. A. Lehmburg is the president, and he has things well in hand. The pastor and people gave us royal entertainment.

Thus ended one of the most pleasant District Conferences it has been my pleasure to attend. The next session will be held at Mullen.

L. MCINTYRE,  
Secretary.

### MAPRIED.

Benedict-Wallis—At the home of the bride's parents, Mr. and Mrs. J. W. Wallis, Westhoff, Texas, May 6, 1913, Mr. L. Benedict and Miss Beatrice Wallis, E. G. Houett officiating.

Sanford-Bush.—In the parsonage at Center, Texas, April 27, 1913, Mr. Nugent Sanford and Miss Cleo Bush, Rev. C. B. Garrett officiating.

Shofner-Hickey.—At the home of the bride's father, Center, Texas, April 27, 1913, Mr. Joe B. Shofner and Miss Verner Hickey, Rev. C. B. Garrett officiating.

Carroll-Key.—At the parsonage in Anderson, Texas, April 29, 1913, both of Singleton, Texas, Mr. Archie Carroll and Miss Euphemia Key, Rev. R. O. Wier officiating.

### Rosy as a Girl

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly 12 years, from female ailments, and at times, was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed, she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.





G. C. RANKIN, D. D. Editor

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DISTRICT CONFERENCES

Table listing district conferences: Navasota, Navasota, May 21; Albuquerque, May 22; San Augustine, San Augustine, May 22; Cisco, Cisco, 7:30 p. m., May 27; Houston, Grace Church, Houston, May 27; Heights, Woodville, May 28; Cleburne, Godley, 11 a. m., June 3; San Angelo, Sterling City, 9 a. m., June 5; Bonham, Windom, June 7; Pittsburg, at Linden, 2 p. m., June 16; Marlin, Cameron, June 25; Stamford, Throckmorton, 9 a. m., June 27; Hillsboro, Penelope, June 27; Jacksonville, at Alto, June 30; Tyler, at Edom, July 1.

OUR CONFERENCES.

Table listing our conferences: Bishop Atkins, New Mexico, Albuquerque, N. M., Oct. 15; West Texas, San Antonio, Oct. 22; Central Texas, Temple, Nov. 12; Northwest Texas, Vernon, Nov. 19.

Table listing our conferences: Bishop Mouzon, Texas, Nacogdoches, Nov. 26; North Texas, Clarksville, Dec. 3.

Table listing our conferences: Bishop Kilgo, German Mission, Castell, Oct. 16.

THE SHRINERS' CONCLAVE IN DALLAS.

The great Shriners' Conclave met last week in Dallas, and they were here in their gawgaw from the four corners of the earth. It looked like the Arabian desert had disgorged itself and the camels, with their riders, took charge of the city. The hotels were crowded and every boarding-house was taxed to its capacity. Cowbells rang out their presence, and bands played merry songs. It was a time of marching, countermarching, and shouting and singing. In the main, it was an orderly crowd, though scores of them were bent on fun and gaiety. Of course there was some conviviality, but less than one would expect under the circumstances. There was but little open drunkenness, and the police managed the thousands without much difficulty.

The Shriners belong indirectly to the Masonic Order. In fact, it is called the "playground" of Masonry, but in reality there is not much Masonry in the organization. But without Masonry there would be no Shriners, for none but Masons in high order can belong to them. Upon all hands, it is said to have been one of the most representative gatherings ever assembled in this State. Among them were prominent men in Church and State, and Dallas extended to them a great welcome. Rather, all Texas joined in according them the welcome. Their two public parades were gorgeous affairs, and attracted multiplied thousands of people from all the walks of life. And it is the consensus of opinion upon the part of all of them that they were highly pleased with their Texas visit. Commissioner Blaylock, of the Police Department, received tokens of commendation for the good order that prevailed throughout the gathering. His entire force demeaned themselves with credit to the city.

JUST ONE THING BEFORE ANOTHER

Bishop Mouzon tells us that at the sessions of the conferences presided over by him he will ask each preacher the question directly: "How many copies of your Church papers are taken by your people?" Therefore, let the brethren take time by the forelock and have the data with which to give a correct answer to this question. It will make interesting reading matter, and it will prove a sure index to the Methodist intelligence on each work. Where the Advocate is taken the people are informed and the institutions of the Church are best supported.

All the Bishops of the Church are becoming specially interested in the circulation of our Church papers, and so last week we gave in full their official deliverance on the question. Our Chief Pastors are so related to the Church that their vision takes in the sweep of its whole horizon, and they see and know and appreciate the needs of the hour. And the one thing that impresses them is that our people generally must have the facts concerning the movements of the Church, and when these facts are placed upon the consciences of the people they will become more deeply interested in the work of the Church. For this reason, our Bishops are anxious to have the members of the Church to take a good Church paper and inform themselves.

Preachers, like other people, need some recreation. The dull uniformity of work and responsibility will wear the life out of them. A short vacation once a year is helpful and a little diversion now and then brings relief. But the preacher ought not to fritter his time away in idleness, or play too much at games, or spend much time at baseball exhibitions. Chess and dominoes will grow on any man until time is an unknown quantity to him if he falls too much into that sort of habit. The work of the ministry must not mix itself excessively with things of this sort. The mission of the preacher is a sacred one, and it is best for him not to subordinate it to frivolous uses.

Of all the people with whom you have to deal, mark with especial emphasis the man or the woman who pretends to be one thing to your face and then at your back is entirely different. Insincerity is a common fault with many people, and it's a most reprehensible one. The fact is, it is not far from a gross immorality. The man who speaks kindly to you, and then goes from you and indulges in mean remarks is a sinner against you. The woman who does it is to be avoided, for she proves that she is possessed of a dual nature—one that smiles and smirks in your presence and then discharges her venom on you in your absence. Insincerity is despicable!

It may not be known to a great many of our readers, but it is a fact that the Rev. John Wesley, founder of Methodism, was a member of the Masonic Order. This information was recently published in the Northwest Christian Advocate over the name of Rev. J. Jay Dugan, of Springfield, Ill., and he furnished data of the most reliable kind to establish his statement. The following is authentic: "In the Grand Lodge of Ireland is a record that Lodge No. 367 made John Wesley a Mason—in record book from 1784 to 1793 at folio 115. This lodge is now out of existence." As a matter of fact, John Wesley identified himself with most everything in his day that had for its object the betterment and uplift of humanity. Therefore, we are not surprised to learn that he was a Master Mason.

We are living in a democratic age. The cry of "Let the people rule!" is heard throughout the land. The dictum of no one man is taken as law.

In Church and in State every individual is a sovereign. He is entitled to a voice in everything that concerns him. The man who has wealth must listen to the man who only has muscle, and the man clothed with restricted authority must consult those who are to be affected by his exercise of this authority. Arbitrary action does not go in these times. Nevertheless, authority invested in wise leadership is essential to success. Democracy does not imply rule by the rabble. Intelligence must gauge the actions of men; but intelligence presupposes sympathy with the interests of all concerned. And if popular government is to perpetuate itself, then those who are put forward to lead and promote it must keep in direct touch with popular need.

In the years long gone we are wont to imagine that giants filled our pulpits and ruled from the rostrum. We often hear those great men referred to as so far above the average of their fellows that they were incomparable. They towered above the common herd like mountain peaks above the foothills. Well, there is some truth in this, but there is more imagination than truth. Distance lends enchantment to the view. Then, too, back in those days, we had only a few who took the lead in Church affairs. We accorded to them gifts of rare order in the pulpit and on the rostrum. Again, that day demanded and developed a peculiar type of ability and of leadership. But that day is gone. Since then we have had a general leveling up until great men are not so few and far between. No one man looms very largely above another. We have more great men to-day than ever before; but we are living with them and see them as they are. To the next generation they may look greater than to us. As it is, we are in touch with them, and we fail to exaggerate their virtues or to extenuate their weaknesses. We love them for their work's sake, but we do not worship them with the same reverence that we associated with the fathers. We help to make so many of them that we see them as they are, and not as we used to imagine them. In fact, we have ceased to put men on pedestals. We esteem them simply as a part of our common humanity.

Since working nearly fifteen years on the tripod we have learned more about the pew than we used to know as pastor. Instead of standing in the pulpit and preaching to the people every Sunday, we have often occupied the pew and looked at the preacher and listened to him. And we must confess that the experience has increased our sympathy with the pew crowd. It is rare that we ever hear a sermon that does not in some way render us a good spiritual service, but we hear quite a few sermons capable of improvement. It requires a great deal of close study, wide reading, and prayerful meditation to prepare a sermon worthy, in all respects, of the sacred desk. It is no child's play to get up two good sermons every week, and this is what the preacher is required to do. Then, too, the man in the pew needs some preparation of mind and heart to appreciate the sermon at its best. It is often true that a prayerful pew aids greatly in the quality and forcefulness of the sermon preached.

In the death of the Rev. G. G. Smith, recently, at his home in Macon Ga., the Church lost, for the time being, one of its ripest Christian characters, and the entire Connection one of its worthiest communicants. For many years he was a devout member of the North Georgia Conference and filled its leading appointments, but for several years he has been on the retired list, giving his time to literary work and to corresponding with the various Church pa-

pers. We numbered him among our warmest friends and his contributions to these columns were always read with pleasure. Though he labored nearly all his life under physical infirmities, nevertheless no man among us rendered the Church better service in the pulpit and with his versatile pen. He lived to a ripe old age and passed with triumph to his sure reward.

NORTH TEXAS WOMEN'S MISSIONARY CONFERENCE.

This important body of women met last week in Oak Cliff Church and they were here in large numbers. Nearly three hundred came from a distance and from the local organizations. The Church was crowded at all their sessions. Mrs. L. P. Smith was the President, and right well did she conduct the proceedings. Their reports showed large interest in the cause of missions, and for the next year they pledged for all purposes nearly ten thousand dollars. They showed great business tact and a fine knowledge of parliamentary law in the transaction of all their business. Their meetings were harmonious and orderly from beginning to end. Nevertheless, their discussions were spirited and pointed. It is wonderful how our good women have developed in the past few years in their methods of conducting their public affairs. Oak Cliff and the Methodists of the city gave the ladies a royal welcome, and their stay was made pleasant and agreeable. The Woman's Department will show the particulars of the gathering.

ANOTHER WESTERN TRIP.

Last Sunday I spent the day with Rev. W. C. Childress and his good people at Munday, a town situated on the Wichita Valley Road midway between Wichita Falls and Abilene. On the way I had for a companion Rev. William Duncan, of the New Mexico Conference and stationed at Pecos. It was delightful to enter into his communion and have his company. He is a cousin of our Rev. Jerome Duncan, and a chip off the old block. The country from Fort Worth to Wichita Falls is simply beautiful at this season of the year, and the good rains have put the earth in fine condition. Wheat, oats, corn, cotton and fruits and grass never looked more promising. The wild flowers are in their profusion of glory. Unless all the indications fail, there will be an abundant crop this year. From Wichita Falls to Seymour the country is a grazing section and livestock flourishes. But little of it, so far as I could see, is under cultivation. But from there on to Munday and to Stamford and beyond, the country is largely under cultivation, and they have excellent seasons. For three or four years they have had continuous drouths, but most of the people have stood by their investments and homes, and now the good prospect is giving them much heart and great encouragement. And I have never seen a more beautiful farming country. All they need is a good season, and the land is wonderful in its productiveness. A more courageous class of people cannot be found than those who live out there. They have had enough to dissipate them, but they are full of hope, and are doing moderately well in face of the drawbacks. But a good crop this year will put them on their feet and bring to them great prosperity.

Brother Childress and one of his good members met me at the train and I was soon installed in the neat parsonage home where hospitality abounds. It was good to be there and enter into that goodly hospitality and fellowship. Munday is a town of two thousand population, in Knox County, and situated in a fertile section. It is not the shire town of the county, but it has a good business, and the homes are comfortable and up-to-date. They have the modern conveniences. A more hospitable and generous people would be hard to find. Our Church is strong in its member-

ship, comprising the large majority of the business men of the community. It has more than three hundred on its roll. The Sunday School is also prosperous. They have just recently had a fine revival service in which the preaching was done by Brother Beavers, of Aspermont. There were many conversions and additions. The Church is in fine spiritual condition. We have a new fifteen thousand dollar church building. It is finished, but there is still some indebtedness on it. It was projected when that country was prosperous, but the dry weather has hindered them. This year the membership of the Church has put in a crop of cotton of one hundred acres and if it yields well they hope to pay the bulk of the debt next fall. All the members are taking part in cultivating this crop. It is a good way to interest all of them and to afford an opportunity for every one to contribute labor to the plan.

Saturday night a good congregation gathered in the church and I lectured to them. It was a helpful occasion and the people seemed to enjoy it. I met Rev. J. H. Chambliss, of Goree, in the congregation. He is pastor at that point. He is one of the veteran members of the Northwest Texas Conference, true and devoted. Sunday morning Rev. J. G. Putman, presiding elder, came down from Stamford to spend the day with us. No finer man can be found in all Southern Methodism, and no man stands higher in the love and confidence of his brethren. By eleven o'clock the large auditorium was packed with people from the town and surrounding country. They go to Church out that way, and distance cuts no sort of figure. We had a delightful service. The congregation was attentive and worshipful. They are a good people to preach to. After the service, and under a great tent stretched for the occasion, a bountiful dinner was served and all visitors were given a welcome. It was like old times. And we had with us Rev. R. D. Steward and the most of his people from Weinert, near by. He is leading his flock wisely, also. At 3:30 the house was again filled and I preached them another sermon. It was good to be there. At night Rev. J. G. Putman preached an edifying sermon. I had to leave that evening in order to reach an engagement at Sherman the next day. As I took the train I found myself in the company of some sorrowful people. They had in charge the remains of a beautiful young lady of Haskell, who was drowned in Wichita Lake the night before, and they were taking her home for burial. So "in the midst of life we are in death." As we passed Haskell there was a great concourse of people to meet the bereaved ones. Before reaching Abilene Rev. George Smallwood boarded the train. He is pastor at Hawley, a young man of promise and already successful in the ministry. He gave a good report of the work in that section, and especially of the work of their new presiding elder, Rev. C. N. N. Ferguson. This is his first year in the presiding eldership and he is proving himself a man of affairs in the office.

Brother Childress is serving his second year at Munday and he is most acceptable to the people. He and his family are greatly beloved. He is a studious man, a strong preacher and an enterprising pastor. He has a good library and he is making good use of it. He has good health, a genial spirit and promises to be one of their leading men in that conference. All his officials and nearly all his homes take the Advocate. I was no stranger among them. Wherever the Advocate goes I am always at home. To grasp their hands and to receive their Christian greetings is a great inspiration. My trip, though a hard one, more than repaid me and I count it a privilege to have been with such people for a day and night.

G. C. R.

The Advocate grows finer all the time. All my officials take it at Liberty Hill. M. J. ALLEN. Liberty Hill, Texas.



**NORTH TEXAS FEMALE COLLEGE COMMENCEMENT.**

We reached Fort Worth from a western Texas trip last Monday and in company with Rev. T. H. Morris, of the Bowie District, went to Sherman to attend the meeting of the Board of Trustees of the North Texas Female College. He gave us a most encouraging report of the work throughout his wide territory. The good rains out there have inspired large hope in the people and they are planning for great things. Bowie, itself, is planning for a new church sometime in next year. They have made up their minds that they must go forward and they want a building not to cost less than \$20,000. All that they need to put it through is a good crop year. Parsonages and new church enterprises are being projected in various parts of that field, and the outlook for large undertakings is good.

At Sherman we found the commencement exercises in full swing. Rev. Percy Knickerbocker, of Tulsa, Okla., had already been there the day before and preached the sermons, and we heard fine reports of both efforts. He not only met the expectations of the occasion, but went beyond it. Rev. H. D. Knickerbocker, of Waco, had not arrived but came later, and delivered the literary address on Tuesday. A number of the preachers were on hand, and were given a cordial welcome by Mrs. Key and the Bishop. The institution has had one of its most prosperous years. The buildings are in fine shape, the campus never looked better, and the prospect of the school inspiring. Mrs. Key says that the most of her rooms are already engaged for next term. Outside of the grounds of the campus, we have buildings there valued modestly at \$100,000, and we do not owe on them much over \$15,000. No one of our Church schools is in better financial condition than this one. And we owe it all to the faithfulness and loyalty of Mrs. Key. Such is her heavy expense that she has made no money this year for herself, but she has made the school self-sustaining. She does not go before the Church and ask for help financially. Yet the conference owes it to itself and to their institution there to increase the assessment for it in order to meet the small indebtedness above referred to. Mrs. Key asks nothing for the support of the school, but the Trustees will ask for a better showing in the conference assessment so as to be able from this source to pay the interest and decrease the small indebtedness on the property of the Church there. No school has done more for the Church in North Texas and for the preachers in the State than North Texas Female College. We have all shared in its benefits. It has educated, with no tuition fees, more daughters of our ministers than any other school in Texas. Mrs. Key never mentions this and does not want it mentioned, but we do it on our own responsibility.

We are sorry to say that the health of Rev. J. M. Binkley, the old veteran of the North Texas Conference, is very feeble, and, while he was at the Board meeting, yet he was complaining considerably—something he rarely ever does. Rev. P. C. Archer, one of the most faithful members of the Board, and its Secretary, was present as usual. We regret to report that Rev. Knox Porter, the pastor of Travis Street Church, is quite ill. He was confined to his room with fever, and not able to take any part in the commencement occasion. All regretted this, for he is deservedly popular with those people. G. C. R.

We witnessed a beautiful service during the meeting of the College of Bishops in this city recently. It was at the home of Mr. and Mrs. L. L. Jester, when the venerable Bishop Wilson dedicated in baptism Martha Elizabeth, the only grandchild of the home, and the sweet little babe of Mr. and Mrs. Herbert Jester. The water used in the baptismal service



BISHOP E. D. MOUZON.

**AN ADDRESS TO THE METHODISTS OF TEXAS**

The Bishops of our Church last week sent forth an address to the entire Connection pointing out the value of our Church publications and calling upon our people to become readers of the Methodist papers. I take occasion in this connection to issue this personal appeal to all members of the Methodist Episcopal Church, South, in Texas.

The Christian Advocate, published in Nashville, Tenn., is the general organ of our Church. To say the least, every preacher and every official member of the Church ought to subscribe for, and read the Nashville Advocate. Matters which concern the entire Church find publication in this excellent paper, and no office-bearer in the Church can be intelligent and efficient without the information and Christian Education which come from the reading of the one general organ of his Church.

The Texas Christian Advocate is our own home paper. Practically all the Conference Advocates come to my table. I unhesitatingly say that not one of them is superior to the Texas Christian Advocate. How any Church member can remain content without his Conference organ I am not able to understand. Hosea cried long ago: "My people are destroyed for lack of knowledge," and today our people often fall a prey to hurtful error because they do not know what is believed by their own Church and what is being done by their own Church. One is not truly a member of the Church unless one has organic and vital connection with it. And no one can have such union with his Church if he lives out of touch with its throbbing life. John Wesley was the discoverer of the power of the printing press for the uses of the Church. He compelled his people to read. We need to learn again the value of religious literature. Of publishing many books and magazines and papers, there is no end. Men who need to be taught are often themselves the ones who write what our people read, while our own Church publications are ignored.

Every Methodist family in Texas should read our Texas Christian Advocate. And no man ought to be elected steward who does not subscribe for at least one Methodist paper.

I appeal to the preachers and people of the entire State and I serve notice now that at my Conferences this fall I am going to ask every preacher three questions: First. Do you subscribe for both the Nashville and the Texas Christian Advocates? Second. Do all your official members take at least one or the other of these papers? Third. Have you made a serious effort to put the Texas Christian Advocate in the homes of your people?

EDWIN D. MOUZON.

San Antonio, Texas, May 9, 1913.

was brought by the grandparents from the River Jordan on their recent visit to the Holy Land and other oriental sections of the world, and the lessons were read from a copy of the Scriptures bought in the city of Jerusalem.

**THE SUPERANNUATE FUND.**

The Trustees of the Superannuate Endowment Fund met in Nashville recently and reviewed their year's work and outlined plans for the year now beginning. Among other things they

also memorialized the General Conference to make the following changes in their modus operandi:

**CHAPTER XVII.**

**Of Endowments and Bequests.**

It is hereby recommended that paragraph 463 of the Discipline of 1910, which reads: "That it is made the duty of the preacher in charge of each station, circuit and mission in the Church to call attention annually in each congregation to this Endowment Fund, and ask a voluntary contribution from the congregation for its enlargement; all money so secured shall be sent at once to the Treasurer

of the Joint Board of Finance of the Annual Conferences, of a sum not less than one per cent of the amount paid for ministerial support. Amounts collected on this assessment shall be reported to the Annual Conference by the preacher in charge and paid to the Treasurer of the Joint Board of Finance, who shall forward the same to the Treasurer of the Superannuate Endowment Fund, Nashville, Tenn."

Par. 463: "To further provide for the enlargement of this Fund an assessment shall be made on all the Annual Conference, of a sum not less than one per cent of the amount paid for ministerial support. Amounts collected on this assessment shall be reported to the Annual Conference by the preacher in charge and paid to the Treasurer of the Joint Board of Finance, who shall forward the same to the Treasurer of the Superannuate Endowment Fund, Nashville, Tenn."

We noticed in the Daily News the other morning that our church building at Bonham was severely injured in a storm a few nights ago. The roof was partly blown off and one wall wrenched. We did not learn the extent of the damage in dollars and cents.

**PERSONALS**

Rev. K. S. VanZandt, of Bardwell, was a guest in this office this week. He brought good tidings for his field.

Rev. L. K. Malone, of Sylvester, was a pleasant visitor to this office recently.

Brother W. C. Reed, of Flynn, was a pleasant visitor to us last week. He has been a subscriber to the Advocate since the early days of Dr. John.

Rev. S. W. Miller, of Frisco, was to see us recently. While on the superannuate list, he still takes great interest in the Church, and preaches as opportunity presents itself.

Rev. W. F. Davis, of Burkburnett, has his hands on things out that way, and he is taking advantage of the increased business and population of that town, to put the work of the Church to forefront.

Rev. L. F. Tannery, of Vashti, is doing some of the best work of his life, and he is pushing every interest of the Church. His presiding elder spoke in high terms of his work the other day.

Rev. George R. Slagle, of Post Oak Circuit, is developing much interest in Church affairs out that way. He is imparting a spirit of enterprise to his people, and they have a good prospect for a year of fine work.

Rev. E. A. Hunter, of the West Texas Conference, has gone to Chicago to spend the summer in a special study of personal and young people's work. He expects to take work again in the West Texas Conference next fall.

Rev. J. W. Hunt, of Snyder, paid us a visit this week on his way to Forney to deliver the literary address before the public schools of that community. He reports progress on his new church enterprise and good rains throughout that section.

Rev. L. G. Rogers is now living with his son at Mincola and once in awhile he preaches the old-time gospel. Recently he visited Big Sandy and preached an edifying sermon to those people. His brethren will be glad to know that his health is reasonably good and that he is happy in his Christian experience.

Dr. W. F. McMurry, of the Church Extension Board, Louisville, Ky., has kindly sent us his Church Extension maps, showing the extent of the work done by his department, and we have them hanging in our office. They

give a bird's-eye view of the situation, and he will send them free of charge to any pastor who will drop him a card.

Rev. L. A. Webb, of Hubbard, was in the Advocate office this week happy over the fact that he had cleared off the indebtedness on his church, and that his Board of Stewards are on the 100 per cent roll—the first from his district on that roll.

**A GREAT MEETING.**

We have just had a great meeting at old First Church, in Houston. The results great and the influence of the revival great and far-reaching. Hundreds of backsliders have been reclaimed, scores of souls saved and the Church greatly strengthened and edified.

John E. Brown and C. P. Curry were the evangelists called to my aid. The former preached the gospel in all of its purity and power, and the latter sang the gospel in all its sweetness and pathos. They two together are a team, to my mind unequalled anywhere. And there would never be any adverse criticism of evangelists if all who are in this work were of their type. Before they came to Houston there had been aroused considerable prejudice against evangelists in general from certain influential quarters, which was echoed by our city press. But this was overcome by a tidal wave of spiritual power, and a great victory for God was won. And let me say right here that this indiscriminate attack upon evangelists is senseless and sinful! Such men as J. E. Brown, C. P. Curry, George Stuart, John E. Green, Chapman and Gipsy Smith are above reproach in their preaching and in their methods—powerful men of God doing a world of good.

John E. Brown, to my mind, is the greatest evangelist on the American continent. He is a great preacher, and the sanest, safest, wisest and most practical and successful soul-winner in the evangelistic field today. For the past two years he has been on the Pacific Slope, holding twenty-nine successful revivals, in some of which there were from twelve to sixteen hundred conversions. Though only thirty-four years old, in the twelve years of his ministry there have been won by him and his co-worker, C. P. Curry nearly a hundred thousand souls to God; many of these are in the ministry, many in the mission fields doing valiant work for God at this time.

This is the sixth time these men of God have helped me in meetings, and through all these meetings they have never shown, for one moment, any other than the spirit of Jesus Christ, free from any objectionable feature in doctrine or in method. No egotism, no impatience, no irritability, no uneasiness about their pay; and always cheerful, spiritual and successful. This was their fourth visit to Houston, and they have now more friends here than ever before. Their next meeting will be in Trenton, Tenn.

First Church has had about 200 additions to the Church since conference, and more than 850 in the past three and a half years. Our membership is now about 1400. Every department of the Church is prosperous. Our Sunday School has the largest attendance in its history, graded, well organized; with a Baraca Class of young men 150 strong, a large Junior Baraca, Philathea Junior Philathea, Barathia Class, etc. There were over 200 present last Sunday evening at the Epworth League, and also a large attendance in the afternoon at the Junior League, which Miss Hattie Rankin superintends. We are having the best year of the four, but the almanac warns me that I must pack my books in a few months and say farewell to one of the best people I ever served. May God continually bless old First Church (Shearn) as once called! W. F. PACKARD. April 29, 1913.

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## Epworth League Department

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The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas:  
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Texas: Rev. T. R. Morehead, Houston.  
West Texas: Rev. C. B. Cross, San Antonio.

### AN APPRECIATION.

The League Editor feels a deep sense of obligation to all who contributed in any way to the success of the recent meeting of the general Epworth League Board in Dallas, of which he is a member, and by reason of which membership he was extremely anxious that his visiting colleagues should be accorded every possible attention. The League of Dallas, headed by that prince of leaders, President J. A. Rogers, of the City Epworth League Union, proved themselves to be hospitable and by their energy and zeal impressed every visitor from Bishop to humblest member with the vitality of the Epworth League in Texas and in Dallas. The Dallas Leaguers made good. The generous space which was accorded the League Department by the editor and publishers of this paper, while the minutes of the meeting of the general Board were running, is acknowledged with profound appreciation. The Texas Christian Advocate has always been a great friend of the Epworth League, and much of its life and vitality in this State is due to the fact that week in and week out the columns of this paper have carried a record of League happenings, encouraging the weak chapters and inspiring the strong.

We can not enumerate all the objects of our appreciation at this time. It seemed that everybody conspired to make the occasion a success, and it was. We were made to realize and to feel it is a rare privilege to hold residence and membership amid so splendid a company. Thanks again and again to all.  
G. W. T.

### SOME BACK TALK.

We have already referred to the long drawn-out series of committee meetings held by the Dallas Leaguers in planning for the reception and entertainment of the general Epworth League Board. These meetings covered several months. The representative of the Forest Avenue League, Miss Starkes, enjoys the special distinction of having been present at every meeting. Credit is also due her for the preparation of the badges.

The sessions of the general Board were held in part in a room at the Publishing House, set aside for this purpose by the management, and this room was very tastefully decorated in the League colors by Miss Echols of the League, at Oak Cliff. Miss Echols also superintended the decorations at the Coliseum.

Perhaps one of the most unique menus ever prepared was the one for the Epworth League banquet at the Scottish Rite Cathedral, on Monday evening, May 5, in honor of the general Epworth League Board, then in annual session in Dallas. Every member of the Board was courteously remembered in the drafting of the list of dishes, and credit for the clever arrangement belongs to Misses Mary E. Capers and Josephine Wolf, chairmen, respectively, of the Program and Banquet Committees. Here is the menu in full, as it appeared in printed form, and as it was served, viz:

### MENU

Strawberries, Christian Endeavor Style  
Trawick Olives  
Baked Chicken, a la Thomasson, with Trinity Dressing  
Featherstun Ice  
Parker Flake Potatoes, Peas en Cab'breth  
Beall Tomatoes, Salade  
Epworth Ice Cream, Kern  
Hamilton Food Cake  
Demi-Tasse, Hood McCoy Mints

The incidental collection at the mass meeting at the Coliseum, on Sunday afternoon, May 4, amounted to within a fraction of \$100.00.

The co-operation of the Leaguers of our Sister Methodism in Dallas was very cordial. Robt. Hetherington from Tabernacle, Miss Pauline Bauer from Mallaline, and Will Buehler from the German Methodist, Presidents of their respective chapters, organized and directed committees. They rendered valuable service.

Elsewhere in this issue will be found the memorial in full which was presented to the

General Board asking for the establishment of the Central Office in Dallas.

A new financial system for the support of the Central Office was adopted, and the committee's report on same is published in this issue.

### A NEW FINANCIAL SYSTEM ADOPTED.

The General Epworth League Board at its recent session adopted a new financial system for the support of the Central Office. As the details of this action are of importance to the membership at large, we are publishing here with the committee's report.

**Report of Committee on Finance.**  
To the President and Members of the General Epworth League Board, in Annual Session, at Dallas, May 5 and 6, 1913:

We, your committee to whom were assigned the matters affecting the finances of the Central Office, submit as our report the following findings, viz:

### Policy.

We recommend the establishment by the General Conference of our Church of an official Epworth League Day, at which time there shall be taken a voluntary offering from the congregation-at-large, as well as the members of the Epworth League for the support of the general work, and that same be reported in the statistics of our Quarterly and Annual Conferences; the fund so arising to be apportioned in such manner as may be agreed upon by the proper representatives of the General Conference and our Board; the day to be thus selected and designated to be our present Anniversary Day—the first Sunday in May of each year, or as near thereto as possible.

We recommend the approval of a canvass for personal subscriptions for the support of the general Epworth League work, giving primary emphasis to the methods of the Junior League Department.

### Budget.

We recommend that the expenditure through the Central Office be placed on the following amounts, with the understanding that until the income is sufficiently increased by the means hereinbefore provided, the actual expenditures do not exceed ninety per cent (90%) of the aggregate amount allowed, viz:

### GENERAL:

Salary of Assistant Secretary.....	\$2,500.00
Salary of Office Assistant.....	\$430.00
6 months at \$70.00.....	\$420.00
6 months at 75.00.....	450.00
Additional office help.....	130.00
Postage, telegrams, etc.....	500.00
Stationery and printing.....	250.00
Board meetings and sundries.....	350.00
Traveling expenses of Secretaries.....	500.00
Special advertising (Calendars or other mediums).....	100.00
Total.....	\$5,200.00

### SPECIAL:

Junior Epworth League Secretary.....	\$1,200.00
TOTAL.....	\$6,400.00

All of which is respectfully submitted.  
GUS W. THOMASSON,  
E. C. HAMILTON,  
Committee on Finance.

### THAT MEMORIAL.

Reference was made last week to the memorial presented to the General Board asking for the removal of the Central Office of the League to Dallas. As favorable action was taken by the Board, and its recommendation together with the memorial was referred to the General Conference, where final action must be taken, we present the memorial in full herewith, viz:

To the President and Members of the General Epworth League Board, assembled in Annual Session in Dallas, May 5 and 6, 1913, Greeting:

Acting for myself and supported by the entire membership of the Dallas City Epworth League Union, and many leaders in Epworth League work throughout Texas and Oklahoma, I beg to present for your consideration the matter of taking such steps as will provide for the removal of the Central Epworth League Office and the publication of the Epworth Era to Texas, and to Dallas. For your consideration this statement of facts is submitted, viz:

1. It is the belief of myself and associates that with the headquarters as indicated above moved here, that this department of our Church can be made wholly self-supporting, whereas at this time there is, according to the General Secretary's report, a deficit for the quadrennium of some \$2,000.00.

2. It is our idea that the circulation of the Epworth Era in Texas alone can be increased to ten thousand—one thousand of which can be placed in Dallas—and throughout the Connection, to not less than 25,000. The circulation stands at the present time at about 14,000.

3. It is our idea, further, that a class of desirable advertising can be attracted to the columns of the paper on account of the peculiarly fertile territory which will be covered in this section which is not now covered by the paper as published from Nashville, which patronage would yield a very large revenue.

4. It is our idea that an arrangement can be made with our branch Publishing House in Dallas, by which the Epworth Era, if published in Dallas, can be made the medium through which to reach in an advertising way our entire Church, and that the revenue from this source would be very gratifying and at the same time place at the disposal of our Publishing House a strong agency for further development of its business.

5. It is our idea that the bringing to Dallas of the headquarters of the Epworth League will mean a wonderful impetus to the work throughout this western section and establish for once and all time the permanency of the Epworth League movement.

6. I am authorized to say to you that the Dallas City Epworth League Union will undertake to establish the work on the basis proposed if you will indicate your willingness to move here, conditional on the faithful performance of obligations in line with the plans outlined, and we await your suggestions as to the further steps necessary to be taken in order to effect the arrangement proposed.

All of which is respectfully and prayerfully submitted.  
GUS W. THOMASSON,  
Dallas, Texas.

### EPWORTH INN OPENS JUNE 1.

Dr. J. E. Harrison, Chairman of the Board of Trustees, writes us that Epworth Inn, at Epworth-by-the-Sea, will open for the summer, on June 1, under the management of Mrs. Cora Collins, the lady who was in charge last season, and who gave such universal satisfaction. Terms are \$10.00 per week for

room and meals, with bath house privileges free. Special rates will be made to families. Our pastor at Corpus Christi, Rev. T. F. Sessions, is acting in a sort of capacity as business manager, and reservations should be made from him. What small profit there is derived from this source, goes into the general fund for further improvement of the grounds. Epworth-by-the-Sea offers as fine an outing as can be had, and the environments are pure and wholesome.

### THE MISSIONARY VICE PRESIDENT'S DIGEST.

Edited by Miss Mary Hay Ferguson.

### A Call to Prayer.

At the request of our Missionary, Rev. Charles T. Collyer, presiding elder of Songdo District, Songdo, Korea, as chairman of the Ruby Kendrick Memorial Fund Committee, I do hereby name Sunday, May 25, as a Day of Prayer for the 21st Anniversary of the North Texas Conference Epworth League, June 1:21, Home Office, May 13, 1912.

### Two African Correspondents.

Those were stirring missionary scenes at the Board of Missions, on Thursday morning, when three new appointees for the African field were presented to the Board of Missions by Bishop Candler. Songs of Zion rang true and clear, many eyes were dimmed with tears of a new-found joy, and the whole congregation saw the beginning of a new epoch in the history of our denomination. The names of the missionaries are: Dr. D. L. Mumpower, of Missouri; Rev. John A. Stockwell, of Louisiana, and Rev. C. C. Bush, of West Virginia. The first named two have kindly promised to become correspondents of the Missionary Voice—President's Digest. Both of these men said, "I would not miss an invitation to write to the Epworth Leaguers of North Texas."

### Rev. Collyer in Dallas.

One of the many visitors at the Board meetings was Rev. Collyer, who spent three days in Dallas. He is looking forward with the greatest pleasure to the time when he can meet the North Texas Conference Epworth Leaguers at Conference and in the local chapters. He says: "I want my visit to be a spiritual uplift to the young people," and he urges all Epworth Leaguers to make a season of prayer in anticipation of his visit to the Conference.

He will be at the following places: Denison, Sherman, Gainesville, Denton, Celina, Paris, Greenville, Terrell, McKinney, Dallas, and probably one or two other points. Several hundred printed announcements will be ready for free distribution in three days. The copy is now ready for the printer, and they will be sent out by parcels post. If you wish a supply, make your wants known to Miss Ferguson, at McKinney.

### The Lord's Prayer.

Sung to Home, Sweet Home, used by Miss Ella Quisenberry, of McKinney, in a Junior program, on Mother's Day:  
"Our Father in heaven, we hallow thy name, May thy kingdom holy on earth be the same; O, give to us daily our portion of bread, It is from thy bounty that all must be fed, Forgive our transgressions, and help us to know, The humble compassion that pardons each foe, Keep us from temptation from evil and sin, For thine is the glory, forever.—Amen."

### ANNIVERSARY DAY COLLECTION.

I wonder if every League in North Texas is trying to make a record-breaking collection for the Five-Cent Assessment to the North Texas Conference and the Ten-Cent Assessment to Central Office. We should not fall short of one hundred dollars between the two on this collection. "The League spirit can do it."

Remittances have been coming in very slowly, and I must urge that every President of the various Leagues make a special effort to have remittance in my hands by the 30th. The eyes of the Central Office are upon the Leagues of North Texas. We must make the new plan of payments on our assessments a success, and thereby lead all the rest.

Conference meets June 5-8. Rev. S. C. T. Collyer, our missionary to Korea, will be with us and will make an address to the conference on Friday evening. There will be many other good things on the program, well worth your time to come. Make plans now to attend. Appoint an "On to Paris" committee. This League's first anniversary at the Annual Texas Conference Epworth League, and has never failed to hold a meeting—in fact, the only League Conference that has this record in Texas.

Remember the date. Be on hand.  
LAYTON W. BAILEY,  
Secretary-Treasurer,  
Dallas, Texas.

### NOTICE, JUNIOR SUPERINTENDENTS.

What has your League done this year? Have you helped anyone? Have you paid your pledge? If you did not pledge, can't you send Miss Mary Ferguson McKinney something on our Hospital Fund?

The harvest truly is ready, but the willing workers are few.

Our pledges must be met by June 1, so please take notice.

Please let each District Junior Superintendent send me her report at once.

If your League has done anything, report it to me at once, as I have some real good reports now.

Leaguers, I have noticed that the pastors make a better report of League work than the League officers. This is a key for your pastor to report your work at the Annual Conference, but it isn't right for you not to send your report to your League officers.

I am Junior Superintendent of North Texas and I am going to depend on the Superintendents of this conference to send me a report of all work done since last June.

Now, sisters, my report depends on you. Please help me to make the last report in our history and come, all of you, to Paris, June 5-8, and we will work you every one. Those who have had trouble and discouragement during the year, don't think because you have not done the great thing that your reports do not matter (I have been in your place), but think that God, the Father of us all, knows our troubles, and report what you have done.

Let me encourage some one else, and you will gain in return.

We are trying (Miss Pearl Wallace of Dallas and I) to have a booth where you can get things you will need in your work.  
Come, let us help you.  
MRS. FRED MERCER,  
Royse, Texas.

### GATESVILLE DISTRICT CONFERENCE.

The Gatesville District Conference met in its fortieth annual session in McGregor, Texas. The opening sermon was delivered by Alonzo Monk, Jr., of Hamilton Station, at 8 p. m., May 7, 1913. At 8:30 on the morning of the 8th of May, Rev. S. J. Vaughan, presiding elder, opened the business

session by reading and commenting upon the sixth chapter of Second Corinthians. All the pastors were present except Brother Hill of Nolanville, who was prevented from attending on account of sickness in his family. There was also a large number of lay delegates and local preachers, and an unusually large number of visiting brethren, among whom were Rev. W. B. Andrews, presiding elder of Waco District; O. C. Swinney, pastor at Bosqueville; W. M. Bowden, pastor at Clay Street, Waco; A. D. Porter, pastor at Morrow Street, Waco, and Secretary of the Sunday School Board, Central Texas Conference; F. P. Culver, pastor at Polytechnic; W. H. Vaughan, Commissioner of Education for Southwestern University; H. A. Boaz, Vice-President of Southern Methodist University; Jerome Haralson, of the West Texas Conference; W. H. Mathews, pastor Main Street, Cleburne; R. B. McSwain, once a member of this Conference; E. V. Cox, pastor at Seventh Street, Temple, and perhaps others whom we do not at this moment remember. With all this array of visiting talent, together with what abides in Gatesville District, we had a very interesting conference. Many fine speeches were made, and the preaching services were much enjoyed by all. Sermons were preached by Alonzo Monk, Jr., G. F. Winfield, J. W. Shook, W. B. Andrews, F. P. Culver, C. G. Whipple, W. J. Mayhew, H. A. Boaz (twice), Bishop Atkins (at McGregor and at Oglesby). The Sunday morning love feast was conducted by J. W. Bowden, and it was indeed an occasion of rejoicing with joy unspeakable and full of glory.

Two young men Owen P. Patterson and John J. Boydston, were licensed to preach. The Licensing Committee had, since last District Conference, licensed Jesse M. Fryar, James C. Mayhew, Henry H. Shackelford, Jesse I. Permenter, Burl Z. Cooper, Pascal W. Layne was recommended to the Annual Conference for admission on trial. Frank P. Hunsucker was recommended for Deacon's Orders.

The following were elected delegates to the Annual Conference:

J. M. ROBERTSON,  
W. S. AMSLER,  
M. L. AYERS,  
J. S. POOL.

### Alternates:

H. Y. Price,  
K. M. Turner.

Grady Walker, of McGregor, and Miss Mozella Arnold, of Killeen, were elected to scholarships in Southwestern University.

The following were elected trustees of Meridian College for the ensuing three years: J. W. Rudasil, C. W. Tidwell, R. V. Ferguson, J. T. McCConnell, J. M. Robertson, P. S. Hale, H. C. Odle, J. S. Pool, H. J. Cureton and the presiding elder.

After adjournment of Friday's session, the conference was conveyed in automobiles to the beautiful city park, where it was treated to a "Bacon Fry." An ample supply of bacon was broiled and this with bread, onions, pickles, ice tea, hot coffee, etc., furnished a delightful repast, and the outing was enjoyed to the full by everyone. This was but one of the many things which the people of McGregor did to make the conference feel that it was a welcome guest. McGregor is an ideal host.

Bishop Atkins came to the conference in its Saturday afternoon session and remained over Sunday, preaching in McGregor at 11 o'clock and dedicating the new church at Oglesby at 2:30 in the afternoon. His visit to the conference, his words of counsel, his preaching, all were enjoyed by both conference and host.

This is the last District Conference of the quadrennium under our presiding elder, S. J. Vaughan. It is not putting it too strong to say that there is not a preacher, local or traveling, who does not regret that he must go. And the laymen in the district are as attached to him as are his preachers. Complimentary resolutions were unanimously adopted by the conference, and the prayers of all will follow Brother Vaughan wherever he goes.

The reports of the preachers from over the district show that a good work is being done in every pastoral charge. Meetings of the laymen and local preachers were had, and it was determined that these men would help the pastors in every way, and especially see to it that no deficits are reported at the end of the year, either in pastors' salaries or in conference collections. Surely there has never before been so determined an effort put forth to report "everything in full in Gatesville District for 1913" as at present.

Another event, the occurrence of which causes every Methodist heart in all this land to bound with joy, is the payment in full of every debt on Meridian College. We enjoy the unique distinction of being the only institu-

## PUDDINGS



## JELL-O ICE CREAM POWDER

Are the easiest made and most delicious ever served by the finest cooks. Simply stir the powder into milk, boil a few minutes, and it's done. Directions printed on the package.  
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tion of learning belonging to our Church in Texas, so far as we know, that is absolutely free from debt. For this happy state of affairs we are indebted to the loyalty of the citizens of Meridian, Brother Wilson, the financial agent, and the never-tiring president, G. F. Winfield. The future of Meridian College was never before so bright as at present. Not only is it free from debt, but it has had a most successful school year. Now the slogan is to raise \$60,000 for the erection of two new dormitories. And these are absolutely necessary, as the present dormitories could not accommodate the pupils who came this past year.

The next District Conference goes to Killeen. W. J. MAYHEW, Secretary.

### AN EXPLANATION.

In the Advocate of April 23, Rev. T. C. Willett, in a field note, takes occasion to say (of Turkey Circuit): "The register shows about two dozen infants baptized on this charge since it has been organized, and most, if not all these, were baptized in the parent's home and not in the Church." Then follows two questions: "Are there any Methodist preachers who are ashamed to baptize a child at the altar in the church?" "Why do we preachers hurry through this service?"

Now, if Brother Willett had carried his investigations a little further he would have found no occasion to cast, by way of interrogations, insinuating reflections upon his predecessors, such as Hicks, Pipkin, Fort, this writer and others. Furthermore, he would have saved himself from the effects of overdrawn statements, which put him at variance with the facts in the case. I preceded Brother Willett on that charge and while there I baptized more than half the number above named. Seven of these were baptized in the home for reasons best known to the parents, but all the balance baptized by me were baptized in the church, or place where the congregation met for worship. I never investigated it, but am persuaded that my predecessors deserved no criticism as to where they baptized children.

No, I hardly think any of the preachers gone before on Turkey Circuit were "ashamed to baptize a child at the altar in the church," nor hurried through the service, but gave time enough to lend dignity and solemnity to that beautiful dedicatory service wherever they performed it.

D. C. ROSS,  
Abernathy, Texas.

Youth is a golden sunburst of prophetic possibilities, while age is the soft, silvery moonlight history of what has been.

### Speechless For Thanks

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments, for nearly two years, before I tried Cardui. I have been so relieved since taking it. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater today than ever. Cardui is the standard, tonic medicine, for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin today. Why wait?

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# "The Call of the Carpenter"

(A Book Review)

By REV. W. W. HORNER

During the cold, wet winter that has just gone by, it was my privilege, as a dear lover of books and good literature generally, to peruse some of the great books—religious, theological and historical—with which the world is blessed today. And now, with the permission of our kind editor, I wish to call attention to some of these great productions.

I will mention "The History of the Seven Ecumenical Councils," edited by the scholarly Dr. Henry R. Percival. The learned Doctor gives the canons and dogmatic decrees of the seven great Ecumenical Councils, beginning with the council of Nice in 325 A. D. and also the canons of the local synods which have received Ecumenical acceptance. This great volume of 615 pages should be read by all preachers and others who wish to know just what the Primitive Church believes, and how and when the doctrines and principles of the Roman Catholic Church were introduced. If any one thinks for a moment that the distinctive dogmas of the Romish Church were taught by the Primitive Church for the first four hundred years of the Christian era, let him read this ponderous volume and see for himself what a tremendous blunder the Catholics are making when they strut forth with pompous claims and arrogant assumptions, when they assert that all their doctrines were inculcated by Jesus Christ and his inspired Apostles.

"The History of the Reformation in Germany," by Dr. Lindsay. This is one of the greatest books I ever read, and I fully agree with my erudite friend, J. W. Hill, that every preacher in Texas ought to read, and make himself perfectly familiar with its contents. Any candid, honest, open-minded man who loves truth and sound theology, who reads this wonderful book will be bound to see that Luther was bound to protest against the glaring errors and false doctrines of the Papacy that were being taught by the Roman Catholics in the sixteenth century. One who reads this book will also have a higher appreciation and a better understanding of the Protestant reformation in Luther's day, and will thank God that he raised up this man, and other great reformers, who did so much to deliver the Germans and others from the galling and degrading yoke of Papal slavery and pagan superstition.

But I took up my pen to write a brief sketch of a book altogether of a different kind, "The Call of the Carpenter."

The author of this book, Mr. Bouck White, a pronounced Socialist, is a man of considerable learning and ability, and has produced a work that will likely make a distinct impression upon that class of minds for whom it was written—the Socialists.

There are many very fine things in it worthy of commendation by all Christian people who devoutly wish to see the conditions of laboring people improved, and the suffering poor helped and ameliorated.

But to those who take more than a superficial view of the work, there are several utterances of the author that are decidedly objectionable and open to strong criticism. Among other things I would mention his handling of the Bible is not just as it should be. Note this, on page eighty-four he says, "The modern reader can perhaps grasp the Kingdom of Heaven, as Jesus used it—so far as a single phrase can embody it—by substituting for it in every case another term—the kingdom of self-respect. 'Lord wilt thou at this time restore again the self-respect to Israel?' Self-respect has in it, beneath all its gentleness and forbearance, a granite quality. It is the skeleton framework necessary to every upstanding type of a man and without which his safety and flesh-like virtues would slip down into wobbling jelly."

The author uses this same expression in nearly all the passages where he alludes to that language of our Savior, "The kingdom of self-respect is like to a grain of mustard seed," etc. But this is a small matter compared to some other things in his book.

The author states that the Christians in Nero's day burnt the City of Rome. Hear him: "The charge that Christians set fire to Rome and caused the conflagration which, in Nero's time, destroyed the city, has been industriously denied by Church historians. With the 'Lamb of God' idea concerning the Galilean, the notion of wholesale incendiarism on the part of his earliest followers seems so preposterous that they have denied offhand an indictment thus absurd could be quashed without the formality of a trial. However, if for nothing more than fidelity to historical fact, it is necessary to reopen the question and look into the evi-

dence." Page 213, the author then attempts to show, by historical evidence, that it was the Christians in Nero's day that set fire to Rome and burnt the city. Now, this is a charge against the Christians in apostolic times that I cannot believe. That the humble followers of the meek and lowly Jesus would commit such a crime is unthinkable. If I have not misread the facts of history, the facts in the case clearly show that it was the wicked Nero himself who set fire to Rome, and exulted in the bitter sufferings of the Christians while the city was burning.

He says, "There is New Testament evidence also connecting the conflagration with the Christians; so that those who see in that event nothing but abhorrence will have to revise their canon of Scripture. For it is admitted by modern scholars that the 'Book of Revelation' is an outburst of joy when the news arrived of the burning of the city. However, so desperate a remedy as revision of the canon is not necessary. Men can be found today who are quite cool and sane, construe members of society who are prepared to validate and even to applaud a deed of violence, when necessary to prevent further violence," page 216-17.

Let us just ask here, What "modern scholars" have made the admission here mentioned? Why did he not name them?

Another serious mistake this author makes. In speaking of Paul he says, "But the Jesus to whom Paul went over was not the Carpenter of Galilee, but rather an imperial magnate, lord of a renewed and glorified Roman Empire. Christianity did not change Paul so much as Paul changed Christianity," page 229.

Here the author is wrong again, and most radically wrong. Paul received his commission directly from Christ the founder of Christianity. Hear him: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11-12. Read the whole chapter and see also 1 Cor. 15:1-10; Col. 1:1-20, and Acts 26:15-32.

It is inconceivable that Paul, who spoke as the Spirit gave him utterance would for a moment think of changing Christianity. So here is a false charge against Paul, the grandest man that ever lived, next to the Divine Man of Galilee. In this connection let me urge our readers to read "St. Paul's Conception of Christianity" by Dr. A. B. Bruce.

There are many other false charges that Mr. White alleges against Paul, but I will not take the space to point them out here.

The author proceeds to bring many other false accusations against Christianity, as it was taught from the sixth century, or till the sixteenth, but it must be remembered that the Church during this long period of ten centuries did not teach pure Christianity, but was corrupted and dominated by Roman Catholicism, which is a mere travesty upon true Christianity.

Let us notice another great blunder of this mistaken writer. He ridicules the doctrine of the Fatherhood of God. Hear him:

"The difficulty is, the Church has not diagnosed her sickness deeply enough. The democracy's plaint against her is not against this or that detail in her make-up, but against the central fact which is at the heart of all the Churches today, even those that style themselves liberal—the Fatherhood idea. Its quarrel is with the First Person of the Trinity doctrine, which the Church has made the alphabet of all her thinking. For a paternal despotism flows copiously from that dogma. Therefore, we find leaders of the social democracy stating openly and with uttermost stress that the idea of God, as they name this first person in the trinity, is the enemy which must be attacked first of all," says one of them. "We open war upon God, because he is the greatest evil in the world." He then quotes Carl Max as saying, "The idea of God must be destroyed; it is the cornerstone of a perverted civilization." See page 279.

The author then tries to show that the doctrine of the trinity is unscriptural, untrue, and that it makes for economic and political despotism; page 280. Hear him again as he descants on the idea of a Divine Fatherhood:

"Put a boss at the top of the universe, and the idea of bossism will trickle down into every human relationship, subserviency to an absolute ruler in the skies, how beneficent soever that ruler may be, paves the way for subserviency to an absolute ruler upon earth." Page 289.

The author then quotes approvingly

from Darwin and Carl Marx, both of whom try to explain the universe without God.

The foregoing are a few of the glaring errors and fatal blunders of a very popular book among the Socialists of our day, who are alienating so many people from the Church of God, and who are trying to bring about social reforms in the commercial world and to improve the politics of our great and progressive Nation. Wallis, Texas.

## PROGRESS.

By Rev. A. T. Bridges

The world is progressing. We are prone to talk much and make much "ado" about the wonderful progress we have made during the last half century. While there is some danger of overestimating our achievements and underestimating the achievements of the past, yet, I suppose that any candid student of history would conclude that the past fifty years have witnessed a more rapid advance along many lines than any other equal period during historic times. Along material lines we're making rapid strides—great cities are being builded, all kinds of organizations are being formed for the purpose of improving the home life, and laboring conditions of the people and developing the resources of the country.

A hundred million dollars commercial project carried out now with as much ease as a hundred thousand dollar one was fifty years ago. Popular government, the education of the masses, and scientific research have all shared in this progress to a very remarkable degree. He who has not a progressive spirit and a forward look will make a bad fit into any circle of society in this busy, buzzing world.

Sin is progressing. The congregating of vast numbers of people in our large cities, the existence of such extremes of wealth and poverty, the many opportunities in commerce and politics for fraudulent acquisitions, and the laxity of our Church discipline—all these combine to form a very fertile soil for the growth of moral evil. I don't purpose raising the question here of inherent depravity, or as to whether the world is growing better. I have no theories to parade just here on these subjects. However, if anyone thinks that the world is just about ready for the "Millennial Reign," he has only to get out in the business and social circles and make a few observations, or peruse the columns of the daily papers with its numerous accounts of the most horrible crimes occurring often among the most unsuspected classes, and he will soon conclude that there's yet a great deal of moral depravity in the world. Evidently the stream of human nature has been polluted somewhere. The Church still has a mission in the world.

But the Church is progressing. I am not one who believes that the saints are all dead. I may not be very optimistic as to the hope of turning the whole world individually and collectively to Christ. There are too many adverse signs against me. But when it comes to the present weal and future prospects of our Zion I am distinctly an optimist. There was a note of triumph running through all of our Lord's public ministry from his dispute in the temple with the doctors to his last great commission to the Apostles just before his ascension when he said, "All power is given unto me, in heaven and in earth." This note was passed down through the Apostles, through the true followers of Christ in all ages, and should ring in every Christian's heart today. Leaders, able, pure and true, are coming to the front and leading Immanuel's hosts to victory on many a battlefield today. Thousands almost are sweeping into the Kingdom of Christ daily. We're doing more in the way of founding Christian institutions at home, and evangelizing the heathen nations than ever before. True we're not doing half we could do and should do. Yet, the phenomenal success of our cause in the past and the present opportunities of reaching the world's unsaved millions should inspire us with new hope and determination.

There's one point, however, that the Church of today may do well to take warning on. Amidst such remarkable advancement material development and scientific discoveries the air is full of all kinds of theories, new and old. We have quite a crop of religious theories before us just now. Not many new ones are among them for most of them have been exploded centuries ago but are reappearing, wearing a different toga, and claiming to be new. And, strange but true, they find plenty of people who are not familiar enough with the history of Christian doctrines to recognize them, and since these doctrines bear the title "new," they are ready with wide open mouths to swallow them down. These theories would not bother us were it not for the fact that in this progressive age we have

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neglected studying the works of our Church Fathers as we ought. We think that we have so much more light than they that they have nothing to teach us on any subject. We admit that they did well considering their times, but knew very little compared with us.

As a result, we get most of our ideas from current magazines and very little from standard authors of the past, and all we have is a few "opinions" of so-called "modern scholars" who are advocating theories that were either exploded centuries ago or else have never been tested at all. It has been truly said that the paths of both science and theology are strewn with dead theories. I have recently been reading some of the early Methodist writers—Wesley, Clark, Fletcher and Richard Watson. If you will pardon me, I will mention a few of their characteristics, as writers, that impressed me most. First, they impressed me as being open-minded and unbiased in reaching their conclusions. There was no underhand method of bending the Scripture or coloring incidents to make them serve their purpose. They appear to me to be men who are truth-seekers in the broadest sense of the word.

Second, they were no dupes. They display a knowledge not only of theology, but of science, history, language and philosophy that puts them far above the ordinary scholar of any age. Of course, we can find a few statements that latter scientific discoveries have amended but it is surprising to see how much "modern thought" you can find in their writings, and how many "modern theories" they exploded with all ease—such as the modern theories of "Inspiration," "Fatherhood of God," "Unity of the Godhead," etc.

And third, I was impressed with the logical skill they show in arranging their knowledge and points of argument to reach a conclusion. They gave arguments for the cardinal doctrines of our faith that have not been answered to this good day. They are unanswerable. When we find our modern theorists advancing their "new doctrines" it isn't because they have refuted the arguments of these old divines but they just simply ignore them. Often they've never read them and will make sport of you if you suggest their doing so. They talk much about "truth-seeking" and being "open to new evidence," but they absolutely shut their eyes to the main branch of evidence and refuse to make a fair investigation. I call this bigotry gone to seed.

I don't believe we should be enslaved by the opinions of the past, but I do believe that before we set aside the great doctrines they advocated we should disprove them in a fair and logical manner. I believe the safe man of today is one who takes all of the past, goes over it as thoroughly as possible, viewing things from an unbiased standpoint, then takes all the modern thought and knowledge he can acquire, puts all the facts together, and humbly asking the Lord to guide him, he forms his conclusions and goes forth to contend mightily for the truth as God permits him to see it. Yes, I believe in progress but I want it to be genuine.

Irving, Texas, March 29, 1913.

## OKLAHOMA WESLEYAN COLLEGE.

The campaign for the Oklahoma Wesleyan College goes on with great vigor. For the last fifteen days, Bishop Mouzon and Dr. J. E. Dickey have performed a notable service for the cause. Bishop Mouzon is a prince among men, a great preacher and a most brotherly man. His coming to

us marks an epoch in the educational field of Oklahoma.

Dr. Dickey is a true Southern orator, a Christian gentleman of high order and a man who brings things to pass. There is no position in the whole Church which he would not fill with honor.

We feel that it has been providential that we have been able to bring these two really great men into the field at this time. We cannot estimate the real results, for the field is virgin soil and the work was all more or less preparatory. Each point reached was an outpost in the field, a field hitherto closed, but now wide open. Confidence has been restored. Men are everywhere interested and large gifts are being considered. Every subscription so far is an absolutely bona fide pledge.

This campaign brought us, in such pledges, about fifteen thousand dollars, which brings the total to near thirty thousand. Everywhere we have had the co-operation of presiding elders, pastors, commissioners and others. Rev. R. E. L. Morgan and Rev. N. L. Linebaugh, D. D., have rendered efficient service.

Many notable examples of sacrifice have come to us. The Church at Hastings has planted ten acres of cotton and will cultivate scientifically and donate the proceeds to missions and education.

Rev. W. H. Roper, one of the most capable and honored preachers in Oklahoma will enter the field for us, to devote his entire time to the work. We hope to open up this fall, but this is still uncertain. Pray that God may give us the hearts of the people in this cause. W. A. SHELTON, President.

## THE UNOBTUSIVE WIFE.

I knew a man once who had made a considerable fortune, and who became in consequence a person of some importance. He had a small, quiet, unassuming wife, of whom nobody ever heard. It was assumed that she was commonplace—indeed, her spouse fostered that idea, probably unconsciously, for he was really quite fond of her. She had the largest capacity for silence of any woman I have ever met, yet she was not in the least a dull person. Well, she died in her prime and nobody seemed to think she would be greatly missed. She just slipped away quite gently, in the same unobtrusive way in which she had lived. But something seemed to go with her out of her husband's life, a mighty and sustaining force, which nobody had reckoned with, he least of all. He declined in every way, socially, commercially, mentally and spiritually. The prop had gone, but to this day I don't believe any one suspects what was the real cause. The obscure, commonplace wife had supplied something—courage, resource, confidence, call it by what name you will—to her spouse and he was unable to stand long without it. After considerable pecuniary losses he retired into the country, and after a few years followed her to the grave. The prop had gone.—Ex.

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# Woman's Department

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

## ATTENTION, NORTHWEST TEXAS CONFERENCE AUXILIARIES.

Please send the names of your delegates at once to Miss Daisy Baskin, Seymour, Texas. We are preparing for you, we want you, we expect you. Will have plenty of room for all who come. MRS. R. LEE GEORGE, Press Reporter Seymour, Texas, April 13, 1913.

## HASKELL AUXILIARY.

We are still here. We now number thirty-six and are a very enthusiastic group. One more lesson will finish our mission study, "Mormonism." We have enjoyed the study very much and feel our ladies have all gotten a great deal out of the study. Our programs are all promptly given and much interest manifested. On the fourth Monday of last month (April) our Second Vice-President, Mrs. Oscar Martin, had charge of the program. Several of the young ladies assisted her and it was very interesting and revealing to have the young people with us. We hope soon to have them organized, and with God's help they will be a leading factor in our work. Mrs. Martin is very capable of the work entrusted her and we feel that ere long results will be in evidence.

On May 2 our Society, aided by the talent of our town in general, gave a home talent play, "Fun on the Podunk Limited." It was a great success. To our part, after expenses were taken out, we received \$56.50. We were delighted with the results.

We feel our country has and is being generally blessed, and we trust our little band of women may be able to do something that will in a measure show we are thankful for all His blessings. REPORTER.

## KEMP WOMAN'S MISSIONARY SOCIETY.

We have just united the Home and Foreign Societies and find it very pleasant, but keeps us wondering. The Society entertained the ladies of the Methodist Church Monday, April 23, at the home of Mrs. Weatherly with quite an interesting contest of guessing the faces of our Bishops, Missionaries and Educators. Our new Year Books were given out to each one. Several new members joined us, making twenty-five in all.

We have taken up the study course and are studying China's New Day, which is very interesting, and our class is meeting every Monday, and we are going to do even greater things. All for the glory of God. PRESS REPORTER.

## ROSEWOOD H. M. SOCIETY.

The little band of ladies in the Home Mission Society at Rosewood is steadily increasing, being at present twelve in number, all willing, enthusiastic workers, ready to do whatever work is set before them.

It is the intention of the members to build a Methodist Church at Rosewood and the ladies are taking every step possible to aid and encourage the work. The last meeting, May 8, 1913, was our regular monthly program day and the program was fine, all the members being present and responding to their names called. It was decided that each member would make and pay to the society \$1 for Church purposes, and some four or five girls decided to sell refreshments in town on Saturdays and pay the proceeds over to the Society to be used for the Church. On Saturday, May 10, they saved something over \$6 over all expenses.

We are planning an entertainment for some time in the near future, but will announce the time later. EULA LANTRIP, Press Reporter, Rosewood, Texas.

## HAMLIN DISTRICT MEETING.

The Woman's Missionary Society of the Northwest Texas Conference, Hamlin District, met at Hamlin May 6, 7, 8, 1913. It was a most interesting and instructive meeting.

The kind people of Hamlin gave us a most hospitable welcome and entertained us royally. The presiding elder and pastor were with us at every session and as Mrs. Steubens and Mrs. Woodward were absent on account of illness, the presiding elder addressed the audience on the first evening.

Wednesday was a day full of business, and we believe all present were profited by it. Mrs. Rollins' address on the evening of May 7 was a gem of literature and a request was made that she send it to the Advocate for publication.

Thursday morning the committees handed in their reports and afterward we had a discussion of the Lairy Question. Sixteen subscriptions were secured for the Lairy Advocate.

The Consecration Service, at the close, was conducted by Rev. G. S. Hardy. MRS. C. P. YATES, Sec.

## FERRIS MISSIONARY SOCIETY.

Our Society can report a slow, steady growth since last year, both in numbers and interest. Our plan, if it works, is as follows: First Monday, business meeting; second, program; third, mission study class; fourth, social.

We are studying "Mormonism," and after finishing it will study "China's New Day." The first week in June the Waxahatchee District Conference will be held here. Mrs. Downs, Conference President, will be with us. We hope Miss Smith, deaconess of Fort Worth, can be with us also.

We had a fine report for local work last year, \$356.19 being raised for that purpose. When the work being done is completed we hope our Society will do more connective work. One feature of our work that deserves special mention is the Bible study. We have a short lesson each Monday except social day and find that the best plan to keep up in it. We began with Genesis and aim to study all the books this year. Mrs. W. D. Pitts is our splendid teacher.

Just after finishing the first six books, our teacher at that time, Mrs. J. F. Wills, entertained in a unique manner. The contests were three in number: First, to make as many words in five minutes of the word "Hexateuch"; second, Bible characters mentioned therein; third, the "ites," meaning names of the people of Canaan conquered by the Israelites.

Miss Honesty sang "Hold Up the Bible," "Fruit of the Land" was then served and as souvenirs an imitation of the old manuscript was given; upon unrolling it was found to contain the names of books, principal events and persons of the Hexateuch.

Our socials are enjoyed and are instructive as well as entertaining. MRS. W. A. WILK, Press Reporter.

## WOMAN'S HOME MISSION SOCIETY.

Report for General Treasurer by Treasurer of Central Texas Conference, Year Ending December 31, 1912.

DUES	
Amount raised for membership dues—	
Adults	\$4206.86
Young people	74.34
Amount raised for life memberships—	
Juniors	179.73
Amount raised for Baby Roll—	102.81
Amount raised for honorary life members	.75
Amount raised for honorary life patrons—retirement	48.90
Amount raised for Brigade dues—	
Scarritt	61.50

## SPECIAL DONATIONS.

Amount raised during Week of Prayer	
Adults	646.72
Young People	5.90
Lucinda Helm	6.30
Amount raised for deaconess scholarship	.50
Amount raised from baby mite boxes	5.45
Amount raised from adult mite boxes	.15
Amount raised from conference pledge—	
Freewill Offering	2480.46
Amount raised for Preachers' Wives—	
Loan Fund	50.00
Amount raised for Virginia Johnson Special	148.15
Amount raised for City Mission Endowment Fund—Rebecca Sparks	22.80
Specials	.45
Conference Expense Fund	441.85

Total sent to Conference Treasurer	\$4483.62
Value of supplies sent oil and reported to Superintendent	846.28

## LOCAL WORK.

Value of supplies given locally	\$2225.57
Amount expended for assistance of needy	2616.40
Cash expended on parsonage	2428.05
Cash expended on furnishing church, etc.	5736.63
Conference Expense Fund expended by Auxiliaries	187.29
	453.96

## FOR CITY AUXILIARIES.

Amount expended for city mission work	990.00
---------------------------------------	--------

Total expended and reported to Conference Treasurer	\$18716.28
Grand total	\$19199.90

The Juniors raised \$100 to furnish a room in the Virginia Johnson Home, Dallas.

MRS. W. L. PERRY, Conference Treasurer, 319 North 13th St., Waco, Texas.

## HOME DEPARTMENT—FIRST QUARTER 1913.

Report by Treasurer of Central Texas Conference, Quarter Ending March 31, 1913.

DUES	
Amount raised for membership dues—	
Adults	\$1272.73
Young People	12.40
Amount raised for honorary life members	.50
Amount raised for honorary life patrons	14.14
Amount raised for Brigade dues—	
Scarritt	9.17

## SPECIAL DONATIONS.

Amount raised for deaconess scholarship	1.00
Amount raised from baby mite boxes	12.55
Amount raised from Conference pledge—	
freewill offering	378.61
Amount raised for Memorial Roll Loan Fund	11.55
Amount raised for City Mission Endowment Fund—Virginia Johnson Home	41.55
Specials	20.25
Conference Expense Fund	189.00

Total sent to Conference Treasurer	\$1963.49
MRS. W. L. PERRY, Conference Treasurer, 319 N. 13th St., Waco.	

## THIRD ANNUAL SESSION

Of the Bible and Mission School to Be Held at the Methodist Dormitory, College of Industrial Arts, Denton, Texas, June 3-13, 1913, under direction of Woman's Missionary Society, M. E. Church, South.

"Out of Your Cage" Come out of your cage and take your soul on a pilgrimage.

We are piping to you to come up from the villages, towns and cities, to the hills. They are coming! Don't you see them? And at the head of the procession walk those who think and act for the good of the womanhood of this land, those who preach and teach and work for them as experts and friends. If you have understanding, the piping will be sweet to you and alluring.

What does it mean? We are calling you for ten days up into the clear air and pure water of the hills of Denton, to the Methodist Dormitory, where, under wisest leadership, far from other calls, you can think and plan, and study and work, and rest and play, and find out how to make life worth while and how to do things and be things. Then, when the piping ceases for the time and the leaders go forth, "There's so much piping left to do I must be off." We shall be left closer to our great leader, Jesus, who says: "Lo! I am with you always" and catching the spirit and keeping the music in our hearts we shall be ready to help others as we have been helped. It is a joyous band; join in and share the fellowship and song. The dear old Book will open its wonders to you in living, glowing, life-giving beauty and strength. Missionaries will not be vague shadows, but real people and those to whom they go, your neighbors. Then you will long to share the glad tidings and your good things with

them. The things in the work that seemed so hard and the difficulties that seemed impossible to overcome and the knotty points that would not unravel will all be helped in the free conference with wiser ones that know and understand and sympathize. Then the fun and laughing that does good to soul and body, and the treat in the Domestic Science hour. It cannot all be told, but Come! Come!

MRS. L. P. SMITH.

## THE MISSIONARY INSTITUTE.

Rev. G. M. Gibson.

The Missionary Institute that has been held the past two years at the Methodist Dormitory at Denton is a strikingly significant movement. In the first place it is an expression of the profound interest our women are developing in all the modern investigations and movements that tend to uplift and develop the race. In this day of increasing wealth we have a growing number of women who are possessed of large leisure. How are these women going to use their leisure is a question of profound seriousness. Churchill King says: "It may well be asked, also, whether there is not a grave and curiously paradoxical danger in much of our American life and at various stages of financial prosperity, moreover, of making many women into a few, idle selfish aristocracy. There are new uglier features in modern American life than some of the grosser manifestations of the new feminine aristocracy—the daily recourse of the idle, selfish, gambling, self-indulgent woman." The only way to prevent this moral deterioration is for our women to employ their increasing leisure from the ordinary drudgery of life in studying the great problems of human life and then in using their knowledge and their material and moral resources to elevate and bless the less fortunate of our race. This is precisely the task the women of Texas have set themselves and this school is an expression of their high purpose.

In the second place it means a more varied and intelligent service upon the part of our women. The careful study of the great problems of Home and Foreign Missions, and of the vast field of work comprehended in the modern term "Social Service," is giving to our women a much larger conception of the varied needs of men, women and children, and is showing them how to deal effectively with these needs. The opportunity that is thus discovered is so insistent and so great as to call out all the energies and all the enthusiasm of the women of our Church. Out of this growing intelligence and interest plans are evolving and work is being done that will touch human life at scores of points heretofore utterly ignored.

The surroundings at this institute are so delightful and the means of instruction are so satisfactory that scores of our women ought to plan to attend it year by year. Mrs. Carroll makes the home life in every way charming and the President of the State School of Domestic Arts does everything within his power to make that great school contribute to the pleasure and profit of the attendants upon the institute. Dallas, Texas.

## HAPPY SUPERANNUATES.

We are happily domiciled in the new superannuate home at Corsicana. We came in on the 5th inst. and received a warm welcome by the good women, who had prepared a good dinner for us. The brethren whom we have met have also given us a cordial greeting.

The home is a comfort and a beauty. Nothing seems to have been overlooked. It is neatly furnished. Not only so, but we found canned fruits and other edibles.

We appreciate our home very much and extend to all who in any way assisted in the building of this home for us our sincere thanks. We hope to show ourselves worthy occupants of the same. May God's blessings fall richly upon the good women who took such an active part in this work, and upon all the brethren and every one who helped and encouraged in this enterprise. We invite our brethren and friends who come to Corsicana to come to see us.

H. P. SHRADER, RUBY E. SHRADER, Corsicana, Texas.

## THE SHRINERS.

The special train from California carrying the Shriners to Dallas via San Antonio, stopped awhile at Sanderson, Texas, Sunday morning, May 11. The Shriners marched up town and took possession of the Methodist Church for a short ceremony. They took up a collection and left in the hands of a resident gentleman \$36 for the pastor. When informed of this today while here, I thought it worthy of notice in the Texas Christian Advocate. J. E. HARRISON, Sanderson, Texas, May 16.

## THE PASSING DAY

The California Legislature has passed the Anti-Japanese Law, prohibiting alien Japanese from purchasing and owning lands in that State, and the Governor has signed the bill. This has involved the United States in some complications and the authorities at Washington are now engaged in trying to adjust this act with the treaty now existing between this country and Japan.

A bad negro became enraged at another of his race in Fort Worth last week and he armed himself with a repeating shotgun and went in search of his victim. As soon as he found him he filled him with shot and then started to run. But he imagined that everybody he met was after him and shot right and left killing one or two innocent people and wounding others. When an officer tried to arrest him he shot and killed him. He was finally wounded and landed in jail and a mob tried to get him. The mob was baffled and it proceeded to take vengeance on innocent negroes and a reign of terror obtained for a while.

There were three notable Presbyterian gatherings in Atlanta last week, holding their annual meetings—the Southern, the Northern and the Reformed Presbyterian General Assemblies. Once or twice they held union services and the three bodies seemed to get closer together. Much talk of union among them was heard and the outcome may produce such results.

The Lower House of Congress has passed the Underwood Tariff Bill after prolonged discussion, without amendment or change, and it is now in the hands of the Senate. The Democratic majority in that body is slender and some few of them are opposed to free wool and free sugar, but President Wilson is of the opinion that the bill will also pass the Senate unimpaired and become a law. But it will be several weeks before the end is reached.

The results of the Friedman tuberculosis treatment on the ninety-four cases in New York hospitals do not justify "the confidence in this remedy which has been inspired by widespread publicity." That is the finding of experts of the United States Public Health Service as announced before the annual meeting of the National Association for the Study and Prevention of Tuberculosis.

Jack Johnson, the notorious negro pugilist, was convicted as a White Slave at Chicago on Tuesday. The maximum penalty is five years in prison, or \$10,000 fine, or both; but he was released on \$10,000 bail pending a new trial.

Currency legislation will be taken up by the House about June 1. This announcement was made by Representative Oscar W. Underwood, the Democratic House leader, after a conference at the White House with President Wilson, who urged that banking reforms be considered at the present session and laws be enacted if possible.

Postmaster General Burleson has announced that all fourth class postmasters now in office or candidates for prospective appointments, will be subjected to a competitive examination to determine their fitness for office. The purpose of this order is to take the postmasters out of politics.

Engineering officers who are planning for the new capital of India at Delhi are finding the sanitation problem most serious. Though the climate at Delhi is healthier than at Calcutta, the old capital, the death rate is higher—it exceeded the birth rate in fact last year. The birth rate was 45 in 1000 during 1912, while the death rate was 50 in 1000. Of 10,971 children born in the year, thirty-seven per cent died. The Government is putting forth vigorous measures to bring about better conditions.

Nearly one thousand persons were killed in the State of New York last year by motor vehicles. There is too little regard for human life in this country. Why should a man in an automobile look on every pedestrian as a sort of nuisance and feel a sort of charge to get him out of the way?

The United Socialists in the French Chamber of Deputies have, to a man, opposed the government proposal of spending \$100,000,000 for war purposes and substituting an appropriation of \$120,000,000 for educational purposes—for public schools.

Announcement is made from London of "the first detailed account" of manuscripts of gospels discovered in Egypt. The manuscript is said to date

from either the fourth or fifth century, and to provide much new material, particularly on the texts of Mark, Luke and John. It is yet too early to judge of its worth.

More than 300 American cities have adopted the commission form of government.

Kansas City stands next to Minneapolis in grain receipts. In 1909 the receipts were 67,000,000, in flour Kansas City holds a third place among the cities of this country and in lumber the figures are not small by any manner of means.

Of the 20,000 children enrolled in the public schools of Hawaii nearly 10,000 are Japanese, and their number is increasing more rapidly than those of any other race. Americans and other Caucasians, aside from the Portuguese, who are next to the Japanese in number of enrollment, constitute but twelve per cent of the total.

When Mr. Bryan explained to his guests, the Ambassadors at Washington, why there would be no wine served at his table, both he and his wife and their parents before them were total abstainers, he was applauded by the company and a most enjoyable evening was spent.

Part of the crater of Mt. Vesuvius collapsed on Sunday. The tremblings of the mountain were distinctly felt when the collapse came and after the explosion observations showed that a funnel 250 feet deep had been formed.

## SOMEBODY TELL ME WHAT TO DO

Here is the trouble—can't possibly do but one thing at a time, and to do that well have no time for anything else.

When I joined the conference I promised to be a man of one work. Good; keep your promise, you say, and I say, Amen. Well, now I got a letter, one, two, three, and then some more, all about one institution of the Church—the greatest of all Church undertakings. Then another letter about another institution of the Church. It was the greatest of all, too. Both, to succeed, you must go from house to house. Can't do but one thing at a time; which must I do? Oh, yes, you say, get your laymen to help. Which one of them?

Two or three things here of the greatest importance; another hard by—which must I do? Can't do them all! These are troubles without, here is trouble within. Got a letter from one whose business it is to write letters, telling me that this circuit paid nothing on a certain claim assessed last year—as if I did not know it, and there was nothing, oh nothing to do but call my attention to it. Yes, that gets the money—nothing succeeds like success, anyway.

Biggest trouble of all, got a circuit that, according to past records at hand, never did pay out on all the claims; want it to come up to the front this year. Moving, too, in that direction. But won't succeed if it had to meet the other important claims. Which is the more important—be just and pay what you owe or be generous and get your name in the paper? Which? Want to be loyal. What is loyalty to the Church? To go gladly to where you are sent. Well, I am here; what next? Preach the Gospel, visit from house to house, do the work of an evangelist. Yes, but in whose interest? Christ's and human souls. Am trying it, but I tell you there are other things that I am asked to do and told that each of them is of the greatest importance. Can't do but one, I tell you. Now, which must I do first? With fear and trembling I try to keep the vow I took when I joined the Church, and again when I joined the conference.

The assessments for the Church's institutions keep increasing. Some good men, under certain kind of pressure, pay, then pay again to pay out. Then another increase, then they quit—say there is no use—it does no good to pay out. What must I tell them? If they will try it again the raises will stop for a while? Will they? Somebody ought to know what I ought to say. I get a lot of free advice—anyhow give me some on this subject. Somebody tell me what to do.

C. F. MCKINNEY, Blue Ridge, Texas.

Please enroll Midland Station, San Angelo District, West Texas Conference, in the 100 per cent column. Not only all of the stewards are subscribers, but every member of the Quarterly Conference. F. B. BUCHANAN, San Angelo District.

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.)



MIDYEAR REPORT.

Table with columns: Midyear Report of C. C. Walsh, Conference Treasurer West Texas Conference, Collections on Missions, Orphanage, Rescue Home, to April 15, 1913. Rows include Austin, Beeville, Curoo, Llano, San Angelo, San Antonio, San Marcos, Uvalde.

BOARD OF CHURCH EXTENSION. 1882-Report of Progress-1913.

Table showing financial reports for Board of Church Extension. Rows include Total Receipts, Grand total, Annual Collections, Special Donations, Contributions to Loan Funds, Interest on Loan Funds, Principal Repaid on Loans, Donations Refunded, From Miscellaneous Sources, Parsonage Aid, Grand total.

DALLAS DISTRICT CONFERENCE.

The Dallas District Conference convened at Grand Prairie at 9 a. m. April 24, with O. F. Sensabaugh, presiding elder, in the chair. The opening exercises were conducted by Brother Sensabaugh.

This was really a great conference. The preaching was of high order. Everything went off harmoniously and everybody seemed optimistic. One of the encouraging features of the conference was the presence of many of the laymen. These men were given special prominence on the program and they acquitted themselves grandly.

The work of the local preacher was also magnified. Rev. A. Henry spoke on "The Work of a Local Preacher." A general discussion followed. The pastors bore testimony to the very efficient work that many of the local preachers of the district are doing.

The program had provided for a special Advocate hour. The interests of both the Texas and Nashville Advocates were presented. The Dallas District is very proud of the fact that every steward in the district takes the Texas Christian Advocate.

Rev. F. O. Miller, the Conference Agent for Superannate Homes, presented his work and an offering was taken which amounted to \$136.

The cause of Southern Methodist University was presented by Rev. L. S. Barton and a subscription amounting to \$810 was taken.

Bishop Atkins was present for a few hours and presented the claims of the Southern Assembly.

The following were elected delegates to the Annual Conference: J. A. MOORE, J. M. McCOMMICK, EPPS KNIGHT, B. M. BURGHEN.

Alternates: W. C. Everett, L. L. Jester. Too much cannot be said for Rev. I. W. Clark, the pastor, and for the good people of Grand Prairie for their delightful entertainment.

The next session will be held in Oak Lawn Church. W. D. THOMPSON, Secretary.

FORT WORTH DISTRICT CONFERENCE.

The Fort Worth District Conference convened in the beautiful town of Arlington on April 22, 2 p. m. The presiding elder, Rev. Jerome Duncan, occupied the chair until the ar-

rival of Bishop James Atkins on the second afternoon of the conference. Dr. Wilbur F. Tillett, of Wesley Hall fame, was present at the opening session and delivered a very spiritual message on "The Work of the Ministry." At four o'clock Rev. W. S. P. McCullough preached an old-fashioned gospel sermon. The missionary sermon by Rev. Horace Bishop at eight o'clock was thoughtful and inspiring. Dr. Bishop is the youngest man of his age in the Methodist ministry in Texas.

It was raining Wednesday morning, the 23rd, when the conference hour arrived, but a number of the brethren were on hand at the opening and others came in until the attendance was about normal. Rev. Walter W. Ward was elected assistant secretary. Rev. John R. Nelson, Rev. C. E. Lindsey and Rev. J. G. Miller, presiding elders of the Corsicana, Cisco and Vernon Districts, respectively, were welcome visitors of the conference. At eleven o'clock Rev. H. A. Boaz preached on Christian Education and the unusual happened—he failed to take a collection. This surprise evoked the following query from the presiding elder: "Brother Boaz, are you sick?" The conference renewed the license of forty young preachers and passed the characters of a large number of ordained men. J. Belton Isbell, Zebedee Fallin and Walter W. Ward were recommended to the Annual Conference for deacon's orders. The following were recommended for admission on trial: Thos. L. Sorrells, Elmer Crabtree and Zebedee Fallin. At the evening hour the largest congregation of the entire conference occasion assembled to hear Bishop Atkins preach a logical sermon of depth on "Justification by Faith." At the close of the sermon there was an old-time Methodist handshaking.

A large part of the time on the third day was given to hearing reports of committees. Following the report of the committee on Sunday Schools, Bishop Atkins delivered a very wholesome and edifying address on the work of the Sunday School, which was well received. At eleven o'clock Dr. Frank P. Culver preached a great sermon on "Power." It was a masterly message, heart-stirring and soul-inspiring. The Board of District Trustees submitted a report which was read by W. Erskine Williams, the secretary of the Board. The conference gave the Board authority to exchange or sell the present district parsonage and purchase other property for this purpose, if, in their judgment, such would be for the best interests of the district. W. H. Conn, R. C. Green and M. L. Woods were elected to fill vacancies on the Board.

The following were elected delegates to the Annual Conference: JUDGE OCIE SPEER, W. E. WILLIAMS, J. D. COOPER, E. J. WHITE.

Alternates: G. L. Clark, B. E. Pritchett. Kennedale was selected as place of meeting of the next District Conference. The brethren expressed by mo-

tion their appreciation of the presence and service of Bishop Atkins at the conference. A resolution of thanks to Brother Collie and his splendid people for their hospitality was unanimously adopted by standing vote.

The Fort Worth District is better organized and is building on broader, more stable and permanent lines than ever before in its history. This is due largely to the consecration, wisdom and executive ability of the presiding elder, who is the peer of any in Texas Methodism. J. E. CRAWFORD, Secretary.

NOTICE OF CHURCH DEDICATION.

The Methodist Church at Blue Ridge will be dedicated on the fifth Sunday in June. All former pastors invited. C. F. McKINNEY, Pastor.

DEDICATION AT BREMOND, TEXAS.

Our new church at Bremond, Texas, was dedicated on May 11 by Rev. I. F. Betts, presiding elder of Marlin District. The house was beautifully decorated with flowers. The sermon was a masterpiece of pulpit oratory which greatly inspired the large congregation and it was highly commended by all. The music was excellent. Miss Kenneth Clark rendered on the violin "Toumrei," which profoundly exalted and interested the whole audience. This church is a monument to the courage of the Methodists—entertained by the Ladies' Aid Society of Bremond, and the pastor is proud that he serves such a self-sacrificing band of Christians. JOHN W. WARDLOW.

PREPARED MEDICINES FILL AN ECONOMICAL NEED.

The idea that people should be practically deprived of the right to buy the medicines they need, without first hunting up a doctor, and paying him for permission to do so, could only prevail among those ignorant of existing conditions or whose judgment is warped by interest or prejudice. Civilization will as soon go back to grinding corn in a mortar as it will to the days of the old apothecary shop. Improved methods, the growth of population with a correspondingly increased demand, have resulted in improved methods of manufacture and distribution, and "patent" medicines represent the most improved method of manufacturing and distributing medical necessities. To try to block progress in this line is on a par with attempts to block any other development which follows out economic laws.—Exchange.

POLYTECHNIC COMMENCEMENT.

May 24, 8 p. m., Preparatory Oratorical Contest; May 25, 11 a. m., Commencement Sermon, by Dr. E. W. Alderson, of Greenville; 8 p. m., Undergraduate Sermon, by Rev. C. A. Bickley of Fort Worth; May 26, 10 a. m., Annual Meeting of the Executive Committee; 11 a. m., Inter-Society Debate; 2 p. m., Alumnae Address; 8 p. m., General Fine Arts Recital; May 27, 10 a. m., Graduating Exercises and Baccalaureate, by President R. S. Hoyt, of Southern Methodist University. Those who will receive their diplomas are as follows: Willie Bush Chambers, B. S., Sanger, Texas; Ruby Lee Dickinson, B. A., Polytchnic, Texas; Lois Irene Gates, B. A., Gorman, Texas; George Robert Henderson, B. S., Polytchnic, Texas; Herbert Spencer Hilburn, B. A., De Leon, Texas; Anna May Klapproth, B. A., Midland, Texas; William Franklin Lellow, B. A., Polytchnic, Texas; William Oscar McCrary, B. A., Arlington, Texas; Charles Harrison, Newton, B. S., Midlothian, Texas; Cora Mand Norton, B. A., Polytchnic, Texas; Grundy Lewis Shepard, B. S., Anson, Texas; Walter Baskin Vaughn, B. A., Polytchnic, Texas; Ira Lee Winterowd, B. A., Polytchnic, Texas; Loui Mason White, B. A., Polytchnic, Texas; Roma Margaret Newman, B. A., Palo Pinto, Texas; Eppie Jean Groves, Expression, Gorman, Texas; Dorothy Duncan, Piano, Polytchnic, Texas; Ordine Williams, Expression, Fort Worth, Texas; Merle Elizabeth Cook, Piano, Montague, Texas. O. W. PETERSON, Registrar.

CHURCH DEDICATION.

Dr. G. C. Rankin will dedicate our church at Knox City, Texas, June 8, at 11 a. m. All former pastors are invited to attend the dedicatory services. J. H. HAMBLEN, P. C.

CHANGE OF PLACE OF HOLDING GUYMON DISTRICT CONFERENCE.

It has become necessary to change the place of holding the Guyton District Conference from Woodward to Hooker, Okla. The time is not changed, but is May 28-30, as published. The program will not be changed, but carried out as printed. Let all pastors, local preachers, Sunday School Superintendents, Lay Leaders, District and Keocuing Stewards, with all interested visitors, take notice and attend. We need you. W. J. STEWART, P. E. Guyton, Okla., May 16, 1913.

DISTRICT CONFERENCE NOTICES.

Pittsburg District. The District Conference of the Pittsburg District will meet at Linden, June 10, at 2:00 P. M. Let every member be there for the first roll call. Opening sermon will be preached by Rev. J. W. Goodwin, Tuesday night. The following are the committees: License to Preach—J. W. Goodwin, G. L. Taylor, S. N. Allen. Admission on Trial—G. W. Davis, E. D. Watson, Jesse Lee. Deacon's Orders—B. C. Ansley, L. B. Saxon, A. G. Hall.

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.

WE WILL PAY YOU \$120.00 to distribute religious literature in your community. Sixty days' work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used. INTERNATIONAL BIBLE PRESS, 481 Winston Bldg., Philadelphia.

WANTED—Representatives everywhere. Big pay. Spare time. No canvassing. High-grade opportunity. Enclose stamp. NATIONAL INFORMATION SALES COMPANY, B.G.J., Cincinnati, Ohio.

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.

BOOK BARGAINS.

I HAVE an extra set of new International Encyclopedia, 17 volumes, in good condition; price \$84. Will sell one for \$35 i. o. b. this station. D. A. GREGG, Meeker, Okla.

BOOKS.

I HAVE the following books for sale at half price. All in good condition and but very little soiled, some of them new: Fairbairne's "Philosophy of the Christian Religion," \$1.75; MacLaran's Sermons, 10 vols., new, \$5; Pope's "Compendium of Christian Theology," 3 vols., \$3.25; Fisher's "History of the Christian Church," \$1.75. Purchaser to pay transportation. Address REV. H. P. SHRADER, Corsicana, Texas.

CHOIR LEADER.

I cheerfully recommend Mr. R. J. Bradford, 2112 Maestri 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.

PROGRAM OF THE VANDERBILT BIBLICAL INSTITUTE—JUNE 18-25, 1913.

(The Institute is open to all our preachers free of charge.) Opening Address by Dr. Washington Gladden: "The Call of the Kingdom." Thursday, June 19. "Poetry as an Aid to the Spiritual Life." Dr. Edwin Mims. "The Vocation of the Preacher—The Preacher as Prophet." Dr. Washington Gladden. "The United States Senate as Seen from Within." Hon. William R. Webb. "Christianizing the Social Order." Dr. C. E. Morgan. "Christianity and Social Service." Dr. G. H. Dettler. "The Preacher as Evangelist." Dr. Washington Gladden. Friday, June 20. "The Conversations of Jesus." Dr. Shailer Mathews. "The Preacher as Apostle." Dr. Washington Gladden. "The White Man's Burden." Bishop Walter R. Lambuth. "The Moral and Religious Challenge of Our Times." Dr. J. S. French. "The Preacher as Friend." Dr. Washington Gladden. "The Awakened Church." Dr. Shailer Mathews. Saturday, June 21. "The Conversations of Jesus." Dr. Shailer Mathews. "God's Call for Witnessing Christians." Dr. Howard Agnew Johnston. "Social Aspects of Christian Doctrine." Dr. Shailer Mathews. Sunday, June 22. Wesley Hall Lecture Room. "The Ministry of Intercession." Dr. Howard Agnew Johnston. West End Church, Dr. Shailer Mathews. Tulip Street Church, Dr. Howard Agnew Johnston. University Chapel Vesper Service. "An Hour with St. John." Dr. Shailer Mathews. McKendree Church. "Obedience to the Heavenly Vision." Dr. Howard Agnew Johnston. Monday, June 23. "The Conversations of Jesus." Dr. Shailer Mathews. "Equipment for Personal Work." Dr. Howard Agnew Johnston. "The Remaking of Public Opinion." Dr. Shailer Mathews. "Fellowship in the Life Eternal." Dr. Thomas Carter. "The Spirit of America." Dr. Edwin Mims. "The Scientific Character of the Christian Faith." Dr. Howard Agnew Johnston. Tuesday, June 24. "The Challenge of Love." Dr. Howard Agnew Johnston. "Ministerial Leadership: Its Cost." Bishop W. F. McDowell. "The Church and the Press Working Together." Mr. W. T. Ellis. "What Does Christianity Mean?" Dr. E. B. Chappell. "Training for Leadership." Hon. William R. Webb. "Evangelism." Bishop W. F. McDowell. Wednesday, June 25. "Theological Leadership." Dr. Williams Adams Brown. "Ministerial Leadership: Its Character." Bishop W. F. McDowell. "Christian Leadership for the New Age." Mr. W. T. Ellis.

EVANGELISTIC HELP.

Pastors in need of evangelistic help after June 16, may write D. L. Coale, San Antonio; C. T. Talley, Jacksonville; A. A. Kidd, Rosebud; H. D. Knickerbocker, Waco, regarding my ability as leader of choir and congregational singing, soloist, and personal worker. TERRY W. WILSON, Georgetown, Texas.

HELP WANTED.

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

MEETINGS.

I have a few dates as yet not taken for the summer. If you want them, write me, at Paris, Texas, at once. E. S. HURSEY, North Texas Conference Evangelist.

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. I. W. BURBACHER GRAIN CO., Dallas, Texas.

REAL ESTATE.

IF YOU want property around the Southern Methodist University, or in Dallas, or information about the same, write G. F. BOYD, Box 621, Dallas, Texas.

WILL HELP IN MEETINGS.

MY HOME is now at Corsicana. If any of the brethren can use me in their protracted meetings I should be glad to assist them. I think I can do them good service. Address me at Corsicana, Texas. H. P. SHRADER.

I WOULD be glad to help pastors in revival meetings this summer and fall. Would prefer work in Northwest and Central Texas Conference, but will help anywhere my help is needed. My address will be Riviera till the first of June and after that Plainview, Texas, will be my postoffice. GEO. F. FAIR, Riviera, Texas.

Stamford District—Third Round.

Haskell Sta., June 1. Weinert, June 7, 8. Bomarton, June 14, 15. Westover, June 17, at 11 a. m. Albany, June 22. Seymour Sta., July 6. Grove, July 7, at 11 a. m. Seymour Mis., July 12, 13. St. John's, July 20. Haskell Mis., July 26, at 11 a. m. Munday, July 27. Ward Memorial and Lueders, Aug. 2, 3. Avoca and Bethel, Aug. 6, at 11 a. m. Throckmorton Sta., Aug. 9, 10. Woodson, Aug. 13, at 11 a. m. Throckmorton Mis., Aug. 16, 17. J. G. PUTMAN, P. E.

Beaumont District—Third Round.

First Church, June 8, 11 a. m. Roberts Avenue, June 8, 8 p. m. Kountze, at West Nona, June 14, 15. Kountze Mis., at Equia, June 15, 8 p. m. Orange and Orange Mis., at Orange, June 21, 22. Silsbee, at Buna, June 27. Call, at Watson's Chapel, June 28, 29. Kirbyville, June 29, 30. Liberty, at Hardin, July 5, 6. Dayton, June 6, 7. Wallisville, at Wallisville, June 8. Sour Lake and China, at China, July 19, 20. Burkeville, at Sarvey, June 26, 27. Newton, at Farras' Chapel, Aug. 2, 3. Jasper Cir., at Homer, Aug. 9, 10. Jasper, Aug. 10, 11. Batson and Saratoga, at Saratoga, Aug. 13. Nederland, at —, Aug. 16, 17. Fort Arthur, Aug. 20. Woodville, at Woodville, Aug. 21. Warren, at Village Mills, Aug. 22. Fort Bodvar, at —, Aug. 23, 24. E. W. SOLOSHON, P. E.

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Send Name and Address Today-- You Can Have it Free and Be Strong and Vigorous.

I have in my possession a prescription for nervous debility, lack of vigor, falling memory and lame back, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine that I think every man who wishes to regain his health quickly and quietly, should have a copy. So I have determined to send a copy of the prescription free of charge, in a plain, ordinary sealed envelope to any man who will write me for it.

This prescription comes from a physician who has made a special study of men and I am convinced it is the surest-acting combination ever put together.

I think I owe it to my fellow man to send them a copy in confidence so that any man anywhere who is weak and discouraged with repeated failures may stop struggling himself with harmful patent medicines, secure what I believe is the quickest-acting restorative, uplifting, SMOOTH TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 2635 Luck Building, Detroit, Mich., and I will send you a copy of this splendid recipe in a plain ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.



## Obituaries

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

Poetry Can in No Case be Inserted.

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

### REV. MATTHEW HAMMOND NEELY, D. D.

Son of Greenleaf and Nancy Lawrence Neely, was born in Warrick County, Ind., March 6, 1836. When he was about ten years of age his parents moved to Texas locating near Sulphur Bluff Hopkins County. In this vicinity, in the twelfth year of his age, he embraced religion under the ministry of Rev. James M. Johnson and joined the M. E. Church, South. He was licensed to exhort by Rev. Samuel Lynch, March, 1854; to preach, by Rev. J. R. Bellamy, August, 1855; was admitted on trial in the East Texas Conference in the fall of 1856 at Paris, Bishop Paine presiding; ordained deacon at Tyler, by Bishop Pierce in 1858; and elder, by Bishop Andrew, at Jefferson in 1860. In 1855 and 56 he was a student at McKenzie College, and later received the A. B. degree through the Southwestern University as a successor of McKenzie College. He was thrice married; his first wife was Miss Eva Sanders, and from this union were born four children; one died in infancy, two were twins, Ava and Eva. Ava grew to womanhood and married Prof. S. J. King, of Sulphur Springs, and to them were born six daughters, now bright, promising young ladies. The mother died a few years since at Como. Eva died in girlhood at Dallas, and Ella, the oldest, died later in life—dearer to her father by reason of her life-long affliction. His second wife was Mrs. Sarah Dowell, of Sherman, who was a most devoted, loving mother to the three little girls, as well as a faithful, helpful wife. His last marriage was with Mrs. Winton, of Gainesville, May 13, 1896, an accomplished Christian woman, who mourns her loss. Dr. Neely was a man of small stature and compact build, possessed of a bright intellect, quick perception, ready utterance, a lover of good books and current literature, well grounded in the doctrine and polity of his Church, and able defender of same when occasion required, but in the main his preaching was of an expository and evangelical character. He was a charming preacher, never lacking for word or thought; elegant in diction, graceful in manner, forceful, earnest and convincing in speech; out of a well-stored mind and a soul on fire of God he never failed to instruct while he edified and inspired his hearers. The pulpit was his throne, and he easily ranked among our best preachers. His was a fruitful ministry—many will call him blessed—his converts were legion. He was a born gentleman—observant of the amenities and propeties of social life—he never gave offense to any, and in turn was jealous of the rights and feelings of a gentleman. He was an artless, unsuspecting man—lived in the open—free, frank, confiding and abiding in his friendships. The designing could have deceived him; the true would not, he was too noble and magnanimous. He enjoyed in a very high degree the love, confidence and respect of the brethren of his conference. Beginning with circuit work, he arose to the leading appointments such as Denton, Sulphur Springs, Paris, Jefferson, Bonham, Sherman and Dallas Stations, and Kaufman, Sulphur Springs and Terrell Districts, and the leading appointments of the Denver Conference—Trinidad District and Denver and Pueblo Stations—during his six years' connection with that conference. Bating the few years of transfer to the Denver Conference for the benefit of his wife's health, he had a continuous membership of over fifty years in the North Texas Conference and territory occupied by that conference, though for a short time under the name of East Texas and Trinity Conference. For twenty years he served acceptably on the General Board of Church Extension, for a number of years he was a curator of the Southwestern University and received the Doctorate from that institution in recognition of his distinguished service to the Church. He was a delegate to the Centennial Conference of American Methodism that met in Baltimore, 1884. He was for six consecutive terms a delegate to the General Conference, beginning with the conference of 1874 and ending with 1894. He was an acceptable member of the order of Masons and of Odd Fellows, but more than any thing else he was a Christian, a min-

ister and a Methodist. He was a man of remarkable health. For fifty-three years, consecutively, he answered to conference roll call, and then the wheels of life began to give way, and he surrendered his charge at Jacksboro Station, 1909, and retired to his home in Gainesville, where he spent the evening of his life as a supernumerary, surrounded by loving, helpful friends. When the end came he had gone on a visit to San Antonio, and on Sunday, April 27, 1913, died under the shadow of the Alamo, on whose tragic event he had been born seventy-seven years ago. The body was returned to Gainesville for interment, and a most imposing and beautiful Christian burial was given this deserving man of God, after the order of the Church he had served so long and faithfully. A most impressive and appropriate sermon was preached in Denton Street Church by the pastor, Rev. J. L. Pierce, to a large and sympathetic audience from the text, "And behold a door was opened in heaven." Rev. J. L. Pierce, J. F. Pierce, J. E. Roach, F. A. Rosser and the writer, members of his conference, were present and participated in the services. Revs. S. M. Black and H. C. Hand were also present. A long train of loving friends followed the body to its last resting place in the Gainesville Fairview Cemetery, where it was formally committed to the grave, "earth to earth, ashes to ashes, dust to dust." April 29, 1913, awaiting the general resurrection. Thus ends the consecrated life and successful career of one of our oldest and most honored ministers and one of the nearest and dearest friends of the writer. Our friendship began when students at McKenzie College and intensified with a companionship of nearly sixty years. My life was ennobled and enriched by his. He baptized our first born. His name will ever be a household word with us and with many. Heaven is near and dearer by his going. May his consecrated mantle fall upon the brethren of his conference and quicken to greater zeal and more faithful service, and may a gracious providence comfort and sustain the bereaved wife and children.

JNO. H. McLEAN.

### BALCH-BALCH.

Hattie Louise and Katie Maud Balch, the only living children of Mr. and Mrs. S. E. Balch, and two of the sweetest flowers in Hermleigh, have been plucked by the loving Heavenly Father's hand and transplanted in a land that is fairer than day. Katie Maud was born Oct. 7, 1905, at Mansfield, Texas, and died April 27, 1913, in Hermleigh, Texas, with scarlet fever. Louise was born Dec. 20, 1903, and at the time of Maud's death her little life was hanging in the balance. Prayer after prayer went up in her behalf, and loving hands and a faithful Christian doctor did all they could, but death continued knocking at the door and at last claimed sweet little Louise at 3:25 a. m., April 20, 1913. We laid them away in Hermleigh Cemetery to await the resurrection morn. God was glorified in their suffering and death, but oh! what a gloom it cast over our little town to have to give up those precious little girls. They were so regular at Sunday School and were on the program for "Mother's Day." But alas! they were not here, but gone to sing in that heavenly choir to be forever with our Lord. They have left on earth a loving mother and father to mourn their departure, but they have joined little brother, who preceded them to the glory land. Good-bye, Maud and Louise, it gives us pain to say it, but after awhile we'll meet again in a happy good morning, never to separate again. Thank God, Christ loved children and provided for them.

C. E. JAMESON.

HINCHEE.—Mrs. M. L. Hinchee was born in Beaumont, Texas, on Christmas Eve Day of 1863, the daughter of Nathan Gilbert and Caroline Gilbert. She leaves her husband, two brothers, Wilbur Gilbert, of Los Angeles, Calif., and John N. Gilbert, of Beaumont, Texas; also a sister, Mrs. F. T. Smith, of Beaumont. One sister, Mrs. M. L. Fuller, passed to her reward about a year ago. She was married to M. L. Hinchee, June 12, 1900, and during the years of their married life their devotion has been beautiful. She graduated from the Waco Female College in 1882. She was an artist of marked ability. A number of paintings of rare strength and beauty adorn the magnificent home, made more beautiful by the hand of her artistic genius. She loved the beautiful in flowers, music and art. On the broad verandas of the home, in the sunny parlor, in the hothouse, the flower garden and yard are flowers of numerous variety and of rarest beauty. Her soul reveled in music and found in it inspiration for many beautiful conceptions in art. With a great pipe organ in the home and with every thing that

taste and culture could add to make attractive, in the midst of all this there was the charm of a great personality drawing to her friends by the score. She was fondly loved by her immediate family and a favorite of nieces and nephews. Ever mindful of other's needs, ministering wherever opportunity offered made her many friends among the less fortunate. Naturally of a cheerful and an optimistic disposition she carried good cheer and sunshine into many homes, and numbered among her closest friends some aged ladies. She joined the M. E. Church, South, when sixteen years of age and to the time of her death was a consistent Christian and an active member. For fifteen years or more she taught in the Sunday School and many there are who owe their first religious impressions to the earnest consecration of her life. For devotion and loyalty to the Church and to all its activities was highly commendable, and her familiar presence will be sadly missed in all the services. While she suffered much during her last illness there was the most cheerful resignation and an undaunted faith in the promises of God which she had hid in her heart. In holding service with her just before she died, she repeated many scriptural promises and almost entire chapters. It was a joy to hear her testimony to the sustaining peace of God and the blessed peace that was hers in confiding her soul to the keeping of the Master. While she has gone from earth her influence will richly abide in the lives of those who loved her most. Everything that medical skill and careful nursing could do was done, but on Saturday morning, May 3, at 6:30, surrounded by those who loved her so dearly, the pure soul took its flight to the paradise of God, there to abide in the company of the redeemed spirits. Attended by hundreds of sorrowing friends and neighbors the funeral service was conducted at her late home by her pastor. The precious body was then followed by a long procession out to the silent city of the dead and there laid to rest on the Sabbath afternoon to await the resurrection morning. Her pastor,

W. J. JOHNSON.

Beaumont, Texas.

SOUTHWELL.—Rev. John Southwell was born at Dogsthorpe, Northamptonshire, England, April 30, 1835; came to Texas in 1881, arriving at Seguin in August of that year; lived in various sections of the State until his strength failed him when he went to his son and daughter in Oklahoma. Having a desire to see his youngest daughter, who lives at White Oaks, N. Mex., he left Sayre, Okla., June 16, 1908, reaching White Oaks in due time, where he lived till the day of his departure from this life, which occurred May 5, 1913. Before leaving England he was connected with the Primitive Methodist Society. As soon as convenient after coming to Texas he joined the M. E. Church, South, of which he remained a member and local preacher until the end. He was always full of faith in God and he was willing and ready to go. He leaves a son, Geo. Southwell, and two daughters, Mrs. Emma Williams (both now residing at Sinton, Texas,) and Mrs. Fannie Orthofer, of White Oaks, N. Mex., at whose home he died. Loving hands did all that could be done to alleviate suffering and make his last days on earth pleasant. He also leaves a wife, who resides with her son, Mr. Harry Briers, of Houston, Texas. Though somewhat scattered in this world, we hope to meet in an unbroken family at the right hand of God the Father. Amen.

GEORGE SOUTHWELL, L. D.

HOTT.—Mrs. Jessie Hott (nee Ellison) was born February 23, 1892; married to R. L. Hott December 8, 1907, and left this terrestrial sphere for that bright land of endless day April 4, 1913. Sad indeed it is to give one up in the bloom of life. Jessie was a loving wife, an indulgent mother, a dutiful daughter, numbering her friends by those that knew her. Through her long and painful sickness she oftentimes sang the songs of Zion, expressing her willingness to leave this land of sorrow for that far away home of the souls. As the chill of death began to settle over her young body she sang "Nearer, My God, to Thee," and asked her friends and loved ones to meet her in that happy home beyond. Placing a last kiss upon her husband's brow, bidding all a good-bye, she sang "What a Happy Meeting that Will Be," and passed through the gates of death into that celestial city to sing the song of Moses and the Lamb, where separation comes no more and the weary are at rest. In Jessie's death the sorrowing husband and weeping children have paid their morning sacrifice, the aged father and mother their evening oblation.

JAMES H. WINTON.



When a woman speaks of her silent secret suffering she trusts you. Millions have bestowed this mark of confidence on Dr. R. V. Pierce, of Buffalo, N. Y. Everywhere there are women who bear witness to the wonder-working, curing-power of Dr. Pierce's Favorite Prescription—which saves the suffering sex from pain, and successfully grapples with woman's weaknesses and stubborn ills.



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Dr. Pierce's Pleasant Pellets induce mild natural bowel movement once a day.

GASTON.—Mrs. Susan Gaston (nee Anderson) was born in Nacogdoches County, Texas, December 24, 1859. When a child she, with her parents, moved to Cherokee County, where she has since resided. On April 18, 1913, she fell on sleep. She had been a sufferer for more than a year, yet she bore her affliction patiently and was perfectly resigned when the end came. Sister Gaston, early in life, joined the M. E. Church, her subsequent life of love and service for the Master proved the genuineness of her faith. In 1883 she was married to Alex. Gaston. To this union were born eight children, three of whom preceded her to the better world. She loved her Church and was devotedly fond of her Bible, and had constant recourse to it when the hand of affliction pressed so heavily upon her that she could no longer attend church. At Shiloh Cemetery, in the presence of a large concourse of friends and relatives she was laid to rest. May the riches of God's love abide with the loved ones.

H. V. WATTS.

MIDDLETON.—Mrs. Hannah T. Middleton, the subject of this sketch, was born in Henderson County, Tenn., Sept. 29, 1831; departed this life at the home of her daughter, Mrs. T. E. Lancaster, in Zephyr, Texas, March 3, 1913. Sister Middleton professed religion early in life and joined the M. E. Church, South, in which she lived a faithful Christian life, always exemplifying the Christian virtues of humbleness, patience and love. On the day of her departure she called her children and grandchildren around her and, after exhorting them to live noble lives, she commended them to her God who had kept her all the way. Then she asked the neighbors who had gathered to see her last to sing and, as they sang, she seemed so happy and eager to go. So ended the life of a great and good woman. I would say to her children, grandchildren and friends, let us all so live that our last end may be like hers her pastor,

W. A. NEILL.

DISKER.—Margaret E. Disker (nee Haley) was born March 22, 1843, and called to her reward Jan. 13, 1913. Sister Disker was reared near Columbia, S. C. She was trained in a Catholic school, but early in her life she professed Christ and joined the M. E. Church, South, and lived a faithful member until her death. She was married to Dr. J. T. Disker in 1859. To them were born nine children—three boys and six girls. Her husband and four children passed over the river years ago. She leaves five to mourn their loss, but their loss is heaven's gain. We hope that when this life shall have been ended that the family will be reunited in that land where sorrow never comes. She was a loyal mother, a faithful friend and a true Christian. In sickness or sorrow she was willing and ready to help and comfort. It is true we mourn our loss; we were grieved to see her pass from this world, but rejoice that a short time before her death she told the writer that the way was clear and she feared not death. To her brother, her children and loved ones we can only say, if you would see her again strive to enter in at the strait gate, for it is there you will find her. Her pastor,

T. L. HUFFSTUTLER.

JOHNS.—Nola Charity Johns, daughter of J. L. and Sammie Davis, was born in Red River County, Texas, October 30, 1889, and died at Fate, Rockwall County, Texas, April 26, 1913. She was married to Paul B. Johns February 27, 1908. She was a noble, sweet girl, but I am not able to tell of her religious life not having seen her for more than eight years. Her uncle,

C. C. DAVIS.

Iowa Park, Texas.

WATKINS.—Balis S. Watkins was born in Garnett County, Georgia, May 5, 1827; died Sunday, April 20, 1913. He joined the Methodist Church at the age of thirteen, 1840. He was married to Miss Caroline Tredwell November, 1850, who preceded him to the glory world, departing this life 1903. Grandpa Watkins came to Texas with his family in 1869. He was faithful in every department of life. In his active life he filled every office of the Church that was required of laymen, viz: Class Leader, Sunday School Superintendent, Steward, Trustee, etc. He was fond of music, leading the song service at Church and campmeetings, leading the congregations in prayer and talking to penitents at the altar. Wherever Brother Watkins lived his influence was felt for good. Though dead, he will live in the lives and hearts of this people for many, many years. He was one of the pioneers who helped to plant the gospel in Karnes County when the people worshipped under nature's shade. Truly the people of today are reaping the fruits of these pioneer servants of God, both preacher and layman. Brother Watkins leaves a large family of children, grandchildren and great-grandchildren who mourn his departure, but not as those without hope. They know where to find him. Be ye also faithful to the end.

M. A. HINES.

RUCKER.—Mr. Thomas W. Rucker was born in Rankin County, Miss., July 11, 1845; came to Lavaca County, Texas, in 1866; was married to Miss M. L. Ward November, 1870. Brother Rucker professed religion and joined the Methodist Church in 1871, and lived a Christian life until his death, May 2, 1913. He was steward in the Church and an active worker in the Sunday School before he came to Runge. While here he attended service when his health would permit. He had great suffering in his last months which he bore with Christian fortitude and expressed himself as ready to go. He leaves a wife, one sister, ten children and many friends and other relatives to mourn their loss. He was a good man. May his loved ones follow in his steps as he followed his Lord. His pastor,

JOHN M. LYNN.

SLAUGHTER.—Mrs. Mary W. Slaughter, a consecrated Christian and a devout member of the Ervay Street M. E. Church, South, Dallas, Texas, died Sunday morning, February 23, 1913, at the home of Mr. and Mrs. Claypool, Dallas, Texas. Mrs. Slaughter was born in Frederick, Delaware, July 1, 1842, and the family came to Missouri where the husband died. She had lived in Dallas twenty-five years. She was a Methodist all her life. She loved God with all her heart and was an earnest student of the Bible; a teacher in the Sunday School of an Adult Class at the time of her call to enter upon her heavenly rest. Many will rise up in the resurrection and call her blessed for her saintly life and influence. We shall meet her again.

H. A. BOURLAND.

HOPKINS.—Again the angel of death has visited the family of my precious daughter, Mrs. Milton Hopkins, of New York, and removed to heaven little Vincent West Hopkins, her second son, an attractive little boy of four years. I have no particulars; only the announcement by telegram that he was drowned in a shallow well. His grandparents thought little Vincent was a most interesting, well-mannered child, and this opinion was concurred in by all who met him. My poor child's cup of sorrow is full to the brim, having recently lost her loving husband. I crave the prayers of her many Texas friends that she may have the sustaining grace in this dark hour of bereavement, and that we may not be rebellious, but be enabled to say "Thy will be done."

V. M. WEST.



Quarterly Conferences

NORTH TEXAS CONFERENCE

Greenville District—Third Round. Lee Street Station, June 1, 4. Jones-Bethel and Wesley, at J. B. June 7, 8. Kavanaugh Station, June 15, 18. Wesley Station, June 22, 25. Campbell Circuit, at Twin Oaks, June 27-29. Lone Oak Circuit, at Glory, June 29, 30. Greenville Mission, at Concord, July 5, 6. Commerce Mission, at Center Chapel, July 11-13. Commerce Station, July 13, 14. Merit Circuit, at Alliance, July 19, 20. Fairlie Mission, at Olive Branch, July 26, 27. Celeste Circuit, at Orange Grove, August 2, 3. Floyd Mission, at Bethel Grove, August 9, 10. Kingston Mission, at Ballard Grove, August 16, 17. Wolfe City Station, August 24, 25. Caddo Mills, at Union Hill, August 29-31. C. M. HARLESS, P. E.

Paris District—Third Round. Clarksville Sta., May 25. Depot Sta., June 1. White Rock, at W. C., June 7, 8. Centenary, June 22. Pattonville, at Sylvan, June 28, 29. Roxton, at Elm Grove, July 5, 6. Bonham Sta., at Cross Roads, July 12, 13. Emberson, at Forest Chapel, July 13, 14. Annona, at Garland's Chapel, July 19, 20. Clarksville Mis., at Union, July 20, 21. Woodland, at Falkner, July 26, 27. Detroit, at Red Oak, Aug. 2, 3. Blossom, Aug. 3, 4. McKenzie, at Maple, Aug. 9, 10. Bogata, at Fulbright, Aug. 16, 17. Lamar Avenue, Aug. 17. Bagwell, at Albion, Aug. 30, 31. Depot Cir., Sept. 6, 7. Avery at Shaunee, Sept. 13, 14. Paris Cir., at Remo, Sept. 14, 15. W. F. BRYAN, P. E.

Dallas District—Third Round. Preaching Services. Ervay St., 11 a. m., June 1. Forest Ave., 8:00 p. m., June 1. West Dallas, 8:00 p. m., June 4. Oak Lawn, 11 a. m., June 8. Oak Cliff, 11 a. m., June 15. Tyler St., O. C., 8 p. m., June 15. St. John's, June 22. First Church, 11 a. m., July 6. Grand Prairie, 8 p. m., July 6. Trinity, 11 a. m., Aug. 17. Grace, 8 p. m., Aug. 17. Quarterly Conference. Grand Prairie, July 6, 7. Forest Ave., July 9. St. John's, July 10. Cochran and Maple Ave., July 11-13. Ervay St., July 16. Cedar Hill and Duncanville, July 19, 20. First Church, July 23. Irving, July 26, 27. Tyler St., O. C., July 30. Wheatland and De Soto, Aug. 2, 3. Oak Cliff, Aug. 6. Oak Lawn, Aug. 13. Trinity, Aug. 19. Grace, Aug. 20. O. F. SENSABAUGH, P. E.

Gainesville District—Third Round. St. Jo Mis., June 1, 2. Bonita Cir., at Illinois B., June 7, 8. Woodbine Cir., at Friendship, June 14, 15. Denton Street Sta., June 22. Broadway Sta., June 22, 23. Pilot Point Cir., at Wesley, June 28, 29. Pilot Point Sta. (Q. C. Friday night), June 29, 30. Autree Cir. at Oak Grove, July 5, 6. Denton Sta., July 6, 7. Era and Spring Creek, at S. C., July 12, 13. Marysville Mis., at V. S., July 19, 20. Myra and Hood, at Myra, July 20, 21. Sanger and Boliver, at Boliver, July 27, 28. Montague and D. M., at —, Aug. 2, 3. Dexter Mis., at —, Aug. 9, 10. Rosston Mis., at Rosston, Aug. 16, 17. I. F. PIERCE, P. E.

Sherman District—Third Round. Whiteside, June 1, 2. Travis Street, June 8, 9. Collinsville and Tioga, at C. June 21, 22. Waples Memorial, June 28, 29. Belts Cir., at Va. Point, July 5, 6. Pilot Grove Cir., New Prospect, July 12, 13. Howe Cir., Gunter, July 19, 20. Postboro and Preston, Preston, July 26, 27. Sadler and Gordonville, Sadler, August 2, 3. New Memorial, August 9, 10. Harless Chapel, August 10, 11. Van Alstyne, August 16, 17. Trinity, August 23, 24. Sherman Cir., August 30, 31. Whitesboro, Sept. 6, 7. R. G. MOOD, P. E.

Bowie District—Second Round. Sunset, Dry Valley, May 24, 25. Dundon, Dundee May 31, June 1. T. H. MORRIS, P. E.

Bonham District—Second Round. Forest Hill and Bella, Tigertown, May 24, 25. Ravenna Cir., May 31, June 1. Window Cir., June 7, 8. O. S. THOMAS, P. E.

McKinney District—Second Round. Josephine, May 24, 25. Nevada, May 25, 26. Farmersville, May 31, June 1. Carrollton and F. B., at C., June 7, 8. McKinney, at 7:30 p. m., June 8. Blue Ridge, June 14, 15. McKinney Cir., June 28, 29. CHAS. A. SPRAGINS, P. E.

Sulphur Springs District—Second Round. Sulphur Bluff Cir., at Sulphur Bluff, May 24, 25. Birthright and Tira, at Tira, May 25, 26. Purley Cir., at Pleasant Hill, May 31, June 1. Sulphur Springs Sta., June 1, 2. R. C. HICKS, P. E.

Decatur District—Second Round. Willow Point, at Gibtown, May 24, 25. Mexican Mis., May 26. Oak Dale, at —, May 31, June 1. Jackboro Mis., at —, May 31, June 1. Bridgeport Sta., June 7, 8. Justin and Bonham, at R., May 17, 18. Dresdenia, July 16. off, 11 a. m., July 17. anton, July 19, 20.

Cisco Mis., July 26, 27. Cisco Sta., July 27, 28. Colian, at E., Aug. 9-10. Caddo, Aug. 16, 17. Wyaland, Aug. 23, 24. Carbon, Aug. 30, 31. C. E. LINDSEY, P. E.

Brownwood District—Third Round. Robert Lee, at Sango, May 31, June 1. Bronte, at Ft. Chadbourne, June 1, 2. Winchell, at Salt Branch, June 7, 8. Norton, at Maverick, June 14, 15. Bangs, at Zephyr, June 21, 22. Ballinger Sta., June 27. Wingate, at Mazeland, June 28, 29. Winters Sta., June 29, 30. Glen Cove, at Glen Cove, July 5, 6. Brownwood Mis., at Chappel Hill, July 9. Coleman Sta., July 12, 13. Iradian Creek, at Elkins, July 16. Gouldbusk, at Rockwood, July 18. San Ana, July 19, 20. Talpa, at Norwood, July 26, 27. Edman Mis., at Echo, July 30. Blanket Sta., Aug. 2, 3. Brownwood Sta., Aug. 9, 10. J. H. STEWART, P. E.

Gatesville District—Third Round. Meridian Sta., May 24, 25. Clifton Sta., May 31, June 1. Moody Sta., June 7, 8. Turnersville, at Prairie View, June 14, 15. Gatesville Sta., 8 p. m., June 16. Killen Sta., June 21, 22. Meridian Cir., at Dyersville, June 28, 29. Oglesby, at Stockton, July 5, 6. Crawford, at Evergreen, July 12, 13. Fairy and Lamham, at Pleasant Valley, July 19, 20. Jonesboro, at Ireland, 2 p. m., July 21. Evant, at Slater, July 26, 27. Copperas Cove, at Pideoke, 2 p. m., July 28. Gatesville Cir., at Ft. Gates, 2 p. m., July 30. Nolanville, at N., Aug. 9, 9. McCreary Sta., 8 p. m., Aug. 4. Valley Mills, at Lane Ch., Aug. 9, 10. Killen Cir., Brown's Creek, Aug. 16, 17. Hamilton Sta., 8 p. m., Aug. 20. Hamilton Cir., at Leesville, Aug. 23, 24. S. J. VAUGHAN, P. E.

Corsicana District—Third Round. Harmony Cir., at Pursley, May 24, 25. Wortham Cir., at Hardy's Chapel, May 25, 26. Purdon Cir., at Dresden, May 31, June 1. Blooming Grove Sta., June 1, 2. Horn Hill Cir., at Forest Glade, June 7, 8. Groesbeck Sta., June 8, 9. Frost Cir., at McCord, June 14, 15. Dawson Sta., June 22, 23. Barry Cir., at Barry, June 28, 29. First Church, Corsicana, June 29, 30. Chatfield Cir., at Chatfield, July 5, 6. Rice Sta., July 6, 7. Wortham and Richland, at Wortham, July 12, 13. Corsicana Cir., at Grape Creek, July 19, 20. Eleventh Ave., at David Schoolhouse, July 20, 21. Kirwin Cir., at Streetman, July 26, 27. Kerns and Powell, at Long Prairie, Aug. 2, 3. Mexia Sta., Aug. 3, 4. Big Hill, at —, Aug. 9, 9. Thornton Sta., Aug. 10, 11. JOHN R. NELSON, P. E.

Waco District—Third Round. Mart, May 25. S. Bosque and Horn, at Horn, May 31, June 1. Bruceville and Eddy, June 7, 8. Aquilla, at Ross, June 14, 15. West, at Brooken, June 21, 22. Riesel and Axtell, at Battle, June 28, 29. Austin Avenue, July 3. Lorena, at Mooreville, July 5, 6. Mt. Calm, July 7. China, at Coon Creek, July 12, 13. Fifth Street, July 14. Clay Street, July 16. Bosqueville, at Greenwood, July 19, 20. Herring Avenue, July 22. Elm Street, July 23. Hewitt, at Spring Valley, July 26, 27. Morrow Street, July 27, 28. W. B. ANDREWS, P. E.

Hillsboro District—Third Round. Malone Charge, at Malone, June 1, 2. Munger Charge, at Callina, June 7, 8. Coolidge Charge, June 8, 9. Irene Charge, at Salem, June 14, 15. Covington and Osceola, at Covington, June 18, 11 a. m. Itasca, June 21, 22. Abbott Charge, at Abbott, July 5, 6. Huron Charge, at Bethel, July 12, 13. Hillsboro, Line Street, July 13, 14. Peoria, at Red Point, July 16, 11 a. m. Brandon, at Honest Ridge, July 19, 20. Hillsboro, at First Church, July 20, 21. Lovelace, at Berry's Chapel, July 23. Delia, at Delia, July 26, 27. Kirk, at Prairie Hill, July 27, 28. Hubbard, at Hubbard, July 28, 8 p. m. Whitney, at Whitney, Aug. 2, 3. Penelope, at Birome, Aug. 9, 10. HORACE BISHOP, P. E.

Dublin District—Third Round. Harbin and Green's Creek, at G. C., May 31, June 1. Dublin, June 4. Comanche Cir., at Sidney, June 7. Comanche Sta., June 8, 9. Harmony, at Hase, June 14. Gustine, at Gustine, June 14, 15. Stephenville Cir., at Whitas C., June 21. Stephenville Sta., June 22, 23. De Leon Cir., at Downing, June 28. De Leon Sta., June 29, 30. Huckabay Cir., at Huckabay, July 5, 6. Bunyan Cir., at Bunyan, July 6, 7. Duffau Cir., at Plainview, July 11. Iredell Sta., at Iredell, July 12, 13. Carlton Cir., at Fairview, July 18. Hico, July 19, 20. Proctor Cir., at Pervis, July 26, 27. Tolar and Lipan, at Lipan, Aug. 2, 3. Bluffdale, at Marvin C., Aug. 5. M. K. LITTLE, P. E.

Uvalde District—Third Round. Cotulla, May 18, 8 p. m. Crystal City, May 21. Carrizo Springs, May 22. Hondo, May 24. Devine, at Lytle, May 25. Moore, at Backhorn, June 1. Eagle Pass, June 7, 8. Asherton, at Woodard, June 11. Leakey, June 14, 15. Batesville, June 21, 22. Dilley, June 28, 29. Utopia, July 5, 6. Sabinol, July 6, 7. Del Rio, July 12, 13. Pearsall, July 16. Rock Springs, at Montel, July 19, 20. Uvalde, July 20, 21. Laredo, July 26, 27. S. B. BEALL, P. E.

Cleburne District—Third Round. Main Street, Cleburne, May 18, June 1, 8 p. m. Grandview Cir., at Barnesville, May 24, 25. Alvarado, May 25, 26. Venus, at Wyatt, May 31, June 1. Brazos Avenue, at Chapel Hill, June 7, 8. Anglin Street, June 8, 29, at 8 p. m. Joshua, at Bethany, June 14, 15. Burleson, at Crowley, June 15, 16. Godley, at Bruce, June 21, 22. Lillian, at Mt. Peak, June 28, 29. Georges Creek, at Eulogy, July 5. Glen Rose, July 6, 7. Colony, July 10. Granbury Sta., July 12, 13. Creason, at Acton, July 15. Blum, at Parker, July 19, 20.

Cleburne District—Third Round. Main Street, Cleburne, May 18, June 1, 8 p. m. Grandview Cir., at Barnesville, May 24, 25. Alvarado, May 25, 26. Venus, at Wyatt, May 31, June 1. Brazos Avenue, at Chapel Hill, June 7, 8. Anglin Street, June 8, 29, at 8 p. m. Joshua, at Bethany, June 14, 15. Burleson, at Crowley, June 15, 16. Godley, at Bruce, June 21, 22. Lillian, at Mt. Peak, June 28, 29. Georges Creek, at Eulogy, July 5. Glen Rose, July 6, 7. Colony, July 10. Granbury Sta., July 12, 13. Creason, at Acton, July 15. Blum, at Parker, July 19, 20.

Walnut Springs, July 26, 27. Morgan, at Kopperl, July 27, 28. W. W. MOSS, P. E.

Georgetown District—Third Round. Thrall, at Hare, May 24, 25. Taylor, May 25, 26. Holland, at Mills' Chapel, June 7, 8. Hutto, at Robinson's Chapel, June 10, 11. Georgetown, June 15, 16. Granger, at Jonah, June 21, 22. Winchell, at Salt Branch, June 28, 29. Belton Cir., at Leona, July 5, 6. Temple, Seventh Street, July 6, 7. Bartlett, July 13, 14. Troy, at Oenaville, July 19, 20. Florence, at Mt. Horeb, July 23. Rodgers, July 25. Temple, First Church, July 27, 28. T. S. ARMSTRONG, P. E.

Weatherford District—Third Round. Springtown, at Agnes, June 7, 8. Millsap, at Glover's Chapel, June 14, 15. Mineral Wells, June 15, 16. Santo, at Pate Pinto, June 17, 18. Weatherford Cir., at Greenwood, June 21, 22. Aleto, at Bethel, June 25. Weatherford, at First Church, June 29, 30. Weatherford, at Couts, June 29, July 1. Whitt, at Poolville, July 5, 6. Graham Mis. at Beech's Chapel, July 12, 13. Graham Sta., July 13, 14. Eliasville, at Ivan, July 16. New Castle, at Proffit, July 19, 20. Olney, at Hurt's Schoolhouse, July 26, 27. Loving, at Red Top, July 27, 28. Azle, at Silver Creek, Aug. 2, 3. JAS. CAMPBELL, P. E.

Waxahachie District—Third Round. Trumbull, at Big Spring, May 24, 25. Ferris, June 1, 2. Palmer, at Reager Springs, June 7, 8. Britton, at St. Paul, June 14, 15. Orilla, at Long Branch, June 28, 29. Maypearl, at Enterprise, July 5, 6. Forreston, at Falls, July 12, 13. Red Oak, at Dixon's Chapel, July 16. Mansfield, 4 p. m., July 17. Bardwell, at —, July 20, 21. Ennis, July 20, 21. Italy, July 23. Midlothian, July 25. Bethel, July 27, 28. Waxahachie, July 27, 28. J. A. WHITEHURST, P. E.

West Texas Conference. Cuero District—Third Round. Port O'Connor, at Lone Tree, May 24, 25. Nursery, at Terryville, May 31, June 1. Port Lavaca and Traylor, at Traylor, June 5, 6. Midfield, at La Ward, June 7, 8. Palacios, at Carancahue, June 14, 15. El Campo, June 21, 22. Providence, at Boxville, June 28, 29. Nixon, July 5, 6. Smiley, at Elm, July 8, 9. Pandora, at Gillett, July 12, 13. Stockdale, at Sunnyside, July 19, 20. Laverina, at Elmendorf, July 26, 27. Cuero, Aug. 2, 3. JOHN M. ALEXANDER, P. E.

Beeville District—Third Round. May 24, 25, Fallurrias, at Premont. May 26, Alice, at 10 a. m. May 26, Robstown, at Aqua Dulce. May 28, Corpus Christi, 8 p. m. May 31, June 1, Skidmore, at Blanca. June 2, Beeville, 3 p. m. June 3, Mercedes. June 7, 8, Oakville, at Mineral. June 10, Pharr. June 11, Mission. June 14, 15, Kenedy, at Couch. June 18, Aransas Pass, 8 p. m. June 19, Rockport, 8 p. m. June 27, San Benito, 2:30 p. m. June 27, Brownsville, 8 p. m. June 28-29, McAllen, at Edinburg. June 29, Harlingen, 8 p. m. June 30, Callallen, at Ricardo, 8 p. m. July 1, Bishop, 4 p. m. July 5, 6, Mathis. July 12, 13, Sinton, at St. Paul. July 13, Taft, O. C., at Gregory, at 3 p. m.; preaching, at Taft, at 8 p. m. J. H. GROSECLOSE, P. E.

San Antonio District—Third Round. Fairview Cir., at Campbellton, May 25. Pleasanton, June 1. Center Point, June 8. S. A. Cir., at Salado, June 15. Kerrville, June 22. Boerne, at B. June 29. Potet Cir., at Bexar, July 6. Medina Cir., at Tarpley, July 12, 13. Baudera, July 13. Harper Cir., at James River, July 20. S. H. C. BURGIN, P. E.

Austin District—Third Round. LaGrange and Winchester, May 24, 25. West Point Cir., May 31, June 1. McDade Cir., June 3, 8. Smithville, June 8, 9. Liberty Hill and Leander, June 14, 15. Southwestern University Summer School of Theology, Georgetown, Tex., June 16-25. Elgin, June 28, 29. Bastrop, June 29, 30. Manor, July 5, 6. University Church, July 13, 14. Webberville Cir., July 19, 20. Walnut, July 26, 27. Luke's Cir., July 27, 28. South Austin, Aug. 3, at 11 a. m. First Church, Aug. 3, at 8 p. m. Ward Memorial, Aug. 19, 8 p. m. V. A. GODBEY, P. E.

Beeville District—Third Round. May 24, 25, Fallurrias, at Premont. May 26, Robstown, at Aqua Dulce, 8 p. m. May 31, June 1, Skidmore, at Blanca. June 7, 8, Oakville, at Mineral. June 11, Beeville. June 14, 15, Kenedy, at Couch. June 19, Rockport. June 21, Corpus Christi, 3 p. m. June 22, Mercedes, at LaFaria. June 23, Brownsville. June 24, San Benito. June 25, Harlingen. June 26, Mission. June 27, Pharr. June 28-29, McAllen, at Edinburg. June 29, Harlingen, preaching, 8 p. m. June 30, Kingsville, 9:30 a. m. June 30, Callallen, at Ricardo, 8 p. m. July 1, Bishop, 4 p. m. July 5, 6, Mathis, at Ricardo. July 12, 13, Sinton, at St. Paul. July 13, Taft, Quarterly Conference at Gregory, 3 p. m.; preaching at Taft, 8 p. m. J. H. GROSECLOSE, P. E.

San Angelo District—Third Round. Menard, at Owenville, May 24, 25. Sonora, May 25, p. m. Eldorado, at Eldorado, May 31, June 1. District Conference, Sterling City, June 5-8. Sherwood, at Merton, June 14, 15. Ozona, June 16. Sterling, at Moon's Chapel, June 21, 22. Water Valley, at Grape Creek, June 25. Garden City Cir., June 27. Midland, June 28, 29. Midland Cir., June 29, 3 p. m. Paint Rock Cir., July 5, 6. Revival meeting at Miles July 7-13. F. B. BUCHANAN, P. E.

Llano District—Third Round. San Saba Sta., May 24, 25. San Saba Cir., at China, May 25, 26. Mullen, at Duran, May 30. Center City, at North Brown, May 31, June 1. Goldswaite, June 1, 2, 8. Star, at Knox, June 7, 8. Lometa, at McCreeville, June 11. Llano Cir., at Click, June 14, 15. Llano Sta., June 18. Mason Cir., at Loyal Valley, June 20. Fredonia Cir., at Pontotoc, June 21, 22. Richland Springs, Va. Chapel, June 28, 29. J. W. COWAN, P. E.

San Marcos District—Third Round. Martindale, preaching, May 25. Dripping Springs, at Fitzhugh, May 31, June 1. Kyle and Buda, at Buda, June 7, 8. Gonzales, June 14, 15. Lockhart, June 16. Lytton Springs, at Clark's Chapel, June 21, 22. Leesville, at Floyds, June 28, 29. Waelder, July 3. Belmont, Oak Forest, June 5, 6. Luling, July 12, 13. Seguin, July 14. San Marcos, July 20. Staples, Harris Chapel, July 26, 27. Martindale, July 30. THOMAS GREGORY, P. E.

Jacksonville District—Third Round. Malakoff, at Pickets Grove, May 24, 25. Transceda, at Aley, May 29. Eustace, 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 Froy, June 28, 29. Gallatin, at Union Chapel, July 5, 6. Alto Cir., at Cold Springs, July 12, 13. Alto Sta., July 13, 14. El Ruc, at —, July 19, 20. Elkhart, at Corinth, July 23. Mr. Selman, at Cove Springs, July 26, 27. Bullard, Aug. 2, 3. Rusk (evening), Aug. 3. Cushing, at —, Aug. 9, 10. Frankston, at Frankston, Aug. 16, 17. Brusley, at Brusley, Aug. 20. Huntington, at —, Aug. 23, 24. J. T. SMITH, P. E.

Tyler District—Third Round. Wills Point Station, June 1. Canton Ct., Morris Chapel, June 7. Emory Ct., Woosley, June 14, 15. Tyler, Marvin Church, June 22. Colfax Ct., Holly Springs, June 28, 29. Big Sandy, at Gladewater, July 5, 6. Edom, at Sexton's Chapel, July 12, 13. Mt. Sylvan Ct., Red Springs, July 19, 20. Whitehouse Ct., at Whitehouse, July 26, 27. Murchison Ct., Red Hill, Aug. 2, 3. Garden Valley Ct., Sand Flat, Aug. 9. Grand Saline Station, Aug. 10. Wills Point Ct., Fruitvale, Aug. 16. Tyler Ct., East Tyler, Aug. 17. Tyler, C. R. Street, Aug. 18. Outman Ct., at Olive Branch, Aug. 23. Mincola Station, Aug. 24. Alba Ct., Aug. 30. Lindale Station, Aug. 31. Edgewood Station, Sept. 6. To the Preachers and Official Boards: Brethren, this is the beginning of the third round, and we require earnest consecration to maintain the good pace hitherto gone. We can do it. We will do it. Let no man of us cease to crowd the finances. District Conference convenes at Edom, July 1. I hope every charge will be able to report collections in hand at that time. Send your money to Bro. Johnson, our Treasurer. The Mission Board needs it badly, now. Then, besides, we get interest on our daily balance there. Tyler District was far behind last report. Let's put her in the lead this time. If everyone of us will do his part, we will. I am counting on you. J. B. TURRENTINE, P. E.

Navasota District—Third Round. Anderson and Bedias, Fairview, May 31, June 1. Shilo, Farris Chapel, June 7, 8. Magnolia Mission, Spring Branch, June 14, 15. Madisonville Station, June 29, 30. Navasota Station, July 3. Huntsville Mission, Union Grove, July 5, 6. Onalaska and Carmona, Carmona, July 8. Groveton Station, July 9. Trinity Station, July 10. Augusta Ct., Weches, July 12, 13. Midway Mission, Midway, July 19, 20. Crockett Station, July 25. Crockett Mission, Porter Springs, July 26, 27. Grapeland and Lovelady, Lovelady, July 27, 28. Montgomery Mission, Montgomery, Aug. 2, 3. Cold Springs Mission, Evergreen, August 8. Conroe Station, August 10. Oakhurst, Riverside, August 10, 11. Cleveland and Shepherd, Shepherd, Aug. 16, 17. Willis, New Waverly, Aug. 23, 24. Huntsville Station, August 4, 25. Bryan Mission, Millican, August 30, 31. Bryan Station, August 31. E. L. SHETTLES, P. E.

Brenham District—Third Round. Lyons, at Cook's Point, May 31, June 1. Caldwell, June 1, 2. Brenham, June 8, 11 a. m. Thorndale, at Thorndale, June 14, 15. Rockdale, June 15, 16. Giddings, at Ledbetter, June 28, 29. Lexington, June 29, 30. Hempstead, July 6. Wharton, July 12, 13. Bellville, at Camp Ground, July 17. Chappell, at Camp Ground, July 17. Lane City, at Matagorda, July 19, 20. Bay City, July 20, 21. Glen Flora, at Glen Flora, July 26, 27. Scaly, at San Felipe, July 25. Waller, at Oakland, Aug. 2, 3. Tanglewood, at Center Point, Aug. 9, 10. Wallis and Fulshear, at F., Aug. 16, 17. Brookshire and Pattison, at B., Aug. 17, 18. Richmond, Aug. 23, 24, 25. Rosensberg, Aug. 24, 25. Somerville, Aug. 28. S. W. THOMAS, P. E.

Marshall District—Second Round. Hallville Cir., at Lagrone's Ch., May 24, 25. Bettie Cir., at Scola's Ch., May 28. F. W. BOYLES, P. E.

Pittsburg District—Second Round. Dalby Springs, at Dalby, May 24, 25. Pittsburg Cir., at —, May 31, June 1. Pittsburg Sta., June 1, 2. Cornett, at Dalton, June 7, 8. Naples and Omaha, at Naples, June 8, 9. O. T. WOTCHKISS, P. E.

Beaumont District—Second Round. Nederland, at —, May 24, 25. Port Arthur, May 25, 26. S. W. THOMAS, P. E.

Navasota District—Second Round. Willis and New Waverly, at El Mina, May 24, 25. Huntsville Sta., May 25, 26. E. L. SHETTLES, P. E.

San Augustine District—Second Round. Geneva, at McMahan's Chapel, May 24. Livingston Cir., May 31. Appleby Mis., June 7. Nacogdoches, June 8. J. W. MILLS, P. E.

Brenham District—Second Round. Wallis and Fulshear, at Wallis, May 24, 25. Richmond, May 25. S. W. THOMAS, P. E.

Marlin District—Second Round. Bremond, at Beck Prairie, May 17, 18. Hearn, May 18, 19. Kearsy, at Alto Springs, May 24, 25. Milano, at —, May 30. Travis, at Sneed's Chapel, May 31, June 1. Rosebud Sta. and Bohemian Mis., June 1, 2. I. F. BETTS, P. E.

NORTHWEST TEX. CONFERENCE

Vernon District—Third Round. Dumont Mis., May 24, 25. Tell Cir., May 31, June 1. Quanah Sta., June 7, 8. Quanah Mis., June 7, 8. Medicine Mound Mis., June 21, 22. Esteline Cir., June 29, 30. Tolbert and Fargo, July 5, 6. Crowell Mis., July 12, 13. Kirkland Cir., July 19, 20. Childress Sta., July 26, 27. Chillicothe Sta., Aug. 2, 3. Margaret Cir., Aug. 9, 10. Odell Mis., Aug. 16, 17. Vernon Sta., Aug. 24, 25. Crowell Sta., Aug. 30, 31. J. G. MILLER, P. E.

Big Spring District—Third Round. Seminole, May 3, 4. Big Spring Mission, Big Spring, May 24. Big Spring Station, May 26. Stanton Station, June 1, 2. Andrews, Cobb, June 7, 8. Gail, Murphy, June 14, 15. Brownfield, Meadows, June 28, 29. Plains, Harris, July 5, 6. Tahoka, July 9. O'Donell Draw, July 12, 13. Lamesa, July 14. Coahoma, New Hope, July 17. Post, July 19, 20. W. H. TERRY, P. E.

Clarendon District—Third Round. Wheeler Cir., at Center, May 31, June 1. Shamrock, June 2. McLean, at Heald, June 4. Plymouth Cir., at Dozier, June 7, 8. Wellington Cir., at Kelley, June 14. Wellington Sta., June 15, 16. Mobeetie Cir., at Gordon, June 21, 22. Claude Sta., June 24. Washburn, at Llano, June 28, 29. Goodnight, at Martin, July 5, 6. Miami and Pampa, July 11. Canadian, July 12, 13. Cataline, July 15. Clarendon, July 20, 21. Groom, at Olive Branch, July 26, 27. Quail, at Salt Fork, July 31. J. W. STORY, P. E.

Abilene District—Third Round. Clyde Mis., at Bell Plains, May 24, 25. Trent, at Union Ridge, May 31, June 1. Hawley, at Trubia, June 7, 8. Anson, June 9. View, at Nubia, June 14, 15. Merkel, June 21, 22. Camps, at Potosi, June 28, 29. Cross Plains, at Dressey, July 5, 6. Ovallo, at Tuscola, July 19, 20. Nugent, at Wards Chapel, July 26, 27. Putnam, at Atwell, August 2, 3. Baird, August 5, 4. St. Paul's, Abilene, Aug. 9, 10. First Church, Abilene, Aug. 9, 10. C. N. N. FERGUSON, P. E.

Plainview District—Third Round. Hale Center, at Center Plains, May 24, 25. Plainview Mis., at Hallway, May 25, 26. Luckney Mis., at Pleasant Valley, May 31, June 1. Crosbyton, at Cone, June 1, 2. Barton Site, at Caldwell S., June 6, 11 a. m. Lorenzo Mis., at Emma, June 7, 8. Matador, at Roaring Springs, July 13, 14. Afton, at Croton, July 15. Luckney Sta., July 19, 20. Kress, at Kress, July 20, 21. Dimmitt, at Parrott, July 20, 27. Turkey, at Outaque, Aug. 2, 3. Happy, at Reulath, Aug. 9, 10. Silverton, at Lakeview, Aug. 11, 11 a. m. Lubbock Sta., Aug. 16, 17. Lubbock Mis., at Carlyle, Aug. 17, 18. Plainview Sta., Aug. 24, 25. J. T. HICKS, P. E.

Amarillo District—Third Round. Stratford, May 28. Texline, May 29. Glazier, at Lipscomb, May 31, June 1. Higgins, June 1, 2. Hereford, June 7, 8. Hereford, at Lieb, June 14, 15. Canyon, June 21, 22. Widdorado, at Adrian, June 28, 29. Dalhart, July 3. Hansford, at Grand Plains, July 5, 6. Ochiltree, July 8. Polk Street, Amarillo, July 12, 13. Houston Street, Amarillo, July 19, 20. Panhandle, July 26, 27. Channing, at Hartley, Aug. 2, 3. Dumas, at Spurlock, Aug. 9, 10. O. P. KIKER, P. E.

Sweetwater District—Third Round. Roscoe, at R., May 24, 25. Sweetwater Sta., June 1-13. Blackwell, at Decker, June 14, 15. Westbrook, at W., June 21-22. Roby, at Hobbs, June 28, 29. Colorado Mis., July 5, 6. Sweetwater Mis., July 12, 13. Lorraine, at L., July 19-27. Colorado Sta., July 30. Sawler Sta., July 31. Fluvanna Cir., Aug. 2, 3. Let me urge the stewards to do their very best. J. M. SHERMAN, P. E.

Hamlin District—Second Round. Peacock, at P., May 24, 25. Vera, May 31, June 1. G. S. HARDY, P. E.

NEW MEXICO CONFERENCE

Albuquerque District—Third Round. Magdalena, May 14, 15. Gallup, May 17, 18. San Marcial, May 21. Moriarty, May 24, 25. Melrose, May 30, 31. Ricardo, June 3. Tucumcari, June 7, 8. Albuquerque, June 14, 15. Watrous, June 21, 22. Cimarron, June 25. Cerrillos, June 29. Carrizozo, July 3, 4. Corona, July 5, 6. Tucumcari Ct., July 9,



## Southern Methodist University

REV. H. A. BOAZ, D. D., Vice-President. FRANK REEDY, Bursar  
EDITORS

One Million Dollar Endowment Campaign Is Now On

### JUST A WORD OF APPRECIATION.

I must say what I have in my heart. Just now, out of the abundance of the heart the mouth is speaking. In my heart is sincere appreciation for the splendid work done and being done by the District Commissions for Southern Methodist University. Texas Day at Dallas, during the meeting of the Board of Education, was a great day. The rally at First Church in the afternoon was a great occasion. I was greatly pleased to see so many District Commissioners present. We are doing a great work; we are making history. Dr. Boaz and our Conference Commissioners have labored with untiring zeal. But I rise now to say that our District Commissioners have also done a work which is worthy of all praise and have prepared the way for the work of the Conference Commissioners and for those of us who have done work which has been spoken of in the press. And these men have done their work without money and without price. They are doing battle like true soldiers of the cross; they are standing by the cause like genuine patriots who love their country. Brethren, pastors and stewards, co-operate with these men who are giving time and thought and service to this great cause.

And I must also give expression to my heart-felt appreciation of the work done by our preachers in charge. All Texas is astir. These Methodist preachers are stirring Texas. The Methodist preacher who is doing nothing must feel fearfully lonesome at this time. If what has been done were not going to result in a great University; the work which has been already accomplished, the activity which has been stirred, the companionship in service which has been called into being—these in themselves would be worth all the efforts that we have put forth. And the heroism and self-sacrifice of our preachers are such as to put to flight forever the pessimistic notion that we have fallen on evil days. By way of illustration, here is one of the many letters received by me in response to my night letter sent out recently to all preachers in the State:

Bishop Edwin D. Mouzon, San Antonio, Texas:

"Dear Bishop: I am in receipt of your message of yesterday, and will do all I possibly can. The District Commissioner, the presiding elder and myself are to make an every-member campaign of my charge within a few more days. I have labored under some serious disadvantages since I saw you at Marshall. My wife was taken violently ill the day conference closed, and it was some ten days before I could bring her home, and after that she grew worse and she has undergone a serious operation, remaining weeks in the hospital and a month at Marlin, and about ten days ago she was able to come home to stay, and we hope will be fully recovered soon. We have been heartily in sympathy with this great movement and at the beginning wife subscribed \$125, all we then thought we were able to pay, but the Lord has been so good to us in our recent affliction we have decided to apply all receipts from revival work that I do and have just sent in our subscription for \$500 instead of the original \$125. Heading the list in this way and with the help of the above brethren I feel that the every-member campaign will give us a strong list from here. I am so glad you wired me, as I will use that message to good advantage."

Brothers, the victory has not yet been won. But we are going to win. Be steady now! Let no man break rank! Let the whole line move forward. Forward! Forward! Men, such as you, can do anything that ought to be done. And that you will do it, I am sure.

Sincerely,  
EDWIN D. MOUZON.

San Antonio, Tex., May 12.

### By Conferences

#### Central Texas Conference.

Weatherford District.....	\$ 1,972.00
Dublin District.....	90.00
Brownwood District.....	260.00
Waco District.....	1,225.00
Gatesville District.....	1,910.00
Fort Worth District.....	125.00
Cleburne District.....	150.00
Cisco District.....	420.00
Waxahachie District.....	131.00
Hillsboro District.....	175.00
Georgetown District.....	1,215.00
Corsicana District.....	19,132.00
Total.....	\$26,745.00

#### West Texas Conference.

Beeville District.....	\$ 1,095.00
San Marcos District.....	1,490.00

San Angelo District.....	55.00
Curco District.....	1,189.00
Uvalde District.....	1,040.00
Llano District.....	350.00
Austin District.....	975.00
San Antonio District.....	75.00
Total.....	\$ 6,260.00

#### North Texas Conference.

Decatur District.....	\$ 830.00
Dallas District.....	250.00
McKinney District.....	645.00
Greenville District.....	1,250.00
Terrell District.....	280.00
Sherman District.....	1,690.00
Gainesville District.....	370.00
Bowie District.....	944.20
Paris District.....	100.00
Total.....	\$ 6,359.20

#### Texas Conference.

Brenham District.....	\$ 237.00
Navasota District.....	2,650.00
Marlin District.....	501.00
Tyler District.....	510.00
Pittsburg District.....	395.00
Jacksonville District.....	500.00
San Augustine District.....	2,240.00
Houston District.....	500.00
Beaumont District.....	1,075.00
Marshall District.....	400.00
Total.....	\$ 9,008.00

#### Northwest Texas Conference.

Clarendon District.....	\$ 2,675.00
Vernon District.....	2,160.00
Abilene District.....	250.00
Sweetwater District.....	725.00
Big Spring District.....	1,055.00
Plainview District.....	1,500.00
Amarillo District.....	2,100.00
Hamlin District.....	2,300.00
Stamford District.....	200.00
Total.....	\$12,905.00

Grand total.....\$1,277.20

### KNICKERBOCKER SPECIALETES.

Brother Frank Reedy is a "nature fakir." His turtle is a dark race horse disguised. Do you see it making tracks at \$100 a track like "2:10 on a shell road"? But, then, look at my rabbit! He's running now in the ninth dekascentum. That means the last quarter and the wire is in sight!

#### Ho, All of "Brer Rabbit's" Friends!

Get busy, ye \$1000-men. Do it now. Now or never, sink or swim, live or die, survive or perish, e pluribus unum! We must not let that "slow poke" turtle come within a mile of beating us!

#### New Passengers.

An old schoolmate of mine has sent in \$1000 subscription the other day. He wants to travel incognito for awhile, so we listed him as "a friend, Texas Conference." He's true blue, or royal red, or any other color that stands for the best in every way.

Brother R. P. Etter of Lone Oak, Texas, has the honor of being No. 1 in our ninth dekascentum. He is one of these fellows that gives and gives—and then turns right around and keeps on giving for the joy of it. He is going to have a room named after him in the great North Texas Dormitory. This is no small honor and privilege and Brother Etter has the sense to see it and the nerve to do it. Thank God for such men!

#### The Eighth Dekascentum.

(Showing new \$1000 contributors to Knickerbocker Special.)

1. J. G. Childers, Temple (for his mother).
2. W. G. Swenson, Abilene.
3. Judge A. W. Walker, Dallas.
4. A. L. Nibling, Belton.
5. Rev. Glenn Flinn, Bryan.
6. Rev. W. H. Vaughan, Georgetown.
7. N. C. Ferguson, Bells.
8. Dr. R. R. LeMaster, Goliad.
9. Rev. John A. Wallace.
10. A friend, Texas Conference.

#### The Ninth Dekascentum.

1. R. P. Etter, Lone Oak, Texas.
2. ....
3. ....
4. ....
5. ....
6. ....
7. ....
8. ....
9. ....
10. ....

By the above we show that we have completed the eighth dekascentum and begin on the ninth. With all a barber's insistence and a preacher's preaching and a teacher's dictum, we cry Next!

We have nineteen more members to get to make up the 100 immortals. The entries will positively close on June 30.

### THE CAMPAIGN SINCE RALLY.

Below is a statement of the amount subscribed to S. M. U. since the great rally day on April 30. At that time it

will be remembered, the District Commissioners and presiding elders pledged additional amounts to be raised in their districts before June 30. Twenty days have passed. The result is apparent—a number of commissioners and elders have already made good. Moreover, it has not occurred to any who have already secured the amount pledged that they have done their part—they are all still at work.

Dr. Boaz and Brothers McClure, Watts and Barton have not yet reported the last week's results. A number of District Commissioners, presiding elders and pastors have advised that they have secured donations, but the notes have not as yet been turned in to this office.

We feel that we are making good progress. But here we are within six weeks of the close of the campaign, and hundreds of our people have contributed nothing. Time is flying. Let no preacher in Texas rest easy until he knows that every single member of his Church has had an opportunity to give something. After the campaign is over and the report by towns is made, will some not regret that their people did not make a better showing?

### NEWS FROM YOUNG.

Since my last report I have attended the Clarendon, Vernon and Amarillo District Conferences. I also presented the Southern Methodist University cause at Tulla. At these places mentioned I have secured \$8000 in pledges and in cash. You remember that at our rally I pledged \$12,000 as my part of the \$135,000 we had to raise.

As you see, this \$8000 leaves only \$4000 more to raise on my pledge. I hope to be able in some way to "scramble around" and get enough signatures to close up the matter, and then I will be ready for more business.

Everything in the West is prosperous and the enthusiasm for Southern Methodist University is at high tide. Our District Commissioners are busy as bees and are loyal in every sense of the word. The same may be said of the presiding elders and many of our laymen.

All things go well. Will see you soon.  
J. D. YOUNG.

### The Greatest Roman of Them All.

The surprising, the invincible, the tremendously successful baby commissioner took the Amarillo District Conference by storm.

His presence inspired and his cause electrified the citizenship of this fair plains country.

His address was great and the response was in like defining.

It will be remembered that this district had already been twice campaigned and of all seemingly improbable places—Canyon City. For did not Canyon City put \$100,000 (one hundred thousand) on the State's altar for the West Texas State Normal and then that persuasive, exacting and inspiring trio Boaz, Slover and Sherman, had made a certain definite "pull" upon the Canyon people for the university.

Nevertheless in about twenty minutes this maiden Commissioner gleaming in the fields of Boaz put to record subscriptions amounting to nearly \$2500. The Rev. John A. Wallace at about 11 p. m., May 10, took passage on the

### "Hum Dinger Knickerbocker Special."

Many others foregoing this "Cotton Tail Special" took passage with the Joshua and Caleb multitude in the "Turtle Train."

We are going to put the University proposition up to every Methodist in the Amarillo District.

This makes about \$17,500 this district has subscribed to the Commission of Education. How is that for three thousand Methodists?

O. P. KIKER, P. E.

### A STRENUOUS WORKER.

The general plans for the reception and entertainment of the several General Boards of the Church which met in Dallas from April 26 to May 12, were handled by an executive general committee, consisting of fourteen members of which Mr. W. C. Everett, manager of the Methodist Publishing House at Dallas, was chairman. But few people outside of the membership of the committee knew anything of the tremendous amount of work which fell to the lot of the general chairman, but all knew that in some way there was rhythm-like precision in the execution of all the plans which had been made for the occasion. There was no blowing of trumpets nor untoward display, but a general was in charge and a solid front "ready for action" was maintained from beginning to end.

The Boards came in relays and twelve special committees were required to look after the details of the various meetings. As one session

would end and one committee would finish its task another came on, each taking up the calendar as prepared in advance by the general committee and completing its program. There was no confusion at any time, no overlapping, no waiting periods. General Chairman Everett had his hand upon the helm and safely, surely, sanely directed affairs. No committeeman ever appealed to him in vain for information or relief. He handled a prodigious amount of details and showed himself a master of intricate situations upon more than one occasion. He even went so far as to manipulate two highly successful banquet affairs on the same evening.

In the matter of publicity for the several meetings he brought every Board under heavy obligation to him, for he not only sent out at no expense to the general committee many thousands of advertising matter but paid the expenses of much of the program printing. He gave the widest publicity to the plans for the League meetings and it was solely through his generosity that the Leaguers had Prof. E. O. Excell and his accompanist, Miss Dixon, as participants in the great mass meeting on Sunday afternoon. In his modest way he stated that the advertising space which he used in the leaflets and booklets repaid him for his expenditures, but even so the care and thought which he gave to the proper preparation and distribution of these entitle him to highest praise and commendation.

The meetings were a success, all of them and while many men and women served in making them so, and each deserves to share in the consciousness of a task well done, the one man who deserves consideration and praise above all others, we think, is the quiet, modest never-tiring general chairman, Mr. W. C. Everett.  
G. W. T.

### ACTIVITIES AT SETH WARD COLLEGE.

Activities at Seth Ward College during the term that is to close the 21st of next month, have been characterized by almost all of the different phases of modern school life.

In athletics, we have had good teams, but have tried not to place too much emphasis upon this branch of school life. We have played all of the games common to other colleges, but have taken no trips with our teams.

Our greatest successes have been along literary lines. In the oratorical contest between the various colleges of the Panhandle, the representative from Seth Ward won second place, having been beaten by the first man by only a fraction of a point. In a recent debate with Wayland Baptist College at this place, our debaters won over their opponents on the question: "Resolved That the Initiative and Referendum Should be Adopted in Texas for State Legislation."

During the year we have had prominent men from other sections of the State with us. Aside from those who by accident we were able to get to speak, the Young Ministers' Association had Dr. E. E. Robinson of Amarillo, Texas, to come here and make two or three splendid lectures. We have a fine class of ten young preachers.

On the 8th of this month the literary societies brought Dr. Frank Seay from Southwestern University here to deliver his magnificent and inspiring lecture on "The South, and its Neglect and Wastefulness in the Realm of Literature and the Fine Arts." Dr. Seay is one of our former teachers, and it was a pleasure to have him here to talk to the students and faculty, in his lecture, at the chapel hour, and in the class room. He made a very instructive and helpful talk to the young preachers.

The Woman's Missionary Society recently met with us, and brought with them a great shower of such things as curtains, rugs, shades, linens, chairs, chickens, etc., etc., for which those at the college are very grateful.

We are all looking forward with interest to the commencement occasion, which will begin Saturday evening, May 17th, and close Wednesday morning, May 21. The Plainview District Conference will meet here for three days prior to commencement, closing the afternoon before the first program is to be given in the evening.

The endowment fund has been very materially increased recently. All of our present faculty have been re-elected for next year, except those who are planning to study in higher institutions. Thus far, this term has been a very successful one, and we are already laying plans for thorough advertising and campaigning during the vacation season.

W. M., Jr., matriculated at the college six weeks ago, and has been duly installed into his surroundings. We are happy in the work that we are trying to do. We solicit the prayers of the readers of the Advocate for God's blessings upon our efforts in this wonderful field.  
W. M. PEARCE.

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### NOTICE GREENVILLE DISTRICT LEAGUERS.

The Greenville District Conference has been changed from Commerce to Caddo and will be held May 29-June 1. Mr. Hucklebee, our District President, is thoroughly awake to League work and is anxious for a good attendance. Our motto will be to stir enthusiasm among our young people in this district. We hope to see every Church represented. For information write  
CLYDE GREER,  
District Secretary.

2903 Park, Greenville, Texas.

### FORT WORTH METHODISM.

The meeting opened with prayer by Rev. Henry F. Brooks. The presiding elder occupied the chair. The pastors reported as follows:

Knickerbocker: Children's Day with 216 present; large congregation at night; one addition; preached for Brother Isbell at Riverside last week.

McCullough: Sunday School attendance at Highland Park 157, which is the best yet; seventeen additions as result of the meeting held there; interesting service at Hemphill Heights at the evening hour.

Crawford: Revival in progress with Rev. H. F. Brooks assisting; a great day yesterday with nine professions; church building unable to accommodate the people at night; the meeting will continue this week.

Isbell: Revival just closed in which the pastor preached first week and Bickley the second week; had a great meeting; fifty-six to be received on profession and about fifteen by letter.

Evans: Meeting begun at Handley; Rev. T. L. Darnell preached at eleven o'clock and pastor at night; difficulties peculiar, but outlook hopeful.

Rucker: Services fair, but attendance hindered by smallpox near by; one addition by transfer; planning for revival in June.

Alsop: Fine day at Thomas Chapel; outlook at this point much more favorable; making preparations for summer revival campaign.

Rice: Children's Day with large attendance and splendid offering; pastor preached three sermons; a heavy day.  
J. E. CRAWFORD,  
Secretary.

The Hansford Charge, in the Amarillo District, not only has every official taking the Advocate, but every Methodist home and then two Baptist families take it beside. This work was done by the former pastor, Rev. B. J. Osborn. The present pastor is Rev. Chas. R. Thomas. Others will cross the 100 per cent line, I think.  
O. P. KIKER, P. E.,  
Amarillo District.

I am glad to tell you that all of my Board of Stewards are now subscribers to the Advocate, and that all the members of the Quarterly Conference are, except two, and I expect to secure their subscriptions soon.  
SHAN M. HULL,  
Sherwood, Texas.

The labor which hope inspires is itself a great harvest.

**SIX WEEKS**  
SUPERB ENTERTAINMENT  
AT THE  
**Colorado Chautauque**  
at "Howlers-the-Beasties"  
Can't see them? Stay at home.  
WHY NOT SEND WIFE and CHILDREN  
A. A. GILSON, G. P. A.  
Ft. Worth, Tex.