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The Protestant Episcopal Church Taking Higher Ground

THE time has come when all evangelical Church organizations must stand together in their ministry and official deliverances against the fearful tide of worldliness now sweeping over our country. The Methodist Church has long maintained no uncertain attitude in its relation to such questions. True, we have in some measure permitted our discipline to relax and we are in practice much more liberal in our tolerance of worldly matters than our theory indicates. We permit things today in the conduct of hundreds of our members that our fathers in earlier times would not condone for a moment. This may be wise, or it may be otherwise. We are merely stating facts as they exist. And with this lax discipline we are suffering a decadence in spirituality. One of the most hurtful influences against the enforcement of sane discipline against the questionable conduct of our young members, particularly, has been the course of some other Church organizations, especially in our centers of population. When our preachers have attempted to cure this spirit of excessive participation in worldly indulgence, these Church organizations have held out encouragement to them, and even offered them immunity from interference with their mirthful spirits if they would come into these other communions. And the Protestant Episcopal Church has been the largest offender in such matters. In that communion no embargo has been placed upon the worldly tendency of their members and they have been given a free hand to dance, play

cards, go to the theaters, wine suppers and the like without let or hindrance. This state of things has largely modified the discipline of the Methodist Church in the great centers of our population, and the result is that scores of our people are just about as worldly as the worldiest. Our city pastors never think of enforcing discipline against such things. But, we are glad to note, that even the Protestant Episcopal Church, in some sections, is beginning to open its eyes to the evil tendency of the times. Recently, the venerable Bishop Johnston, of the Southwestern diocese of Texas, in their recent annual convocation, spoke out in no uncertain notes concerning these matters. He condemned in no scant terms the evils of certain forms of dancing, such as "turkey trot," "the bunny hug" and "Texas Tommy." Among other things he said: "I will refuse, henceforth, to confirm any person, either male or female, who will not agree to give up these immodest, vulgar and indecent forms of amusements; and I will expect Church members under my jurisdiction to abstain from the Holy Communion if they indulge in these immoral dances." And he urged that the Church everywhere wage a ceaseless warfare on such things, and he held "high society" responsible for much of the divorce evil now cursing the land.

This is an advance position for that Church to take, but we commend the bold, outspoken deliverances of Bishop Johnston, and it would be well for his coadjutors throughout the whole State to follow his example. It is but the repe-

dition of what the Methodist Church has been trying to stand for in all the years of its history. There can be no doubt but that these worldly habits of Church members are doing more to lower the spiritual temperature of the Church, to make the enforcement of discipline well-nigh impossible, and to more nearly blot out the lines of demarcation between the world and the Church than most all other influences combined. Such is the extent of this influence that in many of our localities scores of our Church members are strangers to religious experience and very lax in their standards of piety. It has become so common to see the names of prominent Methodist Church officials printed in the morning papers as leaders in social functions in which cards and dances and theater parties dominate, that we rarely stop long enough to wonder at it. Yes, we read these things and then the next Sunday see some of these same people teaching in the Sunday School, occupying their accustomed places in the pew and even kneeling at the Holy Communion.

Now do not understand us to intimate that the great majority of our city Methodists do these things; for such is not true. We have in our city congregations just as true and loyal Methodists as can be found on the face of the earth. But there are numbers of them that are guilty of these improprieties, not to use a harsher term. They have become so inured to such usages and they have indulged in them so long without rebuke that it does not occur to them that their conduct is inimical to consistent Church membership.

This state of things is far-reach-

ing in its influence. Even the pulpit is affected by it. It is the rarest thing that you ever hear a sermon direct, pointed and unmistakable in its tone and spirit against such conduct. It is even rare to hear a heart-searching sermon in these days on the old doctrines of grace, such as conviction for sin, sorrowful penitence, regeneration, the witness of the Spirit, sanctification, heaven and hell. Like the age, our pulpits are catching the spirit of the times and our preaching is largely along altruistic lines and themes to the exclusion of those great old doctrines which furnished the staple of pulpit work in the days of Wesley and the fathers.

We rejoice, therefore, that from this unexpected source, we see this encouraging sign of a return to the simpler life of godliness. Bishop Johnston has not only rendered his own Church a service, but he has rendered all evangelical Christendom a valuable service. And we indulge the hope that his example will find response in every Church gathering in our State. The vulgarity, not to say immorality, of the worldly amusements of the people of this day are an abomination in the sight of God and a reflection on the piety of those who either indulge in them or give the slightest countenance to them. We might carry this further and point out our surprise and disgust at parents who permit their daughters to take part in such things, but this editorial is more to the Church and her ministry than to the family life of the people. Let judgment begin at the house of God.

TWO facts combine to indicate the hopefulness of our times. One is the prosperity which attends our institutions of learning; the other is a demand for a better educated ministry. The prosperity of our schools all over the Connection is a thing for which to be profoundly grateful, first of all, because it is the means of supplying the demand in the matter of a better trained ministry and, therefore, a more efficient leadership for the Church. This means more to the Church than appears on the surface. Methodism has ever been second to none in the matter of education for the masses, and her many schools still attest her zeal in this direction. Today she has millions of money and much of her most consecrated

Training Leaders for the Church

manhood here invested, and now that success should be attending her efforts is no surprise. That there should be anything like a failure would be indeed strange.

Every thoughtful consideration of present demands, as well as a prayerful looking to the future in the interests of our land and Church, will not fail to recognize the demands which call most loudly for the very best equipment of the youth of today for the tasks of tomorrow. Everywhere we are waking up to the fact that we are no longer living in the pioneer days, but in the clash and hot conflict of compact civilization, and in condi-

tions which are rapidly growing worse as the days speed on. Under the old regime less equipment in leaders and less culture in the masses of the people may have seemed to suffice. But today where is there a greater demand for a clean, ready and strong people, inspired and guided by a well-equipped and masterful leadership than right in our beloved Methodism? We are cheered by the hope that this fact is being appreciated by our preachers and people all over the Church as never before in our history. Yet, far-sighted souls have had their misgivings lest some of our schools, and the laws which gov-

ern the education of our young preachers, might not be meeting the ends for which they were designed, and in which so much has been invested.

In the first place, there is a danger lest we fall a victim to the misfortune of developing conditions and creating demands for leadership faster than we are growing men of ability to man the situation. In the matter of forging to the front as a Church, and taking our place on the firing line with the rest of the world, we cannot even think of lagging. But while we are erecting our splendid houses of worship, and gathering our great audiences with their cultured minds, refined tastes, and exacting demands, are we at the

A Refreshing Letter From China

By Dr. A. P. Parker.

On Friday, April 18, 1913, President Yuan Shih Kai and his Cabinet issued a request to the Christians of China to set apart Sunday, April 27, as a day of united prayer for China. The Sunday preceding the day on which this call was issued the Christian Churches of Peking held a united prayer service for the Chinese Nation and the National Assembly at this important time of the inauguration of a permanent Government. A representative of Yuan Shih Kai and many influential Chinese attended the meeting.

Five days later the following message was adopted by the Cabinet and telegraphed by the Chinese Government to all Provincial Governors and other high officials within whose jurisdiction there are Christian communities, and also to leaders of Christian Churches in China, both Catholic and Protestant:

"Prayer is requested for the National Assembly now in session, for the newly established government, for the President yet to be elected, for the Constitution of the Republic, that the Chinese Government may be recognized by the Powers, that peace may reign within our country, that strong, virtuous men may be elected to office and that the government may be established upon a strong foundation. Upon receipt of this telegram your officials are requested to notify all Christian Churches in your province that April 27 has been set aside as a day of prayer for the Nation. Let all take part."

Representatives of the provincial authorities are requested to attend the services which will be sincerely carried out by the entire missionary and Chinese Christian forces of the nation.

This is the first time in the history of the world that such an appeal came from a non-Christian nation, and it has given extraordinary satisfaction to the Christian communities in North China, while old foreign residents consider it a striking and extraordinary proof of the deep changes that are being accomplished in China since the revolution.

It is understood that the American missionaries are endeavoring to secure similar services throughout America on the same day.

The Peking Daily News says Sunday's meeting was one of the most remarkable Chinese meetings ever held in China.

It was a prayer service called at the request of the Chinese Government. It was opened by Pastor Meng in charge of the Independent Christian Church, Peking, who said this was the first time in the history of China that the Chinese Government had requested the Christians to meet in prayer for the country.

After prayers and songs and a few remarks, Mr. Wellington Koo, who was the special delegate from the President and from the Minister of Foreign Affairs, gave the following address:

"I am here representing President Yuan Shih Kai and Mr. Lu Chenghsiang, the Minister of Foreign Affairs. Both the President and Mr. Lu take interest in this meeting which has been called for special prayers for the nation at this time. The old Book says the root is in the heart and if the heart is right the man will be right and so the family and so the whole nation. It is the power of religion that is necessary today. Christianity has come to China for now over 100 years. It was born in Judea and spread all over the world. Although under a republic there is equality in religion; the President and Mr. Lu realize that Christianity has done very much for China. Christians are not regarded now, as under the Manchu Dynasty, as a special class by themselves, but as citizens of the republic, and their work has done much to promote morality among the people of this land. The President and Mr. Lu fully understand this and hope that Christianity may be promoted, and we come with this expression of good will to this gathering of Chinese which has met here for prayer for the nation at this important time of its reorganization."

This is indeed a great and unprecedented event: the government of a non-Christian nation asking the Christians to pray for the nation and its people is something that has never happened in the history of the world. The suddenness of it took us quite by surprise. It brings to mind the old prophecy, "A nation shall be born in a day." It is an act of very great significance. First of all, it shows the strong position that the Christian Church now occupies in China. It proves more than almost anything else that could happen at this time that the work of Christian missions in China has been a success, and that it now commands the attention and the

respect of the leading men of this country. Truly we may say, "What hath God wrought?" We may well thank God and take courage, for we have here a striking proof that our labor has not been in vain in the Lord.

There is naturally some speculation as to the real motives that actuated the President and his Cabinet in sending out this call for prayer. In the opinion of some it may be that, as in times passed, men and nations have sought the aid of gods whom they did not serve. The President and his Cabinet have said, in effect, "These Christians are strong, they are sincere, let us invite them to call on their Deity to favor our new government and strengthen our hands." Again, it may be that the President and his Cabinet want to curry favor with the Christians and the foreign missionaries and so get their aid in bringing about recognition on the part of the governments of Europe and America. The editor of the China Republic (an English newspaper published in Shanghai), a Eurasian and a bitter opponent of President Yuan Shih Kai ridicules the whole matter and represents it as a deception on the part of President Yuan Shih Kai, and warns his readers to be not deceived, saying the call for prayer is a political move and shows the cleverness, not the religiousness, of Yuan and his immediate followers. And he goes on through a whole column of diatribe against the President and his advisors, which, by its very bitterness, is robbed of any serious effect. But this editor has from the beginning of the publication of his paper carried on a most unrelenting and unreasoning propaganda against President Yuan Shih Kai, and so his opinion on this subject must be largely discounted.

I have heard one or two missionaries express their suspicion as to the motives of this call to prayer, but the overwhelming majority of missionaries, as well as Chinese Christians regard it as an expression of a sincere desire on the part of the government to seek divine aid in this time of need for China. The idea of the call originated with Mr. Lu Cheng Hsiang, the Minister of Foreign Affairs, who is himself a devout Christian. He proposed to issue this call, and when he consulted President Yuan about it, Yuan favored the idea and so the proclamation was sent out to all the governors of the provinces instructing them to call on the Christian everywhere to meet in their places of worship on Sunday, April 27, to pray for the country. The missionaries have taken up the call and have sent telegrams to Europe and America and Australia, asking Christian Churches everywhere to unite with the Christians in China and make it a day of universal prayer for God's blessing on this country. News has already come that the Christians in those countries are heartily responding to the call.

Surely all Christians everywhere throughout the world who hear of this call of China for intercession on her behalf will respond most heartily and avail themselves of this grand opportunity to unite in prayer for God's help at this time of crisis. Let it be granted that the President and his Cabinet are actuated by more or less mixed motives and let it be granted further that the President himself is not a Christian, and that many of his Cabinet do not believe in the Christian's God, still the evidence that some of the Cabinet are deeply sincere in issuing this call and the great outstanding fact that Christians everywhere are called on by the government to pray at this time surely must stir the hearts of all Christians everywhere, and the obligation is laid upon us to specially intercede with God for the country. We cannot, we must not, disobey the call, and we are bound to believe that God will, in answer to the united prayers of his people all over the world, send down the needed blessings upon the country.

This call to prayer will be welcomed by missionaries and Chinese Christians as yet another proof of the government's determination to abolish all disabilities previously laid on Christians. During the revolution the republican leaders promised that they would insure religious toleration. This pledge has been loyally observed. Before his inauguration as President, Yuan Shih Kai received deputations from the Protestant and Roman Catholic Churches, to whom he gave similar assurance. He confirmed this speech at the opening of the National Council.

During the period of the Provisional Government several of the highest governmental positions have been filled by Christian Chinese. Among the more than six hundred delegates to the new parliament which met in Peking the 8th inst., some sixty odd are Christians. There has never been,

so far as is known to the public, any suggestion of discrimination against Christians since the republic was established. The official request of the government for special intercession in Christian Churches must be regarded as a triumphant vindication of missionary work in China. Furthermore, it is an earnest of the intention of the republic to enlist the missionaries on its side in order to bring about the regeneration of the nation.

The Shanghai Mercury says: "What are the immediate effects likely to be? First, great gratification in Christian circles, with the necessary result, a closer leaning towards men whose judgment has led them to do so wise a thing, and hence a very considerable strengthening of the Republic cause. This will, in its turn, conduce to the consolidation of the peace which the country so badly needs. Following that there must be a growth in the appreciation of China on the part of the foreign powers. These, in the persons of their most religious citizens, will be more attracted to the seemingly converted administration, and this will act and react upon the governments of the Western world, which, with the exception of Turkey, are all Christian. We would far rather look on the action of the Chinese authorities as one of conviction as one entirely astute. Heaven is above all. That is just as much a Chinese belief as it is Christian. What is more natural than that men impressed with the solemnity of the occasion should ask for that aid which such a belief suggests as necessary. Historical examples of such prayer are not wanting in China. What is unique on the present occasion is that Christians are invited to join in. Truly, we have here a fact which shows more than anything else has so far done the soundness of the statement which we have continually urged in defense of the new administration—that a new spirit is abroad in the land."

The issuance of this call must have a very great effect on the progress of

our work here in China. In the first place it will release multiplied thousands of men and women from the bondage of fear and allow them to come forth and confess Christ before men. We have had unmistakable evidence many a time that there are thousands of men and women, not only among the lower classes, but among the educated and official ranks of the people, who really believe in the Christian religion, but on account of social and official conditions have been afraid to come out openly and profess themselves Christians. This act of the government in calling on Christians to pray for China must surely give them courage to stand forth and avow themselves as believers in the Christian's God. It will also give great impetus to all forms of missionary work, evangelistic, educational, medical and literary, and for greater opportunities for the spread of the gospel than we have had hitherto, although our present opportunities seem to be beyond anything we could have expected even a few years ago.

What a clarion call this is to Christians in the homeland, not only to pray for China, but to give their men and women and their money for the spread of the gospel in this land. Our forces ought to be vastly increased immediately before these splendid opportunities will pass away and the work will be far more difficult a few years hence than it is now.

The people of China are now in the nascent state, like a chemical element just separated from combination with another element; it is ready to be united with almost anything that comes along. It is very active and quick to take up with any sort of an affinity. So the minds of the Chinese are now open to the truth of the gospel, better perhaps than at any time in the past. If we do not give it to them now they will take up with other doctrines—agnosticism, atheism, infidelity, etc.—and the work of evangelization will be much more difficult in the years to come than it is now.

Just One Thing After Another

By Gulliver

Readers of the Advocate will remember that several years ago I advocated the policy of building dormitories and establishing lectureships on Methodist doctrine and polity in geographical connection with our State institutions of learning. It will be remembered that I expressed regret that we had not adopted this policy early in our history, but I concluded my remarks by saying in substance that, inasmuch as we had undertaken to foster and maintain separate and distinct institutions of learning, we must provide them with ample endowment. I remember to have received quite a number of letters from prominent ministers and laymen in different parts of the Church endorsing my position, and a few keen communications criticising me very severely. I was pleased to note that at the recent meeting of our General Board of Education my position received favorable mention, and it was suggested that in as far as possible the policy be carried into effect. It has been pointed out more than once that we have hundreds and even thousands of Methodist boys and girls attending State institutions for higher education, for whose moral and religious and Methodist training there has been on provision made at all. To come close home—right here in Texas—it is a fact that we not only have hundreds of Methodist boys and girls in our State University for whom there is no religious provision made, but that the number in attendance is yearly increasing and that even now the Methodist contingent is the largest attending the university. I sincerely hope that in all the States the suggestion of the Educational Board will be carried into effect.

While I am on the school question, it may be well to make a "few feeble remarks" concerning my recent visit to the State Normal at Canyon City. On May 18 I preached the commencement sermon for that institution, and I don't remember a more pleasant incident of its kind in my whole ministerial life. As everybody knows, Prof. R. B. Cousins is the president and Prof. B. A. Stafford is professor of Latin, Greek and just most anything else. Fact is, Ben is just about the best linguist I know anything of. Especially in Latin and Greek, to use the language of an old German professor concerning his daughter's proficiency on the piano, he "just eats it up." Both of these men are oldtime friends of mine, and any man is richer who is able to make that statement.

The West Texas Normal is the best equipped of any of the schools of that class in the State. To a clod-hop-

per like I am, it seems indeed that there is nothing further to be desired. I heard but one complaint and that was that the students were worked to a finish. If it were not for the high altitude and the ideal climate I don't see how those young men and women could turn off the work they do. But if Texas had been raked with a fine-tooth comb, no better location could have been found for the establishment of a great normal school. The summer session, which commences in a few days will be even more largely attended, I was informed, than the regular term; for while in other sections of the State the weather is too warm during the summer months for students to do full work, at Canyon City it is pleasant all the time, and the summer students there can unite business with pleasure—then can take a vacation in the cool and do full work at the same time. I only felt one inconvenience—the velocity of the wind. In the more humid sections of the State a wind which travels as fast as it does out here would blow most houses off their blocks. But it is light and thin and cool in this altitude; and while it sounds like it's going to tear up the country its real force is negligible. On Sunday night while trying to sleep upstairs at Prof. Stafford's, it seemed as though the wind were going to blow us away every minute, but the next morning I noticed a little wooden toy wheelbarrow standing quietly on the pavement in front of the house where Brother Stafford's little boy had left it the evening before.

I wish I had space to say something concerning the canyon. It is certainly a wonderful thing. Motoring along the prairie at twenty-five or thirty miles an hour over a road that seems to have been created especially for the automobile, you come suddenly to a precipice that looks down into depths that makes your head swim. The flora and shrubbery growing in the bosom of this canyon—the pineapple cactus, the catclaw and various sorts of evergreen, all within the hearing of gurgling springs and fanned by a glorious breeze that sweeps up and down the canyon—all this makes even a fat man grow sentimental and shake hands, with a wish that he might spend every July and August in the midst of such pleasant environments.

The prospect from the main building of the normal in every direction is picturesque in the extreme. A valley equalling in richness and verdure the delta of Egypt, covered with milo maize, kaffir corn and alfalfa, is not only pleasing to the eye, but carries also the suggestion of an abundance of substantial comfort when the dinner bell rings. And to a healthy man who has passed the fifty-year mark,

this latter suggestion has weight. After a thirty or forty mile spin along those beautiful roads, fanned by that light, cool breeze, such things as half-grown Plymouth Rock chickens, fresh eggs, rich Jersey milk, hot rolls, angel food cake, strawberries and whipped cream, in the language of one of our preachers, "is powerful encouraging."

I cannot get away from the school question without insisting upon all our preachers, young and old, traveling and local, wise and otherwise, attending the forthcoming session of our Summer School of Theology at Georgetown. Every presiding elder in the State should not only be present himself, but see to it that all his preachers are enabled to go. Rev. J. W. Mills was the presiding elder who took the blue ribbon last year, but it is to be hoped that he will have many close competitors at this session. There is no earthly reason why every preacher whose health will permit it should not make the trip. The one possible excuse—the lack of money—can be removed if the several presiding elders will bring the matter before the people. I don't believe there is a pastoral charge in Texas which would not gladly furnish their pastor's expenses if they only understood how much it meant to him and to them. There is no pastor who does not return to his charge better equipped physically, mentally and spiritually after having attended a session of the Summer School of Theology. Leaving out the present writer and the other three post-graduate lecturers, it is perfectly safe to say that the faculty is unexcelled by any similar school in the United States. Just stop and think of the men who have delivered each a series of lectures on the liveliest and most important subjects of our times—Borden P. Brown, of Boston University; Shailer Mathews, of Chicago University; Dr. Jordan, of Toronto; Dr. Stephens, of Yale; Chas. Foster Smith, of Michigan University; to say nothing of Bishops, North and South, and college presidents and professors galore. Why, we have had the very cream of the continent before us year after year, and the present supply, it is confidently expected, will be equal to anything that has gone before.

Brother "Beloved," take up a collection right away—if you have not done so already—and send young Brother Sharp, old Brother Bugle and every licensed preacher within the bounds of your district down to Georgetown. And it wouldn't hurt some of your leading laymen to take in those lectures. Fact is, all our laymen need to tone upon all the live issues that confront the Church today. The lack of enthusiasm, indeed, in both lay and clerical circles, is largely explained upon the score of ignorance. Men are not likely to enthuse over that about which they know nothing. The average layman does what he does and pays what he pays because he has a shadowy idea that somehow it is his "duty" to do some little something. But when he is brought face to face with the facts and the needs and the opportunities, he opens his eyes and his heart and his pocketbook, and, in the language of the classics, "he gets busy."

Lest I might fail to have all the young men before me during my lecture at Georgetown, I desire now to cut out a few chunks and send them, as it were, by parcels post to some of the boys at the forks of the creek. I am neither a David with his sling, nor a Methuselah bending under the weight of years, but I am old enough and young enough, and I love our young preachers well enough to say something to them which I am sure will be helpful if they will take heed. And, first of all, I would emphasize the word "promptness." Mr. Wesley used to say to his young preachers "Have something to say; say it; quit." Nothing will discount a man's ministry more than a lack of promptness and punctuality. Begin service on the minute. Never wait for a congregation to assemble. When the minute arrives, get busy. It will not be long before the people will find it out and will be as prompt as yourself. Include the whole service inside of an hour. Make your announcements at the beginning, and when you have closed your sermon, close the service. This "one word more brethren," has thinned out many a congregation. If a man is equipped—if he has "studied to show himself approved"—if he knows what he is going to preach—if he has a firm grip upon his subject, he can deliver himself in thirty or forty minutes, and the people will gladly come back to hear him some more. But it takes a man a long time when he is trying to tell what he doesn't know. And the people understand this. They can tell by the snap and the go of the man that he knows what he is talking about and they will "hear him gladly." But they want the gospel. They don't want yarns nor sensational stuff. A man who gathers a congregation according to such a method may corral a

lot of sapheads around himself, but he does not align them with the Lord, and when he leaves he takes all the interest with him. Some years ago a correspondent wrote to Dr. Funk, of New York, asking why it was that after the burning of the Brooklyn Tabernacle the congregation of the great word painter, Dr. Talmage, had faded into thin air, while the work of Mr. Spurgeon continued to flourish and increase even after that great preacher's death. The answer was that "Mr. Spurgeon preached the gospel and Mr. Talmage preached himself and the newspapers." Woe be to the pastor who follows one of those chaffy sensationalists. The people have been fed upon sillybub so long that "they will not endure a sound doctrine." The intelligent and devout minister in such a case is compelled to begin at the bottom and to build up a congregation whose allegiance is to Christ and not to Brother Wordpainter. It is the truth that makes men free.

The day has passed when slovenliness and eccentricity are rated as characteristics of intellectual and spiritual excellence. There is no concord between rags and righteousness. There is no necessary affinity between dirt and duty. Cleanliness is next to godliness. The minister should be a model of neatness and propriety, both in the Church and in the homes of his people. To go around with a dirty old collar, frayed necktie, rusty shoes, dirty finger nails and his hair "standing every way for Sunday"—such habits will compromise him, though he carry a college diploma in every pocket. This is especially true in Texas. Our people care but little about pedigrees. They want a man to deliver the goods. They don't care who a man's father was, nor his grandfather. They ask what he is and they want him to answer in real, consecrated service. There never was a time in the history of the world when a real man had a better opportunity than he has in our day. The world and the Church are swinging searchlights seeking for men. The wheat is white unto harvests, but now as heretofore, the laborers—the real equipped men—are comparatively few.

And another thing. Take it by and large, year in and year out, men make their own appointments. Now and then some pig-headed presiding elder—unworthy of private membership in a kaffir club—may, through jealousy or some other motive, allow a real meritorious preacher to be hurt for the time being. But it is an old saying that "you can't keep a good man down." If he has merit the people will find it out and demand his services. On the other hand, a man who has no merit may get into possession of what is commonly called a "pull" and have himself boosted into a place too big for him. But it is not for long. The wagon—each finds his proper level. Men are like potatoes in a market wagon, each finds his proper place by the time he reaches the city. I am as big a man as I have the power or willingness to be. Bishops can't make me bigger; appointing powers can't make me less.

THE PRESIDING ELDER'S WIFE.

Since I did not get my story done in my first letter, and since having received many kind letters and verbal expressions of appreciation of it, asking me to finish, I am grateful enough to try and comply.

Having gotten our little parsonage fixed to our liking at Shelbyville, we settled down to three delightful years on that big circuit. The twenty-one appointments of my preacher kept him from home almost day and night and I stayed by the stuff—what there was of it. We were in debt and were both determined to get out for good. While we had paid most of what we owed while on the mission, this move had put us back somewhat again, and I had to make every edge cut, and I did. When we were ready to move, out of our five hundred a year I had saved five hundred dollars or nearly two hundred a year. Up to then the Church had not undertaken many if any big enterprises that called for much money but since then it has and our five hundred saved on Shelby Circuit, and all we have received since, above a bare living, has gone into these enterprises, and now at the end of thirty-eight years we find ourselves homeless and moneyless, but not friendless nor faithless. God lives and so will we.

Well, at the end of three years on this good work, we were assigned to Longview Circuit, and another hard move was before us. We sure did hate to move this time, but our good elder, Brother Sampey, and the Bishop, had said go, and we had put our hands to the plow and could not look back. A good sister said, "Now Sister Smith, don't you take the axe and hoe and rake with you, for you are going to a big place," but I did.

Well, we said good-bye to our hun-

reds of dear, good friends, and started to our new place. It was in the dead of winter and we had four babies, the oldest seven years and the youngest less than four weeks old. It had been raining for ever so long, and the earth was covered with water, and we had nearly fifty miles to make in wagons to reach the railroad. A good friend had loaned us his nice, new carriage, and Brother Carraway, one of our good local preachers, furnished his team, and himself for driver. We came to Flat Fork bottom and it was covered with rushing waters from hill to hill. Our driver began to pick his way across the flat bridge under the water, when suddenly down went our team out of sight, the middle span of the bridge over the slough being gone, and the team had plunged over the abutment on our side. They began to rear and lunge forward when down went the carriage over the abutment, and this drove our horses forward against the abutment on the other side, but that was as far as they could get. There we were wedged in between the abutments of that bridge, with water behind us, under us, before us, as far as we could see, and it sleeted right along. My preacher, always, as I thought, equal to any task, got to the back of the carriage, shed his clothes and jumped into that ugly, muddy water up to his armpits and some how got the team upon the abutment before us, then lifted one wheel of the carriage and got it up, then round to the other side and up another, and so on until all the wheels were on it. Then we handed him his great woolen shawl and he wrapped it about his body above the water, and he walked before us till we were out on the other side.

We had two days of this sort of travel before we reached Grand Cane in Louisiana. We shipped our goods to Longview, and spent the night with uncle Bill Crawford, almost a mile from the station to which we walked next morning before day, I carrying my four-weeks-old baby in my arms. Our way was by Shreveport, but fortunately we did not have to change cars at that place, but did at Marshall, and it was December 24, and it looked like everybody was wanting to go somewhere on the train we had to go on from there. We reached Longview sometime in the afternoon. Our letter telling when we would get there had not been received, so no one was looking for us, and no one met us, and we did not know a person in the town, but my husband went out and soon found Brother Williams, one of his stewards, and we were taken to his house and royally entertained till our household goods came.

Our parsonage at that time was a little box house on the lot with the church, and we soon set about fixing it. I subscribed as liberally as I could to the improvement fund, and paid it by doing my own washing as I had done before, and by acting as janitor for the church. I always paid my own subscriptions. Years later when my preacher subscribed \$50 for Southwestern University, I subscribed \$50 for our A. C. I. and helped him pay his by keeping boarders, and paid mine by again doing my own washing. We spent about four or five hundred dollars on enlarging and improving the parsonage and when it was done it did not look like itself a bit. Longview was only a half station then, but was made a full station the next year. They had just begun to make stations in those days.

At the close of this year I attended my first conference. It was held at Tyler. Mr. Tom Campbell, father of ex-Governor Campbell, footed the bill of expenses even to my entire wardrobe. He was not a member of the Church, but was one of my preacher's best friends.

I must soon bring this letter to a close. I would be glad to write all my experiences, but it would take a book as big as Dr. Rankin's and then my rheumatic hand is tired and hurting, but as I write this my heart feels good. I have tried hard to do my part. I have stayed at and done my work, and have never put a straw in the way of my preacher husband, but have helped when I could. We have touched and helped many young preachers, and some who might never have made it if we had not, and that is a happy memory for me. In all my relations as the wife of a mission preacher, circuit preacher, station preacher and presiding elder, I tried to do good. I have never found fault with my Church, or with any preacher because he chewed gum, drank coffee, used tobacco, or wore striped socks. I have not meddled with our own or anybody else's appointments much, and some way I think that is fine for any preacher's wife. While I have many acquaintances in our conference and some outside of it, and many friends, too, yet after all I am not much known outside of my kitchen and dining room, but there I have entertained many of our Bishops and presiding elders and other great men of the Church and some not of the Church, and their presence has blessed me and my children. I look back along the road we have traveled and it has been a way of sunshine and

tears. All along the way are the graves of my children—seven in number. Six still live, all grown and doing reasonably well in the world, and all belong to the Church. I look ahead and while I cannot see, yet I am sure that part of the road is not as long as the way back, but we mean, by keeping busy, to make it as long as we can.

MRS. J. T. SMITH.

MILLENNIAL DAWN.

Not long since the writer called attention to some of the methods by which Millennial Dawnists induce their followers to withdraw from Churches with as much flourish of trumpets as can possibly be made, using a printed blank furnished for that purpose. In the mail this morning comes a letter from a young pastor, in the West Texas Conference, saying, "I have a great deal of trouble here with Russell's teaching. My Church and every other Church is weak here, and thus those folks do a great deal of harm." Just after opening the mail I found on my front lawn a supplement in pink to the Chicago Weekly Inter-Ocean, containing four of "Pastor Russell's" sermons, together with pictures of the pastor himself in five different poses.

But in this article we wish to do two things. The first is suggested by the following words in the young pastor's letter: "I have gotten me a few of Russell's books in order to reveal some of his errors, yet that is slow work and too much reading for every pastor—too much reading of books that do not build up. My suggestion is that some good preacher of years of experience make a special study of 'Pastor Russell's' books and publish 'An Estimate of Russellism from a Christian Standpoint.'" The suggestion is a good one, and fortunately what the brother suggests has already been done by a prominent preacher in the M. E. Church, Dr. E. L. Eaton. Dr. Eaton was for some years pastor of the North Avenue Methodist Episcopal Church of Allegheny City, now Pittsburgh, where Russellism got its start, and had a chance to study it at close range. While there, he and "Pastor Russell" held a public debate. These debates were taken down by Russell's stenographer and published in the daily papers without giving Eaton a chance to edit his own speeches. The substance of what he said is now printed in a book under the title, "The Millennial Dawn Heresy." I have just read that book. It consists of five lectures on the following themes: "Principles of Biblical Interpretation," "Immortality and Soul Sleeping," "The Present Gospel Age," "The Millennium," "Probation After Death." While not every one of our preachers will agree with everything in the book, it is certainly a sufficient answer to Russellism, and leaves not an inch of ground upon which that wily proselyter can stand.

In this article we desire further to call attention to the methods of Russellism. To begin with Russell is "Pastor Russell of the London and Brooklyn Tabernacles, and the Washington Temple." A good sized pastorate that. In the first sermon, purporting to have been delivered at Albany, N. Y., Nov. 17, of some year or another, Pastor Russell replies to an article by Mr. W. T. Ellis, the layman who is doing so much for foreign missions, and whom Pastor Russell calls the "Religious Rambler." It seems Mr. Ellis, in discussing Pastor Russell raised the question, "Who ordained him?" As usual, Pastor Russell replies by slandering preachers and Churches. He plays to the galleries and poses as the great apostle of the common people. Hear him: "Evidently the time has come for telling the common people what the Bible teaches respecting clergy and laity." Then he proceeds to make statements that have no more connection with truth than the stars have with perdition. We give a few of them:

Error One. "Only since the organization of the Evangelical Alliance (1846) have the different sects of Christendom acknowledged each other and each other's ordination." Everybody who has any acquaintance with the subject knows that Methodists, Presbyterians, Congregationalists, United Brethren and others have done this since their origin, which was a long time prior to 1846. John Wesley was ordained to the Episcopacy by a Bishop of the United Brethren.

Error Two. (Call it by a stronger name if you wish). "Today the great majority of ordained ministers in all denominations entirely repudiate the Bible as divine revelation." This statement proceeds either from wilful ignorance of the facts or is a dense perversion of the truth. Yet many people believe everything Pastor Russell prints. The second discourse is headed, "Some Foreign Mission Facts." The "Pastor," who has been

The Best Way? Go To Your Doctor
No sense in running from one doctor to another! Select the best one, then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it. Ask your doctor about Ayer's Cherry Pectoral for throat and lung troubles.

attacking foreign missions for years, prefaces it with the statement that a year before the "International Bible Students' Association," which seems to be another name that Pastor Russell gives himself, "perplexed by conflicting reports, resolved to send a committee of seven to investigate and give a candid report on missionary prospects in foreign lands." Of course such a committee saw what they went out for to see. The "Pastor" declares that "the truthfulness of their report, which so many Christians gratefully acknowledge, has irritated a few persons." It seems that Mr. Ellis had shown up the methods of the committee and Pastor Russell finds himself somewhat embarrassed. Hear him, "Falsely he declares that we journeyed on the same vessel from San Francisco to Shanghai, giving the impression that we had not visited Japan at all. Then he declares that we merely raced through the country; did not visit all the mission stations, nor talk with all the missionaries; and he wants to know how we could know anything of the subject of our report. The Committee of Seven scattered and spent six days in Japan, or a total of forty-two of investigation." And this is the man that many people take seriously. He condemns a world-wide Christian enterprise, which has back of it the authority of our risen Lord, after a week spent by seven persons in chasing over an empire, whose people are of alien race, speech and customs. In his defense of his committee we note some more "errors."

Error One. Referring to the rise of foreign missions he says, "We believed God intent upon hurling all the heathen to everlasting torture unless they should hear about the Savior in the present life, and should accept him and become saints." If he means that Methodists and some other large bodies of Christians ever held that view his ignorance is pitiable.

Error Two: Here is the meat in the cocoanut of Millennial Dawn: "Now our former darkness is departing. As we begin to see the utter hopelessness of our claim that we could ever convert the world, we also see that we have misunderstood our Heavenly Father's plan in respect to the heathen. We begin to see that only the first part of the divine program has been put into operation; viz, the gathering of the elect from all nations to constitute the bride of Christ." "Now we see that the saintly few from every nation and from every denomination of Christendom will constitute the True Church, the True Bride of Christ, the Queen of Glory, the Seed of Abraham."

Error Three. "They (Protestants) agree with the Papacy in claiming that the great kingdoms of Europe are parts of Christ's kingdom, notwithstanding the fact that they are impoverishing themselves to prepare for blowing each other off the face of the earth." The Protestant world of today holds that the kingdom of God is spiritual, and as such has nothing to do with geography or forms of government.

Error Four. "All the dead of Adam's race sleep until the resurrection. The morning of the great day of Messiah's kingdom will be the resurrection morning, not only for the Church, but for the sleeping billions of humanity. Our unscriptural conceptions of the dead, as alive in paradise or in purgatory or in a hell of torture come originally from the heathen." This and much more of the same sort.

In this connection one fact is worthy of note, Pastor Russell's contention that the gospel is being preached at present, not to convert the world, but simply for a witness, has influenced modern missionary plans to an extent not generally recognized. The scheme for finishing up the work of missions in a single generation is a direct result of it.

But we forbear. What we have quoted shows the character of stuff that is being diligently circulated everywhere and is powerfully influencing certain classes. "Pastor Russell" has fixed 1914 as the time for the second advent. He proposes that all the dead will be raised then and will all live here for a thousand years, and that during that time they will be evangelized and at the end of that period the hopelessly wicked will cease to exist. Spectacular religion appeals powerfully to certain imaginations, and the "Pastor" is nothing if not spectacular, both as to the matter and the manner of his preaching. It is time for preachers who have taken a view to "drive away all erroneous and strange doctrines" to sound the alarm.

E. HIGHTOWER.

CALIFORNIA LETTER.

A few lines from this far-off land of sunshine and flowers might be of interest to the readers of the dear old Advocate.

Of course, on leaving Texas, I had some regrets, as my Church relations especially were very pleasant and profitable to me, and I hope to some extent profitable to the Church.

On my arrival here in Pomona I identified myself at once with the M. E. Church, South, and find the people here, especially those of our own Church, a very fine lot of folks. While our Church is not as large as some of the other Churches, we have a very good organization, and one of the best preachers in Brother Thompson that it has been my lot to listen to in a long time. Our Sunday School is doing fine work and all of the organizations of the Church are doing well. We had a very fine Children's Day service last Sunday. Our revival services commenced Sunday night, with our presiding elder, Brother Kenney, doing the preaching, and it is being well done. He is a very strong preacher, preaches the old-time gospel, and we are hoping and praying for a great revival.

I am very well pleased with my move to California, but have not lost all interest in Texas and rejoice in the prosperity of your Texas Methodist, especially along educational lines, as well as spiritual. I enjoy very much the weekly visits of the Advocate and pray that it may continue to increase in circulation and usefulness. There are other things I might write about at a later date.

J. F. BARLOW.

Pomona, Calif.

THE CANAL ZONE DRY.

Every friend of temperance and of better citizenship will rejoice at the recent declaration of the Secretary of War, Hon. Lindley M. Garrison, that for the coming fiscal year no saloons will be operated within the Panama Canal Zone. There are now thirty-five saloons in the district. This action is only another indication of the high character of men at the head of the new administration. The moral manifestoes that have gone out with almost mathematical precision from the various departments is so gratifying and yet so surprising (in the light of the past) that it almost makes us catch our breath. But we wonder what the brewers are thinking about. They must be about ready to faint!—Exchange.

"James Russell Lowell says truly: 'The first lesson of life is to burn our own smoke—that is, not to inflict on outsiders our personal sorrows and petty morbidness, not to keep thinking of ourselves as exceptional cases. Have we learned that lesson?'"

"LIKE MAGIC."

New Food Makes Wonderful Changes.

When a man has suffered from dyspepsia so many years that he can't remember when he had a natural appetite, and then hits on a way out of trouble he may be excused for saying "it acts like magic."

When it is a simple, wholesome food instead of any one of a large number of so called remedies in the form of drugs, he is more than ever likely to feel as though a sort of miracle has been performed.

A Chicago man, in the delight of restored digestion, puts it in this way: "Like magic, fittingly describes the manner in which Grape-Nuts relieved me of poor digestion, coated tongue and loss of appetite, of many years standing."

"I tried about every medicine that was recommended to me, without relief. Then I tried Grape-Nuts on the suggestion of a friend. By the time I had finished the fourth package, my stomach was all right, and for the past two months, I have been eating with a relish, anything set before me. That is something I had been unable to do previously for years."

"I am stronger than ever and I consider the effects of Grape-Nuts on a weak stomach as something really wonderful. It builds up the entire body as well as the brain and nerves." Name given by the Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

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

Continued from Page 1

same time keeping in mind the necessity of developing men among us to meet these demands and master the situation? The one cry which comes from everywhere is for leaders. It comes from the Epworth League, the Sunday School, the Wesley Bible class and the Laymen's Movement. Everywhere the call is for men who know how to conserve and guide—men of affairs who can take their stand among men, and nowhere more than in the pulpit.

Then let us take heart in the hope that our young preachers themselves are coming to appreciate the dignity, the importance and the needs of their high calling as never before, and are not so eager to press into the work ill prepared and foredoomed to a life of blundering inefficiency. Too long the very foundation of an adequate education was neglected. Our academies were calling for boys, and many of them failing from lack of patronage. The preparatory schools were not graduating them, and the colleges were not getting them. Everywhere the young preachers were too scarce, and in the matter of supply and demand, in the ministry, a stubborn condition presented itself. In our Discipline there is a law that was meant to help both the school and the young preacher. The fear is that it may injure both. A young man who feels a clear call to the ministry, realizes his need of equipment for his life-work. There is a law which allows him to join the

conference on trial, and be appointed to school as a ward of the conference. It is easy enough to get him appointed to school, but to keep him there seems to be the trouble. His finances may not be ample and he dislikes the idea of going into debt too deeply. He may fail in some of his studies, or get "tired of the grind," and so he becomes discouraged. (Often a dear sweet girl somewhere to whom he is engaged occupies his mind.) So, after a brief space in a preparatory school, he drops out, a master in nothing, and ready for leadership nowhere. But he is a member of conference now, and at its next session appears, asking for work. What can the conference do? He is now on the inside properly recommended, but poorly qualified. The members of the conference are kind towards the young man (at least they intend so to be). So he is given an appointment with the hope that "he may make a useful man among us."

Just here lies the crux of the whole matter. Is this young man doing the wise thing in thus failing in the high responsibility of fitting himself for the most exalted position to which a mortal was ever called? And are his more matured brethren in the ministry wise in encouraging him to go on in the work of the ministry for which he is not equipped and in which he cannot hope but blunder on in inefficiency for years? Just here the conference has too often been the offender. The question has been asked, "Can the presiding elder use him?" When it

should have been, and must come to be, "Has he completed his education?" That there is a backwoods mission somewhere that should be only too glad to receive him is sadly too true. But, is it treating the Church of the future right, or the young man right to allow his mental training to be arrested in that way? The question arises, where is the best place to prepare men to do the work of the Church of the future—on a backwoods mission preaching in schoolhouses to a dozen illiterate persons, or in a properly equipped and great school with trained and great men to guide his mind properly at a time when it is plastic to the touch of the master hand, and to inspire him with noble ideals that shall be his polar star of efficiency as long as he shall live? Doubtless we still have good and honest souls who believe there is but one ideal way to make a Methodist preacher, and that is by the old pattern which was by taking a boy from his mother's knee and sending him on the round the way his fathers went; and think it well if after twenty years he is thought worthy to be entrusted with a station. But the conviction grows that this is in violation of a saner judgment, and contrary to the laws of mental growth. Let the plastic period pass, and a fatal blunder has been made. Keep a bright mind hid away from the springs of culture till the period of growth has past, and that mind is forever hindered in its best development. Having reached the age of fruitage without having ever blossomed, the

chances are that a noble mind has been ruined for life. It has fossilized, and no amount of stimulus can arouse it to the former possibilities of high attainment, and it must pass through life with a sad consciousness of an ability unavailable and a power that must be forever unused.

Here we find the argument for our colleges and for college-trained men, as against the much-sung theme of self-made men. That the Church has had her noble self-made men, who have wrought successfully for the Kingdom of God, who will deny or cease to be grateful? Her Bishops, McKendree and Kavanaugh and others, never had the advantages of a college education; but who dare say that if they were living they would prefer the old paths or think themselves equipped for duty without the very best that the Church could give in the way of an education? Who are doing the world's work today, and are leaders in Church and State? Who are the master-thinkers and moulders of public opinion, as a rule, but the well trained and capable men? And the future will need them more than we do; and that our beloved Methodism may march in the front ranks with those who shall enter the world's wide welcome gates is what is meant by the appeals and the noble response and splendid gifts of our Texas Methodism to her educational interests. In nothing is there seen nobler indications of a splendid and successful future for the Church and for God than in this.

Notes From the Field

Huntington.

We arrived here on November 26, 1912, and were met by a number of our good ladies who escorted us to the hotel. Here we were entertained until we could get into the parsonage. We were soon in the parsonage and ready for the battle. We are looking forward and praying for great revivals. We want this to be the best year of our ministry. We have already gained the victory, for we are serving one who never lost a battle. Our second Quarterly Conference is past. Our good presiding elder, Rev. J. T. Smith, whom we so much love, was on hand. The conference was held at Center, four miles from Huntington, and Brother Smith preached two good sermons. It was truly a great day for Methodism in these parts. Brother Smith having to leave after dinner, the pastor preached at night and we had a good service. Received one into the Church at this service.—B. C. Calloway.

Kirvin.

We have just closed a good meeting at Kirvin. We had Rev. J. S. Huckabee with us and he did the preaching in great style. I have never had a stronger man with me. He does not spare sin, but appeals strongly to the sinner. We received fourteen as a result of the meeting, with more to follow. There were a great many reclamations and the whole Church was revived. All denominations were helped by the meetings, as some gave their names for membership in other Churches. There has been above three

hundred visits made on the charge by the preacher and sixty-two sermons preached since conference, and thirty three received into the Church. And, yes, we were pounded some and have been treated nicely ever since we came to Kirvin Circuit, and the rolls have been cleaned up of a host of names that have encumbered the registers for years. Some of them have been dead so long that people did not remember the date of their death. Some of them had belonged to other Churches for years. We have bought new registers and are going to start anew and the old registers will go to the vault for safe keeping, for it is impossible to straighten them. The Kirvin Charge is looking up and its spiritual state is improved.—J. O. Gore, May 21.

Nocona.

When we came to Nocona last December we found our people building a new church; the framework for a brick veneer was almost complete. We soon took in the situation and saw that we had no easy job, scraps of lumber were scattered everywhere, the fence was all rotted down, no way of lighting the parsonage except by coal oil lamps, no water piped to parsonage and everything was in about the most chaotic condition you can imagine. Our people were trying to worship in the Baptist Church on the opposite side of town, holding the Sunday School in the afternoon and having preaching only twice a month, as the Baptists used the church the other two Sundays. Well, it is not necessary to say that the Sunday School and Church was doing no good. They were in about as demoralized a condition as things about the parsonage and church. We were having forty or fifty at Sunday School and about as many of our people at preaching. It was three months before we got into our new church. We literally threw off our coat, rolled up our sleeves and went to work to bring order out of chaos as quickly as possible. Our new church is now complete. We have electric lights and city water at the parsonage, fences have all been rebuilt, and we have some of the most convenient and attractive church property in the district. Our attendance at Sunday School now is about 120 and the Church is doing better. We closed a two weeks' meeting last Sunday

night. Coale and Huston were with us and led the revival. Brother Coale did some of the finest preaching I have ever heard from an evangelist. We count him among the leaders of the evangelists in our Church. His sermon on "Why I Am a Methodist," is one of the clearest I have ever heard on that subject. The meeting in some respects was a very great meeting, besides the number that was converted and joined the various Churches. One man declared his intention to consecrate his life to the ministry, and a young lady gave herself to the missionary work. Our new church is to be dedicated the first Sunday in June by Dr. G. C. Rankin.—N. R. Stone, P. C.

Mustang.

We have just closed what is said to be, by the oldest citizens of this community, the greatest revival of religion in the history of this country. It began on April 20 and closed May 11. Our pastor, Rev. L. E. Conkin, was assisted the first two weeks by Rev. G. A. Lehnhoff, of Pilot Point. Brother Lehnhoff is a sound spiritual preacher of the gospel. He is a strong, true, faithful man of God and liked by all with whom he comes in contact. Something over one hundred were born into the kingdom of Christ. Sixty-seven have been taken into the Church. A few have joined Churches at other places. Brother Lehnhoff left us after preaching two weeks. The meeting ran a week longer. Brother Conkin doing the preaching. He is as fearless as a lion in his exposure of sin. Our people were mightily stirred and only a few sinners left who are going to be mighty lonesome. We had professions in families where father and mother were not religious. In one family of eleven all were brought to Christ except the mother who was religious. In one class of twenty-three young men in the Sunday School fifteen were converted, eight already being Christians. One young man says he feels that he is called to preach. One young lady gave herself for a missionary. The singing was led by Brother Lane, of Greenville. He is a splendid singer as well as a true man of God. Rev. J. W. Murphy, a superannuate, was with us a few days and made us happy with his bright face beaming with the love of Jesus Christ. He did us some valuable service in bringing souls to Christ. He was pastor at this place some thirty years ago. We have started a prayer-meeting. We took a public collection the last Sunday of the meeting and got something over one hundred and

fifty dollars. Brother Conkin organized a Home Mission Society of twenty-four members. Brother Lehnhoff came out last Monday and organized an Epworth League for the young people with fifty-one members. Our Sunday School is doing good work. We are to have our Children's Day the first Sunday in July. With twenty new subscribers to the Advocate we feel like we are on higher ground.—Mrs. Joe Wright, Route 4, Pilot Point.

Karnes City.

According to the direction of Bishop Atkins we were returned to Karnes City for the third year, and so far we have been very kindly received. We serve a noble people; we are glad to be their pastor. They have been so very kind to us. We have received twenty-five members into the Church this conference year, and a number of them on profession of faith. Our presiding elder has just been with us and held our third Quarterly Conference. He is a success as an elder. We all like him so much; he is alright anywhere. He preaches like a Bishop. We are planning our protracted meetings. Will begin here May 28. We are so anxious for a revival. Will you please pray that God will pour out his Spirit upon us and that we may have an old-time revival. We have organized a Senior League here. We are expecting great results from it. Our Church over at Helena is in very good shape. They are a noble people to serve. We are anxious for a great year on this charge.—W. A. Hart.

Elida, New Mexico.

On Sunday morning, May 11, at about 10:30, a wagon loaded with well-filled boxes and accompanied by a few ladies of the town, wended its way to the home of Bro. W. P. Graham, the occasion of the day being Brother Graham's eightieth birthday, and his friends were surprising him with a big dinner. After the surprise of the moment, Brother Graham in his usual pleasant manner, invited them in and they made themselves at home at once and began to prepare to spread the dinner. A long table was made out in the yard, after which the boxes and baskets were unpacked and contents placed upon the table. The table fairly groaned under its weight of good things to eat but only had to wait a short time for the rest of the merry crowd to arrive from Church, which numbered about 125. After the friends had taken their places at the table, Bro. W. P. West, pastor of the Methodist Church, made

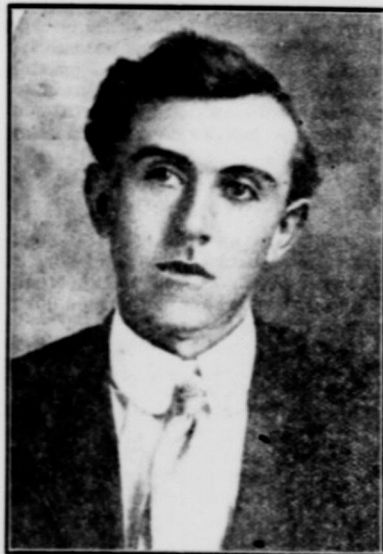
a short talk and presented him with a large birthday cake and a nice mission rocker which was a present from his numerous friends, after which the merry crowd proceeded to satisfy themselves with the delicacies before them. Brother Graham is the oldest member of the Methodist Church of this place, and also of the Masonic Lodge, having been a member of each for several years. He is held in the highest esteem by his friends and is loved and respected by all. Brother Graham is such a noble Christian character that one cannot help but be inspired and uplifted by his godly life. He loves his Church and all its ordinances and is a constant reader of the Advocate. May the blessings of God rest upon Brother Graham and his noble family, and may he have many, many more happy birthdays, is the wish of his many friends.—W. P. West, P. C.

Rosston.

Our second Quarterly Conference, which was held at Hardy May 19 and 21, while a red-letter day in some respects for Methodism in that part of our work, was not without its disappointments. Brother Pierce was promptly on hand and preached for us at 11 a. m. Saturday. After a sumptuous spread of good things to eat in the church by the good women, a business session was held at 2 p. m. which was satisfactory; salary over half paid. After the adjournment of the business session, Brother Pierce asked me to come over to his room at Brother Jackson's, at which place he informed me that he was suffering much pain, and that I would have to preach that night. Thinking perhaps that Brother Pierce had eaten too much of the good things and would be well by morning, and that I would get to listen to him on Sunday, only another disappointment awaited me the next morning. I was awakened by Brother Hogan who said I was wanted at the phone, and on answering the phone was informed by Sister Jackson that Brother Pierce was very sick, and that her son was starting with Brother Pierce to St. Jo. My first thought was, so many will be disappointed in not getting to hear Brother Pierce preach—Sunday also

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REV. E. F. LANCASTER
Pastor of McKinney Mission
North Texas Conference.

This is only Brother Lancaster's second year in the pastorate, but both years he has led his district in circulating the Advocate. He became a member of the honor roll a month ago. All his stewards and Sunday School superintendents are subscribers and every Sunday School teacher. There are 47 subscribers in all on his charge, and he is still at work. Keep your eye on Brother Lancaster. The pastor who gets his people to reading the Church paper is sure to put his work in the forefront.

being Children's Day, which was set for 3 p. m. Everybody from those parts was at the church, and if the church building had been twice as large would have been filled. It was up to this preacher to preach, and in the language of that fellow who ranges around Wichita Falls, whose name is Gulliver, a fellow who could not preach to a crowd like we had would be a failure anywhere. Another disappointment was in the small collection at this children's hour, but when one looks at the situation as it was will not be surprised at this small amount of \$2.10; the church was packed with women and children, and the men who carry the pocketbook were forced to remain outdoors (nuf sed). I heard some threats made that I feel sure will be carried out; that is, that by next Children's Day the church will be enlarged so as to house all who may attend.—J. E. Henderson.

McCaulley.

Some one has said never write up your work until you have done something. I would not have you think that we have been idle simply because we have been silent. Indeed, we have been busy since coming to McCaulley last November. We left friends at Caps and found friends here. It has ever been thus in our itinerancy. No preacher could desire a more cordial reception than that accorded to this scribe by the good people of McCaulley. Our church at McCaulley has been thoroughly overhauled, repaired, repainted, floors stained, pulpit, pews and furniture retouched and aisle carpets put down, the Woman's Missionary Society doing the last named work. The most complete surprise that has come to us in fourteen years of pastoral work was given us by this self-same Missionary Society, when they sent to the parsonage some time ago a magnificent kitchen range. Still the good work continued until window shades, curtains, floor coverings and many useful things in the kitchen were added. I am sure you shall not be surprised at the activity of this society when I tell you that twenty-one of them are titheers. No wonder that they often have a balance in the bank. On the second Sunday in April, Brother R. J. Tooley began our meeting for us, the pastor being in bed at the time with the lagrippe, the effect of which is still felt. It had been difficult for us to get the meeting started, as we had changed the time, first and last, six times, but the Lord must have been in it all. We had a great meeting. Tooley preached for two weeks. My! what preaching; what manifestation of the Spirit's power. I had Brother Tooley with me several years ago. I thought him a great preacher then, and I know him to be great now. Visible results: Twenty-five conversions and eighteen accessions to the Methodist Church. A number of strong men—good substantial citizens—who had heretofore remained indifferent to the truly great things in life were converted and some of them come into our Church. The last real big thing this Church has done was to entertain the Hamlin District Conference, which body convened here on May 15, running over the following Sunday. Brother Hardy presided at the sessions of the conference with ease, dignity and grace. No interest of the Church escaped his watchful eye. The preaching was up to the best. Commissioner Young was with us to represent S. M. U.



REV. M. A. STOUT
Pastor of Marysville Mission
North Texas Conference.

This is Brother Stout's first year as a pastor, but he will have a good report at conference, for he is enlisting the aid of an assistant pastor—the Advocate. He is a good General and gets his Church to work. He was the first in his district to appear on the 100 per cent roll, and he has completed the 20 club and set his mark at 40 new subscribers. He says: "I am started at a good speed now and all of my Board of Stewards are pushing and we are going to bring it to pass."

When he had finished his great address the people were so well pleased with themselves that it was easy for him to secure the \$2125 for our big school. We had our church building dedicated on Sunday. Rev. M. M. Beavers preached the sermon and Rev. C. S. Hardy pronounced the dedicatory sentence. When the conference adjourned we felt that it had brought a blessing that would long abide. We have done some work for the Advocate, as your bookkeeper knows, but we do not consider our work finished by far, as we never fail to talk for our "Junior Preacher." We expect to report at Vernon in November, "Everything in full, Bishop." Advocate and all.—C. B. Smith.

Tyler Street, Oak Cliff.

The members of the Tyler Street Methodist Church gave their pastor and his family a delightful surprise on prayer-meeting night last week. It was an old-fashioned "pounding," given in the old-fashioned way, every man, woman and child carrying their particular present, and all beaming with smiles and full of good words and wishes for their pastor, Rev. J. B. Davis, and his devoted and accomplished wife. It is due to Sister Davis and her faithful co-workers that the recent banquet given to the Epworth Leaguers was such a great success.—Mrs. W. H. Evans.

Penelope.

I have a splendid work here and a fine people to serve. We have packed houses and are ingathering gradually. Our people are very kind to the pastor and family. The pounding continues. We have received telephone, post-office box rent and also a fine suit of clothes, compliments of the Woman's Missionary Society. We have a new church over here, a good one, a large auditorium and the extra Sunday School rooms and pastor's study. Our good ladies have quite recently purchased a piano for our new church. Our Sunday Schools are going forward by leaps and bounds. I have the best set of Sunday School superintendents I have ever had. They are progressive and earnest in their work. They actually talk about their Sunday School work during the week days. Brother A. Regar, superintendent at Penelope, our big, smiling superintendent. Everybody is at ease and in good humor around him. People who come once come again. Let me mention Brother Dan Griffin, our young superintendent out at New Hope. He is doing splendid work there. Everybody loves him, and we all consider him a blessing. Berome is a new place on the I. & G. N. Railroad. I have a new organization there of thirty-one members. Brother T. T. Seeley has charge over there. He has near one hundred enrolled and is doing a splendid work for the Church. I feel so thankful when I can get a few good laymen to just stand like heroes by the Church.—J. R. Kidwell.

Douglassville

You may not find it on the map, but it is here just the same. It is one of the finest places to live in the State, with a most excellent citizenship. Our people are of the old Southern type—refined, aristocratic, loyal and moral. Douglassville nestles among the "Cusseta Mountains" of East Texas. Every valley is a pavilion of dancing brooklets, grazing



REV. C. O. SHUGART
Pastor of Ector Circuit
North Texas Conference.

Brother Shugart is a transfer from the Holston Conference and is a valuable acquisition. He married a Texas girl, hence his heart is in Texas. He is identifying himself with Texas institutions in circulating the Texas Advocate. His charge was among the first to appear on the 100 per cent roll. In sending his twentieth new subscriber he wrote: "This completes my club of 20, but I do not esteem it to be the full measure of my duty to the Advocate, and hope to send more subscribers along."

herds, waving fields and beckoning orchards. Methodism is the prevailing Church. There are a few Baptists and Roman Catholics here, but these are insignificant. Our Church is doing nicely. The people are faithful. Our Sunday School is in fine trim, and has more than doubled in interest and attendance since conference. All our Connectional claims have long since been provided for in cash and good subscription. We are looking after the Advocate interests. Brother Hotchkiss is in good favor with our people—a most brotherly man, big preacher and fine executive, with a "padlock" on his mouth. We love him. Our young people are par excellence; no better in Texas. We need a revival of Holy Ghost religion, and we are working to this end. We are not doing any "fancy stunt" on material lines, but we are laying a foundation for the future. We are enterprising a new church building at Union Chapel. This is one of the strongest country churches in the Texas Conference. We begin our revival work at O'Farrell on the fifth Sunday in June. Will try to do our own preaching, as conditions demand it.—D. A. Williams.

SAN ANTONIO METHODISM.

Dr. S. H. C. Burgin, presiding elder, in the chair. The reports of the preachers were splendid. On yesterday there were twenty-six accessions to the Methodist Churches of San Antonio.

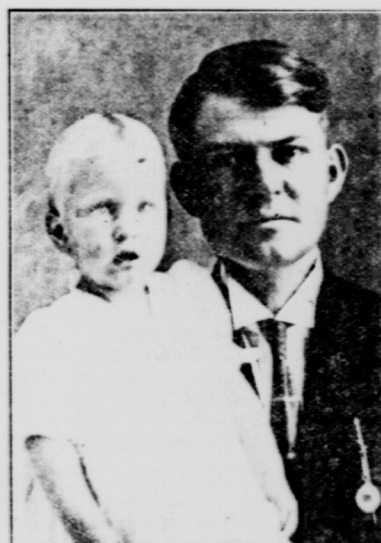
The revival now in progress at the Alamo Heights Church continues with increased interest and attendance. The pastor considers himself fortunate in securing the services of Rev. C. C. Bell, of Houston, and Prof. G. P. Bledsoe, of Gilmer, Texas. The meeting will continue another week.

Revival services at the Laurel Heights Methodist Church began yesterday morning. Both morning and evening services were well attended. There were four conversions and six accessions to the Church. The pastor, Rev. C. H. Booth, is doing the preaching.

The commencement exercises of the Marshall Training School Wednesday night marked the close of one of the most successful years in the history of the school. There were thirty-one in the senior class. Eighteen took full diplomas and thirteen received certificates. Most of those who took certificates will return next year. It was by far the largest graduating class the institution has ever turned out. Bishop E. D. Mouzon delivered the commencement address. His subject was "The Need of Morality in Modern Civilization." Fred Ramsdell, widely known as Tex Ramsdell, has become interested in the institution, and will have charge of the athletic teams; he will also teach mathematics. He is a strong man. Any institution would be fortunate to secure his services. Washington and Lee scholarship, given under practically the same conditions as the Rhodes' scholarship, was awarded to Roger Starnes, of San Antonio. The scholarship offered by the colleges and universities of the State was awarded to Earl Gidley, the honor graduate. Dr. Curry and Prof. Moyle tell us that the school will be crowded next year.

GASTON HARTSFIELD.
May 26, 1913.

"Better out than in"—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla.



REV. C. L. BOWEN
Pastor of Avery Mission.
North Texas Conference.

We present to our readers in the above Rev. C. L. Bowen, one of the live, wide-awake pastors of the North Texas Conference, and his little daughter, Ollie Jo. Rev. Bowen has put all his stewards on roll, is a member in full connection of the 20 club and is now striving for membership in the Every Family Club. If you do not believe our statement that the pastor who circulates the Advocate brings up good reports just look up Brother Bowen's report from Avery last year. And it will be even better this year.

THE CEDAR HILL REVIVAL.

Cedar Hill in Dallas County is an old town and has had some glorious revivals in its history. We do not venture to say that the two weeks' meeting closing last night was the greatest revival in its history but it surely was one of the best. The town and community, in spite of the season and its press of work, is stirred and awakened as seldom any town is stirred. Two points in this meeting that mark it as a genuine revival of the old sort, not hand-made but heaven-sent, are: 1. The spirit of prayer. From the heart of the leader the divine contagion spread till the town was full of it and the answer just had to come; 2. The preaching. It was of the John Baptist sort—so personal, so pointed, so piercing, so scathing, so searching, that personal violence would seem daily inevitable but that God was so clearly in it that every blow of the faithful preacher was followed by the lash of accusing conscience. It is not strange that the most of the converted and reclaimed in this meeting are men, young men and heads of families. The work of God's Spirit among the children, too, was most beautiful, conversions clear and blessed and their cottage prayer-meetings will go on. The human leader in this great work was Evangelist H. B. De Lave, of Tyler. There are not many evangelists in the field that I have ever felt free to call to my help. Usually hold my own meetings. Here is one I should gladly have by my side anywhere. He lives enough on his knees to shame many of us pastors. Here is his secret. Singer Adams, of Tyler, was with him the first week and rendered very valuable aid. They are both Methodists, true and loyal. A class of thirty-one were received into the Church last night, sixteen of them by baptism. Others will come. Rejoice with us.
O. T. ROGERS, P. C.

HAMLIN DISTRICT CONFERENCE.

Met in McCaulley May 15, 8:30, with opening sermon by Rev. Victor Hugo Trammell, pastor at Tuxedo. Our much loved presiding elder, Rev. G. S. Hardy, opened the business of the conference Friday morning at 8:30. The roll call revealed the fact that fourteen out of the fifteen pastors were present. Four local preachers and twenty-two delegates answered to roll call. Rev. J. B. McCarley, business manager of the Stamford College, Rev. J. D. Young, Conference Commissioner of Education, Rev. J. M. Sherman, presiding elder of Sweetwater District, Rev. E. M. Martin, pastor Sweetwater Station; Rev. J. C. Moore, pastor Sweetwater Circuit; Rev. W. K. Strother, President Stamford College, and Rev. A. L.



REV. A. W. WILSON
Pastor Beeville Station
West Texas Conference.

We have long admired and loved Rev. A. W. Wilson for his fine character, his sterling worth and his conscientious care of every department of the Church. In this we are joined by the entire West Texas Conference—preachers and people. Everyone loves Brother Wilson. In presenting him to Texas Methodists we are carrying out a resolution made some months ago that has nothing to do with the 20 club—though he has joined that with the proviso that he is not to be limited to 20. His Advocate list is always long and his report in full—even when he rounded up his fourth year at Lockhart and entertained the conference. That is just a sample of the way Brother Wilson looks after the interests of the Church. He is dependable on all parts of the ground.

Moore, pastor Stamford Station, were visitors to the conference.

Special prominence was given to devotional services and preaching the Word. The following brethren preached: V. H. Trammell, J. D. Young, J. H. Hamblin, A. L. Moore, J. E. Stephens, M. M. Beavers and R. A. Stewart. Brothers Strother and McCarley very ably represented Stamford College. Brother Young represented Southern Methodist University. To say he did well, is but to tell you the results—\$2125 in notes, and nine preachers promised to get as much as \$290 each on returning to their charges. Brother Young makes everybody want to help this greatest enterprise.

We licensed a d recommended G. W. Smith for admission.

Delegates to the Annual Conference are as follows:

- N. G. ROLLINS.
- REV. E. S. McMILLEN.
- C. M. WEBB.
- E. W. HOLMES.

The reports over the district show favorably with last year. Six revivals with good results have been held in the district. Every interest of our Zion was carefully looked into by our always painstaking leader, Sunday, at the close of the eleven o'clock sermon, Brother Hardy dedicated the McCaulley Church. McCaulley did the royal thing in entertaining the conference. Each tried with the other in showing little as well as large courtesies, and every visitor declared his was the best home. We shall all be glad when we are to visit them again. The conference was harmonious, and run on a high plane all the way through.

J. E. STEPHENS,
Secretary.

ANOTHER PRESIDING ELDER ACCEPTS THE CHALLENGE.

"Put me down on your Presiding Elder Club. I think I can get a thousand in Tyler District. Yours for success,"
J. B. TURRENTINE.

"The ideal life, the life of full completion, haunts us all. We feel the thing we ought to be beating beneath the thing we are," says Phillips Brooks. Sometimes its beating inspires us, and we strive to be our best and utmost; sometimes it irritates and discomferts us, because we want to be left in peace on a lower level with some sin we are unwilling to give up. But however it is—whether aspiration or conscience—so long as it will not let us rest, we know that it is the voice of God calling us to higher things. It is the "love that will not let us go."—Home Messenger.

Advertisement for I & G N. "Quickest Time" service between St. Louis, Chicago, Memphis, and Hot Springs. Includes text: "SUMMER TOURIST TICKETS TO NORTHERN AND EASTERN RESORTS JUNE 1 to SEPT. 30 LIMIT, OCT. 31" and "EXTRAORDINARY STOPOVER PRIVILEGES. ONLY ONE CHANGE OF CARS TO MICHIGAN, CANADIAN AND NEW ENGLAND RESORTS." Also features the I & G N logo and contact information for D. J. PRICE, General Passenger Agent, HOUSTON, TEXAS.

Devotional--Spiritual

BEAUTIFUL TRIBUTE TO WOMAN.

We have seen many beautiful tributes to lovely woman but the following is the finest we ever read: "Place her among flowers, foster her as a tender plant, and she is a thing of fancy, waywardness and folly—annoyed by a dew-drop, fretted by the touch of a butterfly's wing, ready to faint at the sound of a beetle or the rattling of a windowsash at night, and is overpowered by the perfume of the rosebud. But let real calamity come, rouse her affections, enkindle the fires of her heart, and mark her then! how strong is her heart! Place her in the heat of the battle—give her a child, a bird or anything to protect—and see her in a relative instance, lifting her white arms as a shield, as her own blood crimson her upturned forehead, praying for her life to protect the helpless. Transplant her in the dark places of the earth, call forth her energies to action, and her breath becomes a healing, her presence a blessing. She disputes inch by inch the strides of a stalking pestilence, when man, the strong and brave, pale and affrighted, shrinks away. Misfortune hurts her not; she wears away a life of silent endurance and goes forward with less timidity than to her bridal. In prosperity, she is a bud full of odors, waiting but for the winds of adversity to scatter them abroad—gold, valuable, but untried, in the furnace. In short, woman is a miracle, a mystery, the center from which radiates the charm of existence."—Exchange.

"THE MORALITY OF BEING EFFICIENT."

The Continent one of the strongest religious papers in this country, and one from which we not infrequently enrich the columns of the Wesleyan, had in a late issue so sane an editorial on the caption above that we gladly lay it in its entirety under the eyes of our readers. There is practical sense, as well as the highest principles of practical religion, in the propositions stated by The Continent. That paper says:

"The Man Not Able to Pay for His Keep—"

Half the economic problems of the times center in this pathetic and almost unhelpful figure.

Deliberate crowding down of wages by playing off one group of needy workers in competition against another is, of course, the most evident reason for underpayment of workers, and it is not right to say a word that will minimize the enormity of that injustice. It is human selfishness at its meanest.

But fair handling of all facts in the case soon shows that employing greed is not the only reason why workers are paid less than they can live on. The other reason is the sad prevalence of inefficiency among the workers themselves.

To the just economic ideal of a comfortable livelihood assured to every individual member of the social order, there stands one baffling obstacle in the grim fact that a multitude of persons are not prepared to render the world any service worth a livelihood.

In many minor industries where pay is confessedly too low, the inherent trouble is that the product which the labor cost would simply end the industry, and in place of low-paid work there would be none at all. The same remark applies to much "common labor" elsewhere.

And unhappily, workers thus employed are usually incapable of the more skilled service for which the market of the world's necessities would return a living wage.

A concrete example is the industry of shelling nuts—notoriously ill paid. Doubtless, there is selfish exploitation mixed up even in this situation, but the determining fact is that users of nuts will shell the nuts themselves rather than pay a considerable price to have the work done by others. Inevitably the wage stays at bottom.

The condition so illustrated is a complex question that could be commented on in many phases: as, for instance, the deplorable causes of inefficiency in the limited opportunities of many and the evil habits of some, or perhaps more to practical point, the duty of successful employers to provide for workers thus hampered as generously and sympathetically as resources will by any means allow.

But the purpose of referring to the subject here is to point out a thought to which parents and teachers ought to give conscientious attention, in view of the trouble that the inefficient man causes in the world—the necessity, to wit, of instructing boys and girls in the absolute obligation of every human life to "pay full fare"

for riding on this old planet earth.

For normal young folks in full possession of average faculties there is no possible chance for overemphasizing this principle:

It is a fundamental dictate of decent social morality that every young person anticipating active life in the world ought to prepare himself to render his community some kind of service worth at least as much to the common well-being of men as he expects to receive for his own well being.

That is to say, efficiency is a moral duty.

As ordinary sentiment runs now, efficiency in life is commended to the young only as a condition of personal success—a means of getting ahead and achieving wealth or fame. And on that ground it is commended only to the bright young folks; others who have little chance or show no promise of doing usually well, are left outside the pale of the lesson.

But when it is appreciated that efficiency is the only foundation on which an equitable social order can be finally built—with comfortable earned livings for everybody—effective service becomes just as significant in the mediocre man as in the brilliant man.

"Find out what you can do. Then learn to do it. Then do it for the sake of people around you."

Under the advice, accepted with true vision, there can really not exist the contrast between brilliant and mediocre individualities. The Creator has made a wonderful distribution of abilities among His children in the world, and every man would be brilliant if he would only be loyal to the thing he is most capable of and make fine work in that one thing the goal of his ambition.

It is a totally external and largely false rating of things by which human opinion appraises some occupations to be more worthy of a youth's ambitions than others.

Intellectual professions and business pursuits are generally regarded as somehow more honorable than

manual occupations, but to the man whose talents God has fitted for handwork the discrimination is totally unfair. It has misled many a young man from the course of life in which he could most usefully and therefore most honorably have "paid for his keep."

One very important deduction from all this, which the conscientious young man or woman will quickly see, is that the choice of one's occupation and manner of life in the world is by no means wholly or even mainly a question of "what one would like to do." That has bearing as an index to the bent of nature; but the question that really overrules it in the last analysis is this: "What does the world most need of me?"

To seize on an illustration close at hand, the common current remark that the nation needs more farmers ought to be to a young fellow choosing his life occupation more than an interesting note of economic conditions. He should take thought whether it may perhaps be a message of direct command to him.

If the country needs farmers more than it needs doctors, for example, there is a square-cut moral issue for him to face before he decides to be a doctor. Only a conscientious opinion that he is likely to be more efficient as doctor than as farmer can justify him in choosing the occupation for which there is less public need.

Ambition is dangerous except in one form.

The only virtuous and wise ambition is ambition to do some service to one's fellowmen just as well and effectively as it can possibly be done.

Contrariwise, the willingness to receive good from God and the world without rendering in return the utmost measure of helpfulness within one's power, is always shame, degradation, sin.

And these broad principles apply to all work and all workers—to men of few talents and men of many. They also apply equally to men of wealth and men of poverty. Observed, they will glorify any occupation—even scavenging from the streets. Ignored, they will condemn to disgrace any personality, however favored.—Wesleyan Christian Advocate.

For Old and Young

I LOVE OLD MOTHERS.

I love old mothers — mothers with white hair,

And kindly eyes, and lips grown softly sweet

With murmured blessings over sleeping babes.

There is something in their quiet grace

That speaks of Sabbath afternoons;

A knowledge in their deep, unfaltering eyes

That far outreaches all philosophy.

Time, with caressing touch, about them weaves

The silver-threaded fairy-shawl of age,

While all the echoes of forgotten songs

Seemed joined to lend a sweetness to their speech.

Old mothers—as they pass the slow timed step,

Their trembling hands cling gently to youth's strength;

Sweet mothers—as they pass, one sees again

Old garden-walks, old roses, and old loves. —Selected.

TIME TO THINK

In a recent article in The Century on "The Uses of the Imagination in Business," we are told the story of a man who draws a large salary just to "think ahead." He is not expected to do any other work than to study things as they are, reason out the probable developments of the near future and plan what should be undertaken in order to meet those new developments. Others will determine how these things shall be done and engage in the work of preparation and instruction; it is his business simply to think, and upon the judgment which results from his careful thinking large enterprises are undertaken far in advance of any apparent need.

Probably there are few of us who realize the importance of having time to think. In these strenuous days, we are apt to be misled by the thought that a man is not doing anything if he is only thinking. The truth is, however, that the secret of failure with many people is in their very activity. They feel that unless they are rushing, straining every nerve, contending against obstacles to accomplish a def-

nite task, they are doing nothing at all. In those hours when they are not under the pressure of something which calls their whole nature into activity they are likely to fret and worry with the thought that they are accomplishing nothing. Yet the secret of the success of those who accomplish most is that in some way they find time to think, and often the most valuable service that one renders is when he does nothing at all but think.

Taking time to think is the secret of most of what we call initiative. Men conclude, sometimes that they totally lack the ability to initiate work and carry it forward of their own accord. They are used to doing a required task; then they throw away the time or consume it in fruitless anxiety until new orders come. If asked why they do not undertake something of their own accord, they will reply that they have no faculty of initiative. Probably it is not so often mental inability as mental laziness which keeps men in the ranks of those who follow and never lead. It is because they will not put forth sufficient mental exertion, because they will not settle down to hard thinking, that they cannot see what ought to be done, nor how to do it. It is well often to cease all other activities of life and just to look around the room, the office, the home, the farm and do absolutely nothing but observe and think.

Of too many of us it may be said that we have eyes but see not. This is because we do not think. A man on his farm may pass several times a day some building or some portion of his land which might easily be improved and made far more profitable to him, but he does not see what might or could be done. It is not because he is unable to see, but only because he does not think. He is not asking himself the question, What might be done, what should be done to make my farm more productive or my building more useful?

It is observed in every large business that not much of what is popularly called the actual work is done by the head of the house. It is because he reserves his time for thought, and no large business could be conducted, no great enterprise could be successfully promoted without some one who gives practically all of his time, not to the working out of thoughts, but just to the business of thinking. What is true of business is just as true of

life. There is a popular hymn entitled, "Take Time to be Holy." It might almost as well be called "Take Time to Think," for this is what it really means. Rarely, if ever, does it happen that a man deliberately plans to throw away his own life, or deliberately walks into those experiences which tend to debase and degrade. Rather, he drifts into them because he does not take time to think. It is when men take time to think that there come before their minds the visions of things which are pure and lovely and of good report. These visions and memories which soften and stir the hearts of hard men never come except when they have time to think, and thinking of the higher and better things, of a mother's love or a child's trust, men are stimulated to attempt to realize the things of which they think. Whether for the success of the enterprises with which we are connected or for the success of our individual lives, what most of us solely need in these strenuous twentieth century years is time to think.

THE FAITHFUL CAMEL.

What the horse is to us, and the dog to the Eskimo, such is the camel to the people of the Far East. These faithful beasts are often called "ships of the desert," and are most appropriately named. Imagine the vast stretches of desert, without a drop of water for miles, and think how useless a horse would be if it were unable to have a cool drink every once in a while. But the camel is made in a wonderful manner, so that he can drink enough water at the beginning of a journey to last him a long time. His stomach is a series of cells and he can fill all these and then, whenever he feels thirsty, nature has so provided that he can refresh himself with the contents of every one of these cells. A camel has been known to drink as much as twenty gallons of water at one time. In this way he can travel for days without being worn out.—Exchange.

WHERE DOES THE YOUNG MAN COME IN.

Amid all the talk and sentiments regarding the poor girl who is led astray and falls (and not one syllable is amiss) we have listened long to hear a word of sorrow for the young man who falls; and after months and months it finally fell from the lips of Mrs. Gertrude Howe Britton, of Hull House, Chicago, while testifying before the vice commission of the Illinois Senate. In the midst of her most interesting story she exclaimed: "And we must not forget the boys who fall by going to dance halls, for they do fall, but nothing is ever said about it."

Quite true, and sad 'tis true. We have been so accustomed to sympathize with the girl who is led astray, and are so absorbed in ways and means to save her from the pitfalls, we forget that our boys have temptations quite as fearful though, because of the fallacious notion of society, not so disastrous. We fail to remember that when a boy goes forth on an evening, pure and good, but tastes of sin through the allurements of the dance or the wine glass proffered by a schooled temptress, the tragedy is just as great as that that befalls his sister.

One of the most skilled physicians in a great city recently related to us his discovery of how fourteen young men from one of the best sections of the city had had their hopes of life blasted and their mothers' hearts broken by those who had long traveled the road that led to death. Let our reformers understand, let parents appreciate that the problem of vice relates to sons as well as daughters,

and that as unbounded pity is expressed for the innocent girl who is led astray, it would not be emotion amiss to give at least a passing thought to the boys who are at present passed up as hardly worth considering. —Northwestern Christian Advocate.

TO HOLD SUCCESS.

Some years ago, in a poor schoolhouse in a back district, a boy at the foot of the class unexpectedly spelled a word which had passed down the entire class.

"Go up to head," said the master, "and see that you stay there. You can, if you work hard."

The boy hung his head. But the next day he did not miss a word in spelling. The brighter scholars knew every word in the lesson, hoping there might be a chance to get ahead, but there was not a single one; Dave stayed at the head. He had been an indifferent speller before, but now he knew every word.

"Dave, how do you get your lessons so well now?" said the master.

"I learn every word of the lesson, and get my mother to hear me at night; then I go over them in the morning before I come to school. And I go over them at my seat before the class is called up."

"Good boy, Dave," said the master. "That's the way to have success; always work that way, and you'll do."

Dave is today the manager of a big lumber company, and he attributes his start to the words: "Go up to the head, and see that you stay there; you can if you work hard."—Selected.

ANIMALS' EARS.

If you ever see a rabbit running, notice its ears, and you will see that they are laid back flat on its neck. That is not a chance position, nor is it due to the weight of the ears; it is a provision of nature for the little animal's protection. It is one of the hunted, you see, and not one of the hunters.

It is different with the fox and the wolf; their ears as they run are thrust sharply forward, for they are of the hunters. As the rabbit must run away to escape danger, its enemies are always behind it, and therefore nature has given it large ears to catch every sound and the habit of throwing them back, because its danger comes from that direction. As the fox and wolf must run after their prey, nature has given them the habit of thrusting their ears forward.

Just how careful nature is in these matters and how she suits conditions to surroundings may be seen in the jackrabbit of Western prairies. It is the natural prey of the wolf, and, as it is in more danger than our rabbits are, its ears have been made a good deal larger and longer, the better to hear the sounds made by its enemy.

You have seen a horse thrust his ears forward quickly when anything startles him; that is his instinctive movement to catch every sound of a threatening nature. A dog raises his ears in a similar way.—Selected.

A diamond is no less precious when encased in a rude mounting. Poverty oftentimes graces the richest gems.

There is no true greatness of character apart from generosity, sympathy and tender compassion toward the suffering of others.

A hopeless man is a corpse waiting for an undertaker, and a lazy man is a dead man walking to his own funeral.



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PARIS DISTRICT CONFERENCE.

The Paris District Conference met at Deport April 22-24, 9:30 a. m., with Rev. W. F. Bryan, presiding elder, in the chair. After devotional services conducted by Brother Bryan, the roll was called and all the preachers except two were present.

It seemed that all realized that we were gathered there for the purpose of looking after the several interests of the Church, and every man seemed ready to do his part.

Rev. L. S. Barton preached a strong Educational sermon at the 11 o'clock hour, and it was not without its fruits.

In the afternoon session the pastors reported the spiritual condition of their charges. All have not only gone forward since conference, but are planning for greater things. It was very interesting to have the lay delegates from these charges to make a report from their point of view. This gives every delegate an active part in the conference and makes it better for both preacher and layman.

When the reports came in on the financial condition of the district there were some interesting points brought out, one of which was that both preacher and layman, in collecting their finances, were following some system in their work, and are pushing forward that part of the work in a business-like way.

When the reports of the several committees were made there were some lively, interesting and helpful discussions. It was gratifying to see the laymen take part in these discussions. It is well that they are studying the great problems of the Church. The brethren from the local rank gave in their reports, and we rejoice to see how these men are standing by their pastors and helping to carry on the great work of the Church.

Brother G. C. Smith was before the committee for license to preach, which was granted by the conference. T. L. Huffstutler was recommended for deacon's orders.

By a unanimous vote Detroit was selected for the place of meeting next year.

The following were elected as delegates to the Annual Conference:

- L. L. HARDISON.
- GEO. H. COLEMAN.
- R. C. BOWMAN.
- N. P. DOAK.

Alternates:
Joe Grant.
Jno. Rodgers.

Rev. J. W. Whisler was present in the interest of the Superannuates' Homes. Rev. D. H. Aston represented the interests of Wesley College, and gave us a very flattering report of what the school has accomplished this year in its new home.

There was a vote of thanks to Rev. H. E. Anderson and the good people of Deport, because of our hearty welcome in their town and homes.

The following preached during the conference: Revs. W. D. Mountcastle, R. F. Bryant, A. F. Hendrix and J. W. Beckham. The conference was good and profitable. The preaching was of a high order, dominated by the spiritual.

Thus the forty-fourth session of the Paris District Conference has passed into history and the brethren, with the love of God burning in their hearts, have returned home to continue their battle against sin.

T. L. HUFFSTUTLER,
Secretary.

BIG SPRING DISTRICT.

The third District Conference of the Big Spring District, Northwest Texas Annual Conference, convened in Coahoma, Texas, May 9, 1913, at 9 a. m. The day previous was occupied with a very profitable Pastors' Conference and Missionary Institute, the closing feature of which was a splendid address on "The Relation of the Christian College to the Missionary Enterprises of the Church," by Rev. C. W. Hearon. Of much less moment was an address on "The Relation of Church Extension to the Mission Cause," by the secretary, Rev. W. H. Terry, that splendid man and brother, presided over both the Missionary Institute and the District Conference with the ease and skill of a veteran. He is a true yoke-fellow to every pastor in his large district. Most of the pastors, several local preachers and a fair proportion of laymen were present. Some two or three pastors were kept away by sickness, either personal or some member of their families. The sympathies of the conference went out to Brother T. A. Knight, of O'Donnell, in the prolonged illness of his wife, and this was expressed in tangible form.

The general tenor of the pastoral reports was genuinely optimistic. The four years' drought in all of this section has been followed by good rains, and the general material outlook is encouraging. Some of the charges

have held gracious revivals, and an aggressive campaign seems to be determined upon throughout the district. Our preachers still have faith in the power of the Cross to regenerate the heart and reform the life of every one that believeth.

Jno. P. Cole, a promising young man from the O'Donnell charge, was granted license to preach.

The following were elected delegates to the Annual Conference:

- W. R. PURSER.
- JNO. S. MEANS.
- JAMES DOW.
- REV. W. C. HART.

Alternates:

- B. Frank Haag.
- S. D. McWhorter.

Revs. J. B. McCarley, W. M. Lane, M. H. Hudson, C. W. Young, C. F. Carmack and J. R. Plant were appreciated visitors.

Rev. W. M. Lane represented the Conference Board of Missions and Rev. J. B. McCarley the Stamford Collegiate Institute.

Frank Reedy, Bursar of the Southern Methodist University, reached the conference on Saturday and spoke both in the afternoon and again at night in his presentation of the University's needs.

The preaching of the conference was done by Revs. Hart, McCarley, Howell and C. W. Young. That is, up until Saturday night, when the secretary left. A vote of thanks was tendered Coahoma and Brother M. D. Hill, pastor, for their splendid hospitality.

The conference will meet next year with the Post City Church.

J. T. HOWELL,
Secretary.

GREENVILLE DISTRICT CONFERENCE.

The twenty-second annual session of the Greenville District Conference convened in Campbell, Texas, April 14-16. Many said it was the best District Conference they had ever attended. The presiding elder, Dr. C. M. Harless, had planned wisely for the occasion. There was not a dull session. The preaching was good enough for an Annual Conference.

Our educational enterprises were given the right-of-way. Southern Methodist University was ably represented by Rev. L. S. Barton who took a collection amounting to \$1200. Rev. D. H. Aston gave an encouraging report of Wesley College and a collection amounting to \$410 was taken for that institution.

Dr. G. C. Rankin favored us by his presence and represented the Advocate in a pleasing address. The brethren are always glad to hear him.

Jesse Sterling Hughes, Weaver Cleveland Drake and J. P. Day were licensed to preach. Clark H. Russell and Weaver Cleveland Drake were recommended for admission on trial. S. H. Smith was recommended for readmission.

The following were elected delegates to the Annual Conference:

- R. C. DIAL.
- G. M. SMITH.
- J. RILEY GREEN.
- REV. J. A. THOMAS.

Alternates:

- J. F. Bickley.
- T. C. Foster.
- W. W. Waddle.

Brother Golson and the people of Campbell did everything possible for the comfort and convenience of the conference. Their courtesy and hospitality were delightful. The next session goes to Celeste.

C. L. BOUNDS,
Secretary.

VERNON DISTRICT CONFERENCE.

The Vernon District Conference convened at Crowell, Texas, on May 9, with Presiding Elder J. G. Miller in the chair. Every pastor in the district was present before the conference closed, and a good number of laymen were on hand.

Although the time was short a great deal of business had attention and without haste, owing to the careful planning and wise direction of the presiding elder. All the pastors made reports of progress in their work, especially in the Sunday Schools. Very few revivals have been held. Four or five new church buildings are on foot. The outlook for the collections and salaries is good.

The following were elected delegates to the Annual Conference:

- W. O. DUCKWORTH.
- WILSON McCREARY.
- R. P. HEMBREE.
- O. H. BREWER.

Alternates:

- G. W. Backus.
- H. Hunt.

H. J. King, of Childress, was elected District Lay Leader.

The visitors to the conference were A. L. Moore, of Stamford, representing

Stamford College; H. M. Long, of Clarendon, representing our Conference Board of Missions, and incidentally Clarendon College; Atticus Webb, of the Anti-Saloon League, and J. D. Young, of Southern Methodist University. This latter cause was given prominence, and a collection taken, amounting to \$1750, for the endowment fund. It need hardly be said that practically every preacher in the district and many laymen had already made subscription on this cause.

It was a conference where preaching was made prominent, and all of it reached a high mark. Thursday night J. T. Griswold preached the opening sermon, on the "Pre-eminence of Christ." It was a great service and set a high standard for the preaching that followed. J. D. Young preached Friday morning, working up to a clear and effectual presentation of his cause. G. S. Wyatt took the pulpit at night and filled it full with a carefully prepared and forcefully delivered sermon on "Ministerial Supply and Training." It brought conviction to the congregation that the Church ought to pray as never before that laborers may be sent into the harvest, and that the Church ought to help train her servants. He took a collection for the cause of ministerial education, amounting to \$125. L. B. Tooley and A. W. Hall preached on Saturday, and only words of praise were heard of their sermons, in which this writer heartily joins. Sunday was crowded with preaching, none of which the writer heard, as he had to be away preparatory to returning on Monday and undertaking to launch a revival in Crowell on the tide raised on Sunday. Suffice it to say that Griswold preached at 9:30, Miller at 11, Cameron at 3 and Hillburn at night, and this scribe found the tide running high on his return. He has found some rocks, however, thinly veiled underneath, upon which an occasional swell hits and dashes cold water in his face. But with careful steering we hope to be on the open sea very soon.

It was one of the best entertained conferences in many a day. Every preacher said he had a good home, and all were loud in their praises of Brother Irvin, the pastor, and his people for their welcome and hospitality.

The next District Conference goes to Odell.

M. PHELAN,
Secretary.

WACO DISTRICT CONFERENCE.

The forty-sixth session of the Waco District Conference was held at Aquilla, Texas, May 15-16, 1913. W. B. Andrews, presiding elder, in the chair. All the preachers and about thirty-eight laymen were in attendance.

The reports from the different charges showed progress in every way. Comparing the reports this year with those of last year, we find: Congregations larger, more members added to the Church, a decided increase in Sunday School attendance, more improvements in church buildings, increase in salaries, larger proportion of collections raised, a better spiritual condition.

Not a discouraging or a discordant note was heard during the conference. A spirit of hopefulness, even of enthusiasm prevailed. The hours devoted to preaching during the session were seasons of refreshing. Four better sermons are rarely heard than those delivered by Brothers S. B. Knowles, J. J. Creed, W. H. Matthews and C. W. Irvin.

Our schools were represented by Dr. H. A. Boaz, of Southern Methodist University; W. H. Vaughan, of Southwestern; Geo. F. Winfield and W. B. Wilson, of Meridian College. Dr. Boaz took a subscription amounting to several hundred dollars, which, added to what has already been contributed from the district, puts the Waco District well to the front in subscriptions to S. M. U. Brothers Winfield and Wilson reported Meridian College well attended and in a good financial condition. One unusual item in their report was that the college was free from debt and proposed to remain so. Jno. A. Walkup, of Clay Street, Waco, was licensed to preach.

W. J. Barcus was elected Lay Leader.

The following were elected delegates to the Annual Conference:

- REV. C. V. BAILEY.
- W. H. SANGER.
- W. J. BARCUS.
- T. B. STANFORD.

Alternates:

- J. K. Baker.
- C. B. Harmon.

The conference by resolution expressed its high estimate of our presiding elder, W. B. Andrews, to whose wisdom, energy and consecration is largely due the unusual progress of Methodism in and about Waco.

Brother Keener and the good people of Aquilla made ample provision for the entertainment of the preachers

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and delegates, for which a rising vote of thanks was tendered them.

The next session will be held at Riesel.

W. J. BARCUS,
Secretary.

CLARENDON DISTRICT CONFERENCE.

On Friday, May 2, 1913, we held a profitable Sunday School Institute, conducted by Brother Dodson, of Memphis. There was a good attendance and subjects of interest were discussed by various speakers provided for beforehand.

On Saturday, the nineteenth session of the Clarendon District Conference convened in the growing and prosperous town of Hedley, on the Fort Worth and Denver. Half a thousand people are gathered here in the center of a fertile area of country that will grow anything that one is disposed to plant and cultivate. It produces good cotton, kaffir, maize, melons, wheat, fruits, vegetables, Jersey cows, educated children, fair women, courteous men, successful merchants, efficient doctors and charming public speakers. Hospitality was unstinted and prodigal, and the membership of the Church attended the sessions and services of the conference better than any set of people that I have ever been among.

Rev. G. H. Bryant is the successful pastor of this pleasant people and has been there for two years. The sessions of the conference were held in a new, convenient and commodious brick church that is an honor to this band of 140 self-sacrificing Methodists. The Lord prosper them more and more and help them to do still greater things.

Between seventy and seventy-five answered to the roll call. Our presiding elder was at his best and made an admirable presiding officer. The preaching of the conference was ably done by the following brethren: W. M. Pope, J. T. Griswold, W. B. Dodson, J. D. Young, A. L. Bowman, George Palmer, G. S. Slover, P. E. Riley and J. E. Eldridge. All the interests of the Church were represented and carefully looked into.

Last year our District Conference gave Southern Methodist University about \$5000 and this year \$2750, of which amount the citizens of Hedley alone paid \$1400, and this after Slover had continually tapped them for Clarendon College for years. May communities like Hedley be multiplied.

The following likely young men were granted licenses to preach: Elmer C. Carter, Clarence W. H. Boehning, Robt. G. Hedrick, Gabriel S. Upton, Jacob Spangle and M. Leo Rippy.

The two Southwestern scholarships for our district were granted to Kenneth Caperton, of Shamrock, and Clark B. Anderson, of Wellington.

The following were elected delegates to the Annual Conference:

- S. W. NORWOOD.
- T. A. MESSER.
- F. C. GREEVER.
- D. C. MOORE.

Alternates:

- J. C. Wells.
- Ira Rippy.

A. M. Beeville, of Clarendon, was elected District Lay Leader.

McLean is the next place of meeting and the hope is indulged that the conference may have a profitable and pleasant time there together.

J. C. CARPENTER,
Secretary.

Don't be overly hurried. Ideas develop just like trees grow.

"THE TEACHING OF PASTOR RUSSELL."

Under the above caption the Texas Christian Advocate of March 20 contained an editorial to which I wish to call attention. But before this time the paper containing said editorial has been destroyed, so I ask that the substance of "Pastor" Russell's creed be given here, that the reader may read it again. Here it is:

- "1. Christ before his advent was not divine.
- "2. When he was in the world he was still not divine.
- "3. His atonement was exclusively human, a mere man's.
- "4. Since his resurrection he is divine only, no longer human at all.
- "5. His body was not raised from the dead.
- "6. His second advent took place in 1874.
- "7. The saints were raised up in 1878.
- "8. Both Christ and his saints are now on the earth, and have been for thirty-seven years and thirty-three years respectively.
- "9. Professing Christian Church was rejected of God in 1878.
- "10. The final consummation and end of the world will take place in 1914.
- "11. Nothing as to the person and work of the Holy Spirit.
- "12. There is no hell.

"These are the underlying tenets of his faith and preaching under his system of 'Millennial Dawn' work and teaching."

Now, what is all that pernicious stuff taught? Well, my dear Methodist friend, don't you remember that a man came to your house selling "Studies in the Bible" in three volumes? You were wanting a work on that very subject and here it was—three books interpreting the Holy Scripture, and all for \$1. Maybe it was only ninety-eight cents the books cost you. Read again the twelve statements given above and you will see that those are not the books you wanted, nor were they cheap. Such books are not worthy of association with good books, much less are they companions for those who love the teachings of Jesus Christ.

Dear friend, what are you going to do with those books? You don't want them, nor would you give them to another. What will you do with these books containing so much that is pernicious? CHAS. F. SMITH.

Earthly afflictions prepare for heavenly joys as night brings out the stars of daylight hid from view.

Don't be afraid to undertake a new thing. Such spirits are the world's builders and history-makers.

Mrs. Vest Felt Like Crying

Wallace, Va.—Mrs. Mary Vest, of this place, says, "I hadn't been very well for three years, and at last I was taken bad. I could not stand on my feet, I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. Now I feel well, and do nearly all my housework." No medicine for weak and ailing women, has been so successful as Cardui. It goes to the spot, relieving pain and distress, and building up womanly strength, in a way that will surely please you. Only try it once.



G. C. RANKIN, D. D. Editor

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DISTRICT CONFERENCES

Beaumont, 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 10
 Marlin, Cameron June 25
 Stamford, Throckmor on, 9 a. m. June 27
 Hillsboro, Penelope June 27
 Jacksonville, at Alto June 30
 Tyler, at Edom July 1

OUR CONFERENCES.

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

Anent Epworth Era

In the last issue of the Advocate appeared a Memorial to the General Epworth League Board with reference to the removal of the Epworth Era from Nashville to Dallas. Our young people are to be commended for their zeal, but the Advocate cannot permit some statements made in the memorial to go unchallenged.

It would not be just to the Church to have the Era removed to Dallas on the hypothesis that it would be a better paying enterprise in Texas than it is in Nashville. It must be clear to any one posted in the publishing business that it would cost at least twenty-five per cent more to publish the paper in Texas than in Nashville. It is claimed in the memorial that a class of advertising can be attracted to its columns because of the fertile territory with which Texas is blessed. On the contrary, the Era should be able to command a very much better advertising patronage at its present location than it could ever hope to have in Texas. Texas cannot afford to disappoint the general Church by making promises that cannot be fulfilled, and we would certainly disappoint them if this move were made.

Would it not be a better plan to abandon the Era entirely and let the League use the columns of the respective conference organs? If this latter plan were adopted it would stop quite a leak in our Church finances. Then, too, this plan would tie the League onto the Church in a way that it has not heretofore enjoyed.

Rev. C. W. Dennis, of Rockwall, has done a splendid work in that community. Under his wise leadership and with the co-operation of his people, they have about finished one of the handsomest church edifices, for the money, in the North Texas Conference. This will advance the interest of the Church in Rockwall wonderfully.

JUST ONE THING BEFORE ANOTHER

The Northern Presbyterian Church, at its recent General Assembly in Atlanta, Georgia, was full of the spirit of organic union and talked it from every rostrum. They even made overtures to their Southern brethren in the broadest terms. But the old Southern delegates, also in session in Atlanta, treated the overtures with a great deal of kindness, but asked the privilege of thinking the matter over for another year. The Southern Presbyterians are very conservative people, with tenacious memories and wonderfully devoted to the old traditions of their fathers, and they look rather shyly at their more modern and aggressive brethren of the Northern branch.

Our Baptist brethren held their late General Convention in St. Louis and they were there more than one thousand strong. It was a vigorous gathering and they did some loud talking and long speaking. But they had something to speak loudly and long about. They are doing things throughout the country, and they had a right to tell of their results. They had great reports from all sections of the Church. The Baptists are a very vigorous people and they do not hesitate to let the world know what they are doing. If they have great meetings or great collections, or great fuses among themselves, they publish them from the house tops. Great are the Baptists!

President Wilson is one of the most complacent men who have ever occupied the White House. Nothing seems to perturb him. He quietly sits there with the reins of government in his hand while the newspapers teem with rumors as to the fate of the tariff bill before the Senate, but he smiles and says never a discouraging word. He seems to know that the newspapers must have something to exploit and their explorations do not disturb him. He maintains his confidence that the tariff bill is all right and will become a law in due time. He is one President who seems to know his business and he keeps the people in his confidence.

In the field notes of last week's issue there were reported two hundred and thirty conversions and two hundred and eleven accessions to the Church. Something like this is reported every week in the Advocate. Sometimes the number is largely augmented. But it shows that the old time revival is still in vogue in Texas Methodism, and we do not hesitate to say that it is the greatest source of our power. If the time ever comes when the old revival spirit departs from us, we will be in a bad way.

The brewers of Texas have abandoned hope of putting any of our big dry counties back in the wet column. They have tried it a number of times and they have lost hopes. So they have gone to work and manufactured a "non-intoxicating malt drink," and they are going to try in Tyler, Sherman and Denison to see if they can make it pay the big license put upon

A SUNDAY IN ARKANSAS.

It is very rare that I ever cross the borders of Texas into another State, even for a Sunday. But last Saturday I went to Arkadelphia, Arkansas; to attend the Henderson-Brown College commencement, an institution presided over by the Rev. George H. Crowell, Ph. D., and a man of strong force of character. On the way I chanced to board the train carrying the old Confederates to Chattanooga, and it was a crowded car. The old men were in high hopes and they enjoyed the anticipation of the social feature of the approaching gathering. The years have dealt with them and they are now very well advanced in age. Their lines are thinning out more and more each year and in course of time the old

such products and make anything out of it. If so, then they will establish these joints in all dry towns. Under the law these "non-intoxicants," must pay a license for each stand of \$4000 annually. This tax was put on the business to make it prohibitive, for it is well known that a "non-intoxicating" joint stand will not and never did confine itself to such drinks. This is why the Legislature taxed them out of existence. Now the brewers are going to experiment under the heavy tax and see if they can make it pay! It is just an entering wedge for the "blind tiger." On with the battle!

No pastor can understand his people if he confines his study of them to the pulpit. Among doctors we have "specialists," who never leave their offices. Their patients come to them for treatment. But not so with the general practitioner. They not only have office hours, but in the meantime they go out and visit their patients in their homes and treat them. We have no "specialties" in the ministry. All pastors are general practitioners. They are expected to go out among the people and study their needs in the home. Thousands of the people will never go to the preacher's office, and if he never goes to their homes, many of them will stop going to the Church service. Happy is the minister who knows how to study for the pulpit and who knows how to hunt the people in their homes and acquaint himself with their needs. He is then prepared to minister to them intelligently.

Some people are only grown up children. You have to humor them and coddle them to get them to do anything and to keep them in good humor. They are always on the lookout for neglects and their feelings are easily hurt. You have to deal with them tenderly else you will injure them spiritually. Are they worth it? Well, yes. They are human beings with wrong ideas and with too much self-conceit, but they have good in them and it is the business of the preacher to find that good and bring it out to the best advantage. So he has to carry round the nursing bottle and feed them out of it. It is a disagreeable sort of business, but then no nurse has a pleasant business.

The man who does anything will never have smooth sailing. He is sure to stir up the waves and create disturbances. Or to change the figure of speech, he will have to push some one off the track and that some one will make it unpleasant for him. The man who never ruffles the feelings of any one never accomplishes great results. And the people who get in his way and have to be shoved aside will remember it against him and treasure it up and when the opportunity comes they will rise up and smite him. They can not and will not forgive his success if he has won it by pushing them to one side. Christ had to do this and they persecuted and finally crucified him. Littleness in human nature is a dominant quality. And it has a long memory.

Confederate will be a rare personage among us.

It is 300 miles from Dallas to Arkadelphia, but the train over the Texas and Pacific makes fast time and there is no change of cars at Texarkana. I did not meet but one preacher on the trip, and that was Rev. L. B. Elrod, the faithful pastor at Marshall. I reached my destination at 6:30 p. m., tired and dusty; but Dr. Crowell was at the depot and I was soon installed in his delightful home near the College campus. Arkadelphia is a beautiful town midway between Texarkana and Little Rock. It has a population of 3000 and it has the evidences of a place of wealth and culture. For years it was at the head of navigation on the Ouachita River and this fact gave it a great advantage as a mercantile

mart. Great quantities of cotton were taken to that point for shipment and many of the people grew rich. In more recent years the railroad has divided this trade with other points, but it is still a good business town. The residences are of the best type and the streets are in good condition. The town is located on rolling hills covered with large forest trees, such as live oak, hickories, elms and pines, giving to it an air of restfulness and security. It reminded me of East Tennessee, the home of my childhood, where hills, forests and running streams abound. The land round and about is fertile and the county generally prosperous. I have never met a more hospitable people. They reminded me of the old Southern type of men and women who take time for social enjoyment and who are delighted to entertain their friends and visitors. Though, in the main, I was a stranger to them, yet they opened their arms and took me in. The welcome was generous, open-hearted and royal. I met quite a number of Texans and they were as glad to see me as though we were blood relations.

The College is a Methodist institution and owned by the Little Rock Conference. It is a splendid property, well equipped and modern in its appliances, and valued at \$150,000. It has a fine campus of fifteen or twenty acres, good mineral water throughout the buildings, and all lighted with electricity. The enrollment reached 265 this year and a finer looking body of young men and young women would be hard to find. They looked healthy, strong and vigorous. They have a good faculty of men and women and the school is prosperous. It had twenty or thirty graduates, and the course of instruction is thorough. I attended one of the exercises on Saturday night and witnessed a most creditable contest for the best essay between two members from each of the two literary societies. The young lady who won is the daughter of Rev. D. A. Gregg of the Oklahoma Conference, formerly of the West Texas Conference. Sunday morning a great crowd gathered at the Methodist Church, a handsome and commodious brick building erected at a cost of \$40,000. Brother Wheeler is the pastor and he is doing a very fine work. I never faced a more intelligent audience and one more responsive and appreciative. It was an inspiration to preach to them. The music was prepared by the College and it was appropriate and in keeping with the spirit of the occasion. I had in the pulpit with me, beside the pastor and Dr. Crowell, Rev. W. M. Hayes; whom all Texas remembers pleasantly, Rev. Dr. Riggins, the old man eloquent of the conference, once the most dominant religious force in the State, but now old and infirm; and Brother Rhodes, a superannuated member of the conference. Also Rev. P. H. Willis, once connected with the Clarendon College, but now a teacher in Henderson-Brown. He and Brother Hayes want to be remembered to their old Texas brethren. The latter is the popular presiding elder on the Prescott District. He is strong and serviceable and the same genial brother of old. Backed by such veteran preachers and faced by such an audience, the sermon ought to have been a good one. The occasion was very religious and the attention unbroken. At night Brother Hayes preached a delightful sermon to the under graduates. I left at 10 o'clock and did not get to enjoy the commencement exercises further. By the way, I ought to have included the name, in the above list, of Rev. O. A. Evans, who spent some years in Texas as a member of the old Northwest Texas Conference. He is doing well back in his native environment.

Rev. Dr. Crowell is doing a great work for the Methodism of his conference. He is a large, robust man, well educated, very brotherly and full of the enthusiasm of his work. He is a North Carolinian, but spent some years at Epworth University, Oklahoma, and is now in his second year in his present position. He is a born and trained school man and he has the co-operation of his conference brethren and of

his local board. My stay with him was delightful. Arkansas Methodism is virile and aggressive. It has a deep root in the population of that Commonwealth and it is one of the great factors in its progress and development. Like Texas, they too have had a hard fight with the liquor forces, but they are winning out. They have the best laws on that question of any State in the Union in the absence of State prohibition. The saloon is doomed in Arkansas.

Recently the Henderson-Brown College met the institutions of the State in contest in Little Rock and won about every trophy at stake. I looked into their chest of trophies in the lobby and it looked like a wholesale silverware establishment. Those boys and girls are to the front in the intellectual and athletic contests of all that section. Great is Arkansas Methodism and great is Henderson-Brown College! G. C. R.

The recent victory of local option in Jackson County gives to us one hundred and seventy-five dry counties in Texas. Like John Brown's body, local option goes marching on. We are gradually trimming down the anti territory and it is only a question of time when the State will rise up and with one fell blow destroy the last saloon in Texas. The recent Allison bill, giving to us the inter-State liquor law will cut off the support of many of the saloons now in existence, for there is not local patronage enough to support them; and since shipments into dry territory will entail a prison penalty on the man who ships it, many of these saloons will have to die of inanition. On with the battle!

The hoodlum element in Fort Worth the other night that failed to get from the officers a negro who had committed murder to visit vengeance upon him, and because of their disappointment visited a peaceable negro section of the city and destroyed their property and caused them to flee for their lives, perpetrated an outrage of the meanest character and brought disgrace upon the name of the city. The courts ought to visit the severest punishment upon those offenders and the good people of the city ought to reimburse those innocent and law-abiding negroes every dollar they lost through this open defiance of law and order. White toughs are to be more dreaded than black toughs, and unfortunately their punishment is not always swift and commensurate with their lawless deeds.

Rev. F. B. Buchanan, presiding elder of the San Angelo District, is a very busy man. He has sixteen counties in his jurisdiction and they keep him stepping forward and sidewise. They have had good rains all over that country and the presiding elder and his preachers and people are greatly encouraged. The outlook for a successful work all along the line is fine this year and good reports may be looked for this fall. Brother Buchanan is pushing the claims of the Advocate and is doing his utmost to have it put in the hands of all the officials members in his district.

DEATH OF BROTHER J. F. METCALF.

Brother J. F. Metcalf, an old resident of this city and long a member of our Church died last Friday afternoon at the advanced age of eighty-two years. He and his wife and daughter came from Kentucky, many years ago and located in this city, and they at once became prominent workers in the Church. Five years ago his daughter, Mrs. Taylor, died and two years ago Mrs. Metcalf died, leaving the old man all alone. But as stated before the good Father above came for him and now he is again united with his loved ones on the other shore. He came of old Methodist stock. His grandfather was the first Methodist preacher sent from Virginia by Bishop Asbury to Kentucky. He was the pioneer preacher of that State. He founded the town of Nicholasville,

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where he reared a large family. The old home where he lived is still there and in the possession of his descendants. Brother Metcalf's father was born there, and so was he. His wife was a Miss Mitchell, and of a prominent family in that section. The death of Brother Metcalf removes the last of his family in Texas and it takes away a man of sterling integrity. But he lived and died in the faith. His end was peace. His funeral was attended at Grace Church by Rev. J. L. Morris. He had been a Steward nearly all his life in Texas.

THE SOUTHWESTERN SUMMER SCHOOL.

The Summer School at Southwestern University will open in a few days and it is going to be one of the most successful in its history. Read what Bishop Mouzon says about it in this issue and make your arrangements to attend. Look over the list of distinguished men who are on the program and you will get some idea of the subjects to be treated. Bishop Lambuth's lectures will repay any one for attending its session. The young preachers will find it helpful. It will be a normal training for them. And the older men will find it refreshing. The expense will only be a trifle and the benefit will be great.

Dr. Boyer, the member of the Board of Missions from the Western North Carolina Conference, and who was stricken down with appendicitis soon after the meeting of the Board in this city, has sufficiently recovered to go home, and he took his departure last Monday night.

We are proud of the North Texas Conference. One-fifth of the charges are on the one hundred per cent roll and the list is growing. Some pastors who first told us it could not be done in their charge found it easier than they thought. Let's make it unanimous.

Rev. E. L. Egger, of Denison, is running Gulliver a race in the commencement sermon business. He has preached several of late, and last Monday he was on his way from Snyder where he had rendered a service for the public schools. He was a pleasant visitor at this office.

W. F. Campbell, formerly a member of the Texas Conference, but now a member of the East Oklahoma Conference, and pastor at Talihina, Okla., has been invited to preach the baccalaureate sermon for the Tusahoma Female Academy the first Sunday in June.

PERSONALS

Brother J. O. Cooper, of Center, made us a brotherly visit recently. He brings cheering news of Church work over that way.

Rev. M. M. Morphis, of Milford, has been ill of late, but he is improving. He was in the city recently and paid this office a pleasant visit.

Our dear friend, Dr. J. R. Milburn, died at the Baptist Sanitarium, May 17, and his remains were taken to Rusk for interment. He was for years a successful physician and a devout member of the Church. He leaves a family, a large circle of relatives and

many friends to mourn his departure; but he was a good man and has gone to his everlasting reward.

Rev. W. T. Singley and Brother Murphy, of Carbon, were pleasant visitors this week. Brother Singley is one of our most ardent Advocate workers.

Rev. R. F. Russell, one of our efficient local preachers at Cumby, made us a pleasant visit this week. He brings a good report of matters in that section.

Rev. Theodore Copeland, of St. Louis, will be in Midland, Texas, about the first of the month to aid the pastor in a revival service. Dr. Copeland is a strong preacher and Midland is fortunate in having him under promise for this meeting.

John Rice, Jr., son of Rev. Dr. John A. Rice, of Fort Worth, is a Rhodes scholarship student at Oxford, and he was recently elected president of the American Club of the University, the youngest man who has ever held that high position. He is twenty-four years of age and a graduate of Tulane University.

Rev. W. H. Matthews, of Cleburne, was to see us this week. He has just closed a great meeting, assisted by Rev. D. L. Coale, with many conversions, and 125 accessions to the Church. On last Sunday Brother Matthews preached the commencement sermon for the faculty and graduating class of the public schools of Cleburne.

Rev. C. E. Brown, of the Central Conference and Agent for the Superannuate Homes of that body, was recently brought to the Baptist Sanitarium where he underwent a severe surgical operation. He passed through the ordeal safely and we hope for his speedy recovery; but in the meantime he is unable to look after his work or to answer his many correspondents. May the hand of a good Providence lead and guide our brother to a safe restoration of his accustomed health.

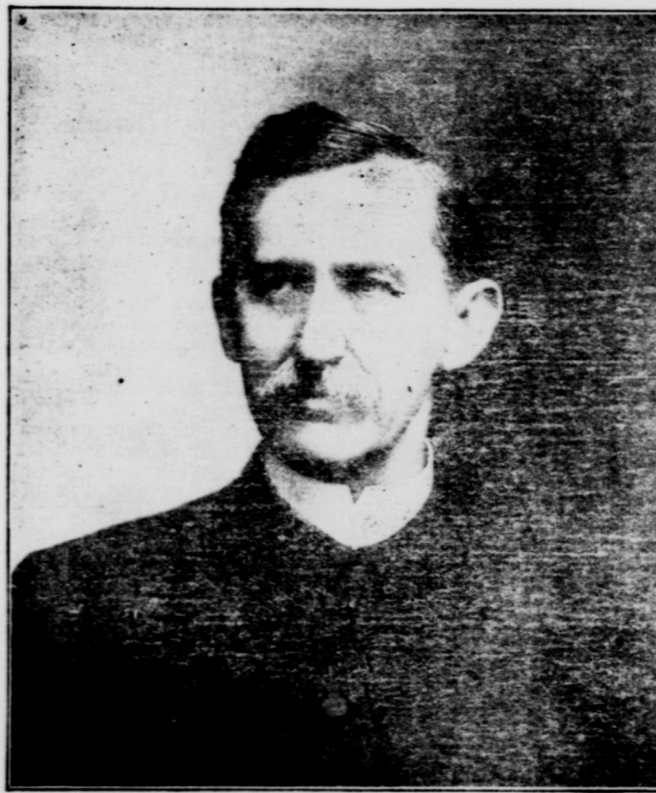
Rev. J. E. Buttrell, of Hempstead, will preach the commencement sermon for the High School of that town on June the first. Brother Buttrell is deservedly popular in that community. We expect to be with him the first Sunday in July and take part in his Church dedicatory service. They are planning for a great day, with dinner on the ground. There will be a delightful "Home Coming" feature connected with the dedication, and the Hempstead Methodists are already making their arrangements accordingly.

SUMMER SCHOOL OF THEOLOGY, SOUTHWESTERN UNIVERSITY, FROM MONDAY, JUNE 16, TILL WEDNESDAY, JUNE 25.

By Bishop Edwin D. Mouzon.

I have put the date of the Summer School of Theology in the headlines of this communication so as to fix it in the memory of those who expect to attend. The Summer School of Theology begins Monday night, June 16, and extends through the following Wednesday week, June 25.

Our Summer School of Theology has made an important place for itself in the life of our Church here in Texas. All those who are in the habit of attending speak well of it: only those who do not attend have criticisms to offer as to the quality of work done there. From year to year we have offered a course of study, using the best works published on such subjects as Church History, Biblical and Systematic Theology, the English Bible and Practical Theology, accompanied by lectures from our leading preachers in this State. We have also brought from other States and other communities representative preachers and teachers, in order that our brethren might know and hear the men who are molding the religious thought and shaping the life of the Church today. How any growing preacher (and a preacher ought to be a growing preacher as long as he lives) can stay away from the Summer School of Theology I am not able to understand.



BISHOP JAMES ATKINS

Wise Words From a Bishop

I would that our people realized even more fully how much they are advantaged by having such an organ as the Texas Christian Advocate. Its ministry is equal to that of many apostles. It is a preacher of righteousness always, and of nothing else. It carries its saving messages into the home to abide when the pastor has delivered his message and has gone. It presents these messages under more varied forms than even the pulpit admits of. It gives these in editorials, in essays from mature minds, in varied story and statistics. It deals properly with all the themes which interest the good citizen as well as the good Churchman. The State of Texas could well afford to sustain it in the interest of all the higher civic ends which the State holds dear. Think for a moment of what its weekly entrance into the average home means, the continuous introduction of new and ennobling subjects of thought, the plain but able discussion of great themes in the realms of religion, science and statecraft, the constant incoming of men and accurate information on all that interests the home, the school, the Church, the State. For all these ends and others its value is above rubies. And yet there are some Methodist people in Texas who are withholding from their families this invaluable refreshment and enlargement because—shall I say because of the paltry cost? Possibly so, but more likely because while they know the value of two dollars they do not know the value of the Advocate.

It may be that presiding elders and pastors could help more at this point than anybody else. They know, or ought to know, that whoever gets a good religious weekly into a home does an immortal work—just how great he himself may never know. I have wondered a lifetime through how some pastors can fail to see how greatly they help all their own work by placing the conference organ in the homes of their people. It is like placing a screw of Archimedes under the burden which they themselves have to lift.

JAMES ATKINS.

The preacher who loves the truth, who sees the needs of the world and who feels that it is his duty to give the largest possible ministry to the Church, will surely endeavor to avail himself of the benefits of ten days' attendance upon this School of the Prophets. The postgraduate course of study this year is, I think, decidedly the best that has been offered. The four books named are books which ought to be in every preacher's library. 1. "Positive Preaching and the Modern Mind," by Dr. P. T. Forsyth, is a book which every Methodist preacher ought to read. A reviewer, in writing about this book, quotes Pascal: "I went to the library shelf to take down a book, and instead of a book I found a man." Dr. Forsyth has put himself in this book. 2. "The Days of His Flesh," by Prof. David Smith, is the most popular of the recent "Lives of Christ." It holds about the same relation to the literature of this subject that Farrar's "Life of Christ" did twenty-five years ago. 3. "A History of the Reformation," by Dr. T. M. Lindsay, is certainly the

great work in English covering this stirring period of Church history. A Methodist preacher ought to be as well acquainted with the history of the Reformation as with the history of Methodism. Indeed, he cannot know the history of Methodism if he is ignorant of Martin Luther and the other great men of the Reformation. 4. The fourth book is "The Christian Faith," by Prof. Curtis, of Drew. In my judgment, this is the best book on Systematic Theology which has been written by an American Methodist theologian. I have thought enough of it to read it twice. My advice to the preachers is this: If you have not read these books, go and hear what the lecturers have to say on the subjects covered by them, and study these four great works. The lecturers from out of the State are Bishop Lambuth, Bishop Hughes, of the Methodist Episcopal Church (North), and Dr. Wm. Adams Brown, of Union Theological Seminary. Bishop Lambuth is our "Missionary Bishop," in the proper sense of these words. The son of missionaries, born in China, himself a missionary, later our great Missionary Secretary,

with the world on his heart, and now one of our Bishops, charged with opening up the new mission in Africa, he comes to the Summer School of Theology with a great missionary message which our brethren must not fail to hear. Bishop Hughes is one of the youngest Bishops of our sister Church. He believes something and knows how to tell what he believes. As a preacher and lecturer he is in great demand. He was at the Vanderbilt Institute last year and made a profound impression. Dr. Brown is well known beyond the walls of Union. His "Essence of Christianity" and "Christian Theology in Outline" have made his name familiar to all students of "the queen of sciences." He will bring a message which will quicken the thought of those who hear him. I have often in public addresses and in the columns of the Advocate expressed my hearty endorsement of the work done at the Summer School. The Summer School was projected just at the time when I needed something of this kind. When a pastor, it was my rule to attend. Associations formed there have ripened into warm friendships. Inspiration received there has led me into fields which possibly I otherwise would not have entered. I believe that I am a better preacher through the influence of the Summer School of Theology. I think, therefore, that I am conferring a kindness upon my brethren of the ministry when I urge upon them the importance of taking advantage of these opportunities.

ONE HUNDRED.

One hundred charges in Texas have all the stewards reading the Texas Christian Advocate. The list is omitted this week for lack of space. We hope it will double by next week. Brother Pastor, you want your charge in that list. Put it there this week.

The Texas Christian Advocate has in no sense been neglected as the following figures will show:

Rev. W. E. Caperton's charge reports fifty Texas Advocates, Rev. C. E. Jameson's charge reports fifty Texas Advocates, Bro. C. C. Wright's charge between forty and fifty of the Texas Advocates, and the other charges are making a good record.

From week to week the question of the Church paper is given its place at all of the Quarterly Conferences and with splendid results.

We are not disposed to challenge any of our brethren over the conference but we are very much concerned in getting subscriptions from day to day and from week to week.

The Advocate is in high favor with our people and its editor is always spoken of as the very best the Church can afford or furnish.

JAS. M. SHERMAN,
P. E. Sweetwater District.

I send two new subscribers, one of which is the only steward in my charge without the Advocate, and the other is one of my Sunday School superintendents who has never been a subscriber. Hope to send in a good list before long. With fondest hopes and best wishes for our truly great paper,
M. A. TURNER,
Hewitt, Texas.

Inclosed find ten new subscribers. The last four names for six months each, will be paid for by one of my stewards. He knows how to educate his folks to have large ideas about the Church, and that is by putting the Advocate in their homes. We got these subscriptions at my Quarterly Conference, in about ten minutes.
J. L. ROSS,
Center, Texas.

ALMOST AN "EVERY FAMILY" MEMBER.

By reference to my Advocate list I find that we have belonged to the one hundred per cent roll for over a year. In fact, we are an Advocate people. At the time I sent you that big subscription list a year ago there were only five families in the whole Church in which the Advocate came not.
W. D. WHITE,
Navasota, Texas.

Bro. A. Y. Old, Manchaca Circuit, San Marcos District, should be reported as having Advocate subscribed for by every Steward. At first conference of third round met with this response to work for Advocate. Bro. Old is doing splendid work. Assessments for Missions paid and others; salaries in better shape than in any year in the past.
T. GREGORY.

I shall endeavor to place the Advocate in the home of every Steward, Sunday School Superintendent and Lay Leader in the Uvalde District in the next thirty days.

S. B. BEALL,
Presiding Elder Uvalde District.

Epworth League Department

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5115 Victor Street, Munger Place,
Dallas, Texas.

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

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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.

THE NORTH TEXAS CONFERENCE EPWORTH LEAGUE.

In another week the clans will be gathering for the twenty-first annual session of the North Texas Conference Epworth League at Paris. The exact date of this very important League gathering is June 5, 6, 7, and 8. We had hoped to receive from those in charge of the details a copy of the program for publication at this time, but for reasons which are unknown to us this has not been forthcoming and we are left without other than general information regarding the plans for the event.

Recently Mr. Ralph DeShong, Missionary Vice-President of the organization, a resident of Paris and both President of the Lamar Avenue Chapter, which is to be host to the conference, and general chairman of the local committee on arrangements, was in Dallas and he stated to us that Paris was making very extensive preparation for the reception and entertainment of the visitors. We are quite sure that such is the case and that once there the Leaguers of North Texas will find themselves the recipients of much hospitality and the favored attendants upon a very spirited and uplifting conference.

The North Texas Conference Epworth League has had a glorious history. It has never missed an annual session since organization, and is at this time the only conference of its kind with a continuous record in Texas. In all, eight missionaries have gone from it. More State officers have come from the North Texas Conference than any other and it has always been a storm center of League energy and enthusiasm. Perhaps its greatest distinguishing feature at this time is its wonderful living mission memorial, the Ruby Kendrick Memorial, led and directed by Miss Mary Hay Ferguson, of McKinney, and supporting three missionaries in foreign fields, one of whom, Rev. C. T. Collyer, is to be a visitor and participant on the program at Paris. This alone promises to make the Paris Conference a great meeting. In a leaflet recently issued by Miss Ferguson the statement is given that Brother Collyer will have as the subject for his address before the conference that of "Weird Ways of Korea." This lecture, for such it is, will be accompanied with fifty stereopticon views, adding intense interest to his narrative.

This issue of the Advocate will reach our Leaguers in good time for arrangements yet to be made for attending the Paris Conference, and despite the lack of detail information regarding the program, we urge upon every chapter in the conference to send its full quota of delegates. And just a word about delegates: send representative ones, those who are workers at home, interested in the League and who will take the conference seriously and endeavor to add some-

thing to its inspiration and advancement. G. W. T.

NORTH TEXAS LEAGUERS, ATTENTION!

The conference to be held in Paris June 5-8 promises to be the best that we have ever had. Ample preparation is being made for a large number of visitors and everyone will be welcome. New features will be added that we have never had before. All visitors' names should be sent to the Chairman of the Home Assignment Committee, Mrs. S. R. Galbreath, S. 39th Street, Paris, Texas. If you have friends in Paris and would like to stay with them inform this committee and arrangements will be made for you to stay where you wish. Don't be afraid to come; we will care for you.

RALPH DESHONG,

President Lamar Avenue League, Paris, Texas.

DALLAS DISTRICT CALL.

The year 1913-14 offers great opportunities to the Leaguers of Dallas District and we should begin by going in full force to the Paris Conference. The General Epworth League Board has been invited to move the Central Office and publish the Era here. The interest or the indifference of the Leaguers in Dallas District will have its influence when our General Conference meets next year.

You are entitled to one delegate for each ten members of your League, but the Paris people are preparing for all who will come. Your delegates should be selected as soon as possible and in selecting be sure to choose those who will pledge themselves to attend.

Let us make the Paris Conference a help to the Dallas District, and to our own Leagues in particular.

A. A. VICK,

Secretary Dallas District Epworth League Conference, Dallas, Texas.

THE QUESTION OF REMOVAL.

I feel that it is due the interested Methodist public to have from me, as Chairman of the Board of Trustees of Epworth, a plain and candid statement concerning the much discussed proposed removal of Epworth encampment from Epworth, Corpus Christi.

As Chairman of the Board, I called a meeting at San Antonio some weeks ago to consider a proposition for the purchase of the Epworth land. Quite a sum of money in cash was offered for it if accepted by the Board at once.

The amount in cash offered, accompanied with the intimation that if we did not sell, an appeal to the County Court would be made in order to open one or two streets through Epworth grounds, made it necessary for me to seek the judgment of the Board. The Board almost unanimously decided not to sell.

The Board seemed fixed on two points, namely, that Epworth encampment to be a success must be at the seaside, and that there was not a sufficient cause for taking any steps towards a removal from Corpus Christi.

The Board recognized the fact that the Corpus Christi banks had made it possible to finance the encampment, and the other fact that the greatly increased value of the Epworth land has put the finances of the encampment on a basis of solvency.

The Board expects, by economical and business-like management, to put the encampment on a cash basis.

By the kindness of the two National banks of Corpus Christi we do not have to sell, and if we do decide to sell it will be because those who own the surrounding property practically force us out.

Our equipment and buildings are adequate to our ten days' encampment, but our neighbors consider the cheapness of our buildings objectionable to them and a hindrance to their plans.

Epworth is in the best financial condition of its history and has good credit. This condition enables the Board to assure all Texans that no one will be asked for contributions either before or during the encampment. The dollar entrance fee is the limit of our demand for money this year.

Two or three popular and instructive lectures will be given at the auditorium during the encampment. We will all gladly pay twenty-five cents apiece to hear each of these.

The incidental collections will be taken up as usual.

J. E. HARRISON,

President Epworth Board of Trustees.

RECENT COLLECTIONS OF THE RUBY KENDRICK HALL FUND.

Mrs. H. J. King, Lane City.....	\$ 1.00
Rev. R. W. Hood, Mayfield, Ky.....	5.00
Mrs. M. J. Kidd, Loyal Valley.....	25.00
Miss Rosa Kidd's Sunday School	
Class, Loyal Valley.....	20.00
Ruben P. Kidd, Loyal Valley.....	25.00
Total	\$76.00

This gives us a total balance on hand at this time of \$370.21, with unpaid subscriptions amounting to more than \$1000. A letter is being sent out to all subscribers urging a prompt remittance, and in a short while we will publish a detailed statement of the fund, showing the status of each subscription.

We find that some apprehension has been felt over the report that the League grounds might be sold. Even if such a thing should happen it would not mean an abandonment of the assembly plant, for it would simply be established somewhere else and the work continued. Texas Leaguers cannot and will not give up Epworth-by-the-Sea. It means too much to the young life of the Church.

The Ruby Kendrick Hall will be built. The committee will not become involved in the erection of the building but will hold the funds intact until such a time as the work can be done clear of deficit. This is the proper course. Our League friends who have subscribed to the fund should immediately pay their subscriptions.

Brother Kidd's Letter.

Maybe Brother Kidd's letter will inspire some one else to follow his example, for which reason we are publishing it, viz:

"Dear Brother Thomasson. — Enclosed find check for \$70 covering subscription of myself and family to the Ruby Kendrick Memorial Hall Fund. We subscribed same at Epworth-by-the-Sea last August and hope our delay has not caused any inconvenience. You have our best wishes for the success of the Memorial Hall.

(Signed) R. P. KIDD.
Now, can we not have other remittances promptly on this fund so that a full report might be taken up to the State meeting in August? G. W. T.

BROTHER MILLER WRITES.

I notice in a recent issue of our Advocate Rev. F. O. Miller's picture and a sketch of his most valuable work. With your permission I will record a few facts that may cause others to see the noble work he is doing. In November, 1869, I entered the Memphis Conference, filling a work that now embraces two circuits and one station, on a salary of \$160, and passed through an ordeal of the most trying character. I came near losing my life by two ruffians, one of whom killed Rev. P. M. Morman, pastor of Holly Springs Circuit, in forty yards of where he attempted my life. In 1873 Brother Morman came to me three times, sent by the Bishop and Cabinet, to know if I would return to that work, as the Board had made a special request. At last I said, Go, tell Bishop Kavanaugh and the Cabinet that if they think I am the man for that place that I will go and die in the field at my post of duty. I went back, conquered his enmity, and had a great revival over the circuit. One of these ruffians killed five men, including Brother Morman, and committed suicide in just ten years; the other one I met here in Collin County, in 1895, a fugitive from the gallows, under an assumed name.

Passing my easy works which were years of pleasure and success, in 1875 Bishop Doggett read me out to a work that had discouraged Dr. Gregory and caused him to locate and enter the practice of medicine, and had come near causing Rev. W. D. Matthews to give up the pastorate. Rev. J. B. Starnes, my presiding elder, put his hand on my shoulder and said, "Sam, roll up your sleeves and wade into that difficulty and I will stand by you." I knew not what was before me, but I soon learned. It was an organized plot against the support of the ministry. My first year was foundation work and I demanded my return the second year, which was granted; so when I left for Sparta the way was open for my successor to follow me and build a parsonage and get just double the salary I had gotten. In 1879 I was sent to a work of eleven appointments that had paid \$80 the year before. It was the fragments of three works thrown together for two purposes—to make one good work, and to afflict a preacher against whom a presiding elder had a grudge. I took the work and with the consent of my new elder gave half of the work to a local preacher, grandfather of Rev. T. W. Lewis, of First Church, Memphis, Tenn. I taught school through the week and visited and preached Saturday and Sunday. Rev. S. A. Steel headed a donation to enable me to give

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up my school and hold my meetings. I had a hundred and forty-five conversions and one hundred and thirty-five accessions to the Church and in reality left a new work.

I realized truly the Scripture, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." In 1883, I fell in the wake of moonshiners, distillers, who had a large territory intimidated, and by the request of my presiding elder I began a series of sermons on the righteousness of law, and what it took to be a citizen. In this I waded up the most fearful of all my former enemies. I was shot at and a mob came to my house to kill me, but I was not at home. I was waylaid, but in all this I escaped unhurt and laid deeply the foundation of citizenship that did me much good. Two years ago, when I went back where I had endured these things, I saw a most law-abiding people. While passing through such an ordeal I had about one hundred and fifty conversions and increased the missionary collections from \$10 to \$90 and other collections nearly in proportion.

During sixteen years of my early ministry I lived in two parsonages. One I had to buy in order to get a place to live in, and then later sell at a sacrifice. On two works I had to improve places before I could move my family, and at one to buy a parsonage. So you see my early ministry had its thorns as well as its flowers. There is a bright side to all these sixteen years. With most pleasant works and great success in 1871-72, 1874, 1877-78, 1880-81, 1882-85, and even in these seven trying years I found more to rejoice over than to weep over.

Truly, never was the grace of God more greatly needed and more richly given to one passing through the ordeal of service to his Master. No one can accumulate wealth under such circumstances. My four first years in North Texas were financial wrecks. The last year Bishop Key said to me not to go to my work which had only paid \$140 the year before, and an elder in the Presbyterian Church offered me \$800 to fill their pulpit that year. "But I went to my work and founded Sanger Church, and got a living, besides paying back debts.

In a subsequent article I may give some incidents of success in the seven hard years referred to in Mississippi and the nine most pleasant ones as well as those of North Texas. Had it not been for the superannuate movement, my wife, who has stood by my side these forty-one years, would have suffered as well as daughter and I. But we live in a comfortable home belonging to the M. E. Church South to be used for future superannuates after us.
S. W. MILLER.

FROM COL. JOHN B. BROWNLOW.

A few days ago in his bank, my old friend, Henry Ault, handed me "The Story of My Life," and it has so interested me that I wish a copy of my own. Its perusal should be of vast help in encouraging poor boys to acquire an education. I like your description of the relations existing between the races in the days of the "old black mammy." I recognize the fidelity of your description of the old meetings which, as a boy of ten years of age, sixty-three years ago, I attended mounted on a bobtailed Texas pony, accompanied by my father. And above all, I like your estimate of the intelligence of the people of the Appalachian Mountains. More than twenty years ago I got in an antiquarian bookstore at Washington a work published in London in the early forties entitled, "Buckingham's Travels in the United States." It is in eight volumes, each about the size of an ordinary law book, and with numerous fine steel engravings. It is a description of the agricultural and manufacturing resources and of the social life of the North and South as they then were. But two of the volumes are devoted to the Southern States, for at that time there was no manufacturing in the South. The author traveled through East Tennessee, Western North Carolina, Southwestern Virginia, stopping in all the towns. Sometimes he traveled in the stage, and sometimes by private conveyance. He heard the joint debate at Jonesboro and Blountville between Polk and Cannon, candidates for Governor in 1839. At Blountville it was held in the Presbyterian Church; at Jonesboro, in a grove. He compliments the people on the attention given the speakers, saying there were no annoying interrup-

tions as was customary in England. He says at every crossroads, at every stopping place they so intelligently discussed the political questions, Van Buren and anti-Van Buren, tariff and other questions that he was amazed that a people whose language was largely ungrammatical should be so well informed. The author, J. S. Buckingham, was then a member of the British Parliament. He dedicates his book to the Prince Consort, at whose suggestion and request he made the tour of the United States. I notice that, like my father, you have a considerable streak of humor, and this reminds me of a very unique character in Holston Methodism, Rev. George Eakin, universally called "Father Eakin." He died in the early fifties at about eighty-five year of age. He was twenty-six when he emigrated from Ireland and retained the Irish brogue. He was an intense Democrat in politics, but the Whig Methodists loved him as much as the Democrats. A week before the presidential election, in 1844, he came to my father's home at Jonesboro. The excitement was great; clay carried Tennessee by only 113 votes. Before retiring "Father Eakin" led in prayer. He said, "We pray Thee, O Lord, for the election to the Presidency of that great and good man, James K. Polk." On his knees, beside Eakin, my father responded, "God forbid." Warming up to the subject Eakin said, "We pray Thee, O Lord, that our brother here may be converted from Whiggery to Democracy," and again my father replied, "God forbid." Possibly you have heard all about Eakin.

You are mistaken in saying that my father shot Haynes. The reverse is the truth. Haynes shot him through the right thigh.

I am glad to read the tribute in your book to Sam Jones. Before I had heard him preach I was prejudiced against him because newspapers and various preachers had criticized him. After I heard him preach twice and saw the tremendous effect for good on the vast crowds who heard him, I became his admirer and when he died I regarded it as a great loss to Christianity and good government. The severe criticism of him by ministers of mediocre talents recalls Macaulay's comment on—not his private character—the merit of Byron's poems. It was, as you doubtless know, "that critics were men who had failed in literature." If you will pardon me for writing this long letter I promise not to do so again.

JOHN B. BROWNLOW,

Knoxville, Tenn., April 5, 1913.

IS IT RIGHT TO ADVERTISE COCA COLA?

Men who play the wily game of politics have discovered that the best way to distract the attention of the public from their own shortcomings is to make a loud-mouthed sensational attack upon someone else. As the cuttle-fish eludes its pursuer by clouding the surrounding water with the contents of its ink sac, so the political adventurer takes advantage of the ignorance and prejudices of the people to escape from his indefensible position by muddying the waters of public opinion.

A case in point is the recent attack made upon the religious press for carrying Coca-Cola advertising. This attack was made by a politician who was supposed to be an expert in chemistry but who, having brought a suit against the Coca-Cola Company, was humiliated by having to acknowledge that he could not qualify as an expert. The court decided in favor of the Coca-Cola Company as it was clearly shown that the only essential difference between Coca-Cola and coffee or tea is that the former contains only about half as much caffeine as the latter and that the flavor is different.

The question as to whether it is right to advertise Coca-Cola seems to resolve itself therefore into the question as to whether it is right to advertise coffee, tea, chocolate, cocoa and other beverages of the caffeine group
(Advertisement.)

Dreams evolve themselves into prisons or palaces for us.

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"Standing By the Preacher"

By Hon. Champ Traylor.

(Delivered before the Amarillo District Conference at Canyon, Texas, May 10, 1913, and is an authentic report of the early days of Methodism as witnessed by Hon. Champ Traylor, of Plemons, Texas.)

I think it a kind of a joke that an old long-wisered hog-raiser like myself was put in this program to make a talk on such a vital and important subject as "Standing by the Preacher."

Will say that I was raised on the frontier of Texas, have followed it up and have spent the most of my life, as one might say, out among the dry cattle. I have never lived back East where the carpets are laid and pianos set and bridges built. But one thing I will remember in the early history of Texas was the Methodist preacher, or circuit rider, as they were called in those days, as he came up the road on horseback with a pair of old saddlebags—a Bible in one end and a pair of socks, possibly, in the other. His coming was always a source of joy to me because it meant fried chicken and hot biscuits. I usually got at least the neck and sometimes the back with some mighty good gravy, as boys in those days had to wait until the elders had appeased their appetites, and you know what a Methodist preacher can do for a chicken.

Often these circuit riders had to go through storms, rain, hail, having to swim the swollen streams, as there were no bridges in those days. They did not go in rubber-tired buggies or automobiles, neither did they wear store clothes, high standing collars and striped neckties. They armed themselves with the Word of God and old Spencer rifle and a cap-and-ball six shooter, usually of the Remington make. It would look strange today to see a minister come in church, stand his gun up in one corner, unbuckle his sixshooter, lay it under the pulpit before he began preaching. This happened in the Indian times. Will refer you to Rev. Powell, an old Baptist minister and Indian fighter, also Rev. Potter, of the Methodist Church, commonly known by the old settlers as the "fighting parson." These were the heroes who were making the history of our great State, though they did not realize it at the time. All honor to them! Many times they would stake out their horse and crawl under a tree to rest and prepare their messages to a sinful world.

It certainly requires much courage for one to look his wife and bright-eyed children in the face while he bids them good-bye as he starts out to preach to an unappreciative charge on starvation salary. You may talk about the courage exhibited at the battle of Corinth and Waterloo, but the preacher on starvation salary exhibits a much greater courage than did these heroes who fought only to destroy the body, while our preachers fight to preserve the soul—by their courage and sacrifices in leaving their homes and coming to the practically uninhabited West, there to spend their life, energy and ambition in the building up of the great Western country. And it was not in vain for God has said, "Where a few have gathered together in my name I will be in their midst."

With Christianity comes Churches, schools and business increase in every industry. Land values are higher and where is the man who would not pay twice as much for a home where Christianity and education can be found rather than lack these things? God has blessed the efforts of his servants and the men who have stood by them, and today we are a Nation and State of Christianity, education and prosperity second to none.

Standing by your preacher means better service from him, better society and citizenship and a better influence in your own home life.

I find that our preachers as a class are the poorest paid servants on earth considering the great work they accomplish. It has been said that man is very much like a horse. And we all know that a well fed and kept horse is more capable of doing better service for his master than one that is poorly fed and kept. Don't forget that when you are standing by your preacher that you are standing by the

most vital interest of yourself and your country.

When I first came to Hutchinson County there was not a preacher, school or church here. Lands were very cheap and only a few Christians in the county, but plenty of thieves and gamblers! Now our county has preachers, churches and schools and many devoted Christians and the thieves and gamblers are gone and going down, down where they fall to stand by their preachers.

Today, as when a boy, I welcome the preacher in my home with sympathy and understanding, not with the hope of getting chicken, but with a knowledge of the great good it does to our community and to help in my feeble way to encourage and stand by him.

Show me a country where they fail to stand by their preachers and I will show you one that is groping in darkness and ignorance. Look at Mexico today for example. Starvation and financial ruin stare them in the face. What is the matter? Lack of Christianity and servants of God who will stand for the rights of the poor, ignorant peons, who are nothing more than slaves, owned body and soul by the haciendas or millionaire farmers, is the answer. Until this Nation is Christianized there will be no justice for these poor slaves, and they will fight and die and what few survive will go on in slavery. If the United States should intervene it would be far wiser to send a band of loyal God-fearing men to preach the gospel of Jesus Christ than ab and of our soldier boys, which would only be murder and desolation to thousands of our American homes.

Look at China in her civilized infancy. Was not Christianity at the bottom? China has stood by the missionaries of God, thereby emerging from a state of darkness and despair to a nation of peace and prosperity.

Therefore, let me urge you to join hands with the preachers and together work, pray and accomplish much in the salvation of souls that when the great judgment morn dawns we will not have to stand before our Lord and Master empty handed. And as we hear the voice of our dear Savior as he says "Well done, thou good and faithful servant," oh, the joy of knowing we will not in that day be turned away from the beautiful gate. And let us not leave out the wife and noble helpmate of our preacher, who stays at home looking after things, rearing the babies with love and patience in the strait and narrow way. They, too, need our sympathy and encouragement. If she visits she is considered by some as a gossip and idler, and if she stays at home she is considered cold and proud. If she spans the babies she is considered foolish. If she dresses well she is extravagant; if she doesn't dress well she is considered slouchy. So you see, they are criticised very severely, and it takes the love of God and the help of the Christians to aid her. They have no homes they call their own, no flowers, none of the little things that are so dear to a woman's heart. Her reward is awaiting her at the golden gate, and her children will rise up to call her blessed. In a hospital in India is a motto which reads, "The way to serve God is to serve God's creatures."

This life is only a preparation for the home in heaven, and could we laymen only see and realize that standing by our preachers means the spreading of the gospel of the religion of our Lord and blessed Savior throughout this sinful world, I believe that half the battle would be won. May God help us all to realize this is my prayer. Plemons, Texas.

THE END CAME—ALCOHOLISM

By Rev. I. Z. T. Morris.

In a true Christian home in a distant State, where family prayers were held morning and evening by father, and when father was absent by mother, there was born a boy baby. The father was a steward in the Methodist Church, superintendent of the Sunday School, a man who walked with God daily. The mother was a devout Christian woman.

They welcomed the coming of the child to their home, gave him a fatherly and motherly care, a Christian training and education, graduating him in the high school and in college. When graduated he began working for one of the largest institutions in America; began at the bottom and went up and up, and still further up, until he received an appointment from the stockholders to the place as general manager of one of their best lines. For fifteen years he was faith-

ful, honest, diligent, saving from his income quite a sum.

He resigned his position as manager and went to a distant city, went into business for himself and succeeded in business for a number of years, but finally there came another "institution" and opened business adjacent to his business—legitimate business by having a license from the State. Soon he began to patronize the business next to his door. Little by little, step by step, on the old well-known theory, "you let it alone and it will let you alone." Soon it began to let him alone, but, alas, alas, too late. His business was gone, his accumulated funds from hard labor were gone. He applied for his old position. Knowing of his industry, honesty and capacity to run the business, they gave it to him, but again, alas, alas, he was not the same man he was when he resigned his position. He had to resign, the company sending a friend to him and telling him they did not need his services any longer.

He left that place and came West. Another company gave him a lower position, but most anything was better than nothing. He did not hold that long until they notified him that they did not need a man of his habits any longer.

"Let it alone," but, strange to say, it did not "let him alone." I wonder where these people who say "you let certain things alone and they will let you alone" got their information. Certainly they did not get it from a man who has had experience, by sight, by heart-breaking letters showing poverty and ruin this thing does that I have had.

The next move he made was to come to Fort Worth. Yes, to Fort Worth, where saloons are closed at 9:30 p. m.—you know we are law-abiding people in Fort Worth—where they have only thirteen hours out of twenty-four to do business. We close them and they stand closed until 6 a. m. That seems to be a very inconsistent way of doing things; make a man pay taxes to do business on business principles, as the drug business, and then rob him of part of the time to do business in. But strange to say many of the good citizens said, "This is better than to allow them to stay open until twelve o'clock. (I do not believe it.)"

This man came here and started another business. In a few weeks I found him straggling along the streets (not after 9:30 p. m. either), but my first touch with him was about 10 a. m. One day he came to me and said, "I have been told by my friends that if I needed help of all men you were the one to give it to me. I was once high up in business. I started down by short steps, but down, down I went and down I am." "My friend," said I, "there are lots of people in Texas, men of considerable intelligence, who say that if you let that stuff alone it will let you alone." "Brother Morris," said he, "that is a lie of the devil. Look at me and see." I took him by the hand and carried him home, where I found a woman who had been of the same grade of society and had the same opportunities that he had, with a bright little boy six years old. She had a sewing machine and an ironing machine and working every hour in great pain with every breath she drew. She said, "Here we are, from the best families in one of the old States, and I am struggling day and night to make a little money to pay our rent and buy our bread. All we live on is bread, three loaves a day." I helped them. She said, "Help us with anything that you can give us, but do not give us money. If you give us money he will go right to the most damnable institution in America." I helped him and finally got him a position. He did well for a season, started back up and up and up, but one day passing the institution, "letting it alone" all the way up to that time, but finally the tiger (not blind, no, verily, he was not blind) but his eyes were wide open, he saw his chance reached out his paw and pulled the victim in. When the prohibition fight came on he said to me, "If any man should fight for prohibition I am the man," and he went at it and fought for it. But everybody knows the result of the election in Tarrant County. We are "local optionists" over here; we are praying people; we are kind people. Yes, we are "local optionists" and fought for it with all our might in 1887, but since then we have been regulating it, and now by a large majority we have got it regulated. They do not shoot and murder one another after 9:30 p. m., but they make it up from 6 a. m. until 9:30 p. m. Read of this poor brother and there are thousands in Texas today.

This case went on and this poor woman, crushed under the pressure of poverty and the despair of ever getting her husband away from the saloon that had dragged him down, died about two years ago. We buried her, and her husband died without being

able to pay one dollar of her burial expense. I took the little boy to save his life from the influence of the father and sent him to his and her people thousands of miles away. There he has a bright future with loved ones.

Last Monday morning a telegram came to me, "Bury the remains of— by the side of his wife and send me the bill." Sunday afternoon, so a friend told me, he came to his boardinghouse in a dreadful condition. "He let it alone," but it did not let him alone, the job was not quite finished. Monday morning about nine o'clock they went into his room and found him dead. I gave him an economical burial. Sent out notices through the press of his funeral, but two other men and myself attended the funeral. He was buried by the side of his wife.

Now what are we to do to save these thousands of men in Texas who need, and many of them want, salvation first, prosperity, success, money, business reputation or anything else, but the religion of the Lord Jesus Christ does not keep a man's family from the influence of the terrible influence of the drink habit. Prohibition itself does not do it, does not propose to do it, but it is the next best thing to religion. What shall we do? I am just from the call of a common hotel to see another man. He said "Here I am and I have sent to you for help. Alcoholism is the disease. For twenty years I have been afflicted and have tried remedy after remedy. I have quit and gone into a dry country, but here I am a victim of the dread disease. Tell me what to do and where to go." I said, "Go to a camp-meeting, go to the mourner's bench and stay there until the Lord comes and dwells in your heart. That is your salvation."

Now, brethren, this thing is occurring daily in Texas; not so much in prohibition counties and towns in the State, but even there some. What is to be done? Start a temperance movement in the Churches and not in politics, a temperance movement in the Sunday Schools, the Leagues, the Endeavors, the prayer-meetings, all the Church societies, and, by the grace of God the grace of God alone, men can be saved from the drink habit.

When to start? At once! How? Well let the pastors of all the Churches of every denomination arrange for a State-wide temperance conference. Ask the pros and antis both to come to this conference, but say to them if you want to come in order to get in office alone, from the Governor to the road overseer, stay away. Do your praying at home; do not come to the church to secure votes. "Do I believe in carrying politics into the Church?" Well, if we have got to go into such devilish business, go into it through religion and sing and pray for it to be put out of America, the State the county, precinct, city home and hearts of all people. If some Bishop, some presiding elder, some pastor will call for God's people, irrespective of denomination, to come to any of the city's temperance meetings, my belief is that many pastors and laymen from every section of the State and denomination will unite in the effort to put in action the great temperance movement in the Churches that will help save thousands of men who are chained by the awful habit and want to get loose as those two men evidently did. I make this call and if there is a pastor or layman of any Church who will unite in the movement for temperance to save the unfortunate drunkards of Texas and will make the call, "when the roll is called I'll be there." Who will write me at Fort Worth, Texas.

DOCTRINAL INSTITUTE AT NEW BOSTON.

The Doctrinal Institute met at New Boston March 28. The opening sermon was preached by Rev. J. E. White. The object of this institute was to make our people more familiar with the doctrines which are peculiar to Methodism. We usually arrange for these meetings to be held on the fifth Sunday, beginning Friday before. We have a committee to arrange the program. Our program for this meeting was as follows:

2 P. M.—"The Witness of the Spirit," G. W. Davis. Owing to sickness in Brother Davis' family he was not present.

2:30 P. M.—"The Possibility of Apostasy," Rev. A. G. Hall. Brother Hall gave us an excellent talk on this subject. Brother Hall is a new man in our conference, having transferred here from the North Mississippi Conference. He is well acquainted with the doctrines of Methodism, as Methodism is a oneness everywhere.

3 P. M.—"Bible Doctrine of Sanctification," by your humble scribe.

7:30 P. M.—The pastor, Brother Goodwin, preached us a most excellent sermon on "Our Obligation to Support our Missionaries." Saturday morning, devotional serv-

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ices, conducted by Rev. G. M. Yearwood. Then we had a very interesting talk from Brother Sommerville on the Sunday School. Brother Sommerville is the superintendent of the Public School of New Boston, and a very able speaker.

At eleven o'clock Bro. G. W. Davis preached a most excellent sermon on "Methodism." Those that heard him freely expressed themselves that it was the best they ever heard.

At two o'clock we had a very able talk from Bro. J. E. White on "How to Make a Sunday School Go." Then we had several to speak on the Sunday School.

At 7:30 Bro. A. G. Hall preached us a very interesting sermon.

Sunday morning we had with us that princely layman, Bro. T. N. Graham, who brought to us such a message that it made us all rejoice. It was food for the soul to feast upon. Brother Graham is a great power in the Church. Brother White preached the closing sermon Sunday night. But as I had to leave in the afternoon I did not get to hear Brother White.

T. B. McCrory.

NOTE FROM BROTHER CHENOWETH.

(Knowing his brethren of the Central Texas Conference will be interested, we give the following from a personal letter):

I moved here to the Ozark country and located on a little farm six miles from Morrisville, the location of our Scarritt-Morrisville College, last September under the advice of my physicians that I might have cooler climate and be able to live upon a fruit and vegetable diet. Locating here I hoped to be able to educate my children in Morrisville College.

My own health is very much improved, I think, but I sometimes doubt if I shall ever be myself again; yet I thank the good Lord from the depth of my heart that he gave me twenty-one years on the active field of battle and rewarded me with some victories along the way, but oh, how my heart runs out to be in the field of action. I just noticed from the Fort Worth Record that prince and warrior, my old friend, Dr. Neely, has gone home. He baptized my son, Paul, twenty years ago last month while he was my presiding elder in the Denver Conference.

While this is my native State, Texas and the Central Conference seem especially "home" to me. I have undertaken two regular appointments a month here on the Morrisville Circuit at the earnest solicitation of the pastor and people, and have a fine class of young ladies in the Brighton Sunday School, so I hope not to rust out.

The people here, though I came a total stranger, received me with arms and have been most considerate to myself and family. Bro. W. H. Minton, the presiding elder, and pastors have been most brotherly. The Springfield District Conference meets next week; I hope to be able to attend. I am always rejoiced to note the success of the brethren and work of Texas. My prayer is for their success especially. I am sure the Bishops and Board Meeting in Dallas will send a tidal wave of new life to the work of Texas. So note it be. E. B. CHENOWETH.

Brighton, Mo.

As though a rose should shut and be a bud again.—Keats.

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Woman's Department

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

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Surely this must be the prayer of the women of Methodism this year when they recall that more than thirty cities and mill communities were denied deaconesses and city missionaries at the recent session of the Council because there were not enough "to go around." If every call for deaconesses made in 1912 had been granted and the work had normally developed, we might have located 175 more than were available. We appointed 112 trained women for the work in the homeland. How does that stand by the larger demand? Ten years ago we appointed six deaconesses when the first class was set apart for the work and office of deaconess in the Church. Whose fault is it that there are not enough now to enter the open doors? We surely have failed to pray the Lord of the harvest to send forth laborers, or some of us are not heeding his call.

Who is to Blame?

The recent session of the Woman's Missionary Council will go down in Church history as the greatest meeting of women ever held in the Methodist Episcopal Church, South. Harmony of spirit, earnestness of purpose, and a deep sense of responsibility were evident throughout the session. We were confronted with the fact that the work our Father had trusted to us had to suffer for lack of money. It was time to become serious. In the home field we had to close the Wesley House at Tampa, the Sailors' Rest at Gulfport, and our beautiful work for Korea on the Pacific Coast. In the "fields beyond" curtailment of work was necessary. Where does the blame for this lack of money rest? Is it with the one-ninth of the women of the Church who are already carrying this work for love? Have we been faithless? Can it be that the other eight-ninths have no love or sense of responsibility for the redemption of the human race? Who will answer? Surely it is a call for "great searching of hearts" as well as for "great resolves of heart." "Let them that love him be as the sun when he goeth forth in his might."

The Government has provided quarters for immigrants at Galveston, so we no longer need to carry on the Immigrant Home. Rev. J. S. Reifsnieder has been retained as port missionary. A home has been secured which enables him to carry on services in German for the small congregation which used to meet at the Immigrant Home. This will also enable him to have an office in the city and a desk at the port of entry. The work of this department in the future will be maintained by the Woman's Missionary Council alone.

Laredo Seminary.

On June 1 the management of Laredo Seminary will pass from the Foreign Department of the Board of Missions to the Home Department. For more than thirty years Misses Nannie and Della Holding have had charge of the school—indeed, it is the child of their own efforts, and a magnificent work has been done through their administration.

Dr. J. M. Skinner, of New Martinsville, W. Va., has been appointed principal of the school to succeed the Misses Holding. Dr. Skinner and his wife bring large preparation and broad experience to the work.

NOTICE, NORTHWEST TEXAS MISSIONARY SOCIETY.

For the Annual Meeting at Seymour June 14-18, all railroads have granted a round trip fare. Inquire of your agent about date of sale.

Send delegates' names to Miss Daisy Baskin, Seymour, Texas. Let all be much in prayer, that our meeting will be a success, and that God's Holy Spirit will be there in guiding power.

MRS. NAT. G. ROLLINS.

FOURTH VICE-PRESIDENTS NORTH TEXAS CONFERENCE.

Your Conference Fourth Vice-President will be away one month, in Tennessee, visiting her mother. Will be back and ready for business July 1. If any of you wish to communicate with me, you can address me at 216 Houston, Street, Chattanooga, Tenn.

This should be a great year with us. We are better acquainted with the work, and everything should run smoothly. Let's get busy.

MRS. PAUL JONES.

Conference Fourth Vice-President

sion School last year were helpful to persons doing various lines of religious work, but were especially so to conference officers.

One of our most appreciative visitors was Mrs. S. M. Black, of Valley View—a minister's wife. She seemed to enjoy meeting the workers from various sections of the State, exchanging plans and ideas and just becoming acquainted with congenial spirits. The men feel the need of this, hence their numerous public gatherings, but it is quite as essential to the physical, mental and spiritual welfare of women.

No press reporter could have heard our inimitable Mrs. J. H. Stewart without catching the contagion of her enthusiasm. Her methods and illustrations are unique and forceful, and those who have not had the privilege of hearing her are indeed unfortunate. I have not space in which to mention all the speakers and excellent addresses which we were permitted to enjoy here.

Not least of all the benefits derived from the Mission School is the impress of the personality of these consecrated leaders upon the lives of the young women who came to attend its sessions and upon the students who were in the dormitory in attendance upon the summer session of the College of Industrial Arts.

This year I hope we may have with us every conference officer in the State as well as a large delegation from the auxiliaries.

There is inspiration in mere numbers and the exchange of ideas is indeed helpful.

The sweet fellowship of these days of privilege will be long treasured.

ALMA SULLENBERGER,
Third Vice-President C. T. Conference.

MUSTANG AUXILIARY.

On May 11 our pastor, Rev. L. E. Conklin, organized a Home Mission Society at Mustang, on the Pilot Point Circuit with twenty-four members. The following are the officers:

President, Mrs. T. H. Wright; First Vice-President, Mrs. M. Carpenter; Second Vice-President, Mrs. J. P. Bradford; Third Vice-President, Mrs. M. B. Mobberly; Fourth Vice-President, Mrs. John Cashion; Recording Secretary, Mrs. Cleon Peterman; Treasurer, Mrs. Beulah Powers; Corresponding Secretary, Mrs. J. B. Wright; Agents for Missionary Voice, Miss Virgie Mize and Miss Edith Smith.

Although we have just organized we are expecting to do great things for the cause. MRS. J. B. WRIGHT.

A GREAT MEETING.

The Texas Conference of W. M. Society meeting has passed into history, and a history of which we will ever be proud. Every one pronounced it the best in attendance, enthusiasm and spirituality.

It was the first session of the united Societies, and the woman elected as President of this large body at the Houston meeting, Mrs. McKnight, won the hearts and approval of all by her graciousness and her just rulings and tact.

The program was full and carried out to the last number—if not by those selected, by ready, willing members, who, if not so efficient, made up by enthusiasm and cordial willingness any other lack.

Every department shows growth, some more than others, because of peculiar conditions, needs, laws, environment or local civic associations, which have the matter well in hand.

The key of the meeting was "definiteness and prevention," with "promptness" an understood necessary guarantee always.

Except where illness prevented almost the same women were re-elected to the different offices, both of executive and district, and the Superintendents; the only change was to elect a former Superintendent of Supplies—Mrs. Turrentine—to that office on account of the illness of Mrs. Potter.

A move to have one District Secretary only for both departments was considered, but reconsidered until the conference shall be composed of all or nearly all united Auxiliaries, thus keeping the work within the limitations of the many good women who take this work upon them from sheer love and Christian responsibility.

Many fine new plans and ideas were advanced in each department of both Home and Foreign work, but these will be told fully in a report bulletin, which we hope to mail out very soon, giving these in detail as passed on and accepted.

A sad, sweet, prayerful, touching memorial was tendered those of our dear ones who had passed on before during the year by the entire body standing with bowed heads while Mrs. Collier read a tribute to their lasting influence on this body, and on the whole world in an ever widening circle.

Instead of a daily conference bulletin this year full reports by competent women assigned daily were given the newspaper, and the four days' pro-

BETTER FLOUR - Better Bread
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Where the best Texas wheat grows—where operating expenses are reasonable.

That's why this expensively made flour costs no more than that made in the city where a premium must be paid for choice wheat. Made by a process (few mills have it) that absolutely removes all dirt from the crease of the wheat. Is it any wonder that Rainbow Flour has no equal in purity and wholesomeness?

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

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The Center of Texas' Greatest Wheat-Growing Country.

ceedings as printed were mailed to the delegates and others at twenty-five cents per copy. If any member fails to receive her copies please write the Texarkanian, Texarkana, Ark. A full list of officers and proceedings will appear next week.

Beaumont gets next meeting.
MRS. W. T. SPENCER,
Conference Publicity Superintendent.

THE PASSING DAY

Twenty-four persons were killed and more than one hundred seriously injured in San Francisco when the promenade on Long Beach, leading to the auditorium, collapsed the 23rd instant.

Provisional President Huerta, of Mexico, faces a grave charge, made by Deputy Madero, in open Congress, that the President paid to the assassin of Madero 30,000 pesos for committing the crime. The charge produced wild excitement.

Japan is not satisfied with the explanation of the United States Government of the action of California in passing the anti-Japanese alien land law. That Government will soon make reply to the United States through its representative at Washington.

Kaiser William's only daughter, Princess Victoria, of Germany, was recently given in matrimony to Prince Ernest August of Cumberland. The wedding ceremony was a brilliant affair and the whole empire manifested much interest in the nuptials.

Dr. Stanley Vier Warren, of San Antonio, a physician of reputable standing, has given it out that he has discovered a remedy for tuberculosis, and he has published his remedy to the world for the good it can do. He contends that he is able to demonstrate that the injection of common vaseline into the blood by an experienced physician will effect a certain cure in the course of the treatment.

Mexia is the center of excitement now because of the bringing in of a great gas well gusher. The flow exceeds anything in this line yet brought to the surface in Texas. Real estate leases are in demand throughout that section.

In memory of a husband who for years had suffered from an incurable malady that eluded medical skill, Mrs. George William Hooper, of San Francisco, has transferred to the University of California \$1,000,000 for the establishment of an institute of medical research.

Stephen Dudley Field, the inventor of the trolley car, died at his home in Stockbridge, Mass., Sunday, aged 68 years.

Dr. David Starr Jordan, president since 1891 of the Leland Stanford Jr. University, resigned Monday as president to accept the position of Chancellor of the University, which has been created for him. He will be succeeded by Prof. John Casper Branner, of the Chair of Geology.

A lawyer has been convicted in New York City of attempting to bribe Dr. John W. Russell, of the State Asylum for Insane, to release Harry K. Thaw, the slayer of Stanford White, from that institution, \$20,000 being the sum offered to pay for Thaw's freedom. The principle evidence against the accused was that given by Thaw himself. The case was appealed.

President Wilson and family will soon connect themselves with the Central Presbyterian Church of Washington City. The Central Church is an unpretentious one, and is located in a non-fashionable part of the city.

President Wilson has nominated Judge George H. Bingham, of New

Hampshire, for the position of United States Circuit Judge, covering the judicial district of Maine, New Hampshire, Massachusetts and Rhode Island. He succeeds Le Baron D. Colt, of Rhode Island. Judge Bingham has been for several years an associate justice of the Supreme Court of New Hampshire.

The first shipment of frozen Australian beef and mutton to the Pacific Coast arrived in California on Thursday. It consisted of 400,000 pounds of meat, which was sold in Australia with the understanding that only a nominal profit should be made upon it in this country.

Seven cents a ton increase has been given miners at the mines of the two coal companies just outside Charleston, W. Va., where the trouble started some time ago, necessitating the calling out of troops. The increase is the result of a conference between the miners' local union and the coal company officers.

An amendment to the Gambling Bill lately introduced in the French Chamber of Deputies proposes to revoke all gambling licenses granted under the law of 1907. Supporters of the measure assert it is a step toward enacting legislation prohibiting betting at race courses and roulette in private clubs, and, finally, to prevent French citizens from entering the Casino at Monte Carlo.

The militant suffragists in England have hurt their cause, as the recent vote in the House of Commons, rejecting the equal suffrage bill, plainly showed. To us across the waters it is rather surprising that the measure commanded the support it received in Parliament, in view of the methods used by the ardent advocates of votes for women. London police headquarters gave out a statement a few days ago estimating the damage to property by militant suffragists during the past three months at upward of \$5,000,000.

The Mexican Government has practically arranged for a loan of \$25,000,000 in London and Paris. The money is to be used in the restoration of the Mexican railroads. It is said that the terms of the loan are very high. The Mexican Government is seeking to secure \$50,000,000 more for governmental purposes. The British Lord Cowdray has helped much in negotiating the loans.

The Assuan Dam and other Egyptian irrigation works have cost about \$55,000,000. They have, it is said, increased the value of land in Middle and Lower Egypt from about \$1,000,000,000 to \$2,000,000,000, and the yearly rental from \$80,000,000 to \$190,000,000. So much are the engineers doing for the world by their bold enterprises carried to a successful issue.

Harper's Weekly, founded by the Harper Brothers, has been sold to Norman Hapgood and associates, delivery to be made June 1. Col. George Harvey, who has been editor of Harper's Weekly, will transfer his work to the North American Review.

The London Trades Council, representing 50,000 trade unionists, has passed a resolution expressing resentment at the appointment of Walter H. Page as American Ambassador to Great Britain on the ground that he is an avowed opponent of organized labor, and asking Sir Edward Grey, the Secretary of Foreign Affairs, to protest against receiving him.

Mrs. Longstreet, who has lost the post office at Gainesville, Ga., has been offered a \$3600 position in an office in West Virginia, which she says she will accept if she finds that she can do the work. It has been tendered her by a veteran of the Federal Army.

NEW MEXICO CONFERENCE.

In the fall of 1909 there were forty-seven pastors appointed. Fifteen of these held Children's Day exercises and reported \$82.10. In the fall of 1910 fifty-two pastors were appointed. Ten of these held Children's Day exercises, reporting only \$57, a little more than \$1 apiece. In 1911 forty-nine pastors were appointed. Eleven of these held Children's Day exercises, reporting \$96.59.

The year 1909-10, one-third of the preachers kept the law; 1910-11, one-fifth; 1911-12, less than one-fourth. Please see the law—Discipline, paragraph 256, which says: "Shall be observed." No "ifs" or "ands." You know that this is the only way the Boards have assessments and raise their money that way; but this Board depends on a free will offering. Brethren, is it right for three-fourths to four-fifths of you to ignore this great cause.

These three years the Board has given away Children's Day programs to all who would use them, take a collection and send it in.

The third Sunday of May is fast approaching and I have received no orders for the programs. Send your orders to Smith & Lamar, Dallas, Texas. Have it charged to the Sunday School Board of the New Mexico Conference. Hold a rousing service, stress the collection before and during the service. Send the money immediately to Rev. W. S. Huggett, Teller, Lordsburg, New Mexico, and receive the blessings of the many who are being helped thereby. J. RUSH GOODLOE, Chairman.

THE IMMIGRANT COMMISSION OF THE TEXAS ANNUAL CONFERENCES.

This commission consists of one clerical and one lay representative from each of the Boards of Missions of the several Annual Conferences in Texas. It met in Dallas, May 6, with the following present: John M. Moore, D. D., of the General Board of Missions; Rev. M. S. Hotchkiss and Mr. F. F. Downs, of the Central Texas Conference; Rev. A. J. Weeks and G. G. Johnson, of the West Texas; Rev. G. M. Gibson, of the North Texas, and Rev. John W. Bergin, of the Texas Conference.

Rev. M. S. Hotchkiss was elected President and Rev. John W. Bergin, Secretary of the Commission.

Quite a number of the brethren from the various conferences in Texas were present as visitors and unanimously endorsed the work of the Commission. Among them were Revs. I. F. Betts, J. A. Philips, G. Flinn, J. D. Scott, Franklin Moore, Dr. D. W. Carter and others.

Rev. A. J. Weeks, Rev. J. W. Bergin and Mr. G. G. Johnson were appointed to draft By-laws and Constitution for the Commission.

The following is an excerpt from the resolutions drafted by the Commission to be presented to the several Annual Conferences of the State, viz.: The Commission is unanimous in its belief that a settled and effectual policy could be best carried out by the Texas Boards and the General Board of Missions through a permanent organization that may be empowered by these Boards to collect and administer funds, appoint and supervise missionaries under the authority and direction of the regularly constituted agents and agencies of the Church and conferences, and in accordance with the legal provisions of the Discipline of the Church; therefore, the Commission respectfully requests and recommends that it be made a permanent organization by the Annual Conferences under such Constitution and By-laws as the Conference Boards of Missions may adopt, and that it be endorsed by the General Board of Missions.

(2) The Commission recommends that a superintendent of foreign work in Texas be appointed by this Commission subject to the approval of the General Board of Missions or its administrative officer in the home field, his support to be secured by the Commission through appropriations made by the Conference Boards, the General Board and in such ways as the Commission may devise.

J. W. BERGIN, Secretary Texas Immigrant Commission.

DEDICATION.

Our new church at Dixon's Chapel near Waxahachie, in the Red Oak Circuit, was dedicated Sunday, May 18, 1913, by Rev. J. A. Whitehurst. It was a great day. The people had made extensive preparations and a large crowd was present. Dinner had been prepared, and, although the crowd was

Disinfectant Restorative

My Disinfectant Restorative is guaranteed to cure any case of Indigestion or Stomach trouble, diarrhoea or flux. 14 years' test. Agents wanted. 50c per bottle postpaid.

J. E. PRICE, Pilot Point, Texas.

so large, there was plenty to have fed as many more.

It need not be said that the sermon was a grand presentation of Bible truths, for those who have heard Brother Whitehurst know that there are few, if any, better preachers. The dedicatory sermon was one of his master efforts. Rev. I. E. Hightower, former pastor of the Church, was with us, and preached one of his soul-inspiring sermons in the afternoon. The people were all glad to hear Brother Hightower again.

Too much can not be said for the little band of workers at Dixon's Chapel. Just before the last Annual Conference, their church building burned down, but the embers had scarcely died out before they were at work preparing for a new church. Rev. C. A. Stephenson, local preacher, deserves great credit as a leader in the work. The church is a beautiful little structure. The interior shows the loving touch of an energetic, tasteful people. The third Sunday in May is a day long to be remembered by the people at Dixon's Chapel.

JOSEPHUS LEE, P. C.

CHANGE IN AUSTIN DISTRICT.

Change date of holding West Point Quarterly Conference from May 31-June 1 to read: "West Point July 19-20. Change Webberville Circuit so as to read "Webberville, June 30-July 3." V. A. GODBEY, P. E.

MARRIED.

Jenkins-Leak.—At the bride's home, April 29, 1913, in the presence of a select company, Mr. William T. Jenkins, of Daingerfield, and Miss Onetta Leak, of Center, Rev. C. B. Garrett officiating.

Buchanan-Falls.—At the Methodist parsonage in Thrackmorton, Texas, May 8, 1913, Mr. Frank Buchanan and Miss Ruth Falls, F. L. Meadow officiating.

Graham-Galt.—On the evening of April 6, 1913, at the home of the bride's parents, Mr. Walter Graham and Miss Beulah Gault, Rev. W. F. Carr officiating.

Philps-Boedeker.—At the Methodist church, Chriesman, Texas, March 23, 1913, Mr. Gray Philps and Miss Sarah Boedeker, Rev. Geo. E. Kemp officiating.

Crippen-Byrons.—In Whitney, Texas, April 23, 1913, Mr. Frank T. Crippen, of Waco, and Miss Joe Byrons, Rev. J. H. Braswell officiating.

Bennett-Prestwood.—At the residence of the bride's father, near Anderson, Texas, April 22, 1913, Mr. Howard Bennett, of Conroe, Texas, and Miss Carrie Prestwood, Rev. R. O. Wier officiating.

Brown-Biesel.—At the home of the bride's parents, Mr. and Mrs. M. M. Biesel, Eldorado, Texas, Mr. Willie Brown and Miss Ima Biesel, Rev. J. H. Maxwell officiating.

Glazner-Reece.—At the courthouse, Fort Worth, Texas, May 5, 1913, Mr. J. A. Glazner and Miss Jennie Reece, Rev. Thos. Reece officiating.

Stephens-Bowden.—At the courthouse, Fort Worth, Texas, May 10, 1913, Mr. Louis Stephens and Mrs. Mattie Bowden, Rev. Thos. Reece officiating.

Wilkins-Milton.—At the Methodist parsonage, Glen Rose, Texas, March 31, 1913, Mr. Buck Wilkins and Miss Rossie Milton, Rev. J. M. McCarter officiating.

Young-Dietrich.—On the afternoon of 7th inst., at the residence of the bride's parents, Mr. and Mrs. R. W. Dietrich, near George's Creek, Jackson County, Texas, Mr. Lonnie O. Young and Miss Cecil Dietrich, Rev. J. M. McCarter officiating.

AN APPEAL TO THE PASTORS OF THE NORTH TEXAS CONFERENCE.

At a meeting of the Board of Missions of the North Texas Conference, held in Dallas May 6, after reviewing the statistics of our conference for last year and studying the needs of our mission fields, a committee was appointed to prepare, for publication, an appeal to the pastors of the conference.

We are gratified to state that our conference made, last year, the best showing in its history; but, while this is true, we must also recognize the fact that we fell far short of what we should have done. We paid last year for Foreign Missions 27 cents per member, and for Home Conference Missions 23 cents, making in all 50 cents per member, and that in this country so blessed of the Lord. The average salary paid to the men on missions in one of our districts last year, including the appropriation, was only \$425. The salaries paid to many of the pastors who supply our fifty-two missions is a disgrace to the Church. When we realize the great need of larger contributions to meet the demands of mission work in our own territory, where thousands of people are without the gospel "according to Methodism"—many of whom are without any kind of gospel—and when we realize that if these people get the gospel we are the boys who must give it to them, this realization ought to arouse us to our best efforts. The assessment put upon us by the authorities of the Church is the minimum and if we fall down at any point, some one suffers, or souls for whom Christ died go without the gospel, all because we fail.

Besides our home work, the demands for stimulated effort in foreign missionary operations were never greater than now. The success of the work in the past has not only

enlarged our opportunities but has multiplied our obligations. The call is coming up from the Texas Territory, "Come over and help us." While these glaring facts stare us in the face, the great mass of our people are indifferent to the cause of missions, and are, therefore, dead spiritually, for a non-mission Church is a dead Church. There must be an awakening among our people. We believe that the cause of this lethargy is want of ordinary knowledge and that the way to remedy it is a campaign of information. We recommend—

First. That our pastors prepare themselves on the workings and needs of our mission fields, and then frequently preach red-hot mission sermons to their congregations.

Second. That the pastors and our Missionary Secretary at Nashville for Missionary Literature (it will be given for the asking) and sow down their charges with it.

Third. That we urge our people to take the Texas Christian Advocate, as far as possible, putting every Official Board in the 100 per cent column.

We further recommend, where practicable, the holding of missionary rallies in every pastoral charge, giving laymen and women prominent places on the program, by this means getting them to inform themselves and fully commit themselves to the cause.

We urge the organization of missionary committees in every charge where it can be worked, and the stressing of the Every-Member Campaign.

As much depends upon our women in the education of the rising generation, we recommend that "Aid Societies" in our country charge be converted into Missionary Societies.

Brethren, the field is white unto the harvest; therefore, earnest prayer be offered daily to the Lord for the best for the coming of his great and glorious kingdom.

O. S. THOMAS, President.

C. W. DENNIS, Secretary.

C. B. FLADGER, Conference Missionary Secretary.

THE LAYMEN'S CONFERENCE, WAYNESVILLE, N. C.

Arrangements are being made for a sleeper through to Waynesville, North Carolina, for the Laymen's Conference, June 25, at the low, payable rate. Those wishing to go in this sleeper notify me at once.

O. F. SENSABAUGH, Sta. A, Dallas, Tex.

SAN ANTONIO FEMALE COLLEGE.

The nineteenth commencement exercises of San Antonio Female College proved to be, in many respects, our most successful thus far.

The series of entertainments included three recitals before the school only—the first being by Miss Ella Longmaid, graduate in violin, and Miss Florence Williams, graduate in piano. The second by Miss Gladys Collier, graduate in expression, and the third by Mrs. J. J. Coleman, graduate in vocal. The public exercises were:

Graduates' Recital, April 28; Vocal and Elocution, April 29; Annual Concert, April 30; Students' Reunion, May 1; Alumnae Banquet, May 2; Art Exhibit, May 3; Physical Training Exercises, May 4; Sermon by R. P. Shuler, May 4; Graduating Exercises, May 5.

Large and appreciative audiences attended throughout the series. The students' reunion was a delightful occasion. Many former students were present, some of them bringing their children with them.

The Alumnae sat down to the banquet table in the large reception hall and the main subject, after a few toasts, was The New Woman. After a good humored discussion, a rising vote revealed the fact that nearly all of the alumnae opposed strippers.

Alumnae from several States were present. On Sunday morning R. P. Shuler must have risen to his full height as a preacher. The sermon was a powerful presentation of the Gospel. Many people came to me and thanked me for bringing him for the occasion.

One of the great lawyers of the State said, "That is the greatest Gospel sermon I have heard in fifteen years," and he has heard the great men of the Church during that time. The tears from the lawyer's eyes during the sermon were more eloquent than words.

I feel that one of our business men of the city will date his conversion from the hearing of that sermon.

The nineteenth year of the college closed very happily. The twentieth year is to be celebrated by opening the college doors for a large attendance that year, and by a special discount to all boarding pupils who sign contracts before August 1.

Rev. A. E. Rector, so well known and loved, represents the college for the twentieth year.

As we agree to accept a larger attendance this twentieth year, the contract method is used so that proper room and equipment may be provided.

Brother H. N. Hagy, our builder, is just finishing the new library building on the campus. It will be paid for in full when finished.

Mr. Emmett Whitsett, of Floresville, Texas, together with his mother and two sisters, Mrs. Rain and Mrs. Brown, both graduates of the college, contributes a large part of the cost of the erection of this building in honor of the late S. J. Whitsett and it is to be known as the Whitsett Library.

The outlook for the next school year is bright.

J. E. HARRISON.

DISTRICT CONFERENCE NOTICES.

San Angelo District.—San Angelo District Conference will be held at Sterling City, Texas, June 5-8.

We are planning to care for all who wish to go, and desire a good attendance, so do not let the matter of being cared for keep you away. The train for Sterling City leaves San Angelo at 5:15 p. m., so make your plans to get to San Angelo in time to come up Wednesday. You will be met at the train and assigned a home. I find some of your tracks here, Dr. Rankin, but we will be glad to see your face. We will be glad to have any of the former pastors with us. The District Conference should be a great time in our Israel, but it will not be if those elected to come stay away. Come and bring your wife. Come on the train at your track; you will be welcomed and cared for. Come praying that it may be a time of great spiritual power.

J. T. REDMON, Pastor.

WEST TEXAS PREACHERS' NOTICE.

For several years there have been discrepancies between amount of money paid to the Conference Treasurer and the amount reported to the conference. Judge Walsh, as your Conference Treasurer, and myself as Statistical Secretary, promised you to go over our books and see where the trouble was. This has been done and we have located several discrepancies. Some of these are easily explained. Others are not so easily explained. Some men paid less on a given assessment than they reported, but paid more on some others than they reported. The totals balance, however; so we can clearly see there was an honest mistake. When a man reports out on his assessments and then does not pay out, the explanation is not so easy. The men whose accounts are out of balance will be given due notice and allowed to explain it to the Treasurer.

At our last conference, to avoid this, we

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.

WANTED—Representatives everywhere. Big pay. Spare time. No canvassing. High-grade opportunity. Enclose stamp. NATIONAL INFORMATION SALES COMPANY, BGJ, 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.

BEE! BEE!! BEE!!!

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, Beville, Texas.

BOOK BARGAINS.

I HAVE an extra set of new International Encyclopedia, 17 volumes, in good condition; cost \$84. Will sell for \$35 f. 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: Fairbairn'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.

passed the following rule: "The Statistical Secretary is authorized to insert in the statistics table any money that goes through the Conference Treasurer's hands. This does not apply to purely local matters."

This rule was intended to mean that all missionary money, whether special or regular, all conference assessments, including Rescue Home and Orphanage money, was to be sent to Judge Walsh. If it is not so sent the Secretary is authorized to refuse it a place in the tables. Some of our strong Churches have not been doing this. Consequently our statistics and our Treasurer's report are never in balance.

This does not refer to local matters. It does not refer to district parsonage matters, or anything that is reported in Tables No. 1 or 2, except Missionary money and Children's Day money.

Money raised for parsonages, station or district parsonage, should be reported on Table No. 1, "What has been raised for building or furnishing parsonages," and not on Table No. 3 as a conference assessment.

We have decided that the Treasurer's receipt pinned to your conference reports will settle the question and you will be requested to do that and save trouble. The receipts will be returned to you as soon as your reports are audited. J. H. GROSECLOSE, Statistical Secretary, Beville, Texas.

AN APPEAL.

In memory of Aunt Tempie Beakley, who lived in Winfield, Texas, for years and longed to live in a church building in her town and worked faithfully the Woman's Home Mission Society would give her 10 cents when they met until she had \$10.50 when she died (the good woman had to go before she saw the new church built), we are building the church, and ask everyone who is willing to add to the Aunt Tempie fund to send the amount to E. Fisk, Winfield, Texas, who is the treasurer. Now, we are in a great strait and having a hard time in raising the funds for building the church; so let the friends of Aunt Tempie raise this fund to at least \$500.

This is the first time that I ever asked the people at large to help me build a church. But friends of Methodism, please help me this time, and let's make the Aunt Tempie fund amount to something worth while. The good old saint joined the Methodist Church in early life and to it she gave her life, but she left for heaven before she saw the desire of her heart. Friends, let me hear from you. Yours for Methodism in Winfield,

S. N. ALLEN, P. C. Winfield, Texas.

IF THE BABY IS CUTTING TEETH.

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

Pittsburg District—Third Round.

(In Part) Cason, at Lang's Chapel, June 14, 15. Owen City, at Harmony, June 21, 22. Atlanta, June 22, 23. Ash, at Buchanan, June 28, 29. Texarkana, Central (preaching), June 29, night.

I am very anxious for our district to make the best possible showing at our District Conference, and to this end urge all of our pastors and people to put forth their best efforts. Much can be done if we say it must. Let the preachers and delegates-elect come to the conference without fail and elect to stay through the session. Written reports will be expected from all of the local preachers, and if any of them find that they cannot possibly attend the conference, let them send their report by their pastor or to me directly.

O. T. HOTCHKISS, P. E.

Decatur District—Third Round.

Decatur Cir., at Oliver Creek, June 14, 15. Kram and Ponder, at Story, June 28, 29. Arzyle, at Chinn Chapel, July 5, 6. Paradise, at Gravel Hill, July 12, 13. Bridgeport Sta., July 19, 20. Decatur Sta., July 20, 21. Alvord, at Foster, July 26, 27. Chico, at Pleasant Grove, July 27, 28. Jacksonville, at ... Aug. 2, 3. Willow Point, at Westbrook, Aug. 3, 4. Justin and Roanoke, at J., Aug. 9, 10. Oak Dale, at Perrin, Aug. 16, 17. Boyd, at Fairview, Aug. 23, 24. Rhome, at Dado, Aug. 24, 25. Greenwood, at Shiloh, Aug. 30, 31. Bryson and Jernys, at B., Sept. 6, 7. Jacksboro Sta., Sept. 7, 8. Mexican Mis., at Bridgeport, Sept. 9-15. Bridgeport Mis., Sept. 14, 15.

S. C. RIDDLE, P. E.

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, Rowbud; H. D. Knickerbocker, Waco, regarding my ability as leader of choir and congregational singing, soloist, and personal worker. TERRY W. WILSON, Georgetown, Texas.

FARM FOR SALE.

FOR SALE—A good farm of 320 acres, in Floyd County, Texas. For particulars, write T. J. GRAHAM, Petersburg, Texas.

GOSPEL SINGER.

DO YOU NOT want an efficient gospel singer for your summer meeting? Then write GEO. P. BLEDSOE, of Gilmer, Texas. Three dates now open. Available after June 15.

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.

PIPE ORGAN FOR SALE.

THE PIPE ORGAN now being used in Contemporary Methodist Church, Paris, Texas. Manufactured by reputable maker, and is now doing acceptable work. Will make the price right and terms as low as \$100 a year. This is a fine opportunity to secure an organ almost at the cost of a good piano. Reason for selling, we are installing a larger organ. Address, SAVERS BOYD, Paris, Texas.

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. R. BURGHNER 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.

SCRIPTURAL SERMONS.

BRETHREN, ATTENTION. You preachers who would like to have me come some time this summer or fall and preach to your people a good, solid set of Scriptural sermons from my charts and Bible, "What Make People Methodists?" These sermons will greatly encourage the Church and build up the faith of your people—make them better Methodists. My address is H. M. PIRTLE, Trenton, Texas.

WILL HELP IN MEETINGS.

I WISH to say to those who are desiring help in their summer revivals that I would be glad to assist you in the battle. In the last three meetings I held we had 225 conversions and 4000 baptisms. For reference, write or see J. T. Hicks, P. E., Plainsboro, Texas. Yours for service, C. A. THARP, Matador, Texas.

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 WILL spend a short time at my home in Oak Cliff during June and July and pastors in Dallas and nearby towns can have my assistance in revivals during the time. At present address (Rev.) WILLIAM H. EVANS, Box 310, Memphis, Tenn.

Terrell District—Third Round.

Fate Cir., at Mt. Zion, May 31, June 1. Garland, June 1, 2. Royce City, June 7, 8. Terrell, June 8, 9. Kemp and Becker, at B., June 14, 15. Rockwall, June 21, 22. Chisholm Cir., at Pooty, June 28, 29. College Mound Cir., at C. M., June 29, 30. Maback Cir., at Tolosa, July 5, 6. Scurry Cir., at Warsaw, July 12, 13. Forney and Mesquite, at F., July 19, 20. Elmo Cir., at Lawrence, July 26, 27. Pleasant Mound Cir., at P. M., July 26, 27. Olanth Cir., at Ward's Chapel, Aug. 2, 3. Cranfall Cir., at Montgomery Chapel, Aug. 9, 10. Hutchins and Wilmer, at W., Aug. 16, 17. Lancaster, Aug. 17, 18.

A. L. ANDREWS, P. E.

Sulphur Springs District—Third Round.

Mount Vernon, at Creesy's Chapel, June 7, 8. Cooper, June 14, 15. Ben Franklin and Pecan Gap, at Pecan Gap, June 21, 22. Lake Creek, at Brushy Mound, June 28, 29. Cumby and Miller Grove, at Miller Grove, July 5, 6. Como and Forest Academy, at Como, July 12, 13. Rely Springs, at Arhala, July 19, 20. Klondike, at Haben's Chapel, July 26, 27. Yowell, at Jardin, July 27, 28. Wimsboro, Aug. 2, 3. Brashear, at Rockdale, Aug. 9, 10. Sulphur Springs Mis., at Harper's Chapel, Aug. 16, 17. Purdy, at Pleasant Hill, Aug. 16, 17. Birthright and Tara, at Birthright, Aug. 23, 24. Sulphur Bluff, Aug. 30, 31. Sulphur Springs, Sept. 6, 7.

R. C. HICKS, P. E.

KEEP THE BALANCE UP.

It has been truthfully said that any disturbance of the even balance of health causes trouble. Necessity can be too careful to lose this balance up. When people begin to lose appetite, or to get tired easily, the least imprudence brings on sickness, weakness or debility. The system needs a tonic, and it should not be denied it, and the best tonic of which we have any knowledge is Hood's Sarsaparilla. What this medicine has done in keeping health, health, in keeping up the even balance of health, gives it the same distinction as a powerful that it enjoys as a cure. Its early use has illustrated the wisdom of the old saying that a stitch in time saves nine. Take Hood's for appetite, strength, and endurance. JUNE-JUNE.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 185 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.

WALKER. — Walter Walker was born June 3, 1894; died Dec. 6, 1912. Walter was born of Christian parents, Brother C. L. Walker and wife, of Salesville, Texas. His mother preceded him to the better land a little more than a year. Walter was always a good boy. He was converted when eleven years old and joined the Methodist Church. He was taken with appendicitis Nov. 9, 1912. His father took him to Fort Worth Nov. 10 for an operation, from which he improved for several days. On the eighteenth day after the operation he took worse again and continued worse until the end came. Walter seemed to have been warned of his approaching death. He came home from Church Sunday night about one week before he took sick and told his father and sister that while he was putting away his horse he saw a light and his mother. During his suffering he would often speak of this and his mother, who had gone on to that heavenly shore and of his prospects. He told his father that he had tried to be a good boy. One day he said, "Listen, papa, I am talking with the Lord; he told me I was a good boy, and said my mother told him." Before he died he told his father to tell all the boys (calling several by name) to be good—"I want to meet them in heaven." Just before the end came he sang "I will arise and go to Jesus." "Good-bye, papa, sister and brother." In his dying prayer he said, "O, papa, dear, the Lord is here. In heaven fair my mother's there. In the land of the blessed I'll soon be at rest, good-bye." So ends the earthly life of a noble boy, but he lives with his mother in the land of eternal rest. They brought him to Whitt, followed by a great number of relatives and friends, where the funeral service was held in the Methodist Church by the writer. Then we laid him besides his mother in the Whitt Cemetery. May the same Lord that sustained Sister Walker and Walter in the last trying hour sustain Brother Walker and the other children until they all are reunited in the home where separation is unknown is the prayer of their friend and brother
C. E. STATHAM.

HENDERSON. — Claud Henderson, son of Rev. Leon and Laura Henderson, was born at Wharton, Texas, Dec. 2, 1905; departed this life from Lockney, Texas, March 20, 1913. Claud was baptized in infancy by Horace Bishop. He was a bright child; had an inquiring mind after religious truth; did fine work in school; was kind and obedient in the home. He assumed the vows of the Church at six years of age. Little Claud was sick for about twenty days; had pneumonia. We thought he was better, but one lung abscessed and all was done by loving hands that could be done, but Claud was called to live with the angels. The school he attended dismissed and came to the funeral. Many friends and members of Brother Henderson's Church were present. This scribe held the funeral service, assisted by Rev. S. A. Barnes and Rev. O. P. Kiker. To the parents we would say, Look to Jesus. He came to help us bear our burdens. Don't look back to the open grave, the little life is not there, but has gone to God who gave it. So, let us serve on until God shall call us home, where there will be no parting but we shall be with our loved ones forever.
J. T. HICKS, P. E.

BRIGGS.—On May 16, 1913, the death angel came and took away from earth Alta Mae, the little infant of Brother William and Sister Sadie Briggs. This precious babe was permitted to remain and brighten the home only seven weeks, and then went away to live in heaven. Too sweet, too fair to dwell only for a few fleeting weeks in a land of sorrow, it was carried across the great divide to live with God in his kingdom of infinite love, where there is no death, neither sorrow nor suffering. So, dear stricken loved ones, if you are faithful you will meet your precious little baby again. You shall know and understand why so soon this beautiful gem was plucked from your fond embrace. Look up to your Heavenly Father. Let him lead you all the way, and some day you will go to live with little Alta Mae in heaven. **C. E. LYNN.**

FOSTER. — Henry F. Foster was born in Copiah County, Miss., March 8, 1837; died Nov. 16, 1912, at his home in Whitt, Parker County, Texas. Brother Foster professed faith in Christ when a young man and joined the Baptist Church. He lived in that communion for a number of years. About 1881 he united with the Christian Church. He was an active member of the Progressive wing of the Christian Church until his death. He was married to Miss E. J. Powers, Dec. 26, 1865. Several children were born to this union. Two children and his companion remain to mourn the loss of their devoted companion and father. Brother Foster was a Confederate soldier. He enlisted in April, 1861, at Crystal Springs, Miss., in Company C, 16th Mississippi Regiment. Lige Slay was his captain. He served his country faithfully and was a Southerner of the old school. It was my privilege to know this man of God intimately. He was a man of deep convictions and nothing would turn him from what he believed to be right. Every one that knew Uncle Tub, as he was familiarly called, knew that under that rough exterior there was as warm a heart as ever beat in mortal breast. A few days before I started to conference he requested me to preach his funeral should he die first. Little did I think that I would have this sad duty to perform so soon. On Saturday morning, while at conference, I was called to attend his funeral. Bro. Foster had been suffering for several months with kidney trouble and rheumatism. He was thought to be better when he tried to walk from his room to the dining room. He fell and broke a blood vessel and died soon after. Brother Foster was one of the oldest Masons in Parker County. He was buried with Masonic honors at Whitt, Nov. 18, 1912. Good-bye, old brother, I will see you some sweet day over on the other shore where we will stack our arms and be at rest.
C. E. STATHAM.

SCOTT. — Mrs. Mary Scott (nee Holdman), was born in Arkansas, December 4, 1829; died at the home of her daughter, Mrs. A. V. Cleghorn, near Mason, Texas, April 9, 1913. She was married, Nov. 3, 1859, to Timothy Scott, who long since preceded her to the great hereafter. She professed faith in Christ when only fourteen years old and united with the Methodist Church. Grandma Scott was a Christian character whom everybody most highly respected and loved. It could truly be said of her that she "went about doing good." Like her Master, whom she so loved and devotedly served for so many years, she was always ready to minister to the needs and happiness of her fellowman. Faithful to her Church, she was always in her place when providence permitted. For nearly three months patiently, submissively and uncomplainingly she lingered awaiting the Father's will until about a o'clock Friday morning, April 9, 1913, she quietly fell asleep in the arms of Jesus. "She hath done what she could to better this old world and the world is richer by her having lived in it. May the many loved ones and friends whom she leaves behind profit by her godly life in precept and example, and live so that they will meet her in that better land.
H. BASCOM OWENS.
Mason, Texas.

CONNOWAY.—W. B. Connaway was born in Middle Tennessee Dec. 15, 1838; converted and joined the M. E. Church, South, at the age of twenty, and lived a consecrated Christian life until he was called home to be with God Feb. 15, 1913, at his home in Burnet County, and was laid to rest in the Connoway Cemetery in Williamson County by the Masons, of which order he has been a member since February 12, 1876. He was truly a great man, possessed a heart which prompted him to words and deeds of kindness, sympathy and love, thereby making him a loving husband, a kind father and was beloved by all who knew him. He was an active and aggressive force for good in the Church until his health failed him a few years before his death, and during these few years, while his pew was vacant, he was yet praying and clinging to his Master, who had never failed him while he was battling with this world's strifes and was waiting, as I have heard him say, for God to call him home. He was a constant reader of the Texas Christian Advocate for years. He read his Bible and prayed in his home daily. On Feb. 14, 1862, he was married to Miss Belinda Hoover. To this union were born nine children, six boys and three girls, who survive him, and together with their mother mourn their loss. While we hate to part with our father and grandmother, we thank God it is only for a little while and then we will meet him on the other shore, where we will never have to say good-bye. His granddaughter, ISABEL

STOVALL.—At the home of her son, Bro. T. J. Stovall of Rusk, Texas, on the morning of May 6, 1913, Mrs. Fannie H. Stovall (nee Berry) answered to the summons of the death angel and, without a struggle, passed peacefully and quietly to her reward. Sister Stovall was born in Tennessee January 16, 1842, being seventy-one years, three months, and twenty days old at the time of her death. In her early childhood her parents moved to Texas, settling in Henderson, Rusk County, where she grew to young womanhood. On October 17, 1861, she was happily married to Rev. S. K. Stovall who preceded her to the better world just thirteen months to a day. To this union thirteen children were born, eleven of whom, four boys and seven girls, survive her, most of whom attended at her bedside during her last illness. Sister Stovall joined the Methodist Church at sixteen years of age, and lived a happy, consistent Christian life until God took her. She was a good, true wife, one of the best of mothers, a loyal and faithful friend, and a sweet-spirited Christian. She was not afraid to die, and as her last hours drew near she was eager to join her husband and children and all "the blood besprinkled band on the eternal shore." Her death was triumphant as her life was beautiful. She was laid to rest by the side of her husband to await the trumpet's sound at the last day. We say she is dead, but she is not. She is alive forevermore and walks the street of the city of God with those who are robed in white, having palms of victory in their hands. May the Spirit of our good Heavenly Father lead all her children to meet her on the other shore.
CHAS. W. HUGHES.

KELLEY. — Three years, three months and one week James Ulman, son of Brother and Sister J. N. Kelley, was with them on earth, sharing their joys and sorrows. Then the Lord took him to his "Garden of Love," that he might follow the "Lamb," whithersoever he goeth and sing that song that no man can sing. Sad it is to us to give up from our walks our loved ones, but Jesus knows and does that which is best. Though no more shall we see the face of this precious boy on earth, yet we have a hope to go one day to his home and part no more. Because of his having entered the glory world, heaven seems nearer, and so living that others may be gathered into the fold seems dearer. Let us bow to the will of Him who doeth all things well with becoming submission, and life will hold for us great stores of as yet untried pleasures.
ONE WHO LOVED HIM.

ODOM.—Sister Narcissus Odom was born July 10, 1839, in Alabama. She came with her parents to Harrison County, Texas, when eight years of age. After her marriage to Brother H. S. Odom, in 1867, she moved to Arkansas where she lived four years. Then she moved to Coryell County, Texas, where she lived the remaining forty-one years of her life. She joined the Methodist Church about 1862, and lived a consistent member till her decease. Six children were born into her home, of which number four survive. The end came Dec. 25, 1912. Her body was interred in the Flint Creek Cemetery. She was true in the varied relations of life. The large family of children felt the impress of her godly example. In addition to rearing her own family she helped rear several orphans, being thus like Job, who assisted the "fatherless and him that had none to help." Fifty years of devoted service were given to the Church of God. Aunt Odom, as she was lovingly known by her friends, is no more, but the influence of her righteous life abides. On a cold December day we laid her tired body to rest, but her unwearied spirit now dwells in the celestial paradise, whither we press on with eager steps. Saint of God, we bid thee adieu for awhile!
L. B. SAWYERS.

McMURTRY.—Fannie E. McMurry (nee Stripling), wife of Samuel McMurry, was born Dec. 29, 1889; baptized by Brother Stevenson in 1902 in Mt. Calvary Church; died Jan. 26, 1913, and was buried in family burying ground in Liberty County, Texas. She left a husband, three small children and her mother to mourn their loss. A favorite song was "When the roll is called up yonder." She longed to meet her father in heaven. "O, grave, where is thy victory! O, death, where is thy sting!" **J. H. BOND.**
Walter, Texas.

McKERN.—Mrs. Electer McKern, wife of William McKern, of Ogburn, Texas, was born Dec. 20, 1869, at Dalton, Ga.; died Dec. 8, 1912 at Ogburn, Texas. Sister McKern was a lovely woman and a true and devoted wife and mother. She had been a member

STOMACH LIVER LUNGS

Each of the chief organs of the body is a link in the Chain of Life. A chain is no stronger than its weakest link, the body no stronger than its weakest organ. If there is weakness of stomach, liver or lungs, there is a weak link in the chain of life which may snap at any time. Often this so-called "weakness" is caused by lack of nutrition, the result of weakness or disease of the stomach and other organs of digestion and nutrition. Diseases and weaknesses of the stomach and its allied organs are cured by the use of Dr. Pierce's Golden Medical Discovery. When the weak or diseased stomach is cured, diseases of other organs which seem remote from the stomach but which have their origin in a diseased condition of the stomach and other organs of digestion and nutrition, are cured also.

The strong man has a strong stomach. Take the above recommended "Discovery" and you may have a strong stomach and a strong body.

GIVEN AWAY.—Dr. Pierce's Common Sense Medical Adviser, new revised Edition, is sent free on receipt of stamps to pay expense of mailing only. Send 21 one-cent stamps for the book in paper covers, or 31 stamps for the cloth-bound volume. Address Dr. R. V. Pierce, Buffalo, N. Y.

of the Missionary Baptist Church since she was a small girl, and those who knew her best say that she was a faithful member of her Church, and was always ready to do a kind deed to those around her. She left a heart-broken husband and four children—Bertha (Mrs. Leonard McDowell), Gussie, Willie and Connie, the baby, who is six years of age. Bertha is a member of the Methodist Church.
D. B. BODDIE.

McKERN.—Joseph Frederick (Freddie) McKern was born Nov. 6, 1892, at Dalton, Ga.; died Jan. 26, 1913, in Rusk, Texas. Freddie was a fine young fellow, loved by every one who knew him and was almost the idol of his home, for every member of the family thought there was never any one like him and their estimation of him was not too great, as he was a perfect gentleman, courteous, kind and accommodating to all he met. He joined the Methodist Church at Lindale in 1907, and came with his parents to Ogburn, Texas, in 1910. He spent several months in Tyler Commercial College in 1910, and after finishing his course there in telegraphy, he accepted a position with the Katy at Winnsboro. He also worked in railroad offices at Pittsburg and Roysce City and thence to the Texas State Road as express manager from Rusk to Palestine, where he was employed at the time of his death. He was stricken with meningitis at eleven a. m. and was a corpse at 2 p. m.
D. B. BODDIE.

BRYAN. — Mrs. Lova Ann Bryan, daughter of J. N. Swadley, of Grand Prairie, Texas, was born Oct. 25, 1888; was converted in 1899, and joined the M. E. Church, South, the same year; was married to Mr. Ralph Bryan October, 1912; died May 19, 1913. Her life was given to the Church from her conversion, and she lived a pure and consecrated Christian to the end. She had many friends, and her life was spent in trying to make others happy. She was a great sufferer and was confined to her bed for many weeks, but through all of this she was patient and uncomplaining. Such lives are not soon forgotten, and she, though dead, yet speaketh. In her patient sufferings she wrought for Christ probably more than she could have done in health. The rich and sincere experience of this pure girl has made a profound impression on her friends, and has given to her Christian life an emphasis that cannot fail to evidence the truth of Christianity.
I. W. CLARK.

HUBBARD.—Thomas Jefferson Hubbard, son of John and Elizabeth Hubbard, was born in Rutherford County, Tenn., Nov. 3, 1841. His advantages were those of the average boy of that day. He gave active service in the Confederate Army. In 1867 he, with others, moved to Texas and settled near Mansfield. In that company was a young woman, Mary Poindexter, who became his wife Dec. 17, 1868. In 1873 he professed faith in Jesus Christ as a personal Savior and joined the Methodist Church, of which he was a faithful member until he was transferred to the Church triumphant. Brother Hubbard was a citizen of this community for forty-six years. He was known by every one as an honest and just man, never wanting more than was due him. He was a member of the Methodist Church for forty years. He was devoted to the Church; a member who was bent on doing his part in support of the Church. He loved the Church as few men do. As a husband and father he was tender, thoughtful and kind. His love for his family was most beautiful. He was a man of strong conviction; especially was he an out and out prohibitionist, but never an unkind word escaped his lips. His speech was always chaste and kind. He was regarded by all of our people as one of the best men

who has ever lived in our midst. He advanced the doctrine of Christ. He became seriously ill in the early morning of April 28 and went to sleep at 9:05 o'clock that night in the arms of Jesus. I have never seen a more peaceful death. Fitting close to the quiet, true life he had lived. He was buried from our church at 3:45 on April 29, 1913, by his pastor and Rev. I. L. Rawden. The business houses closed and the school was dismissed, that old and young might gather to pay tribute to his character. We buried him in the midst of his loved ones and friends to await the resurrection of the just. He leaves a wife and three children to mourn his departure, but they weep not as those who have no hope.
S. A. ASHBURN.

SMITH. — William Taylor Smith, son of James and Mary Lovelace Smith, was born in Camp Hill, Ala., Feb. 2, 1845; died in Denton, Texas, April 28, 1913, and his body was put to rest in the I. O. O. F. Cemetery the day following. At the age of eleven he was converted and joined the M. E. Church, South, remaining an active worker up to the very last. He entered the Confederate Army when only sixteen years of age, enlisting with Company H, 14 Alabama Regiment. He saw much service in twenty-seven hard-fought battles of the war. A few of the battles in which he fought were: Seven Days' Battle, Antietam, Gettysburg, Spottsylvania Courthouse, Chickamauga, Cold Harbor and second battle of Bull Run. He was seriously wounded at Frazier's Farm, but recovered; at Petersburg he lost his right arm. The marks of battle followed him through life. After the war Brother Smith attended school and prepared himself for the profession of teaching. He taught school in Alabama; then moving to Texas he resumed his loved employ as a teacher or superintendent of schools, among which are those at Waelder, Port Lavaca, Dawson, Meridian, Rogers and Denton. Several of his children are also teachers and are holding responsible positions in our State schools. Brother Smith ruled well his own household. On Oct. 8, 1868, he was married to Miss Frances Ingraham, who has been a devoted companion through the year, and who now survives him. Eight children blessed the union. All were present at the funeral. They are witnesses to the high ideals implanted by cultured and God-fearing parents. All are active workers in the Church. In order the children are: Mrs. J. A. Phillips, San Antonio, wife of Rev. J. S. Phillips; Mrs. T. S. Ward, Bishop; J. W. Smith, professor in North Texas Normal, Denton; Miss Hannah Smith, instructor in University of Texas; Miss Ruby Smith, teacher in Caldwell; Jno. N. Smith, superintendent of school, Caldwell; Mrs. S. W. Horn, Bryan; Lewis N. Smith, superintendent of schools, Mt. Pleasant. To the Church he gave the best of his time, talent and influence. He became a member at eleven. For thirty years he was Sunday School superintendent successively. He was superintendent of a mission Sunday School when death claimed him. He held all the positions in the Church open to the laymen. He was faithful until death and has won the crown of everlasting life.
O. T. COOPER.
Denton, Texas.

Nothing is farther off than humanity from Christ and nothing is nearer than Christ to humanity.

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Quarterly Conferences

NORTH TEXAS CONFERENCE

Greenville District—Third Round. Lee Street Station, June 1, 4. Jones-Bethel and Wesley, at J. H., June 7, 8. Kavanagh 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 3, 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. Caldo Mills, at Union Hill, August 29-31. C. M. HARLESS, P. E.

Paris District—Third Round.

Depot Sta., June 1. White Rock, at W. C., June 7, 8. Centenary, June 22. Fattomville, at Sylvan, June 28, 29. Koxton, 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 13, 14. Clarksville Mis., at Union, July 20, 21. Woodland, at Parker, 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 Shawnee, Sept. 13, 14. Paris Cir., at Reno, Sept. 14, 15. W. F. BRYAN, P. E.

Dallas District—Third Round.

Ervasy St., 11 a. m., June 1. Forest Ave., 8:00 p. m., June 1. West Dallas, 8:00 p. m., June 4. Oak Lawn, 8 p. 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. Ervasy 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. to 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. Aubrey 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 Bolivar, at Bolivar, July 26, 27. Valley View Sta., 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.

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

Bonham District—Second Round.

Ravenna Cir., May 31, June 1. Window Cir., June 7, 8. O. S. THOMAS, P. E.

McKinney District—Second Round.

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.

Purley Cir., at Pleasant Hill, May 31, June 1. Sulphur Springs Sta., June 1, 2. R. C. HICKS, P. E.

Decatur District—Second Round.

Oak Dale, at —, May 31, June 1. Jacobboro Mis., at —, June 1, 2. Bridgeport Sta., June 7, 8. Justin and Roseland, at —, May 17, 18. S. C. RIDDLE, P. E.

Poverty can never be a defense—we dig heroes from that soil.

Not a Day in Bed

Gramling, S. C.—In a letter from Gramling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui, that it tired me to walk just a little. Since taking it, I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women, on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

CENTRAL TEXAS CONFERENCE

Cisco District—Third Round.

Breckenridge, May 31, June 1. Strawn and Mingo, at S., June 7-8. Thurber, 8 p. m., June 8. Eastland, at Fisher, 11 a. m., June 12. Gorman, June 14, 15. Ranger, at P. G., June 17, 11 a. m. Gordon, at R. Chapel, June 28, 29. May, at Macedonia, July 5, 6. Sipesprings, at Okra, July 6, 7. Pioneer, at Crosscut, July 12, 13. Rising Star, July 13, 14. Desdemona, July 16. Staff, 11 a. m., July 17. Scranton, July 19, 20. Cisco Mis., July 26, 27. Cisco Sta., July 27, 28. Eolian, at E., Aug. 9-10. Caddo, Aug. 16, 17. Wayland, Aug. 23, 24. Carbon, Aug. 30, 31. C. E. LINDSEY, P. E.

Brownwood District—Third Round.

Robert Lee, at Sanco, 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, 28. Wingate, at Mazeland, June 28, 29. Winters Sta., June 29, 30. Glenecoe, at Glenecoe, July 5, 6. Brownwood Mis., at Chappel Hill, July 9. Coleman Sta., July 12, 13. Irdian Creek, at Elkins, July 16. Gouldbusk, at Rockwood, July 18. San Ana, July 20. Talpa, at Norwood, July 26, 27. Creman Mis., at Echo, July 30. Blunker Sta., Aug. 2, 3. Brownwood Sta., Aug. 9, 10. J. H. STEWART, P. E.

Gatesville District—Third Round.

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 Lanham, at Pleasant Valley, July 19, 20. Jonesboro, at Ireland, 2 p. m., July 21. Evant, at Slater, July 26, 27. Copperas Cove, at Picoke, 2 p. m., July 28. Gatesville Cir., at Ft. Gates, 2 p. m., July 30. Nolanville, at N., Aug. 3. McGregor Sta., 8 p. m., Aug. 4. Valley Mills, at Lane Ch., Aug. 9, 10. Killen Cir., Brown's Creek, Aug. 16, 17. Hamilton Sta., 8 p. m., Aug. 20. Hamilton Cir., at Lee Valley, Aug. 23, 24. S. J. VAUGHAN, P. E.

Fort Worth District—Third Round.

Polytechnic, June 1, 2. Hemphill Heights, at Highland Park, June 4. Central, June 8, 9. McKinley Ave., June 8-10. McKinley, June 11. Missouri Ave., June 15, 16. Weatherford Cir., June 15-17. First Church, June 29, 30. Mulkey Memorial, June 29, July 1. Boulevard, July 2. Handley, at Harwell's, July 6, 7. Brooklyn Heights, at Haslett, July 12, 13. Kenedale, at Cold Springs, July 13, 14. Smithfield, at White Chapel, July 19, 20. Arlington, July 27, 28. Diamond Hill, Aug. 3, 4. Riverside, Aug. 3-5. Grapevine, at Euless, Aug. 9, 10. JEROME DUNCAN, P. E.

Corsicana District—Third Round.

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. Kirvin 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, 10. Thornton Sta., Aug. 10, 11. JOHN R. NELSON, P. E.

Waco District—Third Round.

S. Bosque and Horn, at Horn, May 31, June 1. Bruceville and Eddy, June 7, 8. Aquilla, at Ross, June 14, 15. West, at Broken, June 21, 22. Riesel and Astell, 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, 9. Bosqueville, at Greenwood, July 19, 20. Herring Avenue, July 22. Elm Street, July 23. Hewitt, at Spring Valley, July 26, 27. Morrow Street, July 27, 28. W. B. ANDREWS, P. E.

Dublin District—Third Round.

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 Hasse, June 14. Gustine, at Gustine, June 14, 15. Stephenville Cir., at Whittas 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.

Moore, at Buckhorn, June 1. Eagle Pass, June 7, 8. Asherton, at Woodard, June 11. Leakey, June 14, 15. Batesville, June 21, 22. Dille, June 28, 29. Utopia, July 5, 6. Sabinal, 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.

Hillsboro District—Third Round.

Malone Charge, at Malone, June 1, 2. Munger Charge, at Callina, June 7, 8. Colledge 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. Riom, at Parker, 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.

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 Enology, July 5. Glen Rose, July 6, 7. Grandbury Cir., at Colony, July 10. Grandury Sta., July 12, 13. Cresson, at Acton, July 15. Riom, at Parker, July 19, 20. Walnut Springs, July 26, 27. Morgan, at Kopper, July 27, 28. W. W. MOSS, P. E.

Georgetown District—Third Round.

Holland, at Mills' Chapel, June 7, 8. Hutto, at Robinson's Chapel, July 5, 6. Georgetown, June 15, 16. Granger, at Jonah, June 21, 22. Salado, at Prairiedell, June 28, 29. Belton Cir., at Leona, July 5, 6. Temple, Seventeenth 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 Palo Pinto, June 17, 18. Weatherford Cir., at Greenwood, June 21, 22. Aledo, at Bethel, June 25. Weatherford, at First Church, June 29, 30. Weatherford, at Courts, June 29, July 1. Whitt, at Poolville, July 5, 6. Graham Mis., at Henry's Chapel, July 12, 13. Hutto, at Robinson's Chapel, July 13, 14. Eliasville, at Ivan, July 16. New Castle, at Profit, July 19, 20. Olney, at Hunt's Schoolhouse, July 26, 27. Loving, at Red Top, July 27, 28. Ariz, at Silver Creek, Aug. 2, 3. JAS. CAMPBELL, P. E.

Waxahachie District—Third Round.

Ferris, June 1, 2. Palmer, at Reager Springs, June 7, 8. Britton, at St. Paul, June 14, 15. Ovilla, at Long Branch, June 28, 29. Mayfield, at Enterprise, July 5, 6. Forrester, at Falls, July 12, 13. Red Oak, at Dixon's Chapel, July 16. Mansfield, 4 p. m., July 17. Bardwell, at —, July 20, 21. Ferris, July 20, 21. Italy, July 23. Midlothian, July 25. Fethel, July 27, 28. Waxahachie, July 27, 28. J. A. WHITEHURST, P. E.

WEST TEXAS CONFERENCE

Cuero District—Third Round.

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 Caranachue, July 14, 15. El Campo, June 21, 22. El Campo, at Enterprise, June 28, 29. Nixon, July 5, 6. Smiley, at Elm, July 8, 9. Pandora, at Gillett, July 12, 13. Stockdale, at Sunnyside, July 19, 20. Lavernia, at Elmendorf, July 26, 27. Cuero, Aug. 2, 3. Runge, Aug. 4, 5. JOHN M. ALEXANDER, P. E.

Beeville District—Third Round.

May 31, June 1, Skidmore, at Blainconia. June 2, Beeville, 3 p. m. June 3, Mercedes. June 7, 8, Oakville, at Mineral. June 10, Pharr. June 11, Mission. June 14, 15, Kennedy, 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, Kingsville, 9:30 a. m. July 3, Calallen, at Ricardo, 8 p. m. July 5, 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. GROSCLOSE, P. E.

San Marcos District—Third Round.

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. Leaville, at Floyd, June 28, 29. Waelder, July 5. Belmont, Oak Forest, June 5, 6. Luling, July 12, 13. Seguin, July 14. San Marcos, July 20. Staplea, Harris Chapel, July 26, 27. Martindale, July 30. THOMAS GREGORY, P. E.

Austin District—Third Round.

West Point Cir., May 31, June 1. McDade Cir., June 3, 8. McNeill, 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. Wehbersville Cir., July 19, 20. Walnut, July 26, 27. St. Luke's, July 27, 28. South Austin, Aug. 3, at 11 a. m. First Church, Aug. 3, at 8 p. m. Ward Memorial, Aug. 10, 8 p. m. V. A. GODBEY, P. E.

San Angelo District—Third Round.

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 7-13. F. R. RICHANAN, P. E.

Llano District—Third Round.

Mullen, at Duran, May 30. Center City, at North Brown, May 31, June 1. Goldthwaite, June 1, 2. Star, at Knox, June 7, 8.

Cometa, 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 Pontatoc, June 21, 22. Richland Springs, Varga Chapel, June 28, 29. J. W. COWAN, P. E.

San Antonio District—Third Round.

Pleasanton, June 1. Center Point, June 8. S. A. Cir., at Salado, June 15. Roberts, June 22. Potter Cir., at Exar, July 6. Medina Cir., at Tarpley, July 12, 13. Bandera, July 13. Harper Cir., at James River, July 20. S. H. C. BURGIN, P. E.

TEXAS CONFERENCE

Jacksonville District—Third Round.

Eustace, at Meredith, May 31, June 1. Athens (evening), June 1. Neches, at Shades Chapel, June 4. Kays, 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 Prov., June 28, 29. Gallatin, at Union Chapel, July 5, 6. Alto Cir., at Cold Springs, July 12, 13. La Rue, at —, July 19, 20. Elkhardt, at Corinth, July 23. Mt. Sman, 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. Brushy, at Brushy, Aug. 20. Huntington, at —, Aug. 23, 24. J. T. SMITH, P. E.

Marlin District—Third Round.

Marque Mis., at Bishopville, June 7-8. Franklin, June 8, 9. Kays, at Wells, June 27, 28. Davilla, at Tracy, June 28, 29. Buckholts, at Salem, June 29, 30. Centerville, at Evans Chapel July 5, 6. Normance, at Flynn, July 6, 7. Jewett, at Buffalo, July 12, 13. Calvert, July 20, 21. Hearn, July 21, 22. Reagan, at Otto, July 26, 27. Marlin, July 27, 28. Travis, at Powers' Chapel, July 31. Maysfield, at Friendship, Aug. 2, 3. Roscoe, at Roscoe, Aug. 2, 3, 4. Durango, at Blevins, Aug. 2, 3. Lott and Chilton, at Chilton, Aug. 6. Bremond, at Boone Prairie, Aug. 7. Fairfield and Dew, at Dew, Aug. 9, 10. Teague, Aug. 10, 11. Leon Mis., at Gray's Store, Aug. 16, 17. Woodlock, at Alexander, Aug. 23, 24. Kosse, at —, Aug. 26. Milano, at —, Aug. 30, 31. District Conference at Cameron, June 24 to 26. We hope to have not only all the preachers, but every delegate present. We especially urge the local preachers of the district to attend this conference. I. F. BETTS, P. E. 510 Chambers St., Marlin, Tex.

Tyler District—Third Round.

Wills Point Station, June 1. Canton Ct., Morris Chapel, June 7. Emory Ct., Wooley, June 14, 15. Tyler, at First Church, June 22. Colfax Ct., Holly Springs, June 28, 29. Big Sandy Ct., Gladewater, July 5, 6. Edom Ct., Sexton's Chapel, July 12, 13. Mt. Sylvan Ct., Red Springs, July 19, 20. Whitehouse Ct., at Whitehouse, July 26, 27. Hurchison Ct., Red Hill, Aug. 2, 3. Garden Valley Ct., Sand Flat, Aug. 9. Grand Saline Station, Aug. 10. Wills Point Ct., Fruitvale, Aug. 16. Tyler Ct., East Tyler, Aug. 17. Tyler, Cedar Street, Aug. 18. Quintan Ct., at Olive Branch, Aug. 23. Mineola Station, Aug. 24. Alba Ct., Aug. 30. Linnale Station, Aug. 31. Edgewood Station, Sept. 6. J. B. TURRENTINE, P. E.

Beaumont District—Third Round.

First Church, June 8, 11 a. m. Roberts Avenue, June 8, 8 p. m. Keentze, at West Nona, June 14, 15. Kountze Mis., at Fuqua, 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 Harding, July 5, 6. Dayton, June 6, 7. Wallisville, at Wallisville, June 8. Sour Lake and China, at China, July 19, 20. Burkeville, at Survey, June 26, 27. Newton, at Farris' Chapel, Aug. 2, 3. Jasper Cir., at Homer, Aug. 9, 10. Jasper, Aug. 10, 11. Ratson and Saratoga, at Saratoga, Aug. 13. Nederland, at —, Aug. 16, 17. Port Arthur, Aug. 20. Woodville, at Woodville, Aug. 21. Warren, at Village Mills, Aug. 22. Port Bolivar, at —, Aug. 23, 24. E. W. SOLOMON, P. E.

Navasota District—Third Round.

Anderson and Bedias, Fairview, May 31, June 1. Shiro, Farris Chapel, June 7, 8. Magnolia Mission, Spring Branch, June 14, 15. Navasota 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. Chappell, at Center Point, 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. Congroe Station, August 10. Oakhurst, Riverside, August 10, 11. Cleveland and Shepherd, Shepherd, Aug. 16, 17. Willis, New Waverly, Aug. 23, 24. Huntsville Station, August 24, 25. Bryan Mission, Milican, August 30, 31. Bryan Station, August 31. E. L. SHETTLES, P. E.

Brenham District—Third Round.

Lvons, at Cook's Point, May 31, June 1. Caldwell, June 1, 2. Brenham, June 8, 11 a. m. Thornedale, at Thornedale, June 14, 15. Rockdale, June 15, 16. Giddings, at Ledbetter, June 28, 29. Lexington, June 29, 30. Hempstead, July 6. Wharton, July 12, 13. Belville, at Camp Ground, July 17. Chappell, at Camp Ground, July 17. Lane City, at Matagorda, July 19, 20. Bay City, July 20, 21. Glen Flora, at Glen Flora, July 26, 27. Sealy, at San Felipe, July 25. Waller, at Oakland, Aug. 2, 3. Tanchewood, at Center Point, Aug. 9, 10. Wallis and Fulshear, at F., Aug. 16, 17. Brookshire and Pattison, at B., Aug. 17, 18. Richmond, Aug. 23, 24.

Rosenberg, Aug. 24, 25.

Somerville, Aug. 28. S. W. THOMAS, P. E.

Pittsburg District—Second Round.

Pittsburg Cir., at —, May 31, June 1. Pittsburg Sta., June 1, 2. Cornett, at Dalton, June 7, 8. Naples and Orasha, at Naples, June 8, 9. HOTCHKISS, P. E.

San Augustine District—Second Round.

Appleby Mis., June 7. Nacogdoches, June 8. J. W. MILLS, P. E.

Marlin District—Second Round.

Travia, 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.

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

Big Spring District—Third Round.

Stanton Station, June 1, 2. Andrews, Cobb, June 7, 8. Gail, Murphy, June 14, 15. Brownfield, Meadow, June 28, 29. Plains, Harris, July 5, 6. Taloka, July 9. O'Donnel, 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



THE YOUNG PEOPLE AND S. M. U.

The history of the founding of Southern Methodist University will not be complete without recording that the young people of this generation realized the rare opportunity before them and in an organized way helped to make the first great campaign a success.

On last Sunday morning the Phanariots, a Bible class of young men of Oak Cliff Church, Dallas, enthusiastically passed the following resolutions:

Dallas, Texas, May 25, 1913.

Whereas, The Methodists of Texas are raising money to build, equip and endow Southern Methodist University, located in Dallas, Texas, and

Whereas, This great University is intended primarily to serve future generations of young people, and

Whereas, In order to raise the \$500,000 necessary to secure the gift of \$200,000 from the General Education Board the co-operation of every department of every Church in Texas is needed. Therefore, be it

Resolved, That we, the members of the Phanariots Bible Class of Oak Cliff Church, recognizing the duty and privilege before us of helping to build this university for the young men and young women of the future, and desiring earnestly to help to insure the success of the great campaign now being waged, do this day contribute a minimum of \$10.00 each to Southern Methodist University. And be it further

Resolved, That a copy of these resolutions be placed in the hands of the President of every Young Men's Bible Class in Texas, to the end that the young people of this generation may realize the opportunity before them and co-operate as they should in this great enterprise. Signed: MRS. J. G. WEBSTER, Teacher.

M. M. GARRETT, General Manager.

DENNIS G. COLWELL, President.

W. B. TEAL, Secretary.

MADISON ADAMS, Treasurer.

V. H. STANFORD, Vice-President.

In keeping with the above every member of the class present made a contribution, the sum realized being \$400.

We take pleasure in presenting herewith a picture of this class of splendid young men. One of their mottoes is, "We do things," and no one will doubt it after reading this testimony. Their teacher is Mrs. J. G. Webster, than whom there is no lady better qualified, by disposition or attainments, to lead and instruct this class.

These young men have done a splendid thing—a great thing. They have issued this appeal to the Methodist young men of Texas. Who can begin to measure the good that this thing will do?

In the evening the University matter was presented to the Epworth Leaguers of Oak Cliff, and every Leaguer present responded. Plans are now being made to present the university matter to every Epworth League and organized Bible class in Dallas, and later, in the entire State.

THE NINTH DEKASCENTUM.

Showing new passengers on Knickerbocker Special:

- 1. R. P. Etter, Lone Oak.
2. W. T. Sears, Whitewright.
3. G. E. Light, Pilot Point.
4. Mrs. Mary E. Boyd, McKinney.
5.
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Room for only sixteen more on the palace Pullman special! Just think what a rare opportunity is afforded sixteen good people to join the greatest crowd that ever got together on one big thing in the history of Texas Methodism.

The train will soon be full but it will never stop. The Knickerbocker Special is the only train in the world that will run forever—nothing will stop it. As the years go by it will gather increased momentum, and future hosts of Methodists will stand in wonder and admiration as it flashes by on its mission of service to mankind.

Three New Passengers.

Mr. W. T. Sears, of Whitewright, has deserted the slow train for the limited. He had previously made a subscription, but Southern Methodist University appealed to him so strong that he came across with enough to make it \$1000. We are glad to have him.

Mr. G. E. Light, Pilot Point, occupies seat number three in car number nine. His ticket is signed and punched and entitles him to full passenger-ship and companionship. We hope that his example will indeed prove a "light" to about sixteen others during the next few weeks.

A good Episcopalian lady, Mrs. Mary E. Boyd, McKinney, Texas, is our latest arrival. She is riding on a \$2500 ticket, too. We congratulate her on her breadth of vision and welcome her because of her unselfish spirit. This makes three passengers from North Texas this stop. Come on, friends from Northwest, Central, West and East Texas, don't let North Texas monopolize this good thing!

Reports from Brother McClure indicate that he is having a great trip. He recently made Angleton, Bay City, and touched other points in that vicinity, and secured something over \$1800. In view of the fact that these points had already been visited, this is a splendid showing.

Brother McClure writes in from Beeville to say that he is in fine spirits, and is expecting great things for the University this week.

WHAT WE ARE DOING?

The biggest question in the mind of Texas Methodism is "How goes the Campaign for Southern Methodist University?" Every one wants to know what is being done.

So we are printing again this week the amounts received by districts since Rally Day, April 30. A comparison with last week's report will show an increase of \$14,151, whereas last

week the amount secured was \$9019.25.

In some sections (where real work is being done) the results are splendid. Not one cent was received from the Northwest Texas Conference this week. Last week Northwest Texas was leading in the amount of new notes received. They may be taking a breathing spell up there, but we hope it won't last long. The best district report is that of the Brownwood, Dr. Boaz, assisted by Brothers Howard and Stewart and other pastors secured about four thousand dollars this last week. McKinney comes next with \$2955 increase. Brother Young and his pastors are working. Cuero District comes next. We have made mention of the work in this district elsewhere.

Twenty-one out of fifty districts were heard from this week. What about that other forty-nine? Surely during these last few weeks every district will respond weekly. We don't like to print the same figures twice opposite any district.

How are we getting along? Will not twenty-nine unheard from districts answer that question? Is this the way this great million-dollar campaign should close—a district here and a district there sending in amounts—and most of them small at that?

We need about \$60,000 in good notes before we win. We have four weeks to get it in—\$15,000 a week. Does \$9019.25 one week and \$14,151 the next look like success?

We have been saying all along "We'll get it, all right, we'll get it sure," but now is the time for us to change our tune to "We must get it, we must get it sure."

CAMPAIGN BY DISTRICTS.

Table with 2 columns: District Name and Amount. Includes Central Texas Conference, West Texas Conference, and North Texas Conference.

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Table with 2 columns: District Name and Amount. Includes Texas Conference.

Table with 2 columns: District Name and Amount. Includes Texas Conference.

Table with 2 columns: District Name and Amount. Includes Beaumont District, Marshall District, and Northwest Texas Conference.

Table with 2 columns: District Name and Amount. Includes Clarendon District, Vernon District, Abilene District, Sweetwater District, Big Spring District, Plainview District, Amarillo District, Hamlin District, Stamford District.

Table with 2 columns: District Name and Amount. Includes Grand Total.

CUERO DISTRICT.

Rev. John M. Alexander, presiding elder of the Cuero District, has secured \$1500 since Rally Day. He has worked hard and is still working, and the figures speak for themselves.

SAN MARCOS DISTRICT.

Brother A. B. Davidson, pastor of Gonzales, has been appointed by Bishop Atkins as Assistant District Commissioner for the San Marcos District. The appointment was made on Rally Day and Brother Davidson went back to Gonzales full of enthusiasm, and determined to get results.

And he certainly has! Since April 30th, he has sent in \$1835. Only recently he sent in a large number of subscriptions taken from among his own people at Gonzales, and by last mail we are in receipt of about \$400 secured at Waelder.

Brother Davidson is certainly doing great work—he is a good one. Congratulate him and the excellent people of Gonzales and Waelder who are making such splendid contributions.

ALEXANDER COLLEGIATE INSTITUTE COMMENCEMENT.

The Alexander Collegiate Institute, at Jacksonville, Texas, has just closed one of its best years. The commencement was conducted by every one to be a great success. There were ten graduates this year: two in the literary department, two in piano, two in vocal, and four in expression.

Sunday, May 18, dawned beautifully and the great auditorium of the First Methodist Church was taxed to its limit with a great audience to hear the commencement sermon by Rev. Geo. W. Davis, pastor of Central Church, Texarkana. The music for the occasion was furnished by the music department of the A. C. I. The sermon was up to the high standard of commencement sermons.

The Board of Trustees met on Tuesday, May 20, and after hearing a most excellent report from President M. L. Lefler attended to the routine of business and then elected President Lefler unanimously for another year at an increased salary and also elected the following members of the faculty: Prof. Paul D. Smith, Miss Bertha McKee, Prof. Roger, Prof. A. Cruz, piano and stringed instruments; Miss Watkins, voice and piano; Miss Weddington, art; Miss Waffler, primary; Miss Bonnie Sorv, assistant in English and mathematics. The rest of the faculty will be selected later by the executive committee.

Advertisement for C. F. Barnes & Co. featuring a portrait of a woman and text describing their business and products.

CHURCH DEDICATION.

Bishop Edwin D. Mouzon dedicated First Church, Uvalde, on May 25, after a great sermon before a congregation that taxed the building. The day was the culmination of the work of years, and the service was one befitting the great occasion.

In 1856, Rev. Thomas Myers, familiarly known over West Texas Conference as "Uncle Tommie Myers," organized this church. Two years later Rev. H. G. Horton was sent here as pastor, and he tells us he staked his horse in 1859 on the spot where the present church stands, with good chances that the Indians would get him (the horse). Soon the congregation built them a small church, where they worshiped until 1882, during the pastorate of Rev. J. W. Stovall, their second church building was erected in a beautiful oak grove on Getty Street, where the congregation worshiped for twenty-five years, until 1908, when in the pastorate of Rev. C. W. Perkins, after a mighty revival held by Rev. Abe Mulkey, a subscription was taken which resulted in the present beautiful building. But a burdensome debt was left to hang over the property until last year when in the pastorate of Rev. J. H. Groseclose, after another mighty revival, held by Rev. H. D. Knickerbocker, a collection was taken which resulted in enough good subscriptions to pay the debt against the property. About half the debt was paid last year, and the last dollar has been collected this year, under the leadership of two laymen, supported by a good portion of the membership, who were glad to stand with them to lay their debt aside.

Under the leadership of the pastor and assisted by Rev. J. W. Allbritten, the Church now starts into a revival meeting, to freshly consecrate themselves, as was parabolized in the dedication of the Church by the Bishop on yesterday. We are in the position of sons, to whom the Lord through our fathers is saying: "Behold in my trouble I have prepared for the house of the Lord, and thou mayest add thereto."

A. L. SCARBOROUGH.

All my officials read the Advocate and have since along in January. Have never left a charge yet where this was not the case. Its a great paper. JNO. E. ELDRIDGE, Wellington Circuit.

Not a steward on my work will consent to be without the Advocate, so they all take it. Yours for success. E. J. HARRIS, Batson, Texas.

Duty looks on life as a debt; love is forever dreaming about the collection of that debt.

ASSIST NATURE.

You have been told to "hitch your wagon to a star"—that nature will assist you. That's all right. There are times, however, when you should assist nature, and the spring is one of these times. Nature is now undertaking to cleanse your system—if you take Hood's Sarsaparilla the undertaking will be successful, and your complexion bright and clear.

Advertisement for Metropolitan Business College, Dallas, Texas, featuring the college name in a stylized font and text describing its offerings and location.