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Life's Ceaseless Parable

LIFE has its springtime, its genesis. It comes into the world helpless with wondrous possibilities awaiting development.

At first it is unconscious of its destiny and is dependent upon its environment for succor and development. First the babe with long months of nurture and ministration, then the youth facing a wonder-world, acutated by curiosity and inquiry. This is the poetic stage, abounding with romance, regaled with hope and stimulated with anticipations. It faces the world with ambition and its future is an unfolding prophecy. Its destiny is an unknown quantity. It indulges in dreams and visions and longs for the matured strength of full developed manhood. Its years come and go slowly and time drags heavily on its hands. But by and by we behold the young man in the pride and vigor of his strength, equipped and trained for the struggle and his calm survey of the future is inspiring. Were he able to turn over the leaves of his coming experience, he would hesitate long before venturing upon the unknown world before him. But his ignorance of the coming years makes him restless and eager to try his strength and to measure his ability.

After the springtime comes the summer season of life. After the planting comes the cultivation. So we find the young man in the pride and vigor of his manhood amid the activities and struggles of actual existence, striving to mature his powers and apply them to the new conditions that beset him. He is growing and developing. He is laboring and toiling and all his effort is directed toward making his possibilities responsive to his investment of energy and talent. His summer season is the time for bringing forth and developing into perfected ripeness. Cultivation goes forward and care and attention are the laws of growth and progress. Anxiety and responsibility are often oppressive, but hope is the stimulus to continued activity.

After the summertime comes the autumn of life. The fruits are ripened and the harvest is on hand. Everywhere can be seen the fields of golden grain and the vintage of purple fruit. Then it is that the young man thrusts in his sickle and mows down the grain and stores it in his garner. He reaches forth his hand and plucks the matured fruit. It is the result of his planting, his toiling and his hoping. And the harvest is

in keeping with his springtime of sowing and his summertime of cultivating. He is now not only a full grown man, but a seasoned man, with sprinkles of gray in his hair and with furrows hardened in his cheeks. His form is slightly bent under the advancing years and his step is somewhat halting in its movement. From this point he hesitates once in awhile and looks backward as well as forward. His hopes have either materialized or had the blight of frost to fall upon them. Maybe some of his air castles have dissolved and his ambitions faded. Doubtless he has realized much of his early dreaming, but many of his cherished anticipations have evaporated. Things are not just as he might have wished. Were he able to retrace his steps he could make improvements on his undertakings and thus he would avoid many errors and mistakes now very obvious to him. But this is impossible. The book is practically closed and its leaves will not open again until the judgment day.

Finally winter is ushered in and the bleak days begin to dawn. The wind is chilly, the flowers are withered, his blood is thin and the juices of his buoyant life are drying up. His head is white, his hands tremble, his limbs are stiff and his form is stooped. Ambition, hope and prophecy have changed into history and his life has but little earthly future. It has practically all gone into permanent record. Friends whom he knew and loved in other days have disappeared and he stands, leaning upon his staff, a broken and decrepit old man. He no longer dreams, for he is now wide-awake to the situation; he no longer hopes and has no kinship with anticipation, but he lives largely in the realm of memory. His thought reverts to the past and the things of the days that are gone.

As the days go by we miss him from the walks of men. His old haunts tell not of him. Out on the hill, solitary and alone, a new-made mound with a board or a marble at the head and the foot gives us the time of his birth and the date of his death. These dates span the course of his life from the cradle to the tomb. Between the two points of view we find romance, comedy, pathos and tragedy—the alternations of sunshine and shadow, days that were bright and days that were dark and stormy, life and then death! He lived, he wrought, he hoped, he died.

Then what? Was he true to his better nature, did he have fellowship with God, did he love his kind, did

he live with reference to this world and the world beyond? If so, death was but the portal through which he passed to a day of perpetual peace and blessedness, and at the close on this side there was an unseen hand to reach forth and brush away the mists and the fogs that gathered round the outgoing and to open the gates of pearl to the life of the eternal incoming. Such a life invests itself for the good of others and when this fitful day is passed and the sun goes down there is the dawning of the brighter day beyond the frostline and the river where all that was begun here and

left unfinished will be taken up again and carried forward to completion.

Let us, therefore, plow and plant in the springtime, labor and toil and hope through the summer, gather and store away in the autumn, and then when the winter flings its mantle of snow over the plains and the mountains, we will sleep the sleep of the just and awake amid the glories of God's eternal springtime and summer, where flowers never wither, where shadows never fall, where hope ripens into full fruition, and where the throngs of the redeemed are happy forever!

"Where San Antonio Boys Learn To Be Men"

WE WERE glancing over last Sunday's edition of the San Antonio Express and our eyes happened to fall upon the above heading in large capital letters across nearly one whole page. We stopped and looked at it for a moment as we are interested in whatever makes men out of boys, whether in San Antonio or elsewhere. The first thing that we saw under the heading was a large building and under it a crowd of boys drawn up in line, and others engaged in various sports. Good, we thought! Then we glanced again and read, in the glaring headlines, "Alumni Reunion Recalls Events of Boyhood Days. Graduates and ex-Students of St. Mary's College Will Banquet June the 14th; Bishop Shaw to be Guest." Well, this was not bad, we thought.

But we read down the line and came to the "menu," and as we are always interested when good fare is to be dispensed, we glanced at the items on the published bill, and right there is where we were surprised. Among those items we saw, "Dry Martini," "Punch Marischino," "Clarets," "Cognac, cigars, cigarettes." Four distinct items of strong drink, followed by "cigarettes." And then we turned back to the headlines—"Where many San Antonio boys learn to be men," and we stopped and pondered. An old school, under the tuition of an ancient Church, said to be the true Church of Jesus Christ, proposing to teach boys to be men by turning their banquet into a liquid fountain from which they are to be drenched with intoxicating liquors!

Is this the way to teach boys how to be men? Is drinking liquor and smoking cigarettes a fit way to impart such manly instructions? Is this the method to be adopted by a Christian school to graduate a boy

into manhood? Is it possible to take a boy and drag him through the wine cup and make out of him the sort of a man needed in this day and generation? If so, we have had a false idea for fifty years. Even the State schools, which make no pretention to religion, have failed to see things through the eyes of these San Antonio Roman Catholics, for they do not slake the thirst of their graduates at banquets on intoxicants. But here is a so-called Christian school telling the world through the press that the way to make a boy a man is to set before him the sparkling wine cup and the noxious cigarette!

It has always been our idea, and the idea of the public generally, that the quickest way to make a drunkard out of a boy is to tank him up on intoxicants; and this can be done by the world, the flesh and the devil, without calling in the Church to help in the accomplishment of the result. But in this instance the Church goes the saloons one better and at a banquet, with a venerable Bishop as the honor guest, and a cordon of pious priests to aid in the splendid work, the Church proposes to teach the boy how to be a man by inviting him to drain the dregs of the booze cup! And with feasting and music and speech-making, they will all laugh and grow merry while those youthful San Antonians bear their eyes and distend their stomachs with alcoholic wines, sparkling, exhilarating and staggering.

And yet, in San Antonio, we have many leading Methodists who think a school of this character the best to which they can send their boys! They turn down our good and true Church schools, and put their youth into this sort of an institution in order to make men out of them. What can Methodists expect of their boys

CONTINUED ON PAGE FOUR

A Larger Supply of Men

By REV. ETHALMORE V. COX

"In developing an efficient ministry for the Church, the first essential is to secure an adequate supply of men for the service. According to the latest Annual Conference minutes there are in our Church at the present time, in round numbers, eight hundred more pastoral charges than itinerant preachers. If we add to this number the men needed for the development of new work in rural territory, in the large cities, among the immigrants, and the like, the total number of additional men wanted for the ministry in the homeland will not be less than one thousand. Then there are the foreign fields. We are told that our Church is responsible for the conversion of not less than forty million non-Christian people. If these are to be evangelized in this generation it will require, by a recent estimate, not less than thirteen hundred missionaries more than we now have. This number, of course, could not be sent out at once, but the money will doubtless be available as fast as suitable men can be secured. We are concerned here with the problem of men. If the Church is to do the work that God is calling it to do in this generation, both at home and abroad, we must greatly increase the supply of men. The present force of workers is utterly inadequate to meet the demand.

Great as the need is, the young men of the Church are not responding to it. Three years ago the Annual Conference received altogether only 340 young men on trial into the traveling connection, and this was the largest number received in any one year. The following year the number admitted fell to 231, and at the last session of the conference the number again decreased to 295. According to reports recently received from the presiding elders throughout the connection, the outlook for the present year is not encouraging. In a surprisingly large number of districts there is not a single young man looking to the itinerancy. "It is extremely rare now," says one presiding elder, "for a young man to consult me on this subject. The whole trend of life seems to be in the opposite direction. The changes which have come about in this particular since I entered the ministry, more than thirty years ago, are profound and startling. What the end will be I am not prophet enough to see." The Ministry, Aug., 1912.

The above has been the topic of discussion by many pastors and presiding elders and I now give you some of the reasons, as I noted them during the discussions.

1. A failure to understand what a call to the ministry means.

2. Because some fall away and bring reproach upon the Church.

3. Because some profess holiness and are arraigned for "being imprudent" and they give up their charges and go out and declare it was because they "professed holiness."

4. Because some only secure a common school education, and to the majority this means failure, for sitting before them will be boys and girls better educated.

5. Because some think that because they are preachers that people ought to be willing to put up with their impediments of speech, laziness, lack of study, non-visiting, near-sightedness, tobacco-users, yarn-tellers, etc.

6. Because the preachers marry in their first and second years, family grows, incapacitated to command salaries, become disgruntled, pessimistic, drop out into the local ranks and then sulk, refuse to go to or support the Church.

7. Because he is under a presiding elder who is a failure and don't know it, is kept there because there is no other place for him, represents and misrepresents; if neither, is silent, which is worse; is moved without knowledge, advice or consent against the wish of people and preacher to a lower grade of appointment and at a long distance when in debt.

8. Thus the preacher in charge and the people at both ends of the line start in with a critical view of each other. The Church, from pulpit to pew, is critical but not very helpful.

9. Because all the collections are dumped on the pastor from a chicken coop to a university. Is told that if he does not do it he is no leader.

10. Because the laymen do not have equal voice and thus they rebel and sometimes take the streets and talk against "high assessments." The preacher is again moved.

11. Because the Bishops hold themselves at too great a distance, giving to understand that if a preacher seeks to have an interview with him that he is place-seeking.

12. Because of the heavy expense of having to take all the Church papers or be called a back number.

13. Because he must meet with all the organizations of the Church and

be posted and glib on all phases of Church life.

14. Because he has to be presiding elder, preacher in charge, judge, jury and executioner.

15. Because he must answer all correspondence about hotels, residences, rents, lands, insurance, positions in school, millinery, stores, restaurants, livery and auto stables without even an enclosed stamp.

16. Live in shabby and unfinished and unfurnished houses, and if he rents another is called stuck up. Thus have his pride humiliated in either event. Most of the time by those who live in the best of houses.

17. Because he has to live on a pittance and get that in the fall, yet is expected to pay his debts and is criticized at once by Brother Growler.

18. Because his children have to listen to so many pitiful tales of woe, hard times and mostly by people who profess much, and live low, and dress fine, and live well, and even while at Church he finds his children turning infidel, careless and non-Church-going. This crushes the pastor's heart and so he takes a location to save his children.

19. Because if he preaches on sin, high-living, condemns cotton futures, Sabbath desecration, dances, extravagance of colleges on athletics, too plain on the liquor traffic, modern sinful dressing, too late buggy riding, too much auto riding, tobacco drunkenness, etc., he is asked to be moved by some chronic kicker, and moved he is.

20. Because he must dress well and attend all social functions, be posted on all questions, take all the daily papers, give as much as the wealthiest.

21. Because he must ever be ready to attend all funerals, all weddings, give to the poor, visit all degrees of sickness or be a coward, no difference as to the nature of the disease nor how many children he may have.

22. Must be ready to preach on all fraternal subjects, attend and belong to secret orders, go to reunions and picnics and unveilings even on Sunday.

23. Must not say a word against woman preachers though he knows there is no warrant in the Scriptures for same—especially if they profess holiness and stand on the streets and condemn, in loud and vociferous tones, the Church.

24. Above all things he must be a revivalist.

25. Because he sees that the Church has done too much in the way of waste in building schools and putting too little in humanity, the day for endowing men having arrived. If S. M. U. puts in a college course, then how is S. M. U. and the other schools to live?

26. Because the doctrines of Methodism are not being preached, and if preached he is soon called a crank and is opposed by the presiding elder. And yet he sits by and sees his people die for want of knowledge.

27. Because the ministry offers less opportunity to rise than other pro-

essions. Once in a class or grade, there you stay. Some men in this conference have been presiding elders for from four to twenty years. A four-year term out of eight ought to be the limit.

28. Because stewards and pastors recognize that there is too much differ-

ence in amount of salary.

29. Because of the present-day evangelists and their methods.

30. Because most of the young men called to the ministry are from the rural districts and unable to cope with the forces of city life. Temple, Texas.

California Letter

By Rev. W. P. Andrews.

Some of our Church papers have been rather severe in their criticisms of Governor Johnson and the California Legislature because of the adoption of the Anti-Alien Land Ownership bill. They should not be too hard on our lawmakers. I cannot say that I am in full sympathy with them, but I am persuaded that, upon the whole, they are actuated by good motives. They desired to avoid a race problem, such as the South has to contend with. The statute was adopted by an almost unanimous vote, and the Legislature but voiced the sentiment of a large majority of the people of the State. But little objection has been heard, except from those who think the prohibition does not go far enough. They would prohibit the leasing of land, as well as ownership by aliens ineligible to citizenship, in other words, by Mongolians, and have begun the circulation of petitions looking to the putting of this more drastic substitute before the people. The law, as passed, is so worded that it does not interfere with any rights guaranteed to the Japanese by treaty. This much was accomplished by the visit of Mr. Bryan.

But, granting that California's lawmakers erred in this matter, they gave us so much good legislation that we should refrain from calling them names, and leave that for the enemies of our Lord to do. And they are doing it. Leading secular newspapers speak of the recent legislature as "The Freak Legislature," and their legislation as "Freak Legislation." They do not refer to the Anti-Alien bill, which they commend as the one act of the body worthy of commendation, but to moral legislation for which Church people have been working and praying. The preceding legislature (under the same leadership) began the good work. It gave us our local option law, under which the State is rapidly going dry, submitted to the voters amendments favoring woman suffrage, the initiative, referendum and recall, and others, which were adopted by popular vote. The late Legislature strengthened the local option law, prohibited the sale of liquors between the hours of 2 and 6 a. m., adopted a stringent red light abatement law, provided for mothers' pensions, raised the age of consent, etc. Not a single backward step was taken.

I promised to keep the readers of the Church press posted as to the effects of woman suffrage in California. All the women do not vote, and all who do vote do not vote right, but the proportion of those who vote right is larger than the proportion of men who so vote. Their influence was felt

in the last Legislature. It was the women in San Francisco (or part of them) who defeated Eddy Wolffe, the leading advocate of prize fights, racing, etc., who was supposed to be secure in his position of Senator for life, and elected in his stead Senator Grant, the lone Democrat in that body from this city, a Methodist preacher's son, author of the red light abatement bill, which was opposed by every other San Francisco representative. It was the women who led in the recall of Judge Weller, who reduced the bail of a villain charged with an assault on a young woman from \$3000 to \$1000, and thus facilitated his escape. It was found that the average bail he had required in such cases was about \$700, while the average bail fixed in property cases was more than \$1700. He was little worse than the other police judges. Hereafter the girls of the city will be better protected.

Yes, our women voters are having a wholesome influence on legislation and law enforcement, even if they do not always make good jurors. For instance: A young man of the dude order was charged with horse stealing. His attorney advised him to plead guilty, but he insisted on standing trial. He said "Get women on the jury and I'll be all right. I'm a woman killer. After looking upon my pink complexion no woman will ever convict me. There were two women on the jury, and ten men. The accused dressed himself for the occasion, and looked his prettiest. He virtually admitted his guilt. The women said they did not believe such an innocent looking young man could be guilty of horse stealing, and though on the first ballot the women only voted to acquit they finally won the men over and the defendant was acquitted. This was the newspaper report of the case, and I suppose it was in a measure correct.

Perhaps you ask, "Do the women generally take an interest in politics?" Perhaps the proportion of those who do is not so large as that of men, but considering their recent enfranchisement, I should say that the women are in advance of the men. Many of them are studying politics, and the average woman is, or soon will be, quite as well posted as the average man. If the question of woman suffrage had been left to our women the amendment would not have carried, but if the question of repealing the amendment were now submitted, I am sure they would vote against such repeal by a large majority. Since our women have been voting there has been absolutely no disorder at the polls. Petitions of women to law making and

other civic bodies are treated with the greatest of respect. They no longer go into the waste basket. What may develop later I cannot say, but thus far there is no evidence that our women are less womanly because of the fact that they have the ballot. From being, as "Teddy" a few years since said he was, "tepidly" in favor of woman suffrage, I am getting to believe fully in it. I believe, however, I would except the militant, law defying suffragettes of England. San Francisco.

SOME JOTOGRAMS FROM JOHN.

It is very gratifying to me to know that the old reliable Texas Christian Advocate is such a popular paper. I never had any idea that it was so generally read until I sent a small article to it telling of my very great misfortune from a physical viewpoint, and until I began to receive messages of sympathy from brethren and friends in other States telling me that they read my article in the Advocate. During my enforced idleness, which began more than a year ago, I have thoroughly enjoyed reading the paper, the slogan of whose editor is "On with the battle." Only a small per cent of Methodists are subscribers for this most excellent paper. So far as its benefits to the readers and the Church are concerned this is almost a calamity. I heartily wish that there were 50,000, yes, 100,000 bona fide subscribers to this helpful paper. What a perceptible difference there would be in the spiritual life of the Church. The Advocate does not need these words of commendation from me, but it deserves them, and I gladly and cheerfully donate them. To the man who is well and strong, who can lay aside the cares and responsibilities of life for a definite period of time, and can then return and reassure them, the future holds no touch of infinity. On the other hand, the future for the man whose recovery is absolutely locked up in the heart of the infinite God is very uncertain. Bishop Hoss et al who are similarly afflicted have my profoundest sympathy.

When I was just a boy I used to read St. Paul's letters and I often wondered how it was that he could call privations, imprisonments and persecutions, of various sorts, "light afflictions," and how they could work out for him "a far more exceeding weight of eternal glory." Then I saw through a glass darkly, but now through the eye of faith I see the Holy God, high and mighty, lifted up, face to face. What a marvelous transformation suffering has wrought in my spiritual life! Some glad day for me the natural sun shall arise above the oriental hills, and, appearing in midheaven, shall hang there a great ball of inextinguishable fire to give both light and heat to plant and animal life. Some other joyous day for me the "Son of Righteousness" will arise with healing in his wings, and with his almighty power brush away all mental obscurations and physical infirmities, and I shall stand forth a strong, well man, more willing and better prepared than ever before to do God's will.

The present session of Polytechnic College will soon terminate and there will be a large class of graduates from the different departments. The instructors have wrought well in their efforts to mould the lives of the students, and the good that they have done will be as bread cast upon the water.

So far as the membership of the Polytechnic Methodist Church is concerned there will be no vacancy in the pastorate within the time limit. The Church at large may decide to elevate her pastor to the highest position within her gift, and if she does the local congregation will submit to her will. In a somewhat intimate association which it has been my privilege to enjoy I have found Rev. F. P. Culver, the pastor, a large man in every way. He endeavors to make his life an open book, being neither a conspiring schemer nor a political ecclesiastic. To him sin is the destroyer of the human race, and there is but one means of arrest and salvation for it, and that is Jesus Christ. So clear and unmistakable is his language in the exposition of divine truth that no man can hear him and refrain from thinking more highly of Christ as the world's redeemer. In this age when at least some part of the American ministry is preaching upon subjects absolutely irrelevant to the redemption of sinful man such preaching recalls the preaching of that man who stood in the midst of a wilderness of sin and cried, "Repent ye: for the kingdom of heaven is at hand."

In the congregation are Revs. J. P. Missett, J. W. Dickinson and M. H. Major, superannuates, who sit far up towards the front in different parts of the church and give to the preacher vocal approval of his utterances. Truly



M. E. CHURCH, SOUTH, HUBBARD, TEXAS.

REV. L. A. WEBB, PASTOR.

The above is a cut of the handsome new church at Hubbard City, of which Rev. L. A. Webb is now the popular pastor. In 1910, while Rev. A. E. Carraway was pastor in that town, the new church enterprise was projected. It was on December 6, 1910, that dirt was broken for the enterprise. It was pushed to completion the following year, but a good-sized debt was necessarily incurred. But the new structure put larger life into the congregation and the charge came rapidly to the front. At the close of his quadrennium, the conference sent Brother Carraway to another field, and Rev. L. A. Webb took his place. He went to work to finish and equip the basement of the structure for a gymnasium, with all the modern appliances for that sort of an institution, and this he did and it is a blessing to the whole community. Then he set himself to the task of raising the remainder of the debt and after continuous work this is accomplished, and now Hubbard City has one of the complete and most up-to-date church buildings in that portion of the Central Conference. We congratulate the pastor and his good people on their success.

with the longer hat may out thus ar wom of the l. From s since iver of ; to be- ver, I defying

heartfelt religion in the Polytechnic Methodist Church is increasing.

I take it for granted that the editor of the Advocate is an orthodox Methodist ecclesiastic in one particular line anyway. I have found considerable pleasure and some profit raising chickens and a garden. By the application of some of the best arosian water ever pumped out of the earth,

and some manual labor, I have produced a garden that is a "humdinger." The bipeds with the yellow legs, otherwise chickens, are ready for the table now and the vegetables are very appetizing, so if the good Doctor has a longing for the "fillment" of the abdominal cavity, let him visit the undersigned at 2821 Avenue F, Polytechnic, and the "fillment" will take place.
JOHN P. COX.

Mexico Letter

On the 14th of May I received a telegram from the oldest of my three daughters in Southwestern University advising that the youngest had an attack of appendicitis and that an immediate operation would be necessary. We felt that this was a call to hasten to her bedside, and, although we knew that our hopes of getting from Monterey to the border were slim, the circumstances made us dare to try it. So, on the 16th, our school having closed the preceding day, we, "Kitten," our little girl, Mary Elizabeth and the writer, left San Luis Potosi for the north. Such work of rebel destruction as we saw en route would be hard to describe. Nearly all the railway stations had been burned, to say nothing of bridges and cars of valuable merchandise. The bridges had been cribbed up so as to allow the passing of trains. Arriving at Monterey the same afternoon, we were graciously received by that princely missionary physician, Dr. J. W. Harrison and our dear Brother N. E. Joyner. Our home was in the Monterey Hospital.

I began immediately to look for a means of getting to the United States. I found that no trains were running and that there would, in all probability be none for days and maybe weeks. I tried to secure an automobile. We were offered this means of travel under two conditions, namely: The paying of three hundred dollars Mexican money, which I was willing to give, and a deposit of seven hundred dollars for the machine, in case same was seized by the rebels and lost to the company. This last condition, for reasons well known to any Methodist preacher, I was unable to meet. So this means of getting out was abandoned.

I next tried for a coach and four horses. Just as my hopes were almost realized, the owner of the stable came to the conclusion that the rebels along the line were too much in need of horses to risk his teams, and my stock went down.

In this desperate state, I met an old friend, Mr. W. T. Lampe, who had just made a trip through the rebel lines from Torreon to Monterey, a distance of three hundred kilometers, on a hand car. He, like myself, was seeking a means of exit, and proposed that we seek this means as a last and only resort. I was only too glad to consent. Our next problem was to secure the coveted machine. The Superintendent regretfully advised us that hand cars were scarce, but finding that we were boyhood friends, and hearing my tale of woe, his heart yielded to our pleas; and he said that if I would deposit the value of the hand car (\$75), I might take it.

Our next problem was to secure four Mexican laborers who were willing to risk running the rebel lines with us. An offer of fifty dollars for the trip brought them to terms. So, provided with ample lunch, water and a meager supply of blankets, we went to the station where our hand car was in waiting, and prepared to initiate the journey. The one seat in front would hold only three persons. The room necessary for the workmen left only a narrow space in the rear for the fourth passenger. We decided that Mr. Lampe and I should take our turns on this narrow space which, we found, was most comfortable in a standing position, which necessitated working at the pumping handles. So we agreed that we would take ten miles each assisting the workmen. Reader, did you ever work at that job? If you do not believe it to be work, try it for just one day.

When we had traversed some fifteen or twenty miles, we came upon the first signs of destruction. The station, water tank and all cars on the sidings had been burned and the telegraph lines destroyed. Kitten got a dish towel and pinned it on a pole, and under this signal of peace we forced our way ahead. At about one o'clock we stopped at a section house for lunch. Scarcely had we finished this hurried meal, when a boy came up and said that a bunch of rebels, stationed at a hacienda near by, were saddling their horses to come to this place. We decided immediately that it might be best for us to be somewhere else when they arrived, so we "took to our heels." The remainder of the day was passed with no greater novelty than that of burned bridges, destroyed telegraph lines and an occasional rebel scout.

We arrived at about nightfall to a little station called Herreras, where we tied up for the night. Not finding any agent, we proceeded to take charge of the station. Here we slept on the hard benches in the waiting room to the music of ranchero songs sung by drunken Mexicans and the pattering of rain.

By four thirty the next morning we were aboard our car and off for whatever might lay ahead. Just about day light we crossed a large burned bridge and witnessed the gruesome sight of human beings strung up to the telegraph poles, while others were burned to a crisp. This was the work of Federal soldiers, who had killed and hanged men whom they condemned as the perpetrators of the work of destruction. At eight o'clock we came upon a large bridge, the woodwork of which was entirely destroyed, and the rails so bent that we could not possibly roll the cars across. This was over a deep chasm at the bottom of which flowed a healthy stream. We searched in vain for a road down its rugged sides and not finding one, the only thing left was to avail ourselves of a mere cow trail upon either side of which the rugged banks arose. Fortunately we carried two strong ropes. By fastening these to the car, and then around trees, we gradually worked the car down to the edge of the stream. The car was soon over the water and then began our greatest task—getting that heavy piece of machinery up that hill. Securing our ropes around the trees above, we gradually worked the machine up the hill, inch by inch. Finally, almost exhausted, but with thankful hearts, we reached the other side, cleaned the mud from the wheels and were ready for business again.

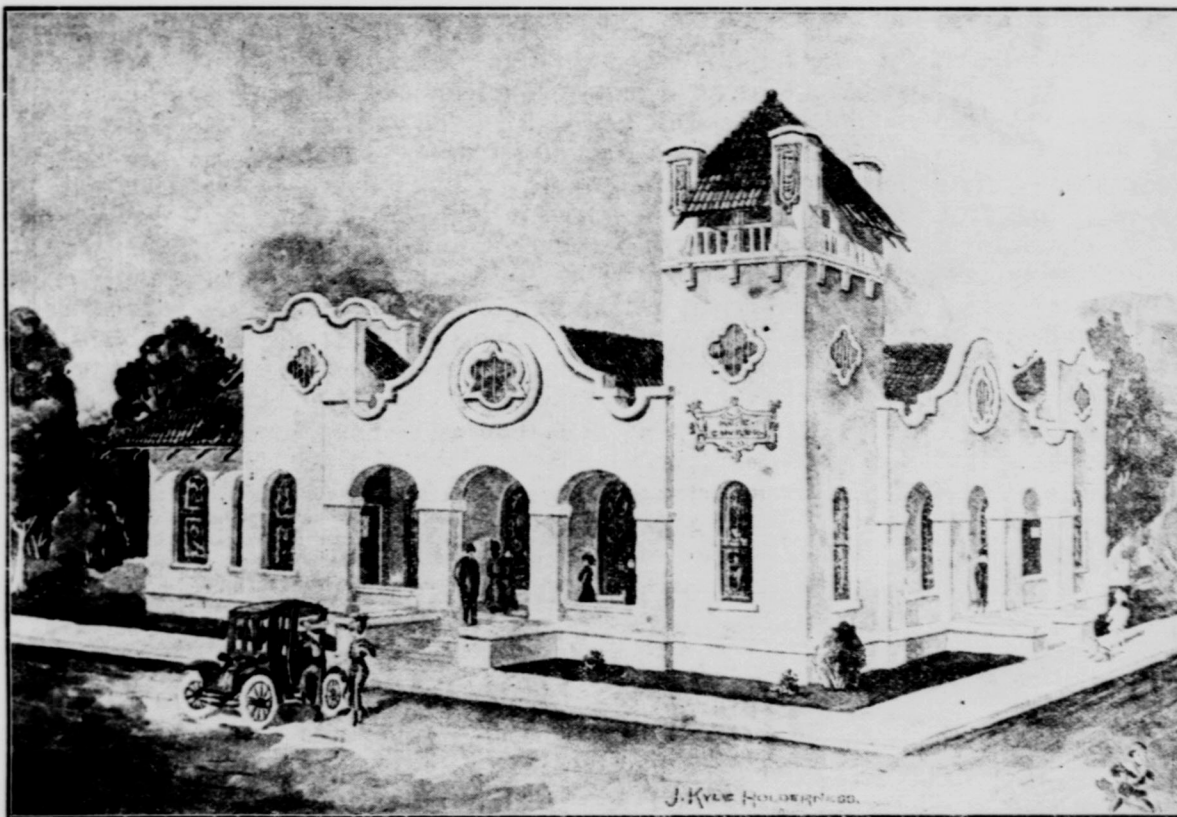
We continued our journey, passing over some bridges that were still in flames. At eleven thirty we reached the station of Camargo about twelve miles from the Rio Grande River, and about half that distance from the town of Camargo. This was the most strenuous Sabbath day's work I ever put in. We found no coaches in the little town at the station, but succeeded in securing an ox cart to take us to Camargo. While we were eating our lunch, some coaches came up and I arranged for them to take us to the river. As these hacks had come out to remove some families to the American side, they had to go some distance beyond the station for this purpose. They were delayed so long that I feared they would leave us, so I decided to walk to Camargo and secure my own means of getting to the river. I made the six miles in an hour, only to find that there were no hacks, and had to content myself with a little mule cart. With this I hurried back toward the station. When almost back to the same, I met a shepherd who advised that the family had gone on to Camargo in the coaches and then saw they had taken another road and that I had missed them. We hurried back to Camargo, only to find that they had gone on to the river. The Mrs. having all my money, I was unable to secure a hack to take me, so had to walk six miles more to get to the river, where Kitten was waiting for me. She was greatly wrought up, as the man in whose hack she had made the trip, told her that he had been robbed two days in succession between the station and the town of Camargo. When I reached Camargo I saw the reason why no hacks were to be had. It is a town of some twelve hundred inhabitants, but there were only thirty people in the place. The bandits had made a raid on the town and the people had hurried to the American side for safety.

We crossed the Rio Grande about six o'clock in a small boat, and, believe me, American soil never looked better.

We spent the night in Rio Grande City and the following morning got an auto to Sam Fordyce, where we received the first word from our dear daughter. For four days we had been in terrible suspense, and the encouraging message announcing that she was doing well, was cheering indeed.

The operation was performed in the Temple Sanitarium and she is rapidly recovering. The surgeons in this most home-like institution are marvels of skill. To the sanitarium people and the dear friends in Temple, we owe a debt of gratitude, which life will not suffice in which to pay.

F. S. ONDERDONK.



M. E. CHURCH, SOUTH GRANBURY, TEXAS. This is Our New Church at Granbury, Texas. It will cost, when completed, \$15,000. The contract is let and we expect to begin June 15.

OLD PREACHERS AND ELSE.

Geo. G. Smith, who has just died in Macon, Ga., was too well known throughout the Connection for me to record more than that he was my mother's pastor fifty-five years ago, and in his departure I have one old friend less.

If I mistake not, Young J. Allen, Geo. G. Smith and myself were received on trial in the old Georgia Conference about the same time.

Allen became the great missionary to China, Smith the noted historian and I, at least, am still alive and can pay tribute to the worth of my brethren.

The death of D. D. Bennett, of Hondo, Texas, a local preacher, aged 83, leaves the world poorer. He was an old-fashioned Methodist.

During the past few years in Seguin there has been a remarkable revival of church building. Following the construction of an \$11,000 German Methodist Church, came another \$11,000 Southern Methodist Church, now a \$3000 Baptist Church, and two new Lutheran Churches just being finished.

While Sunday Schools and congregations are good few souls are being converted. Yet the old gospel is being preached and the town spreading in all directions. We have a new Lutheran College, soon will have a new \$45,000 school building, a proposed \$50,000 Federal building, a new inter-urban railway coming this way and other improvements too numerous to mention.

Was sorry I could not accept Scarborough's invitation to attend dedication of Uvalde Church—my old stamping ground fifty-five years ago but had a lot of work on hand.

WORK AMONG THE IMMIGRANTS.

The status of the work which our Church has been doing among the immigrants at Galveston seems to need a word of explanation in the Advocate. Due announcement of recent changes was made in our special missionary publication, but many of our members in Texas seem still to be uninformed upon the subject.

After long delay the United States Government has erected an ample and elegant station upon an island in Galveston Bay. Here all the immigrants will be kept until they shall be released and sent to their various destinations, or else sent back to the countries whence they came, according to the application of our immigration laws. This provision, securing as it does the protection of the immigrant against the unscrupulous individuals who seek to exploit them, rendered the "Immigrant Home," which our Church had been maintaining for five years, no longer necessary. The lease on the three-story brick building which had been the scene of so much activity in behalf of the immigrant class was therefore cancelled and the Home closed. This occurred several months ago, as the new station was about ready to be occupied.

Unfortunately a ship's anchor dragging in the bay broke the electric cable, connecting the station with the power plant in Galveston. The damage amounted to only a few hundred dollars, but on account of the red tape proceedings which are had in all disbursements of Government funds, it

required several months to secure the money and repair the damage. In the meantime special arrangements were made by the Government authorities for handling the immigrants, and we gave them our fullest co-operation. It should be distinctly understood that our Church has not abandoned the work at the Galveston immigrant port. The Woman's Mission Board now has exclusive control, and will maintain the enterprise. The closing of the "Home" was followed by the resignation of the undersigned as superintendent. The sole representative of the Board is now Rev. J. E. Reifschneider, who will be cordially recognized by the Government inspectors. He will be granted every opportunity of prosecuting the benevolent missionary work for which he has been appointed. In ways too numerous to admit of detail here he will be able to fulfill his commission just as was formerly done, with the exception of maintaining a lodging place for the immigrants.

It may be well to note that the seamen's home, which was maintained as a part of the immigrant home, was also discontinued. Any regret over this loss is relieved by the fact that the "Seamen's Friend Society," a world-wide organization, has recently erected a building ample for the purpose, and will look after the physical and spiritual wants of the thousands of seafaring men who make the port of Galveston.

As superintendent of the work in Galveston for the past three and a half years, I wish to give my unqualified endorsement of the efficient character of the work accomplished and to bespeak for it in future the cordial sympathy and support of the Church. I beg further the personal privilege of stating, for the benefit of any friends who may be interested, that I have been appointed traveling agent of the San Antonio Female College. This appointment will hold until the next session of the West Texas Conference, when I shall ask for a regular pastorate.
A. E. RECTOR.

THE CIRCUIT RIDER'S WIFE.

Here I come again and tobacco is my subject. Gulliver, as you write "One Thing After Another." I have been looking for an article about tobacco, but probably you are like Brother Alderson said, "People who live in glasshouses should not throw stones." I do wish some of you good brethren would write an article about the evil of tobacco. Our Quarterly Conference has met, and our beloved presiding elder came. He preached his best, sang his best, and smoked his best. You preachers may think I am a little hard on you, but how would you like for me to come into your home and go to dipping snuff and spitting amber all over your hearth or stove? One of our station preachers at Clarksville was in our home once. After supper he lit his cigar and began to smoke. He asked me if the smoke was offensive, I told him, "Not much." After awhile the smoke began to thicken; so, slipping a book under the window, I thought I would let some of the smoke out, and he would not detect it, but he did. So he said again, "Is not this smoke offensive?" I replied, "It sure is." He threw the cigar in the fire. Another preacher was in our home, helping in a meeting. While there he gave our little son some

money and said, "You run and get me some tobacco. I told the boy to tell the merchant it was for Brother M.—" He said, "No, he need not go, if he had that to do." You see I did not want them to think we used it. I was at a Baptist Church not long ago. A baby began to cry, its mother quieted it by giving it a stick she used in her snuff-box.

This is what I took from the Paris Advocate:
(By Associated Press).

"Washington, February 2.—Americans drinking more whiskey, smoking more cigars and cigarettes, and chewing more tobacco than ever before, according to the latest tax returns to Commissioner of Internal Revenue Gabell. From July to February, the Nation has consumed ninety-four million gallons of whiskey, an increase of five million over the same period last year; 8,500,000,000 cigarettes, an increase of 2,250,000,000; 4,500,000,000 cigars, an increase of 250,000,000; 250,000,000 pounds of smoking and chewing tobacco, an increase of 12,000,000 pounds; 38,864,000 barrels of beer, an increase of 1,850,000 barrels over last year. Drinkers, smokers and chewers are enriching the Federal Government internal revenue taxes from July 1 to date \$12,500,000 greater than for any previous, similar period.
SARAH GROUCH.

PUT AWAY PICKLES

Mathematician Figures Out the Food Question.

If anyone requires a clear head it is a teacher of mathematics. He must reason in the abstract as it were, and full concentration of mind is necessary if correct results are to be forthcoming.

An Ohio man writes: "I am a teacher of mathematics and for 15 years prior to four years ago, I either took a lunch composed of cold sandwiches, pickles, etc., to school or hurried home and quickly ate a hot dinner."

"The result was that I went to my afternoon work feeling heavy, dull of brain and generally out of sorts. Finally I learned about Grape-Nuts food and began to use it for my noon-day lunch.

"From the first I experienced a great change for the better. The heavy, unpleasant feeling and sour stomach caused by the former diet disappeared. The drowsy languor and disinclination to work soon gave way to a brightness and vim in my afternoon work, a feeling entirely new to me.

"My brain responds promptly to the requirements put upon it, and what is of more importance, the results have been lasting and more satisfactory, the longer I have used Grape-Nuts as a food.

"My wife had been suffering from weak stomach accompanied by sick headaches nearly all her life. She is invariably relieved of these when she sticks to Grape-Nuts, either eaten dry or with milk. Her stomach has gradually grown stronger and her headaches less frequent since she began to eat Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read the booklet, "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.—(Adv.)

CONTINUED FROM PAGE ONE.

when educated under such influences and with such bacchanalian customs and usages? They had better grow up in ignorance and learn habits of sobriety than to be educated in this way. There is no excuse for Methodists placing their sons at an impressionable age under Church influences of this character. If Catholics want their boys thus trained to be men, Methodists who stand for high ideals in habits of temperance, ought to look elsewhere

to find a school for the training of their children. The time is upon us when to countenance such usage in school work is an outrage on decency and revolting to moral sentiment. Any Church ought to feel disgraced in the eyes of the world that would countenance such things, much less to be guilty of them. It is coming down to a level with the ordinary saloon habit and using a sacred institution to boost and help build up debauchery and conviviality. It may be all right in San An-

tonio, but we seriously doubt if such a thing is possible anywhere else in Texas. We hope not, to say the least of it. Therefore, if you want to learn how to make men out of boys, according to the drink rule, go to San Antonio and attend the commencement banquet at St. Mary's and you will get the fine art down to perfection. But at all the other schools in our State, as well as in our best homes and in the finest circles of good society, we are training our boys to believe that tippling and

drunkenness are injurious to health, to morals and robust manhood. What a pity that St. Mary's cannot join us in this good work.

The most fundamental right of a good woman is to preside over her home and have her own way in its management. In this sphere she is well-nigh an oracle and when she speaks her word ought to be law. And this is the highest honor that can be possibly bestowed upon her head and heart.

Notes From the Field

Glen Rose

My meetings begins June 15 and run through September, two meetings a month. Each brother knows his time and place. Let us get ready by fasting, prayer and good singing. If possible secure me a place near meeting to read, pray and rest and, God willing, I can preach twice a day.—F. M. Winburne.

McKinley Avenue, Fort Worth.

We closed a two weeks' meeting Sunday night, May 25. The first and last services were held by the pastor. At the second service, which was Sunday night, May 11, Judge Marvin H. Brown delivered a forceful and strongly evangelistic message on "The Church of God and the Religion of the Lord Jesus Christ." The rest of the preaching was done by Rev. Henry F. Brooks, of Cleburne. He reached us Monday afternoon and from the very start he had the hearty support of the people, and his hold upon them became stronger as the meeting continued. Our Church was greatly refreshed and sinners were saved. There were about thirty-six reclamations and conversions in all. Many of these were in the Church already and were inwardly renewed in their attachment to Christ. However, I have received fourteen into the Methodist Church and a few will go to other Churches. Brooks is splendid help in a meeting. He is thoroughly consecrated, his preaching has the true evangelistic ring, and his sermons bear the marks of reading and study. He has a natural bent toward description and very effectively does he wield the power of the illustrative story. I have received thirty-three members since conference. This is our third year here. During this time we have seen between one hundred and fifty and two hundred conversions and have received one hundred and eighty-two members by ritual and certificate. The indebtedness on both church and parsonage has been met, and a new building site, the total cost of which including interest was \$1200, has been paid for, and gas has been installed in the parsonage. The past winter we conducted a three months' campaign of missionary education and inspiration, the practical outcome of which was the adoption of the every-member canvass and weekly offering for the benevolences. Our conference collections are coming in week by week. McKinley Avenue Church is to the fore in the work she is doing, and no wonder because she has a faithful and heroic band of workers. We are planning for another revival, a big tent meeting in September, with Rev. A. P. Lowery to assist us. Pray that we may have the greatest ingathering in the history of this Church.—J. E. Crawford, P. C.

Aledo Circuit.

We have just closed a series of revivals beginning at Aledo the last Sunday in April. The Church membership was wonderfully revived, some splendid members were taken in and the other Churches in town that co-operated so cheerfully also received great good. The choir did fine work and sang with power and inspiration. I was entertained very pleasantly at the home of the pastor, Brother Gaskins, and his splendid wife, who is indeed a great helpmeet, for she is an active worker in all the departments of Church work. From Aledo we went to Benbrook, another charge of Brother Gaskins', where after a week's struggle, resulting in what the oldest citizens said was the greatest meeting in six years. The Methodist is the prevailing Church there, and on Sunday morning ten splendid men and women, two Presbyterians and one Baptist came into the Church, and all with an earnest determination to move the spiritual condition of Benbrook onward and upward. "Mother Benbrook," Dr. H. A. Boaz's mother, who lives there, was an inspiration in the meeting and was instrumental in leading some

bright souls to Christ. From there we went to Bethel, where we had the same indifference to overcome, but some different problems to contend with: worldliness of young people and estrangement of some of the prominent Church members, but God's power was manifest at every service, and peace and harmony displaced friction and discord, and the spiritual life of the Church and moral tone of the community were uplifted. Nor was this all. A genuine revival brings with it a spirit of liberality and the three Churches spontaneously contributed \$115 to their pastor. Brother Francisco is a wide-awake superintendent and saw to it that his Sunday School also received a big share of the revival spirit. I enjoyed the hospitality of the Kennedy home. Oliver and Mamie seem like my own children, and I rejoiced to seem them come into the Church and cast their lots in with God's people. Brother and Sister Bursey and their interesting family are among the active workers of the Church. Their only daughter is in Galveston preparing for a medical missionary to foreign fields. Brother Bursey is a faithful steward and a regular subscriber to the Advocate. In the 145 meetings that I have held since being in the evangelistic relation I find wherever I go that the readers of the Advocate are the most loyal and faithful members of the Church, ever ready to uphold their pastor in all his work. Oh! the power of a good Church paper is inestimable!—James A. Walkup.

Honey Grove.

We have just closed one of the best revivals that ever blessed the Church at this place. The difficulties seemed so many and stubborn that wise heads doubted the wisdom of beginning at the time appointed. But God led on and the blessings came. We were ably and faithfully assisted by Brother C. C. Young, of McKinney, who preached the gospel with no uncertain sound of the trumpet. Lovingly, kindly and beautifully he declared the Word with no compromise with sin. Our noble people rallied to the call and stood together for Christ. Such an hour to "try men's souls" we have never seen and Methodism proved out in the face of all the "attractions and distractions." There were about forty-five conversions, most of whom have or will join the Church. But the wonderful blessing to the Church was the crowning feature of the meeting. The excellent singing, led first by Brother Bob Bradford, of Dallas, then by Rev. R. B. Bush, was a great feature. Dr. Young won all hearts by his strong preaching, his finished scholarship and his sweet simplicity of soul. He is perfectly sincere and unpretentious. But, above all, was his Christlike spirit and deep piety. After the close of the last service the Juniors gathered about the chance of the Church, and with the pastor's daughter as sponsor, presented Charles H. Young, aged two, with a silver cup, garlanded with Epworth League colors of streamers of ribbon, as an expression of their affection for his father.—C. H. Buchanan.

Pleasant Mound.

As I have not sent in a report to the Advocate of my work this year, I am taking this opportunity of outlining to some extent the work of this charge up to date. Immediately after this scribe received his appointment at Dallas from Bishop Mouzon, he returned home and began to pack his things preparatory for a long move. On December 10 we reached our new charge, known as Pleasant Mound and Rose Hill. There are three afternoon appointments, Riley Prairie, Rinehardt and Rowlett. Riley Prairie is in fair shape of becoming a good appointment if the Church will rally and avail herself of the opportunity. On coming to take up the work I found that there was on foot a proposition to sell the parsonage at Rinehardt. This work was

started while Rev. J. W. O'Bryant was here and just before conference. Well, we worked for some time on the proposition, trying to close a deal with Miss Ethel Diceman (by the way, a daughter of one of our faithful local preachers, lately deceased), but finally discovered that we were advancing on chaos and the dark, as the order given for the sale of said property was not altogether legitimate, as it did not come from a regular Quarterly Conference session. We worked on this way for six weeks until the first Quarterly Conference at Pleasant Mound when there was given an order by said Quarterly Conference for the sale of said property. Having obtained this we soon had things in shape and the contract let for a five-room house, with a reception hall, back screen porch, a bathroom and a large porch reaching across the entire east front of the building. The parsonage is located at Pleasant Mound. Pleasant Mound has taken three Sundays and advanced salaries \$200. The building alone is easily worth \$1200. Uncle Buck Hughes was with us at Old Folks Day last Sunday, and he was frank to say the same thing. Let me say here in this connection that the parsonage is being beautifully furnished, and ere this year shall have closed everything necessary for the pastors' comfort will be placed. It is only a short drive to the city of Dallas, and the interurban survey of Stone & Webster, Dallas-Terrell branch, runs along not far away. At present we are without water, but there will be a cistern placed soon. We are also without a barn, but it will soon be built. The ladies are stocking the yard with chickens, chickens, chickens! Two Quarterly Conferences have come and gone. Reports fairly good. Rose Hill up to date is overpaid \$4; Pleasant Mound a small margin over one-third, but will pay her assessment in full. Pleasant Mound overpaid her assessment last year. Pleasant Mound has a live Woman's Missionary Society, which they unfortunately call the Aid Society. We are hopeful that this great body of ladies shall organize in the regular way, and thus be connected up with the entire body of Methodism in this department. They met at the parsonage last Thursday for the first time and with us there were present twenty-four ladies. They have the work idea, I am glad to say. Our first Quarterly Conference was totally rained out. Dr. Andrews did not get to come at all. He gave us a date later, but on account of a late train didn't get to preach. Our second conference was held at Rose Hill April 27-28. Dr. Andrews was on hand and preached a stirring sermon at the noon hour. He was accompanied by Rev. Walter Dauglass, of Forney, District Commissioner for S. M. U. We also had with us Rev. L. A. Burk, of Garland Station, and one of his faithful stewards. The ladies had a splendid dinner prepared, and you ought to have seen the performance, brethren. If I had words sufficient I could picture to you a dramatic scene when the "Big Bow" and the District Commissioner and the Rev. L. A. Burk and stewards advanced to the table, and the chicken, ham, cakes and pies melted away like a snowball in August. If it will rain soon, I think that Rose Hill will recover. Dr. Andrews preached a soul-thrilling sermon on Sunday morning after the Quarterly Conference, on the "Christian's Hope." We seemed to catch a vision of luminous hope. The world for the time being was lost sight of and the joys of victory through Jesus Christ thrilled us. We are planning for great meetings. Brethren, remember us in your prayers.—A. C. Sterling.

Tell.

Our third Quarterly Conference is a thing of the past. On May 31, about 10:30 o'clock had you been at Garden Valley you would have seen vehicles of every kind, also dinner baskets laden with good things to eat. Most every point was represented. Although it is about eighty miles across Tell Circuit, with seven organized Churches and a few side appointments, who could stay away when J. G. Miller is to preach? We always expect to be benefited by his able sermons and are never disappointed, for with a loving spirit he leads us to higher things. We have the parsonage at Tell just about paid for and have finished seating the church at this place, although the Board did not grant us the donation we asked for. We are also building a church at Garden Valley. Who was it said we could not? I find that they are much mistaken for, with such men as G. H. Kenedy, R. L. Bennett, Brother Morrow and others, and the good women of that place, we know things are going to move. All told, we had a good conference and a good report for the third quarter. We are looking for a great year. With the Lord on our side, and the best Board of Stewards any preacher ever had, it is only right for us to expect the greatest year of our lives. Our summer revivals begin July 11 and run into September, without a rest—a long seige. Brethren, pray for the least of God's servants that we may have the power of God in the great work.—J. Walter Martin.

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Pandora.

On last night we closed the greatest meeting ever held in Pandora. The meeting began on Tuesday, May 20, and there was deep interest manifested from the first service. The meeting was conducted by R. P. Waters. Brother Waters is a good preacher, preaching the plain, old-fashioned gospel. He also believes in and uses the old-fashioned "mourner's bench." Last Sunday, it is said, was the greatest day in the history of the town. We had advertised far and near, and on that day the people came in by the score, bringing their dinner and spent the day. Great crowds attended all the services on that day. In fact, the attendance was so large the entire time of the meeting that we were forced, in the beginning, to move from the church to the school building in order that we might accommodate the crowds. Methodists and Baptists worked together harmoniously and we had a great victory. Thirty-two were converted and reclaimed. Seventeen united with the Methodist Church, and thirteen with the Baptist Church. But that was not all. A better spirit prevails here than ever before, and people are taking new interest in Church work. A feature of the meeting that should not be overlooked was the singing, led by Mr. J. W. Hestwood, the chorus leader. He is truly a consecrated man, and can literally sing the gospel. We had a chorus of from fifty to seventy-five voices, and the singing was better than the average in towns of many times the size of ours. God truly gave us a great victory, answering our prayers, for which we are truly thankful.—J. P. Chambers.

Teague.

We closed last night one of the greatest revivals that Teague ever had. Ed Morgan, of Texarkana, did the preaching, and those who know Brother Morgan know that it was done well. I have never had better help in a revival meeting than Ed Morgan. He is a man of great power. Rev. Albert C. Fisher and wife, of Fort Worth, led the great congregations of people who came night after night to these services. I do not think that a better singer could be found anywhere than Albert C. Fisher. Mrs. Fisher is an expert at the piano and sings sweetly. I think that Fisher can get a greater

per cent of his congregation to sing than any man I ever heard sing. We received sixty-six members into the Methodist Church and thirty-four names were given for membership into other Churches of the city. The Church was greatly revived. The outlook for the Church in Teague is brighter than ever before.—A. T. Walker, June 2.

Sulphur, Oklahoma.

Rev. Geo. W. Lewis, of Ardmore, Okla., pastor of Carter Avenue M. E. Church, South, has just closed a co-operative revival meeting at Vinita Avenue M. E. Church, South, of this city. Brother Lewis is one of the best preachers in the Methodist Church that I have heard in a long time. His series of sermons were excellent and filled with practical truth. There were several conversions and accessions to the Church. Brother Lewis left here with all denominations of the city loving him. I am doing what is unusual for a Baptist preacher, but I believe when a Methodist preacher is capable and does well to say so. If there is a town that wants to have a co-operative meeting you cannot find better help than Brother Lewis, of Ardmore, Okla. The blessings of the Lord be upon Brother Lewis and his work.—J. Frank Leake.

Broadway, Gainesville.

We have had a very fine meeting at Broadway. Conditions were ripe for it, the Church and community were in the spirit of faith and expectancy when it began. Material preparation was made by constructing a commodious temporary tabernacle equipped with comfortable seats and splendid lights. Judge M. J. Thompson, the lawyer evangelist, and E. G. Phillips and his consecrated wife, were our leaders. I have never heard better singing in a meeting, and Brother Phillips said the same thing repeatedly. Phillips is, without doubt, the best evangelistic singer and chorus leader on the road. He has a wide experience, is strictly on to his job, is thoroughly consecrated to the work, and is deeply religious and is a careful and capable leader. He is a fine personal worker, especially tactful with men, hard men, and is so prudent in his methods that one feels entirely safe in his counsel. Mrs. Phillips is a perfect complement of Mr. Phillips, and is a splendid worker with the women and girls, holds fine special services and wins her way easily to the hearts of all the people by the queenly mod sty of her Southern womanhood. Her chief work is at the piano where she easily excels as a rare accompanist. Judge Thompson is a safe leader and a sound Gospel preacher. His preaching is definite and practical, and he depends upon the Holy Spirit to give his message power over the hearts of his hearers. He employs no cheap or sensational methods. His meetings are not worked up, but prayed down in the old-time way. His preaching and the results are his chief advertising. Despite the fact that there was in progress a meeting which had been running for five weeks, using sensational advertising and high pressure methods, and that there were other meetings in progress all the while, great crowds flocked to hear Judge Thompson preach the simple Gospel in the demonstration and power of the Spirit. More than one hundred conversions and reclamations resulted from the meeting. Fifty-eight gave their names for membership in our Church,

ST. LOUIS "Quickest Time" CHICAGO

SUMMER TOURIST TICKETS TO NORTHERN AND EASTERN RESORTS JUNE 1 to SEPT. 30 LIMIT, OCT. 31

EXTRAORDINARY STOPOVER PRIVILEGES. ONLY ONE CHANGE OF CARS TO MICHIGAN, CANADIAN AND NEW ENGLAND RESORTS.

MEMPHIS DOUBLE DAILY SERVICE TO ST. LOUIS, Through Electric Lighted Sleeping Car Service to ST. LOUIS and CHICAGO D. J. PRICE, General Passenger Agent, HOUSTON, TEXAS.

HOT SPRINGS

and most of them have already been received. Among these were at least twelve heads of families. Two are railroad conductors and others are prominent citizens of the community. Several gave their names for membership in other Churches. Our Church was quickened in the spiritual life. In all my ministry I have never experienced a more satisfactory meeting. There were fewer things to regret and more things that are an abiding and increasing joy. Brother Pierce and the Denton street congregation co-operated with us beautifully. Our presiding elder was present and rendered us great service. Earl Jones came up from Floyd and stayed by us almost throughout the meeting, greatly helping us. Broadway is in good condition in every way and with a new church we will easily command the situation in East Gainesville, for all time to come.—Jno. E. Roach.

Miami.

Under the leadership of Judge M. J. Thompson, assisted by the singer-evangelist, Rev. Ed. G. Phillips, of Siloam Springs, Ark., our little town has just closed the most glorious revival in its history. Revivals and more revivals have passed this way, but none before ever left quite the impress that this one has done. Strong, mature men were converted; men, women and children of all ages were converted. The total number of conversions during this meeting was 208 souls, being one-fifth the population of the entire community. After the meeting had been running two weeks a great audience of hundreds sat before the minister in charge on Sunday night. He seemed to speak with peculiar power and when penitents were called bands of young men and women, Christians of all ages, went out into that audience to work with the unconverted. One followed another and made his peace with God. These new converts immediately joined the workers and brought in others. Such working for the Lord has never before been known in this little town. The large choir, under Brother Phillips' leadership, sang and sang while the workers worked. When one set of voices was exhausted another set came to their relief. Penitents still came to the mourners' bench and the work went on and on. Finally, at 12:30, Brother Thompson closed the service, but people still lingered and worked and prayed with their friends. It seemed that the public auditorium had become hallowed ground and people could not leave. At almost two in the morning a part of that crowd still lingered in that building. Never will that Sunday night be forgotten by those who were there. Everybody says the very Spirit of God was present. Christians who have spent a lifetime in the Lord's service say they have seldom experienced anything like it. Christians of shorter experience say they never have. Others say we may never again be blessed with a repetition of that night. At the meeting's close a freewill offering of \$400 was tendered Brother Thompson and Phillips, and may the blessings of God follow these men wherever they go.—Mrs. W. R. Ewing.

Winters.

Things are moving nicely with us out this way. While we have had four years of drouth and short crops, we are feeling better now, having had some great rains which put good seasons in the ground and smiles on our faces. Our church building is going up as fast as three bricklayers can lay the brick. We hope to have it completed by the first of August, and have it dedicated before conference. Other towns may build larger buildings than ours, for ours will only seat about 500, but they never will be any more delighted than we are with ours. Our people have responded nobly, and some of them have paid to the church until it was felt heavily. At 3:30 in the afternoon of May 15 we laid the corner stone, assisted by the Masonic Order. Dr. F. P. Culver, of Polytechnic, delivered the address for the Masons and Brother Stewart, our presiding elder for the Church. Dr. Culver's address was great, and so would the others have been had the rain not interfered, for that is the way Brother Stewart does. The District Conference convened immediately after the ceremony and rain were over. We had a good attendance, and we hugely enjoyed having the conference meet with us. We had some great preaching by Dr. Culver, Dr. Boggs, Dr. Boaz, Rev. G. D. Smith, Rev. W. T. Jones and Rev. J. H. Stewart. Rev. W. H. Doss conducted the love feast Sunday morning at 9 o'clock, and it was a great occasion. All the preachers and delegates were given an auto ride out to Drasco in the afternoon to the dedication of the new Methodist Church at that place. Brother Speer and his people deserve great credit for their success in this noble enterprise. This is one of the prettiest country churches to be found in all this Western country, or Eastern either. They

began actual construction in February, and had it dedicated in May. Brother Stewart preached another great sermon out there—strange—two in one day. But he does that quite often. We, like most all places, need an awakening along spiritual lines. We are praying and planning for this. We have been busy with the material side thus far in the year, and now we are ready to launch a campaign specially in the interest of the spiritual side. We are expecting everything in full at the windup of the year. All my Official Board are subscribers to the Advocate except two, and I'm pulling; think I'll make the landing o. k.—Jno. M. Neal.

Wesley Chapel.

Our revival at this place closed June 1, and was conducted by Rev. L. E. Conkin, our pastor. The meeting ran seventeen days. There were seventeen conversions and nine additions to the Church. Brother Conkin did the preaching. He is as fearless as a lion in his denunciation of sin. The meeting was a great one. The power fell on the Church, that is, on all that came under its influence. There were some of the Church at ease in Zion. The meeting did not reach them. There was one old man, seventy-eight years old, who was converted, and another sixty. Old Uncle John Murphy, a superannuated of Pilot Point, was with us most of the time. He is a true soldier of the cross. God bless the old pioneer preachers! Brother G. A. Lenhoff, of Pilot Point, was with us one day and preached at the 11 o'clock service. He is a good preacher and a good man. One of our young men, Brother Alfred Young, called to preach three years ago, re-consecrated himself to the Lord for service. Brother John James, a local preacher, was in every service. Our Sunday School has taken on new life. The good women of the community met with Brother Conkin Monday afternoon and organized a Woman's Missionary Society, with twenty-eight members. The young people will meet Sunday night and organize a League. The public collection was something over one hundred and twenty-five dollars. Last, but not least, Brother Lane, of Greenville, had charge of the singing. He is a true Gospel singer, and a true man of God. Our people will long remember him and Brother Conkin. May God bless them in their work. For all that has been done to advance our Zion, we give God all the glory.—J. H. Dutton.

Quinlan.

We have just closed our revival at Quinlan with good results. We began May 18, with Rev. E. S. Hursey, of Paris, conference evangelist, commanding the forces. He was assisted by his wife who sang and did personal work. Notwithstanding it was a very busy time, the interest was very good and resulted in a great uplift to our Church. Brother Hursey did some good preaching which was intensely personal and practical. We closed the meeting on May 29; had thirty-nine professions and reclamations, and fifteen accessions to the Church. We may never know the full extent of good accomplished by the meeting this side the New Jerusalem, but we are sure the results will be felt in our future Church life. While results were not as great as we were praying for, yet we rejoice that so many were moved to a consecration of themselves to God. Brother Hursey and wife did good, faithful, honest work while here, and endeared themselves in the good graces of many of our good people. At about the closing of the meeting our folks got together and proceeded to do things in Methodist style by pounding this preacher for the second time this year. Our people don't allow anybody to do more than they, when it comes to showing their liberality.—W. E. Dale, P. C.

Iredell.

The annual children's service for Iredell Church was held on Sunday night of the third Sunday in May under the supervision of the pastor, Rev. J. F. Clark, but under the special supervision of Sister J. F. Clark, Miss Josie Weeks, Miss Nannie Laurence, Mrs. Maggie Lamar, Mrs. J. P. Williamson and Mrs. J. M. Vaughan, the latter being a member of the Christian Church, but a fine Christian lady. The children had been well prepared by these noble women, and to convince one that they had been thoroughly prepared for the occasion one need but be present and witness the performance. Sister Clark took the lead in this work and was untiring in her efforts, but was ably and faithfully assisted by others of the Sunday School, and when the time came everything was in readiness to begin the service of one of the best services of the kind it has been our privilege to attend. The children responded as they were called and performed their parts in such a manner as to make all feel proud of the children and of the women who had made the occasion possible

by their faithful work. The large congregation was not only entertained, but was delighted with the service and went away glad that it had been made possible to attend such a meeting. When we witness occasions of this kind we are made to ask the question, how would the Church and Sunday School get along without the women? I have had charge of many services of this kind and have witnessed many others, but I do not hesitate to say this was one of the best I have ever attended. The children acquitted themselves nobly, the congregation was large and attentive and the collection good. All things considered, we say the Children's Day at Iredell this year was a satisfactory success, and it is due to the faithful work of Brother and Sister Clark and those who rendered valuable assistance. Following on the heels of this the Dublin District Conference met with the Iredell Church and held a three days' session. Brother Clark had made ample provision for the entertainment of the delegates, of which there were about seventy-five. Rev. M. K. Little, presiding elder, was in his place on time and presided with a spirit of brotherly regard to all that made the entire session one of pleasure to be present. It may be expressed in few words that we had a splendid District Conference, of which the efficient secretary, Rev. E. L. Lloyd, will give you a detailed report in due time.—W. V. Jones.

Wills Point Station.

All who know this people will consider it superfluous for me to say that they gave the pastor a hearty welcome, and that their kindness has continued until this day. Our people are really interested in the work of the Church. Our Board of Stewards is made up of the most progressive business and professional men of the town. They, deliberately, without the presence or suggestion of the pastor, advanced the salary to \$1,200, and arranged to pay it monthly. It is not boasting to say that we have one of the best Woman's Missionary Societies in the Conference. Under their leadership quite a little material improvement has been done to the church and parsonage, and more is to follow. We have a very fine Sunday School. We use the graded lessons up to and including the Junior Department. During the month of April we had Abe Mulkey in a meeting. The whole town turned out to hear this great and good man on his fourth trip here. The meeting did us good. Several were added to the Church. He has the confidence and love of this people. Our new presiding elder, Brother J. B. Turentine, is giving great satisfaction. He is throwing all of his ability, experience and a well-guided enthusiasm into his work. Every charge I have visited in the interest of the University is greatly delighted with the presiding elder, and is counting on four years.—E. L. Ingram.

Sulphur Bluff.

Sulphur Bluff is one of the oldest towns in Hopkins County, and is somewhat "set" in her ways. There are signs of life in some things, and we are hoping they are going to wake up some of these days. They raised the salaries two hundred dollars. Brother Gober, of Sulphur Springs Station, held our first Quarterly Conference. He captured the people with his earnest preaching and presided with dignity. My people think they would like to have him for their pastor when my time expires. "All things come to those who wait," Brother Gober. Our second Quarterly Conference was held Saturday, May 24. Brother Hicks, the beloved, was on hand preaching two very fine sermons which were greatly appreciated by the congregations. We were very sorry he did not get to preach his presiding elder sermon on Sunday, but Brother Barton came and had the right-of-way for the S. M. U. We had a great day for Methodism. Brethren, come again, and we will let you both have your say. We appointed a committee to sell the old parsonage, which is badly located, and to build on the church lot; also one to build a church at Fairview, where we had a building some years ago, but it has been abandoned. We are hoping for a great forward move on the work this year.—C. W. Glanville.

Paducah.

Paducah Station is making some progress. Our Sunday School has been doing some good work. Our Senior and Junior Leagues have progressed nicely. We have a fine body of young people. Our Woman's Missionary Society is doing great work for the Church, and they are doing things worth while. They have recently expended about \$250 in improvements on our parsonage property. They have had the old fencing and unsightly old barn removed and now we have a beautiful new picket

fence with new dress of paint and a beautiful new barn with a covering of paint also, all of which has changed the appearance of the whole place. We have, as you see, an enterprising band of women of whom any preacher should be proud. We are also blessed with a set of men who also know how to do things, and they are doing them. They are standing by the Church and making it possible for advancement and the forward movements in the Church of God, which have been needed here for some years. The old church building is now a thing of the past at this place. It has been taken down and a contract has been let for a new brick veneered building, and it will occupy the same site on which the old building stood. The building will be modern in every particular. Sunday School rooms, pastor's study, choir gallery and raised floor. It will have a seating capacity of 650 people. We broke dirt June 1, and will complete it by the first of September. We are making some solid progress in old Paducah Station. Well, no wonder we do things, with such men as Wimberly, Lester, Woodrum, Bass, Sone, Drummond, Dulany, Carlock, Doolen and Charley Craven. These men in some respects, are the salt of the earth. But greater things will be done here some day. We are looking after the circulation of our Advocate. We have thirty or more subscribers at this place, and we expect to get more. We lack only two of having our full Board quota.—C. S. Cameron.

Yoakum.

Am in meeting with Rev. Albert T. Coker at Hope Church, Provident City charge. Having great hindrance on account of so much work on farms at this time. One conversion to date and good interest among those who are able to attend, though they are few in number. Brother Coker has a strong hold upon this people.—J. D. Odom, May 30.

Karnes City.

Began meeting here with the pastor, W. A. Hart. Having a fine meeting, a number of conversions and twelve additions to date. Town seems stirred, great congregations. Closed good revival with J. P. Garrett at Manor May 25. Twelve joined our Church. Meeting only now a week. Garrett and Hart are doing things in their works.—Sam J. Franks.

Thrall

Thrall is a new charge, but rapidly developing. We are having the old church made into new ones, and a move is on foot to put new ones where we have none. We expect the charge to be well charged by conference. Have had seventy additions to date and the campaign just opening. The Advocate being looked after. The list nearly doubled since conference. Presiding Elder Armstrong fills the bill along every line. Nothing short about him except his appetite and that is getting better.—C. G. Shutt.

Mason.

I am sure there are numbers of people who are anxious about the spiritual welfare of the Mason charge, and whose hearts will rejoice at the good news of our recent gracious revival in Mason. The meeting ran ten days, and it was truly a season of refreshing from the presence of the Lord. We had with us Rev. F. S. Hutchison, of Snyder, Texas, who did the preaching, and Miss Seila Palmer, of Wiley, Texas, who directed the music. I want to say that this is one of the best meetings I have ever had. Our people

were greatly strengthened and built up in their religious faith and experience, and numbers had the "joys of this great salvation" restored unto them. There were Christians blessed, backsliders reclaimed and sinners converted. In all, there were somewhere in the neighborhood of fifty conversions and reclamations during the meeting. There were several who united with our Church, with others who will join, besides quite a number who will join the other Churches. For the benefit of those desiring to know, I am glad to say that Brother Murchison is an earnest and efficient revivalist. His preaching is plain and wholesome, strong and full of the gospel spirit, without any new "claptrap" methods to it, and it is in demonstration and power of the Holy Ghost. He is against sin and the devil in every form and shuns not to declare the whole counsel of God. Miss Palmer is an excellent choir leader, and her songs and in the Spirit and understanding. Her solo work is most beautiful and soul-stirring.—H. Bascom Owens.

Justin and Roanoke.

We are well into the realities of our first year's work on the Justin and Roanoke charge. We find ourselves very pleasantly situated. We are in the midst of a loyal, hospitable people who love their Church and stand by their pastor. Though half the year has gone by, yet we have not forgotten how the people rallied to us when we first came. They seem to appreciate us, and God knows we appreciate and love them. The stewards made very generous provisions for the support of their pastor and family, having raised the salary more than a hundred dollars over that of last year, and "then some." Pounded? Yes, twice. Soon after our arrival a large company from Roanoke, joined by some of the Justin folk, came one evening and stormed the parsonage. They brought with them a wagonload of things for the parsonage and preserver's family. After singing, praying and testifying, the company departed, leaving us a very happy family. "Things good to eat" kept finding their way to the parsonage all along, but one day during our revival meeting at Justin the stormclouds gathered again, and in our absence the people of Justin came and filled the dining table and other tables, and even space

(Continued on Page 13)

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Devotional--Spiritual

A MOTHER'S INFLUENCE.

While George Washington was yet a lad he was given the opportunity to enter the British navy. A midshipman's warrant was made out for him and his plans were so far completed that it is said his effects were packed up ready to go on board ship. Then his mother entreated him to remain at home and exercised such control over him that he retired aside from his project. One might tarry to muse upon the difference which that decision made in the history of the world; but what is of immediate concern to us is that the issue was determined by a mother's loving authority.

Nothing so holds a man in his mature years as the pressure of his mother's hand and the gentle constraint of her affectionate eyes. Often she steps out of the very darkness of the night or appears to him in the tumult of business. Her face, her figure, her words, her songs, her prayers—they will not let him go. We sometimes marvel at what we think to be miraculous transformations of character occurring in the experiences of evil men when they are far along past middle life. Investigation shows that these wonders are in most cases but the legitimate consequences of godly parental influences.

It was a saying of Josiah G. Holland that the only way to get rid of rascals was to stop raising them. This means that the vicious and criminal classes proceed chiefly from homes that cannot properly be called homes. It also raises the presumption that righteous and godly lives spring from homes of piety. We can raise the average of good people in the next generation by increasing the religious fervor of the homes, which are made chiefly by mothers. The statistics of the Churches prove that missionaries produce missionaries as preachers produce preachers, and good people in the main produce good children.

As society is constituted, the head of the family is the father, but the most potent influence of the home is the mother. When one reflects on the almost measureless power of a mother's affection to mold character, one feels that the strategic work of the Christian Church is not only the religious instruction of childhood, the importance of which cannot be too strongly stated, but the ennobling and sanctification of motherhood. Back of the child is his ancestry. His character is begun long before he comes into conscious existence. This Paul recognized when he traced the origin of Timothy's faith to "thy grandmother Lois and thy mother Eunice." There is no inevitable development of piety from mother to child, but the probability is always strong that a predisposition to piety will be entailed through the subtle process of personal influence.

We cannot be too frequently reminded that it is through the medium of motherhood that the divinest qualities are apprehended by the average mind. When the teacher of a group of small children, after describing the transcendent beauties which shone in the character of Jesus without mentioning His name, asked the little ones if they knew to whom he was referring, one cried out exultantly, "You must mean my mother." O mother, heavy are the burdens of thy life, and few the compensations awarded thee by the world, yet is it not reward great enough so to represent the beauty of holiness to unformed minds that they shall conceive thee to be a manifestation of God?—N. Y. Advocate.

UNSUSPECTED RICHES.

An interesting and unique story was told some time ago of a family who, having had one serious misfortune after another, had reached almost the lowest depths of poverty and misery. The father was dying of consumption because there was no money to take him to a different climate; the mother was ill from overwork and starvation, and the children were almost sick because of insufficient nourishment.

Then it was that the unexpected happened. One of the children had found an old letter in the attic, and in some way it reached the hands of a stamp collector. He at once saw the value of the stamp that was on the letter, it being an exceedingly rare one, and he called on the family, and purchased it for what was to them a fabulous sum. At once a search was begun, and in a corner of the attic stamps were found which eventually sold for thousands of dollars. Today the fami-

ly is a happy and prosperous one, because of the unsuspected riches that they possessed.

The story is a happy one, if true. But whether true or not, it naturally leads to the question of whether there are not in our own lives many unsuspected riches. Not the riches that we generally think of when we use the term, perhaps, but riches which are even more valuable to us than these.

It is undoubtedly a sad life that has no such riches. They may never be called out by circumstances, but if they are not there, the life cannot be but a barren and unhappy one. There are riches of friendship that we have never suspected, but they come out in times of trial and misfortune. The young woman can never suspect the great and wonderful riches of her love until as a mother she clasps to her breast the babe that God has given her. And how seldom does a man know what power to resist temptation, what wonderful persistence, and what magnificent endurance he is capable of, until the occasion arises that calls forth the best that is in him.

Had the Apostle Paul not possessed

riches he had never suspected, what a difference there would now be in the map of the world! And had the shepherd boy David, son of Jesse, not possessed such riches, what would the words, "King David," mean to us today? And these are but two among many, for what of Joseph, and Job, and Moses, and Ruth, and Peter, and John, and many others? It was not the qualities which they knew of, but the riches they possessed which they did not know of, that made them what they were.

And then, though so few of us realize it fully, all of us may have, if we will, the "unsearchable riches" of God's love. Life would be worth little to us did we not possess riches such as these. We are none of us worthy of them. Not one of us has earned, even though he may have spent a lifetime in worthy endeavor, such wonderful riches of God's grace as are showered upon us daily. God help us to realize and make use of our unsuspected riches!—William Thomas McElroy.

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult.—Edward Howard Griggs.

For Old and Young

Growing Old

A little more tired at close of day,
A little less anxious to have our way;
A little less ready to scold and blame,
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds and gold,
A little more zest in the days of old;
A broader view and a saner mind,
And a little more love for all mankind;
And so we are faring adown the way
That leads to the gates of a better day.

A little more love for the friends of youth,
A little less zeal for established truth;
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away,
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen;
A little nearer to those ahead,
With visions of those long loved and dead;
And so we are going where all must go,
To the place the living may never know.

A little more laughter, a few more tears,
And we shall have told our increasing years;
The book is closed and the prayers are said,
And we are a part of the countless dead—
Thrice happy, if then some soul can say,
"I live because he has passed my way."

—R. J. Wells, in Chicago Record Herald.

KEEPING AT IT WINS.

The President of the United States has not forgotten the days when he was a pedagogue. In presenting an American flag a few days ago to a delegation of boys from San Francisco he made a little speech, in which he said:

"I dare say you think that schoolmasters are often a bit hard on you in requiring you to do things in order that you may pass the tests of the school, but I want to warn you that when you get out of the school you are going to have harder schoolmasters than you had before.

"The world requires that we make good, no matter what happens, and the man who does things amounts to a great deal more than the man who wishes he had done things and who promises he will do things. The men I am sorry for are the men who stop and think that they have accomplished something before they stop at the grave itself. You have got to have your second wind in this world and keep it up until the last minute."

This advice is good not only for boys, but for all persons who take a serious view of life's responsibilities. It has a distinct application to religion as well as the common work of the world. "He that endureth to the end shall be saved."—Selected.

AFTER COMMENCEMENT, WHAT?

The commencement season is upon us. Hundreds and thousands of young men and women will receive their diplomas and march forth amidst the plaudits of multitudes to the battlefield of life. An occasion filled with joy is more fraught with responsibility. The real business of life has begun and success depends absolutely upon

colossal failures in life who have developed to a high degree the memory and have permitted the other and more important mental faculties to remain undeveloped. The test of efficiency and the secret of success is in the power of thinking. In any direction the growing men, the efficient men, the successful men are the thinking men. Until this ability is somehow acquired, there remains absolutely nothing but mediocrity, nothing but a sort of automatic living whose compensations are small.

It is for this reason that so frequently the honor-men in college become failures in life. A head full of Greek roots guarantees sometimes a prize in school, but alone it furnishes little to the solution of life's problems and the fighting of life's battles. A memory stuffed with historic facts and scientific formulas will not alone carry one far down the path that leads to power and success. These are good things to get high marks with at school, but if this be all they don't contribute much to future efficiency and usefulness.

There are things acquired in the process of what is commonly called education that are far more important and valuable. Intangible somewhat and difficult of intelligible expression, they are but of vital value in the making of the manhood that is to triumph in the arena of practical living. That thing called character is one. The power of persistent application is another. The capacity of concentration and profound thought is a third. If these qualities have not somehow found birth in the years at school and are not reaching out after higher development in the man's makeup, there is but small hope for him materially or morally. Men will, in after years, regard him who manifests this lack with pity and will say, "What a shame with his exceptional opportunities that he should so have failed;" and they will not understand that he saw no opportunities during his whole college career save those of acquiring details and the parrot-like recital of them.

To the young men and women who are going forth into life from the schools let this word of counsel come: Don't for a moment imagine that the hard places have been passed and the rose-bordered way opens up; don't think that the future is assured by the successes of academic days; don't give to degrees and diplomas a value apart from the man who has won them; don't fancy that the treasure house of knowledge has been exhausted by the feeble raids you have made upon its riches, and don't hold a cock-sureness of your positions that forbids careful and honest investigation. But go forth into life with an open mind and an honest heart, purposing to employ to their full the brain powers with which God has endowed you and realizing that one only grows as one constantly learns.

Above all, remember that the greatness that abides is the greatness of character. After the rewards of temporal ambition shall have been gained and shall have failed to satisfy in the possession, after everything merely material shall have demonstrated its transient and unsatisfying nature, there will endure forever the greatness and glory and imperishable value of goodness.—Richmond Christian Advocate.

THE KING OF BEASTS.

The lion's habits were described nearly 4000 years ago (Gen. 49:9), and the tribe of Judah seems to have adopted the animal as its emblem. The roaring of the lion is so terrible, that it alone was considered a fit analogy of a "king's wrath." (Amos 3:8.)

Strength and agility in remarkable union are the lion's characteristic. It has not the keen sight or scent of some other animals, but its massive head, strong jaws and powerful muscles make it a terror to the whole animal creation.

The lion hunts his prey by night, creeping stealthily upon his victim, and at a single bound securing it in his sharp claws and teeth.

The lioness has no mane, and appears less terrible than her mate, but is ferocious, especially when nursing her cubs, and will defend them at all hazards.

The cubs are at first small and as playful as kittens, but are full grown in five years.

The lion will eat almost any kind of animal which he can kill for himself, but is especially fond of an antelope, or the flesh of a Hottentot. He eats enough at one meal to last him two or three days.

The lion can be tamed, but is always so uncertain of temper as to be ever more or less dangerous. He can remember kindness, and has been known to manifest gratitude.

A lion of uncommon ferocity and size was once added to the collection kept in the Tower of London. He was considered the most savage of the whole set, and visitors were warned to keep at a respectful distance from his cage. One day a sailor came to see

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the wild animals, and, after looking for a time at this lion, exclaimed: "Why, Nero! poor Nero! don't you know me?" Instantly the lion ran to the front of his cage, and began to rub himself against the bars, with unmistakable signs of joy and recognition. He crouched down, and offered his great head to be patted by the sailor, and seemed to take high delight in the notice and caresses his friend bestowed upon him. It appeared that the sailor had been employed on board the ship which had brought the lion to England, and that one of his duties had been daily to feed Nero, who thus joyfully recognized him, and whose anger, when his friend at length withdrew and left him alone, was excessive. —Selected.

MAKING A CAMPFIRE.

"How do the Indians make a fire without matches?" asked a boy who loved to "play Indian." Most of us have heard the answer to this: "The Indians used a flint and steel, as our own fathers and mothers did one hundred years ago, and before they had flint and steel they used rubbing sticks." We all have read about bringing fire out of two sticks by rubbing them together, but I find that most persons look upon this as a sort of fairy tale, or, if they believe it to be true, they think it so difficult as to be worth no second thought.

All woodcrafters, I find, are surprised and greatly interested to learn that it is not only possible, but easy, to make a friction fire if you know how. I have taught many boys and men to do it, and some have grown so expert that they make it almost as quickly as with an old-fashioned sulphur match. When I first learned Walter Hough, who learned from the Indians, it took me from five to ten minutes to get a blazing fire—not half an hour, as some books have. But later I got it down to a minute, then to thirty-one seconds, from the time of taking up the rubbing sticks to have a fine blaze, the time in getting the first spark being six seconds.

"Cracked Jimmy," in Two Little Savages, gives very practical directions for lighting a fire anywhere in the timbered part of North America, thus:

First a curl of birch bark as dry as it can be.

Then some twigs of soft wood, dead, but on the tree.

Last of all some pine-knots to make the kittle foam.

And there's a fire to make you think you're settin' right at home.

If you have no birch bark it is a good plan to shave a dry soft-wood stick, leaving all the shaving sticking on the end in a fuzz. Several of these make a sure fire kindler. Fine splinters may be made quickly by hammering a small stick with the back of the ax.

Always put out the fire on leaving camp.

It is a crime to leave a burning fire. Use buckets of water if need be.—Ernest Thompson Seton, in The Book of Woodcraft.

She Was Smothering

Rockford, Ala.—Mrs. M. C. Paschal, of this place, says "I was taken with nervous prostration, and had headache, backache, pains in my right side, and smothering spells. I called in physicians to treat my case, but without relief. Finally, I tried Cardui, and it gave perfect satisfaction. I recommend it to every sick woman." Are you weak, tired, worn out? Do you suffer from any of the pains peculiar to weak women? Cardui has a record of over fifty years in relieving such troubles, and will certainly benefit you. It prevents those frequent headaches, and keeps you up, out of bed, feeling fresh and happy. Try Cardui.

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THE SUNDAY SCHOOL

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

PRESIDENT WILSON ON THE SUNDAY SCHOOL.

I take it for granted that the significance of the Sunday School lies in this circumstance. That it is an attempt to carry along the religious education of the Nation with its secular education. Almost all my life I have been engaged in educational work. I have always had the same conception of it from the beginning until now, namely, that education is a fundamental part of progress, that you cannot make progress unless you tie one generation to another. Any disconnection between one generation and another will be a break, and may be a fatal break, in the continuity of progress. You cannot make progress in disconnected groups, and, therefore, with each generation you have to take the younger people as they come on and supply them with those conditions of thought which have sustained the progress of the generations that have gone before them. You have to see to it that the light that has been accumulated by scholars and sages and men of profound experience shall not be dissipated, because the next generation knows nothing of it.

There is a sense in which education may be said to be in the memory of the race—recollecting its experiences, building upon the things it has done, not forgetting its successes, and always remembering its mistakes; throwing aside the things that have not borne the test of time and thought and discovery, and going on to those things which are more and more sanctioned from generation to generation by what is known and thought and discovered in the world. You know that one of the experiences of the Christian Church has been that from time to time it has feared the effect of discovery and the effect of scientific thought, the effect of the thought based upon the mere phenomena of nature, upon the teachings derived from the Bible. It has turned out to be an idle fear, because there never has been any fundamental discrepancy between the Bible, which is God's written word, and the teachings of nature, which is God's cipher—which we make out more distinctly from generation to generation. Religious education is education in this very word of God; not the word of God written in nature, for that is the study of the school on week days, but the Word of God written in his Scriptures.

The only book that can have any possible significance as a text book in the Sunday School is the Bible itself, and as we must train our children in the rest of the thought of the world, we must, if we are to make progress as a Nation, ground each generation as it comes along in the established and tested moral judgments of the world.

The beauty about the Bible is that it is the most wholesome, the most perfectly symmetrical, the least morbid picture of the life and motives of men in the world. Almost every other book has a streak of morbidity in it, but this book is wholesome and sweet and natural and naive from cover to cover. Here are no dull moralizings; here is the life of man set forth as it was simply lived from generation to generation. I take it that the problem which you would all study for the Sunday School is the biographies and histories of the Old Testament and the New. I suppose that the Epistles of the New Testament are for the perusal of those who are mature, because in the Epistles are set forth, as it were, the philosophy of the whole thing, the thoughtful reflection based upon the Providence of God and the revelation of his Son. The Epistles constitute the theology of the Bible, and the rest of it constitutes the experience of man in contact with Divine Providence.

How often does the Bible eulogize the man who masters his own passions? In every circumstance of the life for the child as well as for him is grown, in every day and every turn of every day the question is: "Shall we rule our own spirits?" and here, set forth in such simple terms that the child may understand, in the annals of Holy Scripture, are written the histories of men of every kind, whose glory was that they did master their own spirits, and through the whole thing lies what the Greek tragedies were never able to supply—the key, the thread to labyrinth, the solution to the problem, the answer to the eternal question.

He alone can rule his own spirit who puts himself under the command of the Spirit of God, revealed in his Son, Jesus Christ, our Savior. He is the Captain of our soul; he is the man from whose suggestions and from whose life comes the light that guideth every man that ever came into the

world. If we can make our Sunday schools the blazing centers of that light, then indeed the darkness of the world will be dissipated. The happiness of seeing a great company of people gathered together in the interest of the Sunday School is the interest of knowing that they are they who seek light and who know that the lamp from which their spirits can be kindled is the lamp that glows in the Word of God.

Every Sunday School should be a place where this great book is not only opened, is not only studied, is not only revered, but is drunk of as if it were the fountain of life, is used as if it were the only source of inspiration and guidance. No great nation can survive its own temptations and its own follies that does not indoctrinate its children in the Word of God; so that as schoolmaster and as governor I know that my feet must rest with the feet of my fellow men upon this foundation only; the righteousness of nations, like the righteousness of men, must take its source from these foundations of inspiration.

I am sorry for the men who do not read the Bible every day; I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times suddenly beams with a new meaning. Evidently the mood and the thought of that day, bred by the circumstances that you cannot analyze, has suddenly thrown its light upon the page and upon the passage, and there springs out upon the page to you something that you never saw lie there before. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit so intimately to the very spirit that is seeking its guidance.

There are great problems before the American people. There are problems which will need purity of spirit and integrity of purpose such as have never been called for before in the history of our country. I should be afraid to go forward if I did not believe there lay at the foundation of all our schooling and all our thought this incomparable and unimpeachable Word of God. If we cannot derive our strength thence, there is no source from which we can derive it, and so I would bid you go from this place, if I may, inspired once more with the feeling that the Providence of God is the foundation of all affairs, and that only those can guide, and only those can follow, who take the Providence of God from the sources where it is authentically interpreted. I congratulate you that you have a part in the development of the Sunday School work. I sometimes wish very candidly that there were more simple reading and interpretation of the Bible and fewer elaborate Sunday School lessons. I want to say very frankly that I never saw a Sunday School lesson that yielded the meaning of the text it was trying to interpret. If you will only give these little people the pure bread itself you will not have to ask some inept chemical analyst to tell them how the bread is made up. There is no man with insight enough to see how the bread of life is made, and I wish sometimes that we could strip off these superficial explanations and get down to those things that sustain our spirits.

I want to urge that we get down to hard pan again, that we regard the whole business of the Sunday School as familiarizing the children with the Word of God. If you only made them read it again and again, and added no comment that they did not ask for, you would be doing an incomparable service to American morality and American progress. Give it to them unadulterated, pure, unaltered, unexplained, and then see it work its wholesome work throughout the whole nature. It is very difficult, indeed, for a man or for a boy who knows the Scripture to ever get away from it. It haunts him like an old song. It follows him like the memory of his mother. It reminds him like the word of an old revered teacher. It forms part of the warp and woof of his life.

I conceive my theme, therefore, to be the exaltation of the Word of God as the one and only theme for study on this sacred day, when we call our children together to drink from the original fountain of human life.—The Expositor.

DUBLIN DISTRICT CONFERENCE.

The Dublin District Conference was held in Iredell, on May 20-22, 1913. All the pastors of the district and a large body of laymen were in attendance. Our presiding elder, Rev. M. K. Little, is very skillful in directing conference discussions so as to make

them bring out important information and give helpful suggestions. The reports and discussions on the general state of the Church, Sunday Schools, Epworth Leagues, Church Conferences, conference collections, etc., were very interesting and very profitable to those present. Our presiding elder is a great believer in the Church Conference and he gave some helpful suggestions as to the best time and manner of holding them. On the whole the reports of the preachers showed that the work of the district is in good condition and the prospects are very encouraging.

The round-table discussion on the list of questions sent out by our Publishing House was a very interesting feature of the conference. Reports on Advocate subscribers brought out the fact that in eight charges in the district all of the Official Board are Advocate subscribers. In discussing the Southern Methodist University campaign, fifteen pastors promised to do their best to secure at least an additional \$100 for the University before the first of June.

The conference was favored with the presence of several brethren. Among these were Revs. Chas. Little, S. P. Neville, E. Hightower, W. B. Wilson, G. P. Winfield, W. H. Vaughan. Brother Hightower delivered a very excellent address and conducted a helpful round-table on Sunday School work. Brother Vaughan addressed the conference in the interest of our educational work in general, but with special reference to his work as Commissioner of Education for the Southwestern University. The brethren greatly enjoyed his address.

Brother Wilson and Brother Winfield addressed the conference in behalf of Meridian College. On Wednesday afternoon a portion of the conference were given an auto trip to Meridian and a reception at the college. Those who returned reported that they had a delightful trip. On the next day the conference voted to accept the proposition of the Meridian College board and become one of the patronizing districts, having representation on the board of trustees. The following were elected trustees: Rev. M. K. Little, Messrs. J. T. Ross, M. C. Wttenner, R. P. Campbell and O. M. Simmons. The following were elected lay delegates to the Annual Conference:

- R. P. CAMPBELL.
- W. C. STREETY.
- M. J. SNOW.
- L. A. POWLEDGE.

- Alternates:
Arthur Franklin.
J. O. A. Clark.

Brother W. H. Garrett was re-elected District Lay Leader.

License to preach was granted to the following young men: Hiram E. Donaho, Comanche Circuit; Marvin D. Steele, Iredell Circuit; Hubert Adams, Dublin.

The conference greatly enjoyed the presence of two of our superannuated brethren, Rev. W. V. Jones and Rev. J. C. Carter.

Gustine was selected as the place for holding the next conference.

ERNEST L. LLOYD,
Secretary.

SAN AUGUSTINE DISTRICT CONFERENCE.

San Augustine District Conference was held in San Augustine May 22-23, 1913, with J. W. Mills, presiding elder, in the chair.

San Augustine is a most fitting place for such occasions. Here you become a student of history. The genesis of Methodism in Texas with her heroes of sacred memory cluster about you.

Everything and everybody was in good shape. Not a discord was heard from any one.

All the preachers were full of hope, and each report was a message of cheer. The laymen were all delighted and say that they have the best that the conference has on hand.

Twenty-one pastors and fifty-two delegates were present.

The conference opened on a high plane and never lowered to the end.

Brother Moses Mills, father of our "beloved," J. W. Mills, honored us with his presence. Forty years ago he was licensed to preach in the old church at San Augustine and went from there into itinerant ministry. It was his father, John Mills' last conference, and to have a son to sit upon the throne is indeed worth while. His presence added grace, dignity and richness sin experience to the assembly.

Progress is us. Our circuits with six, nine and ten appointments have six, eight and six Sunday Schools; our stations show increase in all lines. Advocate in 100 class. Next to head, be head tomorrow on S. M. U.

A. J. McCary, S. S. McKinney, W. H. Vance and E. W. Solomon, presiding elder of Beaumont District, did the preaching.

Rev. W. W. Watts represented S. M.

U., and J. W. Treadwell Alexander Collegiate Institute.

H. J. Richardson and S. J. Terry were granted license to preach.

R. B. Jones was recommended for admission on trial.

Delegates elected to Annual Conference are:

- T. S. GARRISON.
- REV. W. R. CRAWFORD.
- J. D. CLARK.
- W. W. McCARY.

- Alternates:
W. C. Windham.
W. A. Abney.

W. C. Windham was elected District Lay Leader.

To say that our presiding elder is the best—well, that's the truth. To say that H. B. Smith and the San Augustine people did the royal thing by us is also true. The principal conference is the Texas Conference; therefore get into the Texas Conference, but with all thy getting, get into the San Augustine District.

C. J. ATKINSON,
Secretary.

AN OPEN LETTER—PERSONAL AND OTHERWISE

By J. A. Smith.

In the Texas Christian Advocate of May 1 appears a statement that I had surrendered my credentials and withdrawn from the Church. My action of withdrawal from the Church has been duly revoked, and I am in full fellowship and full sympathy at the present time as layman in the Church, and am heartily co-operating with all the work and purposes of the Church. I have no desire whatever to live without the pale of the Church, and no thought whatever of uniting with any other than the Methodist Episcopal Church, South, the Church of my choice and the one I ardently love. It remains to be seen whether I may be of more service to the Church as layman or in the former relation of superannuated preacher. With the Spirit of God to guide, as promised by the great head of the Church, and with the counsel, advice and co-operation of the servants of the Church, these problems can be solved and adjusted.

Service is superlative. I am committed to service. I am ready to sacrifice in the measure of my ability in the varied conditions of the present life as may seem to be required by the imperative law of duty. To make this whole matter clear, I make the following statement of facts:

In the year 1893, at which time I was and had been in the pastorate for nine consecutive years in the then East Texas Conference, afterward merged with the Texas Conference, my health failed and I was granted a superannuated relation. I sojourned to San Antonio in search of health. After ten years of convalescence I felt I must return to my loved employ. I was urgently advised by physicians who knew the history of my case not to return to the bounds of the Texas Conference to work and live, saying at the same time I could possibly live and serve in the pastorate of the West Texas Conference, all of which was based on climatic conditions as related to my health. I made the above statement of facts to the authorities of the Church and asked to be transferred to the West Texas Conference. The proposed transfer was rejected on the ground of my past health record, and upon the recommendation of the presiding elder of the San Antonio District not to transfer me to the conference. Since this time I have sustained the relation of superannuated member of the Texas Conference and have ever esteemed it a privilege to do any kind of supply work or fill vacancies at the request or appointment of those who oversee the flock and who watch for souls.

Touching the matter of my health, I am, when rightly interpreted, a supernumerary and not a superannuated man. I am a partially disabled man and it is doubtless best upon the whole I am not in the pastorate; yet, there is much service I may render and it is this place of service I seek, trusting him who said "Seek and ye shall find." I have ever esteemed it a relation of honor and a high privilege to hold credentials as a minister in the Church with which I have had a life-time connection. If I have made a mistake in the surrender of my credentials I take it for granted such a mistake may be corrected in due time by those who see my mistake and who have authority to make such correction. I trust I have made it clear that I am a loyal Methodist, either as minister or layman; that I am committed to service and ready for sacrifice; that I love the Church; that service is the chiefest of all as taught by the peerless Teacher whom we serve and whose example we may emulate.

Matters Otherwise
It affords me very great pleasure to note the harmony, aggressiveness and

COOL COLORADO
with its numerous incomparable attractions and refuges for vacationists and those needing health-renewing influences, is but a few steps away and the Fast Double-Daily Through Trains of the
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(including through-sleepers between Denver and points on the T. & B. V., the T. & P., and M. K. & T. Rys., as indicated hereon) eliminate travel-hardships and inconveniences and assure unbroken comfort and pleasure in both directions. If in doubt, let me send you some Convectors, in booklet form, free!

A. A. GLISSON, G. P. A.
FT. WORTH, TEXAS

progressiveness of San Antonio Methodism. The work of expansion and substantial construction and reconstruction under the leadership of S. H. C. Burgin as pastor and presiding elder is notable and gratifying in a high degree. Broadly conservative, uncompromisingly loyal, courageously aggressive, tender in personal sympathy with the wider vision of Church work, are suitable terms when you say "Burgin." It is a delight and an inspiration to be present on Monday morning at the Preachers' Meeting of our own Church and hear the reports of the faithful pastors and to note the fact that there are being added to the Church weekly those who are being saved.

Last, but in no wise least, "our own Bishop Mouzon," resident in our own "Alamo City," is ever on the alert, fulfilling the duties of his high office and yet ready to counsel with the humblest man in the Church when any real interests are involved. Personally I am at peace with all men in love and charity with my brethren and am living the new life "On with the battle!" The gospel for every man, every man behind his gun who has ammunition and knows how to shoot.
West End, San Antonio, Texas

HOW COCA COLA REFRESHES
The remarkable success which has attended the sale of Coca-Cola has been explained in many different ways. Some have attributed it to "good advertising," others to "efficient management," others to its "delicious flavor" and still others to the fact that it was the first in the field of "trade-marked" soft drinks.

In this connection, the opinion of a manufacturing chemist who has analyzed Coca-Cola and studied its history for many years, will prove interesting. He attributes the popularity of the drink in large part to its quality of refreshing both mind and body without producing any subsequent depression. He points out the fact that the chemical composition of Coca-Cola is practically identical with that of coffee and tea (with sugar added) the only material difference being the absence of tannic acid from Coca-Cola. He points to the laboratory experiments of Dr. Hollingworth of Columbia University and of Dr. H. C. Wood, Jr. of Philadelphia which prove conclusively that the caffeine-containing beverages (coffee, tea, Coca-Cola, etc.) relieve mental and muscular fatigue by rendering the nerves and muscles more responsive to the will, thus diminishing the resistance produced by fatigue. These experiments also demonstrate the fact that the caffeine group of beverages differ from the stimulants in that the use of the latter is followed by a period of depression which calls for more stimulation, thus resulting in the formation of a "habit."



G. C. RANKIN, D. D. Editor

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DISTRICT CONFERENCES

Pittsburg, at Linden, 2 p. m. June 10
Marlin, Cameron June 25
Stamford, Throckmorton, 9 a. m. June 27
Hillsboro, Penelope June 27
Jacksonville, at Alto June 30
Tyler, at Edom July 1

OUR CONFERENCES

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

A MILLION DOLLARS FOR VANDERBILT.

The Nashville Christian Advocate has given it out that Carnegie has given \$1,000,000 to the Medical Department of Vanderbilt and on account of this gift and the terms for carrying it out that Chancellor Kirkland has turned down all the calls made to him to accept a position elsewhere and that he will remain for the time being, at least, at the head of that institution. But the Advocate states that there are certain "conditions" stipulated in the Carnegie gift, of which it is not yet apprised. But reading between the lines it raises at least a suspicion that there is some sort of a "bug under the chip" not yet disclosed. But we hope the gift comes in such a way that the Vanderbilt can accept it without compromising the position of the Church in any way. However, we will watch with interest the disclosure of that "condition."

One of the most interesting features of the program of the Summer School of Theology which begins at Southwestern University on the evening of the 16th will be a series of afternoon lectures by the Rev. A. J. Weeks, of San Angelo, on Church Work in the Country. Some of his topics will be the following: The Rural Situation, A Survey, The Country Church, The Country Preacher.

We are in receipt of "The Star," published by the Henderson-Brown College Literary Societies, Arkadelphia, Ark., and it is a volume of some pretensions. It is handsomely bound, splendidly illustrated and full of fact, humor, fancy, and the like of much interest. It fully represents the literary spirit of the institution and it speaks well for their enterprise and intelligence.

Put Fate Circuit on your Advocate honor roll. Brother Scrimshire has put every official member on the subscription list and has added 72 subscribers since he has been on the work.—A. L. Andrews.

A VISIT TO KNOX CITY.

Knox City is a town of something like fourteen hundred people, situated on the Orient railway in Knox County. Last Saturday I made the trip out there to take part in the dedication of our Church on Sunday. I went by way of the Fort Worth & Denver to Wichita, and then over the Wichita Valley to Munday. In dry weather the trip is dusty and disagreeable, but fortunately I found that good rains had fallen all along the Wichita Valley road, and the air was bracing. The crop conditions looked fine and promising. The people are very hopeful, and the prospect will put heart into them on all parts of the ground. For four years they have had hard times with the drouth, but the backbone of it seems broken and the outlook is most encouraging. During the trip I did not meet a single person whom I knew, and so put in the day doing some good reading. At Munday I took an auto to make my way about fifteen miles across the country to my destination. A heavy cloud was hanging in front of us, and it looked threatening; also a similar one hove in in sight in our rear. We were soon in the mud caused by the downpour in front but we did not run into the rain, neither did the one behind us overtake us, and there was some skidding on the part of the machine. We did not get drenched as we constantly feared. What a beautiful farming country there is between Munday and Knox City! Everything looks luxuriant.

About sundown we reached the parsonage home of Rev. and Mrs. J. H. Hamblen. We were soon installed and in the full enjoyment of the unstinted hospitality of that domestic circle. We dropped round to the home of Professor and Mrs. Hamilton and took supper. They are East Tennesseans, and, of course, we had a delightful time. He has had charge of the public schools in that community for the past year, but he has resigned to go to Memphis on a similar mission. He is a Methodist and a good one and he will be an accession to our people in his new home.

This is Brother Hamblen's first year at Knox City, but he has already done things there. Some few years ago, when times were prosperous, they projected a splendid \$12,000 brick church building, but before they finished it, the dry weather struck that section and left them heavily in debt. When Brother Hamblen took charge last fall there was still a \$3,000.00 debt on the property, and the membership greatly discouraged. It looked like it was impossible to pay more than the interest and that was a burden. But the resourceful pastor took hold of things and one of his members proposed to assume \$1,000.00 of it, provided the whole of it could be raised. The proposition was accepted and by heroic work the last dollar of the debt was provided for, and the Church set free. This was a splendid achievement under the circumstances. But those western people are the pluckiest set in the State. They have grit and endurance. They never lay down on an emergency as long as there is hope. The building is a credit to the town, substantial, neat, commodious and durable. It rests on a good foundation, the walls are solid, the windows tasteful, and the auditorium spacious. The basement is on top of the ground, and when they floor it they will have an ample Sunday School room. It is their purpose to fit up the auditorium with up-to-date seats and to carpet the pulpit and altar floors, and then they will have a very complete plant. They have a good parsonage on the same lot, and the preacher's family is comfortable. Brother Hamblen is wide awake, energetic and full of enterprise. He is a good preacher, a faithful pastor, and businesslike in the management of the affairs of his charge. He is held in high esteem by his people and by the community. And with it all he is a consecrated man to his work.

Sunday morning came in with lowering clouds and dripping rain. While it was a little discouraging for the

service, yet nobody could complain, for they never have too much rain in that country. The more the better, even if it does interfere with a Church dedication. They had planned for a great crowd, but it was cut short. Still the house was full despite the moisture and the mud. We had a fine service. The people were attentive and appreciative to the preaching. They had good music, and we had a good spiritual time. At the close of the sermon, the house was presented and we proceeded to set it apart to the worship of our God, and our ceremony made it very impressive. It was a fine day for our Knox City Methodists, and they enjoyed the consummation of their long-cherished dreams. We have a membership of some two hundred, and they are faithful and good people. Many of them take the Advocate, and they received me gladly. I am no stranger where the Advocate goes, and it was good to meet those loyal people and shake their friendly hands. Those people look for the paper weekly, and they keep up with its contents. They are intelligent and interested. My visit among them was exceedingly pleasant, and I trust profitable to our pastor and his earnest band of members. It is the first time that an editor of the Advocate ever visited that section, and it was good for him as well as the readers of the paper. It is the purpose of Brother Hamblen to push the interests of the paper still further and to put it in the homes of all his officials and others as far as possible.

G. C. R.

A SUNDAY EVENING AT HAMLIN.

From Knox City I dropped down to Hamlin, a distance of forty miles. There was another Church there to be dedicated, and the pastor and his people took advantage of my proximity to render them a service. Rev. J. E. Stephens is the pastor. This is his third year, and he has been a very busy man. And he is one of the strong and courageous men in that conference. He has brain power and he is a reader of good books. He studies and he thinks, and when he stands before his people, he gives them thoughtful and earnest sermons. And, notwithstanding the fact that he is aggressive and fearless in his ministry, he also is popular and has access to the hearts of the people. He leads them wisely and feeds them on meat convenient for them. Hamlin is also in the midst of the dry section, even more so than its immediate surroundings. It is a sort of a railway center, three roads entering it, the Orient, the Texas Central, and the Abilene Southern. This made a vigorous community in the years of good seasons. But during the reign of the dry weather, a good many people have moved away, depleting our membership somewhat. Still, it has a fine population, and we have about three hundred members. The main street of the town is paved with cement, the brick business houses look substantial, and the residences are modern and in good condition. There is the appearance of some wealth and much enterprise. They, too, are picking up hope and they are looking for prosperous times.

Brother Stephens and his people have also been laboring under a Church debt; but during the past few months they have been struggling with an effort to pay it off, and they have succeeded. The Church building is one of the best frame structures in all that section, beautifully finished, carpeted, handsome windows and well seated. It is a most creditable house, and I presume that it cost all told in the neighborhood of \$10,000.00, though this may be an over-estimate. It is splendidly located, and it is the most commanding and influential Church in the town. Sunday night the weather was threatening, but the auditorium was filled with people of intelligence and appreciation. They gave earnest and undivided heed to the Word, and it was a pleasure to preach to them. At the close of the sermon, the officials presented the house free of debt

and it was solemnly set apart to the worship of God. This, too, was a great occasion for our people. They had looked forward to it with anticipation, and now they see the desire of their hearts.

Rev. G. S. Hardy, the presiding elder, lives there, and he was present and took part in the services. I was also his guest during my stay. Brother Hardy is on his third year. He has spent his ministry in that western section and he knows its hardships, its successes, its hopes and fears. He is well acquainted with the population and the needs of that field. This fact makes him a most efficient leader and he is doing a wise and successful work. He has a model home and family, religious and well ordered, and it was a pleasure to enjoy his domestic circle. We also had at the service Rev. L. N. Myers, of Royston charge, a young man of promise and usefulness. The venerable Rev. S. G. Vaughan, a superannuate of the conference, also resides there and it was a pleasure to grasp the hand of that fine old veteran. He is spending the evening of his life on his farm and he is happy and religious. It was our pleasure to dine with Brother Stephens and his good family on Monday along with the brethren above mentioned. Also, Rev. J. D. Young dropped in and was a part of the circle. He was out there looking after subscriptions for Southern Methodist University and he was succeeding, too. He has all the tact and energy of a pointer dog, coupled with high training and well directed ability, and if there is a surplus or an accessible dollar, he finds it. Afternoon I boarded the Abilene and Southern and passed through Jones County to Abilene. We passed through Anson, the capital of the county—Jones—and its growth was a surprise to me. It is one of the coming towns of the West. I got a glimpse, in passing, of our handsome church and it is a beauty.

At Abilene I had a few hours and dropped round to spend a part of the time with Rev. Simeon Shaw and family. It was good to be with them. They are happy in the pastorate, after four years in the presiding eldership. They have a big union meeting in progress in Abilene and it is creating some interest.

G. C. R.

We have received a neatly gotten up card of invitation to the marriage of Rev. Robert E. Ledbetter, to Miss Mary Simpson, daughter of Mr. and Mrs. John Harper Simpson, Edna, Texas. The event will come off June 17, in the church at Edna. The happy couple will go from thence to Harrisburg where their home will then be located. We wish for them all the bliss possible to their wedded estate.

PERSONALS

We met Rev. C. B. Smith, of McCaulley, recently, and had a good report from him of his charge.

Rev. J. M. Dunn, of Austin, and one of our devout local preachers, was in the city last week and made the Advocate a brotherly visit.

Rev. C. M. Woodward, at St. Paul's, Abilene, is doing fine work and his congregation is in good shape. He has a new plant, but they are as businesslike as trained veterans.

Rev. J. A. Old, pastor of Oak Lawn, Dallas, is in Ardmore, Oklahoma, assisting Rev. Raymond Gray in a revival. We hear that gracious results are attending his labors.

Rev. Theo. Copeland, of St. Louis, is now in Midland helping our pastor and people in a revival service. The meeting is starting off well and the indication points to a successful revival.

Rev. W. R. McCarter, of Lewisville, called at the Advocate office this week, bringing the good news that his Board of Stewards are all on the Advocate

list. Brother McCarter had been to Plano, he and Brother Wilkes exchanging pulpits Sunday.

Rev. R. O. Bailey and his people on the Barry charge have a new church to be dedicated soon. They continue to make progress in that section.

Rev. C. B. Golson and his people at Campbell have a new church to dedicate next Sunday. Providence permitting we purpose being with them on that pleasant occasion.

Mr. and Mrs. Turner Allen Dodd, of Nashville, Tenn., have issued cards of invitation to the marriage of their daughter, Miss Gussie Louise, to Mr. Paul Pinson, son of Rev. W. W. Pinson, our Missionary Secretary. The event will be at West End Church, June 17.

The people of Edgewood had an "old people's" service the other Sunday, and the sermon was preached by Rev. J. R. Murray, and a most complimentary account of the sermon and the service appeared in the Edgewood Enterprise. The sermon was most appropriate and full of fine sentiment.

Recently it was our fortune to meet Rev. R. C. Armstrong, D. D., on a sleeper and for some miles had the benefit of his companionship. He had been out West on a preaching tour. Sometime ago in an accident on the Denver road he had his hand badly hurt, but it is improving.

Rev. J. E. Stephens, of Hamlin, is the District Commissioner for that district, and he is doing good work. He is still pressing matters and his work has brought that district up well with the others in their contributions to Southern Methodist University. His full report has not yet been made.

THE PASSING DAY

The lobby investigation is progressing at Washington before the Senate Committee. Many of the Senators have testified and it develops that not a few of them have holdings in many of the enterprises to be affected by the Underwood Tariff Bill.

Hon. Cullen Thomas was married Monday night to Miss Oglia Sheppard at Sulphur Springs, and the couple have gone on a European trip. He announced before leaving, in the State press, that he was willing to lead the progressive forces in the next campaign for Governor, if the people wanted him to do it, or if otherwise he would fall into line and work in the ranks.

Professor Vincent, of Paris, has announced the discovery of another valuable serum, and that it is a sure cure of typhoid fever. It is said that he has well nigh demonstrated its merit as a panacea for this slow and often fatal disease. Gradually the medical world is conquering many of the ugly maladies of the human body.

The dynamite trial of W. M. Wood, Boston, after progressing several weeks, ended in an acquittal the past week of the defendant. He was charged with conspiracy to injure the textile strikers at Lawrence, but the proof failed to establish the guilt of the man and he was discharged. The trial created wide-spread interest.

It is given out in the Houston Post that Hon. W. A. Hanger, of Fort Worth, will be the man that the ants will put into the race for Governor, and that he will lead them against the pro field in the coming campaign. But it is a long time yet before that campaign will open in earnest.

Ex-President Taft was recently in Washington and while there he was the invited guest of President Wilson to luncheon. The two distinguished men had a pleasant time together socially and the two expressed mutual pleasure at the meeting.

Argentine meat-packers, fighting their Chicago and Kansas City rivals, are shipping meat to California, and underselling them.

The survey committee appointed by Postmaster General Burleson to investigate conditions in the Postoffice Department made a report on Saturday, in which it was stated that the department was not self-supporting.

June 12, 1913

Don't forget! All about you are longing spirits who pine for regions beyond the valley where the clouds swing low.

Quarterly Conferences

NORTH TEXAS CONFERENCE

Greenville District—Third Round. Kavanaugh Station, June 15, 18. Wesley Station, June 22, 25. Campbell Circuit, at Twin Oaks, June 27-29.

Paris District—Third Round. Centenary, June 22. Pattonville, at Sylvan, June 28, 29. Roston, at Elm Grove, July 5, 6.

Bowie District—Third Round. Wichita Mis., at Holiday, June 14, 15. Henrietta Sta., June 15, 16. Burkburnett, at Bacon, June 21, 22.

Sulphur Springs District—Third Round. Cooper, June 14, 15. Ben Franklin and Pecan Gap, at Pecan Gap, June 21, 22.

Dallas District—Third Round. Preaching Services. Oak Cliff, 11 a. m., June 15. Tyler St., O. C., 8 p. m., June 15.

Terrell District—Third Round. Kemp and Becker, at B., June 14, 15. Rockwall, June 21, 22. Chisholm Cir., at Poetry, June 28, 29.

Gainesville District—Third Round. Woodbine Cir., at Friendship, June 14, 15. Denton Street Sta., June 22. Broadway Sta., June 22, 23.

Cisco District—Third Round. Gorman, June 14, 15. Eastland, at Pleasant Grove, June 17. Ranger, at Pleasant Grove, June 17.

Sherman District—Third Round. Collinsville and Toga, at C. June 21, 22. Waples Memorial, June 28, 29.

McKinney District—Second Round. Blue Ridge, June 14, 15. McKinney Cir., June 28, 29.

CENTRAL TEXAS CONFERENCE

Cisco District—Third Round. Gorman, June 14, 15. Ranger, at P. G., June 17, 11 a. m.

Brownwood District—Third Round. Norton, at Maverick, June 14, 15. Bangs, at Zephyr, June 21, 22.

Gatesville District—Third Round. Turnersville, at Prairie View, June 14, 15. Gatesville Sta., 8 p. m., June 16.

Fort Worth District—Third Round. Missouri Ave., June 15, 16. Weatherford St., June 15, 17.

Corsicana District—Third Round. Frost Cir., at McCord, June 14, 15. Dawson Sta., June 22, 23.

Dublin District—Third Round. Harmony, at Hesse, June 14. Gustine, at Gustine, June 14, 15.

Waco District—Third Round. Aquilla, at Ross, June 14, 15. West, at Brooken, June 21, 22.

Hillsboro District—Third Round. Irene Charge, at Salem, June 14, 15. Covington and Osceola, at Covington, June 18, 11 a. m.

Cisco District—Third Round. Gorman, June 14, 15. Eastland, at Pleasant Grove, June 17. Ranger, at Pleasant Grove, June 17.

Pioneer, at Crosscut, July 12, 13. Rising Star, July 13, 14. Scranton, at Barnes Chapel, July 19, 20.

Uvalde District—Third Round. Leakey, June 14, 15. Batesville, June 22, 23.

Cleburne District—Third Round. Joshua, at Bethany, June 14, 15. Burleson, at Crowley, June 15, 16.

Georgetown District—Third Round. Granger, at Jonah, June 21, 22. Calado, at Prairie Hill, June 28, 29.

Weatherford District—Third Round. Millsap, at Glover's Chapel, June 14, 15. Mineral Wells, June 15, 16.

Waxahachie District—Third Round. Britton, at St. Paul, June 14, 15. Ovilla, at Long Branch, June 28, 29.

West Texas Conference. Cuero District—Third Round. Palacios, at Carancahue, June 14, 15.

Beeville District—Third Round. June 14, 15. Kennedy, at Couch. June 18, Aransas Pass, 8 p. m.

Austin District—Third Round. Liberty Hill and Leander, June 14, 15. West Point Cir., July 19, 20.

San Marcos District—Third Round. Gonzales, June 14, 15. Lockhart, June 16.

San Angelo District—Third Round. Sherwood at Merton, June 14, 15. Ozone, June 16.

San Antonio District—Third Round. S. A. Cir., at Salado, June 15. Kerrville, June 22.

TEXAS CONFERENCE

Jacksonville District—Third Round. Troup and Bethel, at Troup, June 14, 15. Overton and Arp, at Overton, June 15.

Pittsburg District—Third Round. (In Part) Cason, at Tang's Chapel, June 14, 15.

Houston District—Third Round. Seabrook and Pasadena, June 29. Washington Ave., June 28.

Marshall District—Third Round. Harleton Cir., at Ore City, June 28, 29.

Tyler District—Third Round. Emory Ct., Woosley, June 14, 15. Tyler, Marvin Church, June 22.

Beaumont District—Third Round. Keuntee, at West Nona, June 14, 15. Keuntee Mis., at Fuqua, June 15, 8 p. m.

Navasota District—Third Round. Magnolia Mission, Spring Branch, June 14, 15. Madisonville Station, June 29, 30.

San Augustine District—Third Round. Lufkin, June 27. Burke, at Burke, June 28.*

Marlin District—Third Round. Cameron, June 27. Davilla, at Tracy, June 28, 29.

Backholts, at Salem, June 29, 30. Centerville, at Evans Chapel, July 5, 6.

Brenham District—Third Round. Thorndale, at Thorndale, June 14, 15. Rockdale, June 15, 16.

Northwest Tex. Conference. Vernon District—Third Round. Medicine Mound Mis., June 21, 22.

Big Spring District—Third Round. Gail, Murphy, June 14, 15. Brownfield, Meadow, June 28, 29.

Clarendon District—Third Round. Wellington Cir., at Kelley, June 14. Wellington Sta., June 15, 16.

Stamford District—Third Round. Romaton, June 14, 15. Westover, June 17, at 11 a. m.

Abilene District—Third Round. View, at Nubia, June 14, 15. Merkel, June 21, 22.

Plainview District—Third Round. Matarior, at Roaring Springs, July 13, 14. Afion, at Croton, July 15.

Amarillo District—Third Round. Pleasanton, at Lieb, June 14, 15. Canyon, June 21, 22.

New Mexico Conference. Albuquerque District—Third Round. Albuquerque, June 14, 15. Watrous, June 21, 22.

"Pull" is more often the tomb of "Push."



SPEAKERS AT THE BIBLE AND EVANGELISTIC CONFERENCE, WAYNESVILLE, N. C., JUNE 30 TO JULY 10, 1913.

1. Bishop Walter R. Lambuth. 2. Bishop James Atkins. 3. Dr. Camden M. Coburn. 4. Dr. Charles L. Goodell. 5. Dr. Lincoln Hulley. 6. Prof. George M. Sleeth. 7. Dr. John A. Rice. 8. Dean Wilbur F. Tillett. 9. Dr. George R. Stuart. 10. Mr. John R. Pepper.

Lake Junaluska Bible and Evangelistic Conference

By Dr. James Cannon.

The Bible and Evangelistic Conference which is to be held June 30 to July 10, at the Southern Assembly Grounds, on Lake Junaluska, near Waynesville, N. C., announces here-with a program that will doubtless prove interesting to a large number of pastors, Bible students, and Christian people generally throughout the South. Waynesville is one of the most healthful and beautiful resorts in the entire range of the Blue Ridge Mountains. It is doubtful if a more delightful mountain climate can be found anywhere in the Southern States than that which invigorates the body and refreshes the mind of those who make their summer sojourn at this choice and beautiful spot that has been selected for the location of the great summer Chautauqua and Assembly Ground of Southern Methodism. Nature is at her best in these glorious wooded mountains and fertile valleys.

To those who would like to combine, in a sojourn of two or three weeks in the mountains, recreation for the body, entertainment and instruction for the mind, and edification and inspiration for the spiritual man, no better choice can be made for the summer of 1913 than this Bible and Evangelistic Conference at Waynesville.

June 25 to 29 a great Missionary Conference will be held on the Assembly Ground at which it is expected there will be a very large attendance. Immediately following the adjournment of this great gathering, the Bible and Evangelistic Conference will begin its session on the morning of Monday, June 30.

The main emphasis at this Conference will be placed on two subjects—the Bible and Evangelism. During the first week the Bible will receive most attention, and during the second week the subject of Evangelism will be especially studied and emphasized.

The opening address of the Conference will be delivered by Bishop James Atkins, the President of the Board of Directors of the Assembly, in whose mind was first conceived the idea which has taken final shape in this great Southern Chautauqua for Methodists.

Bishop Walter R. Lambuth, known

and honored by everybody in the bounds of Southern Methodism, will deliver two addresses on the opening day of the Conference. His theme in the morning will be "Lest We Forget—the White Man's Burden," and the subject of his evening lecture will be "Africa." The story of his recent trip into the heart of the Dark Continent and the home of cannibals and of his providential preservation from sleeping sickness, malaria, and other dangers is one that not only entertains but deeply stirs the heart. It is hoped that Prof. John Wesley Gilbert, of Paine College, Augusta, Ga., Bishop Lambuth's colored traveling companion on this trip, will also speak the same day on "The Black Man's Problem."

Dr. Charles L. Goodell, of New York City, is perhaps the most successful and widely known evangelist-pastor in American Methodism. A man of splendid personality in the pulpit and of great fluency and impressiveness as a speaker, he uses his gifts of tongue and pen, enriched by years of invaluable experience in personal and public evangelism, to emphasize, exalt and ennoble the work of winning men to Christ as the one great business of the Church.

Dr. Camden M. Coburn, after filling the pulpits of some of the largest city pastorates in the Methodist Episcopal Church, was called to the professorship of the English Bible in Allegheny College, Pennsylvania. He has also made a special study of archaeology in its bearing on and illumination of the Old and New Testaments, and has not only visited Palestine and other sections of the Orient in prosecuting his archaeological investigations, but has spent the past year in this kind of work in Egypt. He is a speaker of extraordinary power.

Dr. Lincoln Hulley, President of Stetson University, at De Land, Fla., is regarded as one of the most fluent, entertaining, and popular platform speakers on biblical and literary themes in the entire South. He makes the Bible entertaining and beautiful as well as an instructive and divine message to the human soul, and those who hear him once are always back again for all subsequent lectures.

Prof. George M. Sleeth, of Western Theological Seminary, Pittsburg, Pa., is said to have rare gifts in the reading of the Scriptures and of sacred poetry; and he shows, as few teachers can, how to interpret the Scriptures and the great hymns by the manner in which they are read. He will come during the first week of the Conference and will deliver lectures designed to show "How to Read the Scriptures," and "How to Read Sacred Poetry." It is also expected that he will occupy one or more of the vesper hours on the program in giving recitations of some of the great pieces of literature.

Dr. John A. Rice, of Fort Worth, Texas, is one of the most scholarly preachers and successful pastors of Southern Methodism. He is, by years of study and preparation, well equipped for work on the lecture platform no less than in the pulpit. He is in the prime of intellectual manhood, and is a thoughtful, forceful, and impressive speaker. He will interpret the messages of some of the great prophets of the Old Testament, and himself bring a most important series of messages to the Conference.

Dean Wilbur F. Tillett, of Vanderbilt University, because of his extensive experience in such matters, was requested some months ago by the Directors of the Assembly to arrange and conduct the program of the Conference. He was also requested himself to deliver a daily lecture in the early morning on the literature of the New Testament with special reference to the revelation and exaltation of Christ as the crowning purpose and inspiration of this literature. His lectures are designed to meet the needs of thoughtful students and other visitors who shall have come to the Conference to study and to learn as well as to be entertained and edified.

Rev. George R. Stuart, pastor of Church Street Methodist Church, Knoxville, Tenn., is the best-known evangelistic pastor in Southern Methodism. A tremendous force on the platform, he is wanted whenever and wherever there is a demand for a strong man to lead the charge against the forces of evil, whether it be the invisible kingdom of Satan or Satan incarnate, the modern saloon. No man in the South has greater success on the platform in swaying a great multitude while discussing a great moral issue than George Stuart. He will not only be assigned an important hour on Sunday, but be called on to render other needed service in carrying out the program of the Conference.

No layman in Southern Methodism enjoys the confidence of the entire Church more fully than does Mr. John R. Pepper, of Memphis. He is our great lay leader in everything for which the Church stands, and his influence extends far beyond the bounds of Methodism. His pre-eminent love for and success in Sunday School work, and his effectiveness as a public speaker, make it fitting that he should address the Conference.

This beautiful mountain region of North Carolina, known as the "Land of the Sky," is famed the world over, and is visited by people from all parts of the world who are in search of health and beautiful scenery. A visit to these historic Carolina mountains is the dream of every summer tourist, at least in the South, and one visit only makes the traveler and sojourner all the more anxious to come a second time. With nature and mountain climate appealing to busy and tired workers, and a Conference program unsurpassed in its attractions for the intellectual and spiritual man, it is expected that a large number will spend from June 30 to July 10 at the quiet and restful little mountain city that has been selected as the site of the Southern Assembly.

For illustrated announcements and programs or other information, address The Southern Assembly, Waynesville, N. C.

PROGRAM

- General Missionary Conference, M. E. Church, South, Waynesville, N. C., June 25-29, 1913.
- Wednesday Evening, June 25, 1913. Bishop James Atkins Presiding. 7:45. Devotional—Bishop J. S. Key. 8:00. Address—Dr. Robt. E. Speer.
 - Thursday Morning, June 26, 1913. Bishop Collins Denny Presiding. 9:00. Devotional—Rev. O. E. Watson, D.D. 9:15. The Challenge of the City and Methodism's Reply—Bishop Edwin D. Mouzon, San Antonio, Texas. 9:45-10:15. The Work of the Modern Deaconess—Mrs. Lucy Rifer Meyer, Chicago. 10:15-10:40. The Social Mission of the Church—Rev. Geo. H. Detweiler, D. D., Nashville, Tenn. 10:40-11:05. The Church and the Country Life Movement—Rev. C. M. Bishop, D. D., Georgetown, Texas. 11:05-11:30. The Southern Negro and Southern Methodism—Prof. G. W. Dyer, Ph. D., Vanderbilt University. 11:30-12:00. The Evangelistic Responsibility of Methodism—Rev. Geo. R. Stuart, D. D., Knoxville, Tenn. 12:00-12:30. Quiet Hour—Rev. O. E. Brown, D. D.
 - Thursday Afternoon. Bishop H. C. Morrison Presiding. 4:00-4:30. The Challenge of the Great

- West—Bishop R. G. Waterhouse, Los Angeles, California. 4:30-4:45. The Southern Highlander—Mrs. J. H. Snellman, Harrodsburg, Ky. 4:45-5:25. The Church and the Industrial Classes—Rev. Charles Stelzle, New York. 5:25-5:40. The Student in the State School—Rev. Stonewall Anderson, D. D., Nashville, Tenn. 5:40-6:20. The Immigrant—Peter Roberts, Ph. D., New York.

Thursday Evening.
Bishop J. C. Kilgo Presiding.
8:00. Devotions.
8:15. America in the Plan of World Evangelization—J. E. McAfee, New York.
9:00. The Call of the Homeland—Rev. C. D. Gray, D. D., Atlanta, Ga.

Friday Morning, June 17, 1913.
Dr. W. N. Ainsworth Presiding.
9:00. Devotional—Dr. O. E. Goddard.
9:15. "The Orient"—Bishop W. B. Murrah.
10:00. "Mexico"—Bishop E. R. Hendrix.
10:30. "Cuba"—Rev. R. J. Parker.
11:00. Address—Dr. W. F. Oldham.
12:00. Quiet Hour—Dr. O. E. Brown.

Friday Afternoon.
Dr. G. M. Gibson Presiding.
4:00. Devotional—W. B. Stubbs.
4:15. "Brazil"—Bishop E. E. Boss.
4:45. "Woman of the East as a Factor in the New Life of the Orient"—Miss Elizabeth Claiborne.
5:10. Open Doors in Heathen Lands a Challenge to the Christian Women of America—Miss Belle H. Bennett.
5:40. Open Conference on conditions, needs and methods of administration.

Friday Evening.
R. G. Munzer Presiding.
7:45. Devotional—Dr. T. A. Snoot.
8:00. "Stewardship"—Dr. Egbert W. Smith.
8:45. "The Turning of the Nations"—W. T. Ellis.

Saturday Morning, June 28, 1913.
Mr. John R. Pepper Presiding.
9:00-9:30. Devotional—Bishop W. R. Lambuth.
9:30-10:05. "The Layman's Place in World-Wide Evangelism"—J. Campbell White, New York.
10:05-10:40. Fraternal Messages—Five short addresses.
10:40-10:50. Music.
10:50-11:25. "Organizing for Victory"—H. F. LaFlamme, Rochester, New York.
11:25-12:00. "The Significance to Laymen of Recent Movements in the Disadvantaged Nations"—W. T. Ellis.
12:00. Quiet Hour—Dr. O. E. Brown.

Saturday Afternoon.
Group meetings.

Saturday Evening.
7:45. Devotional.
8:00. Addresses.

Sunday Morning, June 29, 1913.
9:00. Missionary Prayer Meeting—A season of special prayer for God's blessings.
10:00. Messages from Missionaries—"Why I Am." Messages from Candidates—"Why I Offer."
11:00. Sermon—Bishop J. H. McCoy.

Sunday Afternoon.
Bishop A. W. Wilson Presiding.
4:00. Devotional—John S. Jenkins.
4:15. "In the Heart of the Congo Country"—Bishop W. R. Lambuth.

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Sunday Evening.
Bishop E. R. Hendrix Presiding.
7:45. Devotional.
8:00. "The Call of the World"—Dr. O. E. Brown.
8:30. "The Church's Response"—Rev. W. W. Pinson, D. D.

Exhibit and Pageants.
An important feature of the Conference will be an extensive exhibit, showing the life and social conditions of the people in the various mission fields at home and abroad—the home life, religious rites, education, dress, etc., along with phases of our mission work, will be shown. The exhibit will be open in the "Public Comforts" buildings every day from 2 to 3 p. m.
The demonstrations each day will add greatly to the interest of the exhibit—one representing the landing of the immigrants on our shores, and the other a Korean scene, depicting an actual experience of medical treatment in that country.
Stereoscopic lectures on mission fields, notably Prof. Gilbert's stereopticon on Africa, will furnish an added source of information in attractive form.

Daily Program.
Exhibit on all mission fields, home base, and methods, in "Public Comforts' Hall"—at hours not included in regular program.
Demonstrations—
The Landing of the Immigrants—3 to 3:45 p. m.
The Korean Scene—7 to 7:30 p. m.
Stereoscopic Lectures—7:30 to 7:45 p. m.

SECOND GENERAL MISSIONARY CONFERENCE.
After June 15 all communications regarding registration and entertainment should be addressed to C. F. Reil, Secretary, Waynesville, North Carolina.

Southern Methodist University
REV. H. A. BOAZ, D. D., Vice-President FRANK REEDY, Bursar EDITORS
One Million Dollar Endowment Campaign Is Now On

SAN ANTONIO YOUNG PEOPLE RESPOND.

On last Sunday the young people of San Antonio responded nobly to the call that was made to assist in securing endowment for Southern Methodist University. The matter was presented to the Philathea and Baraca classes at Travis Park Church, and great interest was manifested. In the evening the Epworth Leaguers had a chance to show what they would do, and good subscriptions were received. On Monday this work was followed up by private soliciting, and a total of \$1235 was secured. Mr. R. H. Wester, teacher of the Baraca Class is one of our very best friends and rendered much assistance in the securing of the subscriptions. Mr. C. F. Ketter and Mr. Roy Cauley both helped in every way possible.

Both the Baraca and Philathea Classes are wide-awake. The members were greatly interested in Southern Methodist University.

Mr. Ryan, President of Travis Park League, is a live wire. He opened the way for the presentation of the University's matter to the Leaguers.

It is sincerely hoped that the young people throughout the State will respond as have the San Antonio young people. A great young people's fund of \$10,000 is being raised. Every Leaguer, every Baraca and every Philathea in Texas should give something to this fund.

THREE WEEKS LEFT.

Within a few days the greatest education campaign in the history of Methodism will be at an end. On June 30th the General Education Board of New York City will call us to account. Then will it become known whether or not the Methodist Church was faithful to its trust. Then will it become known whether or not the Methodist people of Texas responded to the greatest appeal that has ever come to them.

The campaign has been most successful in many ways. About nine thousand Methodists and friends of the Church have given something. Large numbers have failed to respond. Why? Is it because they have had all they could do to take care of their local Church interests? It is a peculiar fact that the very people who

help support the preacher, who build the Church, who help to support missions, etc., etc., are the ones who have contributed to Southern Methodist University. It is true that very often some of our very best Methodist people have given to the limit for local enterprises. But ninety-nine times out of a hundred those who give most freely at home are the most liberal supporters of such calls as Southern Methodist University.

The end of the campaign is near. This great thing is about to be done. Are there some who think: "I believe they will secure the required amount without my help—I'll wait and see, and if they don't need me I won't do anything." How about it if hundreds of others do the same thing? Will that help us to succeed?

We have not yet won out. We yet need about thirty thousand dollars. The time is short. Hundreds have unhesitatingly said: "I'm a Methodist; here is a great cause that needs my assistance; I have given about all I am able to give here at home, but I cannot afford to lie down now and do nothing for this great enterprise; there is reason why everyone should give, and I do nothing."

Let no true Methodist be left out. Let every town, every Church, and every family be represented in the founding of this great University. We appeal to every individual member of the Church—can you not do something—even though it be small—to help your Church to measure up to its present responsibility?

An unrequited affection often stirs a love that frightens us by its very intensity.

If one can keep sweetness of thought and calmness of poise, when bitter and rebellious feelings press hard and close upon the tortured soul—that must be the victory of overcoming; that must hold its own reward, somewhere, by adding strong fiber to character. That is the time to remember, to the exclusion of complaint, that to be overcomers we must have something to overcome. Ay, and they must be hard things, which press severely on a weak point in character or temperament, in order that the weakest link in our chain may be fully tested.

—Eliza M. H. Abbott.