

# TEXAS CHRISTIAN ADVOCATE

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## Politics In The Pulpit

THERE recently appeared in the Austin Statesman, an editorial under the above head, and we quote it as follows:

Fort Worth Methodists have begun a campaign to determine why people do not attend church. It they ascertain the true cause they will find that political sermons as much as anything else have had their deterrent effect on the church-going population. Many are those who enjoy a good sermon on the gospel of Jesus Christ, who do not tolerate a political discourse from the pulpit and will not go to church where they think they may get as much. There is no use dodging behind the bushes. This very situation has arisen in Texas and we are facing it today in our Churches. It is not hard to find examples.

The above is just about as close to the truth as the Statesman is capable of locating itself. In the first place there is no ground for the charge that there is a decadence in Church attendance. There are largely more people filling the church pew today than ever before in the history of Christian preaching. True, there are many people who never go to church, but this has been the case throughout the progress of Christianity, and it will be true to the end of time. Nevertheless, there will be more people in the church pews next Sunday morning than ever appeared there before. And the preaching is just as faithful and true to the gospel of Jesus Christ as at any time in all the past. Preachers are better equipped and just as religious today as at any day since preaching began. The Church organizations are doing more for the uplift of humanity than in any other age of the world. True, there is room for improvement and always will be, but the present operations of the Church are in advance of any other period in their helpful ministries to mankind.

The charge that "politics in the pulpit" is causing a falling off in the attendance upon Church service is as false as it is gratuitous. Right in the city of Austin, where the Statesman is supposed to be published, the two leading Methodist Churches are filled with devout worshippers every Sunday. We speak of these because we have some personal knowledge of their work. We take it for granted that the same is true with reference to the others. And those pulpits are loyal to the gospel of Christ. It is very rare that any reference is made to party politics in the pulpit. It is common, however, for most of our evangelical pulpits to sound no uncertain note touching the purity of public morals and needed civic reforms. And perhaps this is what the Statesman calls "politics." It

is very distasteful to that paper to have anything said directly or indirectly against saloons, and this is the gravamen of the charge brought against the pulpit. The Statesman has a very peculiar idea of the meaning of a "gospel sermon." Anything is the "gospel" in its esteem that lets the saloon alone. This writer preaches the gospel, every Sunday of the world in different parts of Texas, and he never fails to have crowds that tax the capacity of the buildings where he officiates. And the same can be said for the most of the live and wide-awake Methodist preachers of Texas.

We have one Church organization in this country, setting up wondrous claims as to its divine origin, but you have to go to the populous cities to find it. Even, there it is not on a par with the other Churches in its attendance upon divine service. Its ministry never take any part in what we denominate reform preaching and work. It is about the driest place, when it comes to aggressive work and live service, this side of a punk factory. It never refers to saloons or their deviltry, yet, away from the centers, it has no existence and is practically unknown. If people are hungering and thirsting for that sort of a "gospel sermon," why do they not crowd the pews of this Church and arrange to have it carry on its work in the towns, the villages and the rural districts of Texas? If Texas had to depend upon the efforts of this Church organization and its missionary work for the gospel, what would become of ninety per cent of the people?

It is the business of the pulpit to deal with the moral phases of all questions affecting the weal of the people. Not only does the pulpit have to deal with the evangelical and spiritual aspects of religious and ethical questions, but it needs to expound all the movements of the world in the light of the gospel. Jesus Christ came not to the cloistered few, to clothe his gospel with the garb of exclusiveness and to restrict his ministers to the prescribed rules of such teachers as the Statesman, but he came to turn loose a live system of truth among mankind, to touch the sources of human activity, and to transform and purify the social conditions, as well as the religious nature, of men and women. He, himself, went forth into the hedges and highways and denounced the prevailing condition of things in his own day, and they took him up and crucified him for it. And if such people as the Statesman had

their way they would probably pursue the same course toward preachers that follow his example. They want a soft gospel, a gospel that restricts itself to the pulpit, to the four walls of a church building, to the prayer service and to funerals. They object to a gospel that goes out among real, live human beings and deals with their religious, their moral, their civil and their social conditions. This is "politics" and all such matters must be left to saloons and guttersnipe politicians.

But the live Church of today and the Church of the future, is the one that not only preaches a glowing

gospel of repentance and regeneration from its pulpits, but also makes itself a part of the real conditions of actual life and strives to better every department of human struggle and endeavor. Such a Church will pay no heed to the vaporings of immature writers of swelling paragraphs in daily papers and who spend their Sundays most anywhere else in the community except at the Church services. Christ wants no soft and vapid preachers. He wants stalwart men who deal with great issues and make the gospel a power in the world. And such a gospel alone is the hope of mankind.

## Vitiating Cartoons

IN NOTHING is the Bible more plain concerning and more denunciatory of than the sensual relations of the sexes. The impurity of Sodom's inhabitants, though far back in the ages, called for the fire of God's wrath. Heathen nations have wrecked themselves in sensualism. The Christian republic of these United States of America is in danger of ruin by sensuality. Its prevalence dooms any people. The bands of matrimony are being loosened to an alarming degree, not only by the scandalizing multiplication of divorces, but more by the deplorable marital infidelity that causes many of the divorces.

The theatrical performances the young people witness from night to night are constant incitements to impurity between the sexes and tend to break down all bearers against in chastity. And now the cartoonist of the daily paper that every morning is laid on the table in the family room, starts out to ingratiate sensuality in the minds of the young by means of his funny pictures. He would make the young people believe that the leading physician, the public official and the great financiers are most interested in illicit relations with women.

## A Pepper Tree's Sad End

THE beautiful pepper tree grows luxuriously and lives a long and admired life in a climate suited to its growth. Where the thermometer drops down below freezing point this tree will succumb to the cold and die. Out in California this tree lifts its head thirty, forty or more feet and waves its limbs gracefully and is in health, but in Texas where northers come, however much it may flourish the rest of the year, it yields its life to the biting frost of the norther. The pepper tree's sad fate is duplicated daily in the spir-

itual death of young men who leave the health-giving, religious atmosphere of the Church and go out into the plains of worldly life where the northers of sin freeze the sap of spiritual life. Pastors, keep the boys and young men in the Church life where they are safe.

To most of us opportunity is like the red light hanging to the rear of a train, and most of us see it as it passes out of our sight in the dim distance. Better regard it as the headlight of the engine and get ready for it as it rapidly approaches our station.

The idols of heathenism constantly articulate the cry of ignorant people after God. They want to see and know him, and their ingenuity puts him into these grotesque forms, and through their tangible and visible medium the human heart, uninstructed by sane revelation, is struggling to find him.

Isaac was the child of old age. He came into the world after his father and mother had reached the zenith of life and were traveling toward the sunset. His mother coddled him and never permitted him out of her sight. The real manhood in him was a long time developing. And when it did develop it was of the retiring and shrinking type. Hence, he never rose above the dead level and had but little power of self-assertion. He rarely ever initiated anything. He was peculiarly a home body. Had he been in Abraham's place years before he never would have moved out as a pioneer and conquered a distant country. And had he been in Jacob's place afterward, he never would have braved the dangers and hardships of Paden Aran, and afterward established a tribal kingdom. But we need all sorts of people. Isaac has his place and so have Abraham and Jacob. It is fidelity that makes any sort of a life efficient and potent.

# Washington City & Else

By W. C. EVERETT

I would have enjoyed another day or two in Richmond, but as my time was limited I reluctantly resumed my

## March on Washington.

I doubt if any city in this broad land with 132,045 inhabitants (estimated) can boast of such a mixture of sky scrapers and modern business and interesting reminders of the past, claiming attention on every hand, as Richmond, but the rest of the story must wait until some other time.

From Richmond to Washington City is about three hours' ride. I secured a comfortable chair in the rear end of a parlor car and had the flagman for my companion the entire trip. He knew every foot of the way and pointed out many items of interest. Ashland, Virginia, is about eighteen miles out and is a beautiful little town with probably five or six hundred people. Randolph Macon College is located here and the beautiful campus lines the railroad track, beginning only a block or so from the depot. The buildings are neat and substantial brick structures and the grounds seem to be well kept. Bishop Granbury made his home here for many years, and Dr. W. W. Smith, one of the leaders of the Virginia Conference, was closely identified with the college for a long time.

Fredericksburg is a splendid old town on our line of travel and bears many marks of hard fighting during the War. Some of the churches were hit and still have cannon balls imbedded in their walls. It is said that within a radius of twenty miles more big battles were fought and more people killed than on any other equal area of land in the world. Students of war history can verify or disprove this statement, as they have opportunity and inclination.

Only a short distance above Fredericksburg stands the old house in which Stonewall Jackson died after he was shot by his own men. It is a plain, old story and a half frame house and stands on a summit some five hundred yards from the track. On the side of the hill facing the track a skillful gardener has worked some beautiful letters now filled with growing vegetation forming the words announcing that in this house the great Confederate hero died and gives the date of his death. The railroad runs close to the Potomac and affords beautiful scenery until Washington City is reached. Soon after the city limits are passed the train enters a tunnel more than a mile in length, coming out into the open at the foot of the stairs leading up into the great Union Station. It seems that all railroads, or nearly so, enter the city through tunnels, thus avoiding the annoyance of street level traffic. All enter this open space, and ascent into the depot is easy.

This depot is a wonder. It is 750 feet long and 600 feet wide and built of massive stone and in a most substantial way. It has been described so often that probably this is enough about it here, but anyone who goes through it will be impressed with its size and beauty and classic design. It is a worthy gate through which to enter what will in time, if not now, become the world's most beautiful city. The depot is so big and so roomy that one wonders if there will ever be enough people in it at one time to completely fill it, but I was told that the inauguration crowds taxed its capacity to the utmost. The Union Station and the Capitol face each other—some eight or ten blocks apart. It is stated that the Government has acquired all the intervening property and expects ultimately to make a beautiful park out of it, making the first view of Washington to the tourist impressive and inviting.

It is a queer fact that the Capitol building faces away from the city, as it stands now. It seems that the Father of our country owned large landed estates and so located the Capitol building as to overlook his broad acres, which he hoped to ultimately cut up into lots and sell to residents. But American people do not assemble themselves into cities and develop along fixed lines. A conflict of conditions and interests and a variety of cross currents in the life of a city frequently work out results contrary to original plans, and the immortal Father of his country saw the city bearing his name building and expanding behind and beyond the Capitol in spite of all his plans. As the city grew in size, and other Government buildings were located, this awkward start was largely corrected, and now that the magnificent new Union Station is located in front of the Capitol, the real old front, a symmetrical city plan will ultimately prevail.

The United States Senate was in session on the day of my visit to the Capitol. The Chaplain is Dr. F. J. Perryman, pastor of our Mt. Pleasant Church, and I am indebted to him for courtesies while there. While waiting

for opening time Dr. George Sexton and I had the pleasure of an introduction to Mr. Marshall, the Vice-President, and found him to be a most agreeable gentleman. He was sitting in his private office across the hall from the Senate Chamber, his feet upon his desk, smoking a cigar and reading a book when we entered. He greeted us cordially and chatted pleasantly and unreservedly about current topics. He impressed me as being a better looking and stronger man than the newspapers have given him credit for. An incident that was related to me about him will indicate his character. It is said that soon after his advent into Washington he threw high society all in a flutter by politely declining an invitation to a Sunday evening dinner reception to be given in one of the swellest homes in the city by an entertainer whose invitations are always accepted. These Sunday evening dinners in the homes of wealth and fashion are considered first in importance in the list of social stunts in sweldom, but all that weighed nothing with Mr. Marshall. He not only will not attend one of them on Sunday, but has left orders with the clerk in the office of the Shoreham where he lives that no cards must be sent to his room on Sunday. No matter how high or great the caller, Mr. Marshall reserves Sunday for himself and simply cannot be seen. A fine example being set in a high place. He is a devout Presbyterian and believes in "election."

### I was much interested in our

#### Mount Vernon Place Church.

It is a large, plain, brick structure, situated on a corner facing the Carnegie Library, patronized, to my surprise, largely by negroes. The Sunday School and League rooms are on the first floor and the auditorium on the second floor, surrounded by a roomy, comfortable gallery and capable of seating a large congregation. Business of a kind that does not enhance values is fast spreading around and beyond our property, making it less and less desirable for Church purposes as time passes. A splendid audience filled the auditorium on Sunday morning and heard an able sermon by the pastor, Dr. E. V. Register. I heard several inquiries about the progress of the new church movement, indicating that the interest in it is general and sincere. Sunday afternoon I attended a joint Sunday School and W. C. T. U. meeting in the same church. Another similar meeting was held in a Methodist Church nearby and an overflow meeting in the park just across the street. The meetings were preceded with marching, brass bands, flags and banners and an immense throng turned out. Our church was packed and jammed with young people and a number of adults and older people. A large streamer was stretched across the organ back of the pulpit bearing these words: "Our Aim: Washington City Dry in Five Years." The program was interesting throughout, but to me the most attractive feature was an address by Hon. Joseph Daniels, Secretary of the Navy. The Chairman, Judge W. W. Millan, introduced him as a Cabinet officer who brought his Church certificate with him and selected his Church home immediately on his arrival, which happens to be our own Church, in which this meeting was held. The keynote of the address was this sentence, which he took as a text: "A man cannot make a good public official who is not clean in his life and character." With this as a starter he waded into booze and graft and immorality in high places in a manner that was simply fierce. He gave an incident in which Mr. Bryan and President Wilson figured. The diplomatic dinner which Mr. Bryan gave recently without wine or other intoxicants is well known to all who read the papers as the first of its kind in the history of the Nation. When the host stated that he was a total abstainer and that there would never be anything intoxicating on his table, the diplomats from all Nations actually applauded him. But to go back. Before the inauguration Mr. Wilson sent for Mr. Bryan, according to the speaker, and tendered him the Secretary of State portfolio. Mr. Bryan thanked him, but said he could not accept it because of one insurmountable obstacle in the way. Being pressed to state it, he said: "In my father's home there was never anything intoxicating and it has always been the same way in my home. As Secretary of State I would be expected to entertain, and Washington City customs, I assume, could not be changed. Therefore I cannot accept the great honor you offer me." The speaker said the newly elected President told him if that was all there was in the way that he could follow the dictates of his own conscience and he would stand by him, as they were of the same mind. Every statement of the speaker on this line

was roundly applauded, and when one considers that forty or fifty Sunday Schools were represented there and that in answering roll call every one of them threw out a red hot prohibition sentiment, one can see the trend of things in that great city. Bryan, Daniel, Wilson and Marshall stock have gone way up with me.

#### Metropolitan Methodist Episcopal Church.

This is a great old Church and the leading congregation of our Northern Methodist brethren in the National Capital. It is a stately old structure with a tall spire and an auditorium that will comfortably seat two thousand people or more. The Sunday School and social rooms are on the ground floor, and the auditorium and gallery higher up. I have heard and read so much about it that I wanted to see it in action. Dr. George S. Sexton and I went around on Sunday evening. We were misinformed as to the time and were a little late. As none of the papers in Washington City publish Church notices, as they do in the South, information is sometimes not readily available. The Church was probably half filled with a fine looking audience. No ushers were in evidence, so we found our way in and took seats near the rear. The church was profusely decorated with United States flags, and from a program lying on the seat we learned that the speaker in action sure enough was Capt. Thos. H. McKee, Department Commander of Department of Potomac, Grand Army of Republic, who was fighting the Civil War over again. He was, I assume about the middle of his address, which from its well rounded sentences and carefully studied gestures, had evidently been delivered or read by him many times before. He was followed by the pastor, Rev. James Shera Montgomery, a man a little above medium size, black hair rather long and carefully parted on the side, smooth face, dressed in a long black robe, carefully buttoned around a high collar which was buttoned in the back. He carries himself well in the pulpit and has a rich, mellow and rather musical voice and is said to be one of the strong men of his denomination. I was expecting a strong, wholesome gospel sermon from him, but when I looked at the program again and saw, "Sermon subject, Lessons From an Old World Memorial," I knew we were in for another thrashing. His address, similar to the one preceding it, dealt at length with the cruel fact of the Civil War and the words rebellion, rebel, slavery and similar terms, were given their usual prominence and emphasis. We soon decided that we had enough and quietly slipped out, but from the vigor and vim the speaker was putting into his address I am sure the "enemy" was soundly thrashed again in approved style, and the field cleared with an oratorical triumph that added new laurels to the preacher's reputation. I am sorry we got into a G. A. R. meeting instead of a religious service. We will know better next time.

#### Washington City Representative Church.

Now, when our Southern people go to Washington City or any Northern city to live and our preachers advise them to join the M. E. Church "because we are weak up there, etc.," that is exactly what they are being projected into. In passing, I hope I will be pardoned for stopping long enough to take another whack at our loose and inadequate system of issuing Church certificates. In thousands of cases it amounts to a roundabout way of ticketing them entirely out of our Church. They are marked off the roll and are not re-entered anywhere unless on their own volition they choose to hunt up another Church and join over again. Instead of this, I insist that they should not be "in transit," in the air, or in any other state except on the roll and in good standing in our Church somewhere. Hold on to them until they are located elsewhere. Follow them up, stay with them, do something, everything to hold them in our Church. If we had deliberately planned a loose system with the largest possible opportunity for leakage in our membership I do not think we could have improved on our present one. It is a left-over custom from primitive days and should be superceded with a modern and effective plan of transferring members from one Church to another. That would stop all this leak. Thousands of our members go to border cities to live and are lost to us because of this present plan and under it the impossibility of our preachers finding them until too late. Only a small per cent of our members that go to Washington City are saved to us for this very reason.

But, back to the Representative Church. We need it—

1. Because our largest and best Church in Washington City is badly out of date and inadequate to the demands of a central, well organized Church.

2. Because the South is increasing in wealth and numbers at an unprece-

dent rate, which will carry them to Washington City in ever-increasing numbers.

3. As the social and political capital of the greatest Nation on earth, all the streams of our National life will converge in Washington City and the representative Church of a great and rich denomination should be there with the rest.

4. Washington City, as the heart of the Nation, throbbing and pulsating and sending out through all possible veins streams of rich red blood to give life and opportunity and hope to a great people, should have as its dominating influence the Gospel of Jesus Christ, preached in great churches with towering spires and worshipping throngs by our greatest preachers.

5. Travellers tell us that our Capital has the worst looking bunch of churches of any of the great capitals. That is largely accounted for in the fact that in many countries of the world the Church is supported by the State. That, however, does not lessen our responsibility as a Church.

6. It is a fact of history that the influences sent out from the capitals determine the destiny of Nations. If the fountain is impure so will be the streams that go out. In my humble opinion the question of the future destiny of our great Nation will be fought out here and if we do not lay the foundations deep and broad and strong the superstructure will not stand when storms of all kinds beat upon it.

7. If for nothing else we need this church for our own people and the work of our Church in this great city, and as all the people have a common interest in our Nation's Capital, so every Southern Methodist should feel an interest in this great Church. To build it as a result of our pride and a source of constant congratulation to ourselves would be a mistake. We should build it because we need it.

8. The other large denominations are each planning for a great Church in Washington. Some are under way and indications are that in a very few

years many large representative churches will be there. Shall we be missed from the number?

I am glad to know that plans are maturing rapidly and that the church will soon be a reality. Some adjustment of the property and location made some delay necessary, but that this great Church enterprise will soon be consummated I am sure. And the heroic task of Dr. George S. Sexton, who has this work in charge, is only appreciated by those who know all the facts, and the completion of this enterprise will be a monumental epoch in the forward march of our great Church.

#### The Library of Congress.

I went entirely through this wonderful building at night when it was brilliantly lighted, but it is too large and imposing, too classic and beautiful, too substantial and grand, for me to undertake to describe, or even write about. The immensity and magnificence of this stately marble palace completely overwhelmed me, while the architectural splendor bewildered and confused me to such an extent that I threw up my hands and surrender. I am all in and can't do it. You will have to go to Washington City and see it for yourself, but it is worth the trip.

#### A Splendid Example.

It is in the civic beauty and harmonious arrangement of the city, and the splendid example to other cities of our land that Washington City stands out. As the chief political, social and educational city of our Nation Washington City should set the pace for all the rest. The White House, standing in the midst of such large and highly improved grounds, makes a beautiful picture and a worthy home for the President and his family. Of the many parks and public buildings and departments, I could write at length, but I had better leave that for some other pen and time.

Dallas, Texas.

# Was Jesus Baptized In Infancy?

By Rev. C. D. West.

I would like to give some reasons why I think it probable, that Jesus was baptized in infancy. In Heb. 9:10, we are told that the tabernacle services, and, of course, from thence the temple services, "stood only in meats and drinks and diverse washings." (Baptist New Testament, "Various Immersions.") So in plain English it would be diverse baptisms. Mark 7:3-4, says, these diverse washings were applied many times to the same person. Sometimes, as ceremonial cleansings or purifications, as in the case of leprosy, Leviticus, 14:2-8, or in the case of one that is defiled by touching a dead body, Numbers, 19:17-19: "And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

"18. And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

"19. And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even."

Paul refers to this in Heb. 9:13: "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ \* \* \* purge your conscience from dead works, to serve the living God." These tabernacle baptisms were also used as ceremonial consecrations, as in the case of the Levites, in the place of the first-born, of the children of Israel. See Numbers, 8:17-18:

"17. For all the first-born of the children of Israel are mine, both man and beast: on the day that I smote every first-born in the land of Egypt I sanctified them for myself.

"18. And I have taken the Levites for all the first-born of the children of Israel."

How were the Levites consecrated to this position? Numbers, 8:6-7: "Take the Levites from among the children of Israel, and cleanse them: And thus shalt thou do unto them to cleanse them: Sprinkle the water of purifying upon them, and let them shave all their flesh, and let them wash their clothes; and so make themselves clean."

And in the consecration of the priest one of these baptisms was a part of the ceremony. Exod. 29:4:

"4. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water."

Much more could be produced, showing the various washings and ab-

lutions used in the Jewish services, that Paul calls baptisms, in Heb. 9:10. Now as to the baptisms of Jesus, in infancy. Luke 2:21, tells of his circumcision at eight days old. And verses 22-24, of the same chapter, tell of his presentation in the temple, at forty days. The 24th verse tells of a sacrifice offered for the mother, according to Leviticus, 12th chapter. But in Leviticus there is nothing said to be done to the child, but that ceremony is strictly for the mother. But Luke tells us that something was done for the child Jesus, and that it was according to the law, Luke 2:22-23:

"22. And when the days of her purification according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord; "23. (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord:)"

Also, Luke 2:27:

"27. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law."

Now, if we can find what was done to him, it will help answer the question here under discussion.

With what ceremony was he presented to the Lord. In Numbers, 8:17-18, God declares that all the first-born are his. But that he has taken the Levites instead:

"17. For all the first-born of the children of Israel are mine, both man and beast: on the day that I smote every first-born in the land of Egypt, I sanctified them for myself.

"18. And I have taken the Levites for all the first-born of the children of Israel."

And, Numbers 8:6-7 tells how the Levites were consecrated to this position. "Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them to cleanse them. Sprinkle water of purification upon them, and let them shave all their flesh, and let them wash their clothes and so make themselves clean." Now, as Jesus was to be a priest, and the first-born were originally the natural priests, and were only exempted by the adoption of the Levite, it seems that Mary did not accept this exemption for her son, but presented him in person to the Lord as her first-born. And he was, as such, baptized at forty days old. From the first-born in Israel, or from the tribe of Levi, accepted as the first-born, came the priests, and by another consecration they entered into their office at thirty years of age. This ceremony is described in Exodus, 29, and Numbers, 8. It consisted of various acts, some of which were: washing with water at the door of the tabernacle (certainly not immersion, yet one of the baptisms spoken of in Heb. 9:10); anointing with oil,

and offering various offerings and sacrifices; and the sprinkling of the blood of the animals slain in sacrifice. And, as Jesus was to be our high priest, he was consecrated to this office at the age of thirty years, by another baptism, and anointing, with the Holy Ghost, Luke 3:21-23:

"21. Now, when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

"22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

"23. And Jesus himself began to be about thirty years of age," and completed the service three years later when he offered himself as a sacrifice, by the shedding of his own blood on Calvary, and thus because our great high priest, Heb. 4:14:

"14. Seeing then that we have a great high priest that is passed into

the heavens, Jesus, the Son of God, let us hold fast our profession."

Now, as baptism with water is the New Testament ordinance of consecration, or dedication, and as every Christian is, as the first-born, a priest unto God, I, Peter, 2:5: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Rev. 5:10: "And hast made us unto our God kings and priests; and we shall reign on the earth."

And, as every individual may be a Christian, every one should be baptized in infancy. And, at the age of accountability, seek the anointing of the Holy Spirit, or regeneration. These being the only ordinances of consecration perpetuated into the Christian dispensation, one being the type of the other as the antitype. If this argument is faulty, and the conclusion erroneous, I would be glad for some one to point out the error. Claude, Texas.

It strikes a popular chord to talk about free lunches and a full dinner pail at the expense of somebody else. Some have gone so far as to suggest that the Church should not only furnish reading rooms and sleeping quarters and gymnasiums, but also a theatrical attachment where the people may get amusement at the lowest possible price or without any cost at all. Every now and then some fellow comes forward to belabor the Church for failing to furnish the proper attraction for the "masses" and warns the religious public that unless this is speedily done the churches will be empty and the preachers will be without a job.

Now, the truth is, as Shailer Matthews or any other man who knows about Church history knows, that the surest way to empty the churches is to turn aside from carrying out the great commission of our Lord and to get into competition with the world. The club, the theater and all other institutions for the entertainment and amusement of the people are lacking in the "one thing needful." That "one thing" is the special possession—the palladium of the Church. The Gospel, and the Gospel only, furnishes a remedy for sin and a substantial and permanent rest for the soul. Entertainment of whatever character may detract the attention away from the disease, but furnishes no remedy. I was reading not long ago a recipe for

men. Don't get scared, gentle reader. I am not a "knocker." I believe in, and am a hearty supporter of, all our Missionary, Sunday School, Church Extension and Educational institutions; but I do affirm that we are nearing the danger line in this matter of multiplying offices and furnishing feathered nests for sensational neurotics, whose perigrinations at the expense of the Church are becoming more and more distasteful to the patient and loyal laity who are bearing the burden and paying the freight. In my judgment, it is high time to call a halt.

I agree most heartily with The Advocate in its editorial concerning the removal of the Epworth League headquarters from Nashville to Dallas. I think that all of our general publications should be issued from Nashville. That city is the time-honored center of Southern Methodism, and until the center of population moves very much farther West, it will continue to be our best distributing point.

But I favor the removal of the Church Extension office to Dallas. It has never been connected with Nashville; and if one will take the map and notice the field of Church Extension operation, he will see that Louisville is quite to one side. Our General Secretary makes ten trips West, Northwest and Southwest of Louisville to where he makes one

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## Just One Thing After Another

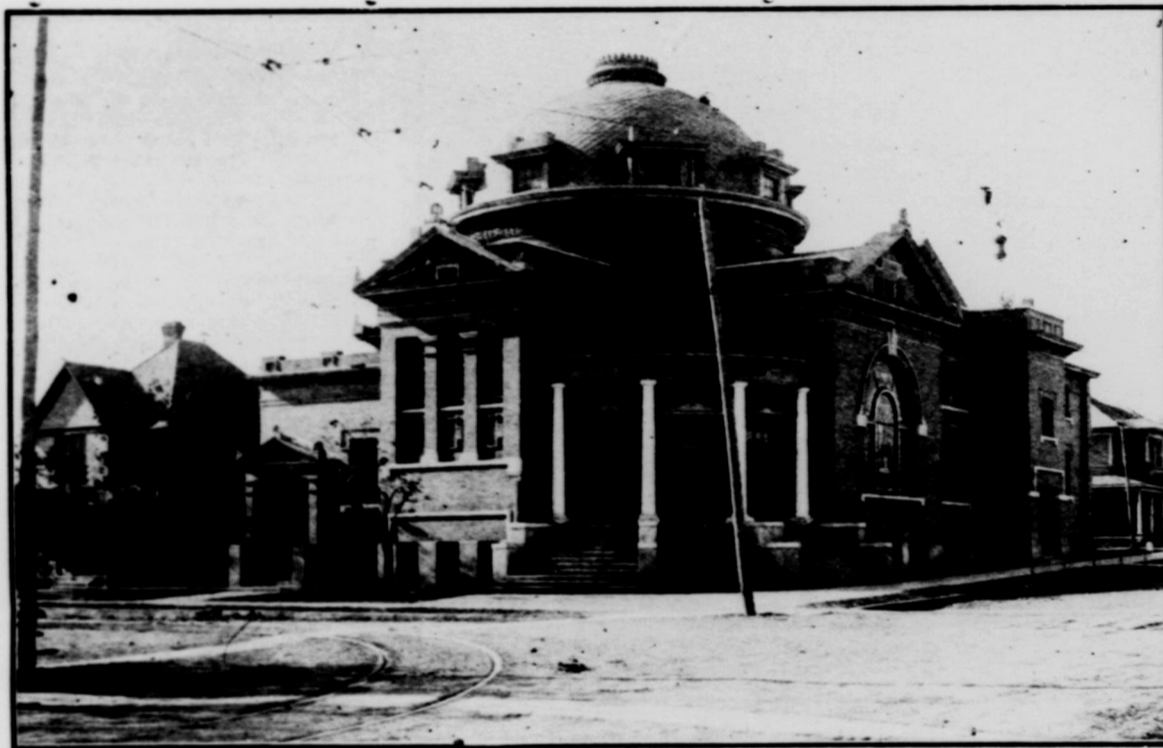
By Gulliver

Before these rambling ramifications can possibly reach the reader, the Summer School of Theology at Georgetown will be in full swing. Mood Hall, the Annex and many homes in the city will be "full-up" with preachers, young and old, wise and otherwise. The undergraduate and postgraduate instructors will be moving about with their text books under their arms and looking as learnedly as a tree full of young owls. The special lecturers—big guns from a distance—will be dignified centers of groups of gaping listeners, suggesting the lines in Goldsmith's "Deserted Village," concerning the attitude of the pupils toward the village schoolmaster. "And still the wonder grew how one small head could carry all he knew."

It is wonderful how distance lends enchantment to the view. It is equally remarkable how the size of a city in which a man happens to live augments his prestige among the common run of men. A dishwasher in a Chicago cafe, if he assume the histrionic role and turns up in a Texas town as a member of a travelling troupe, will flame out with the lustre of a Rocius, a Garrick or an Edwin Booth in the eyes of the average playhouse crowd. A local preacher whose home Church scarcely knows that he exists, if he be announced as from New York, to preach in any of our Western pulpits, will depopulate all the other Churches in town and standing room will oftentimes be at a premium. In the realm of evangelistic endeavor this is not only true but sadly so. A little poppinjay, with a dozen or so sensational "gospel talks," which when reduced to their last analysis amount to little more than a tissue of yarns, is oftentimes able to unite all the religious people in the community in a so-called revival, the practical outcome of which is a big collection, and the permanent results to the community a spiritual paralysis which requires months and years of real gospel preaching and pastoral work to overcome.

But I'll not pursue this line further. Nor would I have the reader to infer (though I may have possibly led him to do so), that the above-mentioned "big guns" transported from a distance and mounted at Georgetown are really, upon the strictest inspection, mere target rifles. Not at all. These men are big. The faculty down there does not employ any other sort. They have the whole continent to choose from; and the most fastidious and hardest to please must confess that, up to the present at least, very few mistakes have been made. If we have a "first" this year, it will certainly be late in the season. Brushing aside what everybody else does and says, and passing

by the social features of the school, it is worth any man's money and time and labor to hear those special lec-



M. E. CHURCH, SOUTH, WICHITA FALLS, TEXAS.

REV. J. W. HILL, PASTOR

This building, without question, while not the most costly, is the best equipped church building in Texas Methodism. Dr. McMurry on his visit there said that he knew of nothing in the State that went beyond it. Best of all, it is full every Sunday and Sunday night. The pastor preaches to the largest congregations of any man in Northwest Texas. It is said that no congregation in Dallas is as large as this. The membership of this Church is constantly growing. The enormous growth of the town explains this to a large extent. They are having accessions at every service; and the type of the newcomers as a rule is first-class. Truly, in many respects, they think they have the greatest church in the State. They are stressing the old-time gospel and the spiritual temperature of their people is rising.

turers upon the several great problems that confront the Living Church of today.

Right in this connection, which brings Shailer Matthews to mind, I was delighted at his recent deliverance as president of the Federal Council of Churches concerning the matter of social service as related to the conservation of spiritual energy. Every man with his ear to the ground hears a great deal these days about institutional Churches, social centers, and this and that and the other kind of clubs and societies," ad nauseam. The changes are rung again and again that this is a "practical age," and ministers and Church people are exhorted to dish out less gospel and more

the "blues," and for other ills that flesh is heir to, and the constant refrain was, "Forget it in a play." If you feel sad about anything, "forget it in a play." If your wife runs off and leaves you, "forget it in a play." If you have financial troubles, "forget them in a play." If your conscience pinches you, and the memory of past transgressions haunts you, "forget it in a play."

Now, isn't that a miserable substitute for the Christian philosophy of life? It would make even old Epicurus himself pause and shake his head. "Forget it in a play," indeed! But the play turns out, the lights are turned off, the music ceases, and in the darkened solitude of the sinner's own soul there echoes the proclamation, "Prepare to meet thy God!"

No; the need of the Church today, as it has always been and ever will be, is a gospel diagnosis of the human heart and the application of the blood of Christ for the cleansing of all sin. Christianity is neither a theory nor an institution. It is a life—not a life according to rules and regulations, however moral and upright—but a life that is hidden with Christ in God. The highwater mark of morality is but the beginning of religion. To be, rather than to do, is the demand of the gospel; and when the "be" is looked after, the "do" will take care of itself. Make the tree good, and its fruit will be good.

As I have said in these columns before, I am more and more impressed that we are superlatively organized. We have too many institutions drawing their support from the resources of the Church. We have too many offices and too many officers. We need more hard working, intelligent pastors and fewer connectional junketers tearing around over the Church and browsing upon the congregations built up by faithful

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Mexico delegates will lay their heads together, they can accomplish nearly anything they undertake. Let them see to it, at least, that Church Extension gets proper recognition, and that if possible its central office be removed to Dallas.

### SOMETHING MORE NEEDED.

It is always that way, is it not? The finest gift or service of today must be followed up by something tomorrow or it will lose its fruitfulness and value. The loftiest achievement in character can never reach a safe resting place. Life's work is never done and life's beckoning is never over. The only stopping by the way that is justified is that which gives us new strength for better and harder tasks. We may complain at this and wish that it were otherwise; but it is the sum of all wisdom to realize that it cannot be, and it is the consummation of all courage to accept the situation and just keep on climbing up the hard, yet brightening way of better things.—The Christian Guardian.

The tide of emigration seems to be settling from the North toward the South. It is said that there are in the South today 46,582 New Englanders, 289,479 persons from the Middle States, and 1,113,168 from the West—a total of 1,722,524 people who are not Southerners by birth, but who moved to this section by preference. During the past ten years, as reported by the census officials, the white population of the Southern States increased from 16,521,970 to 20,547,420, or 24.1 per cent. The negro population, on the other hand, grew only from 7,922,969 to 8,749,427, or 10.4 per cent. The explanation of this seems to be that many white people from other sections of the country have moved South, whereas a large number of negroes have moved from the South to the North.—Raleigh Christian Advocate.

### BEGAN YOUNG

Had "Coffee Nerves" from Youth.

"When very young I began using coffee and continued up to the last six months," writes a Texas girl.

"I had been exceedingly nervous, thin and very fallow. After quitting coffee and drinking Postum about a month my nervousness disappeared and has never returned. This is the more remarkable as I am a Primary teacher and have kept right on with my work.

"My complexion now is clear and rosy, my skin soft and smooth. As a good complexion was something I had greatly desired, I feel amply repaid even though this were the only benefit derived from drinking Postum.

"Before beginning its use I had suffered greatly from indigestion and headache; these troubles are now unknown.

"I changed from coffee to Postum without the slightest inconvenience, did not even have a headache. Have known coffee drinkers, who were visiting me, to use Postum a week without being aware that they were not drinking coffee."

Name given by Postum Co., Battle Creek, Mich. Write for booklet, "The Road to Wellville."

Postum comes in two forms.

Regular (must be boiled).

Instant Postum doesn't require boiling but is prepared instantly by stirring a level teaspoonful in an ordinary cup of hot water, which makes it right for most persons.

A big cup requires more and some people who like strong things put in a heaping spoonful and temper it with a large supply of cream.

Experiment until you know the amount that pleases your palate and have it served that way in the future.

"There's a Reason" for Postum.—(Adv.)



Parsonage of the M. E. Church, South, Wichita Falls, Texas.

# Notes From the Field

## Bruceville and Eddy.

On June the first we dedicated two of the most beautiful churches in the conference. The fact is we challenge all Texas to produce better buildings in proportion to the population. At Bruceville we have a \$5000 edifice. Almost new but not entirely so. First, we squared the old building with the world, then tore out all the old windows and window frames, tore off the old shingles and the old siding, destroyed the old porch and entrance, and threw down the old tower; and with what was left we began the construction of a modern church. A large recess on the north side contains the pulpit and the choir; a large I. on the

ways preaches great sermons, and it is a pleasure to announce his coming. And now at the last I call your attention to the most unusual—the money for both these buildings was provided before work began. The money for Bruceville was the same as in the bank, and the Eddy money was actually in the bank and to our credit.—S. B. Knowles.

### Lillian.

Married, riced, pounded! And to use George Stuart's term, that's going some. Since May 7 this writer has had a very sympathetic feeling for old bachelors in general, and for bachelor preachers in particular. Upon

us. Have learned to love our people intensely and they have shown a very kind disposition toward us. Two Quarterly Conferences have gone on record with encouraging reports on many lines. Have raised nearly \$200 on our parsonage and expect to double it before conference. Brother Sensabaugh, our presiding elder, has won the confidence and affections of all so far as I know, and I think is doing a great work on the Dallas District this year. But I wish to speak especially of our meeting at West Dallas which closed last night, June 5. Brother Thos. G. Whitten, our district evangelist, did the preaching and took the lead in the meeting. He showed himself a worthy, safe and deeply spiritual ambassador for Christ. He did much to get the entire Church to work and has a ripe experience in revival work. He never runs out of something good to say. Of course the revival did not come up to our idea of a great revival



Rev. S. Barcus Knowles.

by any means. It didn't reach and arouse the conscience of the entire community, but the people say it was the best they have had for several years. In that it aroused the Church to action and obliterated much of the discord that has been among us. About sixteen or twenty claimed to have been blessed during the meeting. Pray for us that the Word of God may have free course among us.—A. T. Bridges, P. C.

### Karnes City.

On last Friday night we closed out the best revival meeting that the Karnes City Methodists have ever had. Rev. S. J. Franks came to us and preached for us ten days. There is no better revivalist, no stronger preacher, no more faithful man that we know anything about. His preaching reached the high watermark. We received twenty into the Church, a number of strong men among them. This makes forty-five this conference year. We are so thankful and happy over the results of the meeting. We feel that our prayers have been answered to some extent.—W. A. Hart, P. C.

### Ovilla.

We have not written to the Advocate for some time, but we have been busy with the work. We have been pounded three times since conference and yet we have lived over it. Three of the appointments gave us a great pounding in the early part of the year, and a little later the good women of Sardis came over with their buggies well filled, bringing almost everything good to eat. Then a little later the good people of Sterrett sent by Sister Horton a nice pounding. We have only held one meeting so far, and that was at Sardis, where we held a few night meetings in April which resulted in five conversions and six accessions to the Church. Long Branch gave the fourth Sunday in May as

Children's Day. We observed Children's Day at Sardis the first Sunday in June. The good women had gotten up a nice program and the children rendered their parts well. Last Sunday we had a Layman's Rally Day for the whole charge. We met at the big tabernacle at Ovilla and had Rev. L. S. Barton, Commissioner of Education for S. M. U., to preach for us at 11 a. m. He preached a great sermon and took a collection for the University amounting to four or five hundred dollars. Then such a dinner as would tempt the appetite of any one was spread. After everybody had eaten to their satisfaction, Hon. J. M. Alderdice, of Waxahachie, our District Lay Leader, was introduced and gave us a splendid address on the Layman's Movement. Then Walter Crow, the efficient Sunday School Superintendent of Waxahachie, gave us a fine address on the Sunday School work. The work of these splendid laymen will bear fruit. May the good Lord give the Church many more like them. We had a number of visitors with us including Rev. J. M. Barcus of Waxahachie. Our plan was frustrated in the afternoon by a shower of rain, but all in all we had a profitable day. On Monday we had a fine rain which lasted several hours, which was greatly appreciated. We begin our summer meetings the fourth Sunday in June. We are expecting a great harvest.—I. E. Hightower.

### Clyde.

We are progressing on our work. Had one conversion last Sunday, June 1, at Oplin at the 11 o'clock service, and four accessions, making three conversions at our regular services and thirty-eight accessions. We have good Sunday Schools at all five of our preaching points. Many thought that we could not have a Methodist Sunday School at Oplin, but we started without a superintendent and we now have a superintendent, 87 enrolled and 73 present one Sunday. Our congregations increased until we had to take the partition out of the school building at Oplin. The first Sunday in May we preached there on "The Origin, Design, Intent and Purpose of the Sabbath; Why and When Changed From the Seventh to the First Day of the Week." In connection therewith we exposed the fallacies of the Seventh Day Adventists. A large crowd was present, including their preacher and his crowd, but they dare not deny anything I said there in my presence, although I challenged them to do so. How false their theory is! —J. David Crockett.

### Fairlie.

We are located at Fairlie and have charge of a nice work. The people are hospitable and make a Methodist preacher and his wife feel at home among them. We found everything in good shape. We found everything in very good shape. We have good superintendents and teachers and the



THE M. E. CHURCH, SOUTH, AT BRUCEVILLE, TEXAS.

The above cut shows how an old building may be converted into a modern church. The old church was rectangular, 32x50 feet. All the windows and frames were discarded, the siding taken off; the shingles torn away, and the old porch and tower razed. Then with a large addition on the north, and a much larger on the south, we have the present building, which is modern. An inclined floor in main room; four class rooms; art glass windows; acetylene gas plant; mahogany pews and woodwork to match the same; in fact, a modern church in a town of less than 300. Value \$5000. Money was all provided before work was done.

### Rev. S. Barcus Knowles, Pastor.

south contains additional auditorium and four individual Sunday School class rooms, which are so arranged that they can be used for congregational purposes. We have a large library and a large vestibule with porch. The floor in the main room is inclined; all windows art glass. The church is lighted with acetylene gas and seated with mahogany pews, and the choir has opera chairs. Thus to the old hull we added \$2800 and now have easily a \$5000 building. And this in a town of less than 300. This church will seat 400. At Eddy we have a \$15,000 church. It is modern in every particular. The foundation is concrete, the walls solid brick with a beautiful grey face, the roof is asbestos-cement shingle, fireproof, water proof, is of a grey color and never has to be painted. The exterior is attractive, but the interior is more beautiful. The walls are cream, the woodwork golden oak broken by beams. The windows are art glass, one of which is "The Good Shepherd" and another "Rock of Ages." In the Sunday School department there are nine individual classrooms, all well lighted and ventilated. The church is equipped with the acetylene gas system. We have a fine pastor's study. The floor is inclined in main room and elevated slightly in the Sunday School room. We can easily accommodate 600 people, and this equals the population of the town. Two contractors wanted more than \$15,000 for the erection of this building exclusive of the furnishings, and we were forced to take the contractorship in our own hands. So, by getting much of the material at cost and by subcontracting a part of the work, we not only built the church, but equipped the same for a little less than \$10,000. These two churches were dedicated on Sunday, June 1, by our presiding elder, Rev. W. B. Andrews. Both churches on this occasion were crowded with people expecting to hear a great message, and they heard it. Brother Andrews al-

our return from our little wedding jaunt we found the good people of the Lillian charge ready to make up for all lost time in "pounding." I don't want to make the brethren feel badly, so will not name all the good things received. The larder is full and the flour bin running over and the bottom of the safe full of fruit, preserves and jelly—but I said I wouldn't. We serve a big-hearted people and hope to be able to minister to them bountifully in spiritual things.—Jno. W. Hawkins, Pastor.

### Nixon.

We have just closed what many say is the best revival in the history of Nixon. We know that in many respects it was the most satisfactory meeting we have been in in years. Many backsliders were reclaimed. Sinners were saved by divine power. We received thirty by baptism and vows; five by letter. This makes fifty-one on profession of faith and nineteen by letter—a total of seventy this conference year. A movement is on foot to build a new church. If we do we will send you a cut of the same so that your readers can see it. The pastor did his own preaching. He was ably assisted by that Christian gentleman, Mr. G. P. Bledsoe, of Gilmer, Texas, who had charge of the singing. We did not forget the Advocate. We send you herewith three new subscribers, which is not so bad when you remember that we already take one copy for every five members.—J. W. Rowland.

### Irving Circuit.

I have not sent in any report this year from the Irving Circuit on which the last conference landed us. Our work embraces Irving, West Dallas and Bethel churches. This covers a large territory, thickly populated, that has but little preaching. It is really one of the neediest mission fields in North Texas, and that right here in the suburbs of the great city of Dallas. We have had, indeed, a pleasant year thus far, and I feel that God is with



THE FIRST M. E. CHURCH, SOUTH, EDDY, TEXAS.

This beautiful gray-face brick edifice was begun last November, and dedicated June 1, in a town of 600, and it will seat 600. Solid brick, with asbestos-cement roof; art glass windows; bowled floor, in main room; elevated floor in Sunday School Department; has nine individual class rooms; acetylene gas plant; oak pews and pulpit furniture; walls are of cream, and all woodwork of oak in keeping with the furniture. The pastor raised and deposited the entire amount of money necessary for completion of this building before work was begun. The value of this building is conservatively placed at \$15,000.

### Rev. S. Barcus Knowles, Pastor.

Sunday Schools are coming to the front. The graded work and the teacher's training class have been adopted. An Epworth League was soon organized after our arrival and this has proved helpful to the young people especially. We have some noble boys and girls that will do anything they are called on to do. Our Children's Day was observed by all the schools. Nice programs were rendered and a liberal contribution made. We have had several additions to the Church and we are praying that great things may be done on this charge during the year. Our protracted meetings are approaching. Brethren, pray for our success and may the good Lord bless us all during the conference year.—E. L. Harris, P. C.

**Leesville Circuit.**

Every Sunday School on the charge has observed Children's Day. Had large congregations and well rendered programs. Total collection \$29.50. Each school is growing. Christian Education has been proclaimed from each pulpit and the claims of S. M. U. presented. Some have responded with liberal contributions. Have protracted meeting planned for each Church and expect to begin revival campaign in a few days.—J. D. May.

**Runge.**

We have just had a very fine meeting in this place. Brother Will T. Renfro, our pastor at San Marcos, and our long-time dear friend, did the preaching to the delight of his hearers, who came in crowds, as only Runge people can come when they are interested. There was much praying done in the places of business, in the homes and at the church. Twenty-nine were received as the result of the meeting, some even grown and heads of families, but the greater number were from among the Sunday School children. This pleases us much. This is a good charge and was turned over to the present pastor in most excellent condition by his predecessor, Brother J. W. Rowland. The meeting just held was a great blessing to the whole community and its results will abide.—John M. Lynn, P. C.

**Rush Springs, Okla.**

When I arrived at Rush Springs after conference, realizing that this would be my field of labor for 1913, and after looking over the situation and talking with some of the people on the work, I decided that a great revival of religion was necessary for this work, and especially for Rush Springs. So I set out to find a man who could hold this revival, whom I knew was a success, and I had two men in mind—Brother D. V. York and Brother Abe Mulkey. After talking with Brother Thompson, of Ninnekah, I found out he would like to have Brother York there, and as I knew Brother Mulkey better than I did Brother York, having been in two of his meetings before, I knew there was no better man for this place than "Abe." So I began corresponding with Brother Mulkey and, to my surprise, obtained his services, or a promise which he certainly fulfilled. Well, I began to make arrangements for the meeting, as all who know Brother Mulkey know he always plans for a great meeting and he is nearly always successful. I soon found out the people were together, as one man, for Mulkey and I had no trouble getting the cooperation of all the business men of the town. I then began looking for a large tent. He began in his usual way with power and demonstration of the Spirit, and by Sunday night he had the Church stirred as never before. He preached and we prayed and the choir sang and by Wednesday he announced he would hold the mid-week meeting and would give the pulse of the town, so he asked the school to turn out for 10 a. m. services, and it did. With the leader, Prof. Herring, and his fine corps of teachers, they marched to the tent and listened to a magnificent sermon. Every business house in town except the postoffice closed for the week, something never known in Rush Springs before. Oh, I cannot tell you all this great meeting has done for this place, but I will give you a short statement of what was accomplished. Every Church in town has received a spiritual uplift. The meeting closed with additions as follows: Methodist, 68; Baptist, 32; Christian, 8; total, 108—over 150 conversions. Since the meeting closed several have joined the different Churches as a direct result of this meeting, and more to follow. I baptized at the close of the meeting, Sunday night by affusion, 27; the next day, by immersion 7 and 4 by affusion, and one baby. We raised for the expenses of the meeting as follows: Incidentals, \$60; for singer, \$30; for evangelist, \$260 and over, and at the close Brother Mulkey called for a collection for the preacher in charge to pay his expenses to our Summer School of Theology.

I tell you this meeting will never be forgotten, and the only thing that pains me is to think that the time is short when Brother Abe Mulkey will have to lay his armor down, and where, O tell me where, can you find another Abe Mulkey? I don't believe the man is living that can reach the business man as can Abe Mulkey. Brother Mulkey, the people love you as no other man over here, and I pray God that you may live forever and the people of Rush Springs are going to meet you in heaven.

R. H. DENNY, P. C.

**West Dallas.**

The three weeks' meeting in West Dallas closed last (Sunday) night. It was in many respects a very remarkable meeting. Congregations were rather uniform in attendance throughout the meeting. The interest gradually increased from the beginning to the closing service. West Dallas was quite much run down, a number of the leading families of the Church having moved away and the pastor being unable to reach them more than once a month, and depending for the other three Sundays on getting any one they could. Brother Bridges, the pastor, is held in high esteem by the people. He is a most agreeable fellow to work with in revival services. He is a good singer and has a good influence over the outside world as well as his Church folk. The singing was an important part of the meeting. We had no evangelistic singer, but the home people met well the responsibility. They sang with the Spirit and the understanding. Much of the success of the meeting was due to the faithful and efficient service rendered by Brother H. B. Day and company of Forest Avenue. The meeting was a splendid success. While there were only about seventeen professions of faith in Christ, the results could not be estimated by the number of professions, as a number were reclaimed and the entire Church brought up to a better appreciation of their responsibility. We had a most glorious closing with four professions and a general note of triumph.—Thos. G. Whitten.

**Whitesboro.**

Whitesboro to the front! This has been another great year of much progress for our Church. Our people are working in perfect harmony, and we are receiving new members right along. The new railroad division, which has been located here, has added much to the population of our town. By an overwhelming majority the city has agreed to put down cement sidewalks, install a modern \$6000 electric light plant, and improve its streets. The railroads have put down several miles of trackage, will build at once an eating house, and erect a patent coal chute. Many new firms have opened up here, and we also have two weekly newspapers. The Churches of the town have felt this new life and such general improvements as have followed in the wake of this great industrial change has never before been seen in old Whitesboro. New houses are going up everywhere, old ones are being remodeled, repainted, and in every way our town is undergoing a commercial metamorphosis. Our own Church has been pushing to the front under the impetus of this great change. Our men folks have lifted the entire indebtedness of the Church, and in addition thereto our people have subscribed over \$1500 to the Southern Methodist University. The ladies of the Woman's Home Mission Society have had the old parsonage completely overhauled. All the rooms largely have been repapered, old matings and carpets have been taken up, the floors stained and brand new art squares put down. A handsome new runner has been put down in the hall, and new

shades in the front part of the house. The rotten old porch has been torn down and a new double porch of Colonial design has been added, in addition to the new bathroom, which they furnished with all modern fixtures. They did not stop at this, but had the parsonage rescreened, and then painted a solid white. It is now one of the finest parsonages in the district. The Church roof was painted last year, and if everything goes right the men folks expect to paint the body of the Church before it is dedicated, which we expect Bishop Edwin D. Mouzon to do sometime this August. Have been occupied practically all of this year in a vigorous campaign for the Southern Methodist University and through the hearty co-operation of the most of our preachers and people we have been able to send in thousands of dollars in cash and good subscriptions. The other day our men folks got together and gave Rev. B. T. Hayes, an old superannuate preacher of the North Texas Conference who lives here, one of the largest and most liberal poundings we have ever seen. We will announce later the date of the dedication of our Church, as we shall expect all of the old pastors to be present. We take none of the credit to ourselves, but ascribe it all to the glory of God.—Lawrence L. Cohen, Pastor.

**McDade.**

We have just finished our round for the third Quarterly Conference. We met Brother Godbey at Smithville on Tuesday, June 3. He preached at Alum Creek appointment that night and announced that we would take the reports of the stewards as we went around the work, this being our busy season and the stewards living at a great distance from the conference place. Wednesday we went to Waterston; drove nearly thirty miles, visited two homes, preached at night and stayed all night at still another place. Thursday we went to Hill's Prairie and preached at night after a day spent in visiting folks. Friday we drove thirty miles to Morgan's Chapel and preach again. Saturday morning we came in to McDade and after a busy day had preaching that night and Sunday morning. Sunday afternoon Brother Godbey took the train for Smithville to preach that night. Thus ended a week of hard driving over long, rough and dusty roads. Some of these places had not been visited by a presiding elder, as we understand for years, some of the work having been left without a pastor entirely. Brother Godbey is pre-eminently a teacher, and he may not stir up the enthusiasm in a day that some do, but what he does will last, and men will remember and do because they have been taught the great principles of religion from its every standpoint. He knows every point on the district and endears the people to him by his pastoral visits in their homes. This work is doing very well and the salary is in very good shape. The people at the settled appointments are most loyal to the work. We will begin our revivals the fifth Sunday in June and will be in the work without intermissions until the second Sunday in July.—R. C. Aubrey.

**Alba.**

We have just recently closed a twelve days' meeting at this place. Rev. J. B. Turrentine, our presiding elder, was with us the last six days of the meeting and did the preaching. He did splendid preaching and all seemed to be delighted with him and his work among us. In fact he seemed to captivate all who went to hear him. But we had the devil and all his imps to fight. He got in some of the Church members. We did not take in any members by vows—some joined by certificate and restoration. But the meeting was a great success. The Church is in much better condition now than it has been since this scribe has known anything about conditions here. Members who were not on speaking terms are now friends, hard feelings were settled and everybody seems to be hopeful and determined to go on and forget the past. We have not been able to do much towards building as yet. Some very foolish trades have been made here with our church property which makes it almost impossible to get any one to agree to put anything at all in another church enterprise. We once owned an ideal location for a church and parsonage, but it was sold last year for something like half what I am told that it is now worth. The parsonage, including the land that the church now stands on, was traded for an old dilapidated building and between one and two hundred dollars boot given besides. Now we have no lot to build a church on, no parsonage fit to live in, and are in much worse condition than if we had never owned any property in the town. The old church is most played out, and on another man's land, and when we begin to talk about a church or parson-

age enterprise, all we hear is something about the bad deals that have been made here. However, this is a thriving little town of some two thousand stirring people, and we hope to bring things to pass yet before the round up at Nacogdoches next November. The people have been kind to us. Have had several poundings. A band of ladies called "Willing Workers" have placed some nice furniture in the parsonage. Only a few days ago they placed a nice wrought iron range cooking stove in the kitchen. We have built up and graded and classified our Sunday School. Have two organized adult classes now—one for young men and one for young ladies. And they are taking a good interest and bid fair to do well. The other two Churches on the work are in good condition. The Church in the little town of Golden, six miles down the railroad, is on a boom. They have a live Sunday School, and they placed their part of the pastor's salary at \$200 and have paid \$140 of it already. Pleasant Ridge, a country Church, two and a half miles from Alba, is one of the very best Churches of the kind to be found anywhere. They placed their salary \$25 over last year, and they always pay out. In fact they do things out there. We have a mixture of good and bad. Have had many problems to face, but we feel that we are gaining ground. Our presiding elder said that this was the first charge in his district to report the Orphans' Home and Missionary assessments paid in full. These claims were secured some time ago and are in the hands of the Treasurer.—J. C. Huddleston.

**Ochiltree.**

Things are prospering, religiously, over here at Ochiltree the last few weeks. There seemed to be too much temporal prosperity last year for the people to take time for religion, but God often gives people time from their business to attend to his work. The Methodist and Baptist people have both had great revivals in the last month. Brother Bruce Meador did the preaching for the Methodists. It is needless to those who are acquainted with his work to say the old-time gospel was preached in its fullness and simplicity. This little man may be a David in stature, but he always has a sledgehammer blow to deal to the Goliaths of sin. The wonder was that so small a man could be so bold in his attacks on his majesty, the Devil, in all his various forms and appearances. Visible results came slow, but the climax was great. Sunday night, the last of the meeting, was as great an exhibition of the Spirit of God in the salva-

tion of souls as we ever witnessed. Men and women and boys and girls seemed anxious to surrender their lives to God. The Holy Spirit, with the help of continuous gospel preaching, had done his work, and conviction had come into the hearts of many. Twenty-two were received into the Church that night. Four have been received since. Our people love Brother Meador for his work among us and pray that he may continue to see Churches revived and many souls saved wherever he may go. Our Sunday School Institute in April, conducted by our elder, O. P. Kiker, was a success in every way. We had with us Brother Thomas, of Hansford, and some of his Methodist following, and Brother Hanks with some of his folks from Glazier, Brother Huffman, of Panhandle, also came with the elder and contributed his smiles and zest and zeal to the occasion. He also won for himself while here the title "De-

(Continued on Page 12)

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## Devotional--Spiritual

### IN CHRIST.

Christ is not a creed, or a fancy, or a memory. He is a living, present person. He is human, yet divine. Because he is human, he is akin to every man; and because he is divine, he loves his human brothers as only God can love them; and because he loves them he has found a means of reaching them and of bringing them to himself. For this he came into the world, for this he lived, and for this he died; and for this he rose from the dead and entered upon that higher plane of perfect humanity where man moves with God, and from which he speaks to the hearts of men. He is "not far from every one of us." He is so effectively present with his disciples that many are not only willing to do his will, but they even make his work the motive and object of their lives. They live in him.

How may we know that we live in him? That many fancy they are in Christ when they are far from him is certain. Yet there need be no mistake about the matter. Christ is not saving any of us more truly or completely than he is saving many others. The man who has the spirit of Christ is not living a selfish life, because he has learned to live for the things Christ lived for.—Christian Advocate.

### OUR DAYS ARE IN GOD'S HANDS.

Do not worry, do not hurry, but do your work well. Do not borrow trouble. "Fret not thyself." We are to walk by faith, and faith implies the gloaming. God takes his own time, because all time is his own. Jesus was never in a hurry. In his life there is determination, but never haste. We have not passed this way heretofore, but he has, and he knows every turn in the road. He knoweth the end from the beginning. So let us trust. The step from here to over there we all must take. It is a step into the unknown. We are to be always expecting something beautiful and gracious. Happy the man who can say with the sun-dial that Hazlitt saw in Italy, "I take record of only the hours of sunshine." Remember, if clear vision had been better for us, we would have it, but clear vision is not ours, and so it cannot be best for us. And meanwhile, the trip is fascinatingly interesting. The night may be dark, but the morning will be cloudless.—Rev. Malcolm J. McLeod.

### DON'T PITY ME.

That true knight of modern service, Dr. Grenfell, dissipates a lot of well-intentioned, but very cheap sentiment, with the words, "Don't pity me, don't talk of sacrifice, this is my job and I like it." And there is the key to his success. He likes it when he steps into the fisherman's hut with the message of joy and hope or the ministry of healing; he likes it when the weight of hundreds of heavy hearts is resting on his own heart; he liked it when he was drifting on the ice floe out to sea and to seemingly sure destruction; he likes it when he has to hold out empty hands to the needy, because the folks back home are pitying him instead of filling his hands full of helpfulness; he likes it through the long, long night until the glad light of the morning comes. He is not getting rich, he is not laying up for a rainy day and the creeping anxieties of old age, he is not working for fame, for position, for power, for any of the things the world goes mad about, he is just seeking the kingdom of heaven for those poor people who have never known much of it, and behold a great many things are being added unto him. Who has greater fame than this one who has not sought it? Who has greater honor than this one who has not thought about it? What little king on his little throne, what little governor of some great State, what successful manipulator of the market of money, does not stand dwarfed beside this regal servant of the Master? How pitiful is the man or woman who pities Dr. Grenfell!—Universalist Leader.

### LESSONS OF SICKNESS.

We must not forget in these days when so much is said of faith cures, that God has many lessons to teach by sickness. All things are in the hands of the omnipotent God—the issues of life and death, sickness and health, joy and sorrow. Nothing happens without his permission. While it is true that "the steps of a good man are ordered of the Lord," it is also true that "whom the Lord loveth he chasteneth." He who loves God and has an earnest desire to know his will, is like a student with a thirst for knowledge; there is a pleasure in the knowledge acquired that brings forgetfulness of the pain that it cost.

First, sickness brings one of the

best tests of the genuineness of our consecration. When we are actively engaged in the duties of life, we know how much we are willing to do the will of God; but when we are laid aside and are called to suffer the will of God, we meet an altogether different test. The soldier who does not know the meaning of fear, if called to lie by in the hospital while the battle is going on, or to lie still under fire of the enemy, finds it very difficult. It requires grace to suffer the will of God and be set aside from the battle a while. This is a real test of consecration. Some have got to this test and flinched, who had hitherto been firm.

Then, sickness affords time for meditation. Religious meditation is a necessity to religious stalwartness. Of the holy man, David says: "And in his law doth he meditate." In this busy age meditation is much neglected. Hence there is much superficial piety. It can not well be otherwise. Meditation brings a healthy glow to intelligent piety. As David says: "While I was musing, the fire burned." God has various ways of shutting in his active workers for a time lest they become perfunctory in duty, and lest by the constant handling of sacred themes they are less impressed by their weight and the responsibility connected with their high calling. There never was a worker in the vineyard laid aside for a time—if he learned what the Lord had to teach—who did not come forth with a richer unction for greater usefulness.

Sickness leads to a proper estimate of this world. It is then we realize, as never before, the weakness of man, the hollowness of all worldly joys and the things of the world. If we had no tribulation, we would always want to stay in this world. Affliction weans our affections from this world, and places them on a better world, where there is no sickness.

Sickness gives the opportunity to test Divine grace in new form. We have tested it in health, but have known nothing of the peculiar sweetness of having Jesus "make all our bed in our sickness" to feel "the everlasting arms underneath and about us," and the presence so soothing and comforting, that we would as soon die as live, not knowing which to choose—to go to the next world and see the King in all his glory, or have him here with us, for it is heaven in both places. And the soul that has learned these lessons thus, rises to health with a stronger faith in the presence of the mighty Spirit.

Sickness develops sympathy for others. We can not sympathize with others in the best sense until we know something of their experience. This is what Paul means when he blesses God for affliction, saying: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." Bless God for such profitable sickness!—Christian Witness.

### A SPECIES OF BLINDNESS.

Progress is the law of the spiritual life. What we have gained by the grace of God not only fits us for service, but opens up the way for larger gain, for a richer and fuller life. The "exceeding great and precious promises" open up vistas of attainment, and our deepening sense of need urges us to press forward. Yet not all who have entered upon the experience of the new life of faith in Christ do keep "going on to perfection." We even "resist the Spirit" who would bear us toward the mark.

But disobedience to the law of progress in the spiritual world, like all disobedience to law, has its penalty, from which we can not escape, and the Word teaches that the penalty of lagging is a species of blindness. He who "lacks the things" he might have gained in Christ, "can not see afar off." He sees the things that are near, but his doom is to see them only. The prisoner in the cell sees the things that are near, but it is his punishment that he sees too much of them. When we imprison ourselves within the narrow limits of experience already attained, we shut ourselves off from those larger views which are so full of the comfort and power of hope. Not only so, but the joy and power of the former experience are lost out of our lives. St. Peter says of the laggard who "lacks" the things he ought progressively to have gained that he has even "forgotten that he was purged from his old sins;" the joy of forgiveness has faded away, and the power of forgiving others has been lost.

The laggards are censorious. Con-

fining their attention to the things that are near, they exaggerate little things, and make mountains of difficulty out of molehills. Seeing only the things that are being done in the narrow circle of their own hearts and lives, they are not cheered with the larger vision of what God is doing in the world. The spirit of optimism is the spirit of far vision. The genuine optimist is not blind to the evils that are in the world, but he sees the good that may be afar off yet is not the less real. Indeed, if all the good were near at hand, we should have reason to fear and grow discouraged. There is so much good in God's world that most of it must needs be afar off. Evils look big because they are near. The progress of good in our own lives puts us in touch with the infinite good.—Pittsburgh Christian Advocate.

### THE MEASURE OF A MAN.

God alone can "weigh the mountains in scales, and the hills in a balance," and no one less than he can weigh the possibilities of the humblest soul. We can measure distances to the sun and the planets, but no man can measure the influence that may go forth from one individual heart. "All the rivers run into the sea, yet the sea is not full." All the excellencies of the immortal soul go out into life, and the generation absorbs them, and they are lost as the rivers are lost in the ocean. Are they? Who can tell where the thought shall find an abiding place that has gone into the ears and hearts of the multitude? Who knows where shall end the influence of the mother with her child? Is not the child's power in future years the mother's influence carried into wider circles, and there made to blossom into excellencies of which the mother never dreamed?

"What shall a man give in exchange for his soul?" There is no exchange

of kindred value, none of a like influence. One soul may change the whole map of nations. He may give publicity to principles of civilization which shall give a new trend to the world's thought. His benevolence may change the fate of a whole community. He may find it a morass, and leave it a blooming garden. The classic poets and philosophers have long since turned to dust, but their songs are yet sung, and the noble expressions to which they gave utterance are still bringing untold beauties of thought to countless admirers. Warriors have drenched their generations in blood, and the stain has not been washed out of the world's woe. Missionaries have planted the germ of God's redeeming grace in lands that are alien and far away, and out of it have sprung oases in the deserts. The chubby hand of a little child has changed the destiny of a loving father, as the lamp at the water's edge has brought the storm-tossed bark to a secure haven.

Such power has God given to men, and how little they appreciate it! It is often thrown away without thought, as the rind is tossed aside when its sweetness is gone. Shall not man be responsible before God for the buried talent, for the wasted opportunity, for the years which have been traced with a potsherd in the sand only to be washed away with the first incoming wave? We are made for the ages. We belong to the eternities and the infinities. We are of God. We are not here to trace inscriptions in sand or in water, but in the rock, and in the heart, and in letters of Pentecostal fire which shall burn their way into needy lives wherever God may carry the light. Man is a ray from the Eternal Light, and not even the angels in heaven are able to tell how many dark corners of the earth that beam of light may illumine.—United Presbyterian.

## For Old and Young

### WAS THAT SOMEBODY YOU?

Somebody did a golden deed;  
Somebody proved a friend in need;  
Somebody sang a beautiful song;  
Somebody smiled the whole day long;  
Somebody thought 'tis sweet to live;  
Somebody said, "I'm glad to give;  
Somebody fought a valiant fight;  
Somebody lived to shield the right;  
Was that somebody you?  
—Selected.

### THE RULE OF THE ROAD.

We have all been annoyed, on sidewalk and street crossing, by people who did not seem to have any very definite idea where they were going. The whole business of walking in crowded streets would be greatly facilitated if everybody had his mind made up where he wanted to go and would keep moving in that direction at a reasonably regular rate of speed. But saunterers, loiterers, wobblers, mix things up badly.

There are times when the light on certain problems is not very clear; the thing to do then, if we are sure we have been going in the right direction is to keep right on. Don't make a turn until the impulse to do so is overwhelmingly convincing. "Let thine eyes look right on, and let thine eyelids look straight before thee." The feet are very apt to follow the eyes; keep the eyes straight, and the feet will follow.—Selected.

### THESE OLD MEN MADE GOOD.

John Wesley, the preacher, lived to be 88 years old. Arnauld, the theologian and sage, translated Josephus in his 80th year. Dryden, in his 68th year, commenced the translation of the Iliad. Dr. Cary, the founder of missions, acquired many of the dialects of India after he was quite advanced in life. Michael Angelo was still painting his giant canvases at eighty-nine years of age; Titian, at ninety, painted with the vigor of youth, and kept on painting until he was ninety-nine. Franklin did not commence his philosophical pursuits until he was fifty. Newton, at eighty-three, worked as hard as he did in middle life. Verily, it would seem that there is now no age at which a man—or woman—may retire! An old lady was running over the catalogue of her ailments to her physician, and he replied, "What would you have, madam? I cannot make you young again." "I know that, doctor," she replied, "what I want you to do is to help me grow old a little longer."—The Christian Herald.

### GREETING THE UNSEEN WITH A CHEER.

Mr. B. Sanders Walker, a young banker of Macon, Ga., seems to have established a new record for cheerful dying. On Wednesday, May 14, he took by mistake a seven-grain tablet of bichloride of mercury, thinking it

was a headache tablet. He did not discover his mistake for four hours; and by the time the doctors arrived, they declared the poison to be so entrenched in his system that recovery was impossible. They informed the patient, and he set about his brave task of meeting death cheerfully. He was not compelled to remain in bed, but dressed, and received friends who came to call. He settled his business affairs and made his will; the house was made bright with flowers and he greeted his friends with his customary cheerfulness. The whole city was stirred by his cheerful courage, and all men and women were interested in the spectacle of a brave man who could, as Browning put it, "Greet the unseen with a cheer."

Some one asked John Wesley on a certain day what he should do if he knew that he was to die the next night. He had the appointments for the day's work clearly in mind and replied without hesitation that he would preach at such a place at such an hour, preach again at another place, meet a class here, and so on through to the end of the day's work. "Then," he continued, "I should go to bed and wake up in heaven."—The Christian Herald.

### THE GREATEST LUXURY.

"They are the most uncomfortable people I ever saw!" declared a young woman on her return from visiting some relatives; "and yet I'm glad I went. I have found out how not to do, better than ever before in my life."

Then she went on to explain that the relatives were well-bred, refined, affectionate and possessed of money to provide all the comforts and many of the luxuries of life. "But they lack the greatest luxury—the one that money has nothing to do with," was her conclusion. They were affectionate to the point of worrying one another to nervousness, and as a result the home atmosphere was far from pleasant. If one were ill, or tired, or out of sorts, or unhappy, there was no rest until the last member of the home circle had ferreted out the cause and elaborated on it, and suggested a remedy, and had tried to cheer up the sufferer; and in the end there usually was a flood of tears, or a genuine masculine explosion, according to the sex of the sufferer. They almost worried one another to death, and considered people who did not live as they lived cold-blooded and lacking in sympathy; yet they were far from happy, and certainly not serene in their daily existence.

And that young woman was right. A measure of indifference in the home circle is the greatest luxury, and the people who know how to give it to those they love best are wise and kindly all at once—a rare combination, by the way. It isn't necessary to neglect a sick person, or be indifferent to one in distress; but surely when a man or woman wants an hour or two

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to be silent or "blue," or to "feel bad" mildly, then that individual should enjoy the blessed privilege without being badgered. One reason why men so often keep on their feet so long after they should be in bed in certain kinds of illness is, that they dread the badgering they have to endure at the hands of their relatives. If they could lie down a few hours in peace and quiet, they would gladly do so many times; but the dear ladies must fuss over them with medicines, and foods, and directions, and speculations, until they rise in self-defense and drag away to the shelter of the office. One man counted the number of times his wife spoke to him in a single hour when he assayed to rest, and found it nineteen. She wanted to get a heavier covering for him; wanted to call the doctor; wanted to let in more fresh air; wanted to turn on more heat; wanted to bathe his head—and so on through the endless list. Of course, she was worried to see a healthy, strong man lie down in the middle of the day of his own accord, but talking to him continually only added to his discomfort.

Every mortal has moments of depression or crankiness, when an hour or two alone will bring relief, but anxious inquiries only intensify the trouble. "What is the matter with you? It's no use to say there isn't, for I know there is. Whenever you come home with that expression I know something has gone wrong. All the magazines say it's a wife's duty to sympathize with her husband, but I'd like to know how it can be done if the husband will not confide in the wife. Are you ill? Then what is the matter? You might as well tell first as last, for I can't be easy until I know." Many a man forces himself to assume a more or less cheerful grin to avoid such questions, and women torment one another in the home circle with similar inquiries. Blessed are the homes where one may miss a meal, or go to bed at sunset or pout a little occasionally, or sit in silence a whole evening, or spend an hour in bed in daytime, without letting loose a flood of questions. In some homes the greatest afflictions are endured in silence, and sufferers keep themselves out of bed for weeks rather than undergo the torture of answering hundreds of questions.

A nervous, fussy, affectionate wife and mother was forced to go to a hospital with a sick child, and there she had the pain of seeing the child prefer the nurse to herself. "Mamma, she doesn't worry me," said the truthful child, and after she recovered from the shock of seeing a stranger more welcome to her child's bedside than herself, she wisely took notes. She found that it is easy to give a bath, to administer medicine, to bathe the face and hands many times a day, to bring in dainties and feed the patient and to perform many little services without saying a word. She found out for the first time that sick children detest being kissed and caressed, and that they actually get well faster in the hands of strangers than with their own mothers. The lesson lasted her ever after, and now she has a comfortable, serene home.

And this is the reason an only child in a home is to be pitied. The anxious mother, with the best intentions in the world, is forever "on the job" of being a careful, painstaking mother, and the poor child suffers in consequence. Some unfortunate boys and girls are never allowed a minute's peace, yet the adults of the family feel sure that constant supervision is the only thing in child training. The poor youngster is watched eternally, and in sheer despair becomes selfish, nervous, cranky, and many other undesirable things, simply because he can't help himself.

No matter what else the home may have, if it lacks serenity and quiet and consideration, it is a poor home. If the blessed privilege of indulging in a mood, or petting a slight illness, or keeping silence at will, is lacking, then the greatest luxury of all is not here. And when people learn to be wisely indifferent in the home circle there will be greater happiness everywhere, for the right kind of indifference is more to be desired than rubies.—Hilda Richmond.

# THE SUNDAY SCHOOL

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

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

## THEY DO NOT READ THIS DEPARTMENT.

Some Sunday School folks who write for the Advocate will never see their own productions when they appear in print. All such articles get into this department, and some writers do not read it. The reason we know is that notwithstanding we have repeatedly said that anything bearing on the Sunday School that is sent to the Advocate office is simply remailed to this editor and the process may delay its appearance for a week or two, much of the contributed matter we publish still reaches us through the Dallas office.

## SUNDAY SCHOOL REVIVALS.

In this issue we print Dr. Andrews' account of a great Sunday School revival in Marvin Church, Tyler. Rev. J. G. Pollard held just such a meeting at Seventh Street Temple, last year. In both instances the results more than justify the experiments. We commend the plan to others. Of course, when it comes to methods of conducting such meetings there is room for difference of opinion. But the idea will commend itself to nearly every thoughtful pastor and superintendent.

## ARE OUR UNIFORM LESSONS DOOMED?

There is a growing conviction among Sunday School workers and other religious educators that the uniform lesson system is unsound in principle and ineffective in practice. Last year the Methodist Episcopal Church and the Presbyterian Church (U. S. A.) each appointed a Sunday School lesson committee with authority to adopt any lessons they might deem best. This year the Southern Baptist Convention appointed a similar committee with instructions to prepare its own lessons. In our judgment the next General Conference of our Church will take similar action, if any is necessary. But there is not now and never has been a word in our Discipline which binds us to the International Lesson System.

## ARE THE GRADED LESSONS AND NEW METHODS EFFICIENT?

In some Schools and Churches there is strong opposition to the graded lesson system. The only ground for this opposition that we can discover is that the graded lessons are new, and that whatever is new, is dangerous. But the wide-awake Sunday School worker wants to know, not whether a thing is new, but whether it is an improvement on what exists. In this connection the last annual report on Sunday Schools for Great Britain is illuminating. The Methodist, Baptist, Presbyterian and Congregational bodies of that country have taken a reactionary attitude toward graded lessons and new methods of Sunday School work. Last year each of these bodies showed a falling off in its Sunday School enrollment. The Church of England on the other hand has established in London a permanent college for the training of teachers and also a "Home Reading Union" for those who cannot go to London, and which is gladly welcoming all new light on Sunday School problems, showed an increase in its enrollment of more than forty thousand. And the Episcopal Church in America is looking well to the interests of its Sunday Schools. Time was when Methodism saved the established Church and the British Empire by daring to do the things that the conditions of the times demanded. Shall it be said when the history of this age is written that in the wide and important field of religious education the Methodists became the reactionaries, and the Episcopalians the progressives?

## SUNDAY SCHOOL REVIVAL—A NEW THING IN CHURCH WORK.

We have all used help in getting ready for Decision Day. Also we have used Sunday School Institutes to advantage. Beyond this I have known none to go.

C. W. Boon, Sunday School Superintendent at Tyler, Marvin Church; and Alex Woldert, assistant superintendent, and the writer, decided on the experiment of a Sunday School Revival. These big business men use in their business an auditor. This auditor goes through the books of

the company, and through every department of the business. He is given the keys and turned loose. His duties are to audit the books and to scrutinize every detail of plan and method of work. Every department comes under his eye. The auditor ascertains that all books are correct, and then meets the directors, with all heads of departments, for consultation and suggestion and possible improvement in method. In the business world the auditor is a great factor and has come to stay.

Why not have a Sunday School auditor? So reasoned these business men. Is every department of our school at the highest point of efficiency? Have we the very latest equipment and the most approved methods? Is every officer and teacher equipped? Have we the best and latest books for every department of the work? In the Cradle Roll and the Home Department are we covering the entire field? Has our school reached all the reachable people? These and other questions were asked. Then, "if not, why not?"

There was a thing here we would attempt. We would call it a Sunday School Revival. Our auditor should be the best international Sunday School expert in reach and his auditing should be our "Revival."

We were fortunate in securing Mr. W. E. Hawkins of 1420 Hemphill St., Fort Worth. A godly, Methodist Sunday School man of 26 years' experience.

To him, as with us, the idea was new, but he saw the point and caught the vision, and began his work.

Every evening we had an inspirational meeting or a meeting on some phase of the work. These were open meetings. Sunday was used to create Sunday School enthusiasm and create interest. Afternoons were used in special work with one department or class after another. He watched the entire work Sunday and met the officers and teachers Sunday afternoon. Every one was in place. A most valuable conference with suggestions followed. One Sunday Mr. Hawkins acted as superintendent. Another time as president of the organized men's Bible Class. Committees were formed and we made a house-to-house canvass of the entire Church.

This detail is to explain what was being attempted. No penitents were ever called and no such call was ever contemplated. Yet in tears, at the altar, pastor and superintendents and officers and teachers often knelt for wisdom and spiritual power.

The work resulted most happily. 95 per cent of the entire Church was brought in touch with the Sunday School. About 50 added to the Cradle Roll; 150 added to the Home Department, and 100 added to the school as regular pupils. All this when we already had a 100 per cent school in grading, and in attendance, the largest Methodist Sunday School in Texas as far as we are informed.

Today we are equipped and at work as never before. Last Sunday showed: Attendance 678; Cradle Roll, 82; Home Department, 157; a total of 926. Two other fine Methodist Sunday Schools in this little city.

One week after the revival closed we had Decision Day. The scene beggars description. 43 baptized, 62 deceived into the Church by profession of faith, and 31 by letter; total 93. It was a great day.

The Sunday School revival lasted 10 days. Possibly no better 10 days were ever spent in the history of Marvin Church.

Brother Hawkins caught our people. I heartily recommend him to any who would undertake such a work.

W. F. ANDREWS.

## WEAR THE BUTTON—A SERMONETTE.

By Rev. W. J. Moore.

This is an age of organizations, of societies, of clubs, etc. Each has its own emblem, ritual and signs. This is well, if the institution is worthy. Why shall not the Church and the Sunday School have their badges, pins, buttons, etc.?

We refer specifically to the emblem adopted for the Wesley Adult Bible Class Movement. It is beautiful, attractive, significant. Every member of such a class ought to wear it. Why?

1.—Because of what it signifies. Let us give you a little sermonette on the button as you hold it in your hand and look at it while I preach it to you.

The circle of red means the Atonement by Christ. See Hebrew, 9:22:

"Without shedding of blood is no remission." Also Lev., 17:11: "For it is the blood that maketh atonement for the soul."

The white spot in the center means the purity of Christian life and character, having been cleansed by the blood of Christ. See Ps. 51:7: "Wash me and I shall be whiter than snow." See also Isaiah, 1:18.

The "W" in the center signifies loyalty to the Church and to the Sunday School. See Ps. 137:5: "If I forget thee, O Jerusalem, let my right hand forget her cunning."

"My Brother and I," means fraternity. It is an expression so often used by John and Charles Wesley.

2.—The button will be the means of introduction among the members of this great movement. It will help to discover kindred spirits, and to put you in first-class company. It has done so many a time.

3. It will advertise your class and Sunday School, and that is perfectly legitimate. We boost everything else. We ought to let people know that we are members of a good and great institution, and that we are glad of it. Wear the button!

Sulphur, Okla.

## AN APPEAL FROM THE SUNDAY SCHOOL BOARD.

To presiding elders, preachers in charge and Sunday School superintendents and teachers of the Methodist Episcopal Church, South:

The Sunday School Board notes with profound gratitude the steady increase in the efficiency of the Sunday School as an agency for the religious training of the young. We believe that a larger proportion of our Sunday School superintendents and teachers are conscientiously and intelligently devoted to their work today than at any other time in our history. And their labor in the Lord is not in vain. Thousands are won to Christ every year through their instrumentality.

But while gratefully recognizing the invaluable service that is being rendered by these consecrated and faithful workers, we feel constrained to call attention to a fact which deserves the most serious consideration. While more than four-fifths of our converts come directly from the Sunday School, we are assured by those who have investigated the matter that sixty per cent of the pupils drop out of the Sunday School without having been won to a saving faith in Christ and brought into the membership of the Church. It is impossible for us, as Sunday School workers, to be satisfied so long as this appalling loss stares us in the face. Excepting fathers and mothers there is no other class of Christians whose opportunities for soul-winning are so favorable as those of the Sunday School teacher. His work is, for the most part, with the young, and hence with those who are open to the gracious influences of religious truth and Christian character. It is his rare privilege not only to teach his pupils the message of life once every week, but also to come into close personal contact and cultivate intimate personal relations with them. It does seem that under such conditions, if his life is what it should be, his teaching sincere and vital, and his purpose to save his pupils definite and strong, he ought to be able to win more than forty per cent of them.

It may be that the estimated loss is somewhat exaggerated; but it is certainly large enough to justify an earnest appeal to Sunday School superintendents and teachers to make special effort during the coming year in behalf of the unsaved in their schools. The primary mission of the Sunday School is to win to a living faith in Christ those who are brought under its influence, and if it fails in this, all its machinery and equipment and labor are in vain. For what avail our elegant buildings, our fine literature and our expert teaching if our pupils by and by leave us and go out into the world unsaved?

Let us consider that this call is first of all a call to deeper personal consecration. Our words, however wisely and fitly spoken, will amount to but little unless they are reinforced by our characters. If therefore we sincerely purpose and desire to make our work more effective, the best way to begin is by a definite renewal of our own spiritual life. Let the pastor and Sunday School superintendent in each congregation call the teachers and officers together for consultation. Let them talk over their religious experiences one with another after the manner of the old-time class meeting. Then let them unite in prayer for the cleansing and renewing of the Holy Spirit. Sunday School teachers as well as preachers need this endowment of power from on high.

Along with prayer there should be counsel with regard to methods of work. Teachers should honestly face



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the question as to whether or not they have kept before them, as the guiding aim in all their work, the conversion of their pupils, and whether with a view to this they have been conscientious in their preparation and clear and forceful in their teaching. And it should be remembered that the teacher's preparation must include prayer for spiritual guidance and knowledge of his pupils as well as study of the lessons. The teacher who would bring his pupils to Christ must, in the first place, definitely aim to do so, and then he must intelligently and conscientiously set about fulfilling the conditions required for accomplishing this aim. Frank discussion of these matters between pastor, superintendent and teachers cannot fail to be helpful in removing difficulties, enabling all to realize more clearly the zeal and efficiency of each individual worker. We advise, therefore, that meetings for prayer and conference be held regularly in all our Sunday Schools and that presiding elders in their Quarterly Conferences take special pains to emphasize the importance of evangelistic effort in the Sunday School at least during the remainder of this year.

As the organized Bible Class is one of the most effective evangelistic agencies in the Sunday School, we advise that the leaders of all Wesley Classes be urged to take large part in the meetings for prayer and conference.

We confidently believe that such a plan as we here suggest, consistently and faithfully followed out, will result in a great spiritual awakening throughout our Church and a great ingathering of men and women and boys and girls who have thereby been brought to a saving knowledge of Jesus Christ. And if such be the case then our Sunday School workers face an opportunity and a responsibility which they cannot afford either to ignore or to treat lightly. We earnestly pray and trust that they may show themselves equal to the great duty to which they are providentially called.

- E. B. CHAPPELL, Chairman. JOHN O. WILLSON. JOHN R. PEPPER. M. L. WALTON. B. M. BURGHER. GEO. M. NAPIER.

## A BOOK OF POEMS BY REV. JAMES A. CRUTCHFIELD.

We have before us the above volume, written and published by our old friend and brother, Rev. James Allen Crutchfield. During the time of his enforced inactivity as a minister and a member of one of our Texas Conferences, he is residing in Chi-

cago, but he is not idle. His brain is too active for a moment of indolence. He is busy with his virile pen. Among the large family of Crutchfields he is not only a preacher, he is also a poet. And his poetry is not of the rollicking hand-organ quality. It is genuine poetry, full of sentiment, thought, fact and a wide range of information. It is poetry couched in elegant English and polished into beautiful periods. There is nothing artificial or stilted in his verses. They are natural and flow forth like a crystal stream from underneath the great mountain—limpid, musical and thrilling.

This volume of two hundred and twenty pages is called "Miscellaneous Poems," and dedicated to his brother, William Crutchfield. It comprises a variety of themes, covering every phase of thought and emotion. All Texas Methodists ought to feel an interest in this book and it ought to be a part of their libraries. Yes, it ought to be in every family, lying on the table for ready use by parents and children. Besides this, it will help, not only you, but it will aid an old preacher who has given his life to the service of his Master. We quote only one verse from one of the poems—"Reverie"—as an illustration of its style, as a book:

I stood on the mountain, high and hoary,  
The age-marks of time etched deep in its rim;  
And, tentative, gazed on the eve in its glory,  
While fading away through the twilight dew,  
And I saw in the cloud-painted skies that were stretched  
Like a shield for the sun in his falling,  
A mantle of beauty no pencil has sketched,  
With a glory that's ever abiding.

"Broken friendship," says a writer, "like china, may be repaired, but the break will always show."

A heap of the world's bad luck is no more than a makeshift for indifference or inability.

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G. C. RANKIN, D. D. Editor

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DISTRICT CONFERENCES

Table of district conferences: Marlin, Cameron, June 25; Stamford, Throckmorton, 9 a. m., June 27; Hillsboro, Penelope, June 27; Jacksonville, at Alto, June 30; Tyler, at Edom, July 1

OUR CONFERENCES

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

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

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

WE MAKE THE CORRECTION.

In an editorial last week we stated, ament the Catholic school in San Antonio, "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." We received this information from what we regarded as good authority. We are now informed that such is not the case, and that the Methodists of San Antonio do not patronize St. Mary's College. We are glad to have such information and we cheerfully make the correction. We wish we could say the same of some Methodists in other leading centers in the State, for some of our people in Dallas and other places send their children to Catholic schools. San Antonio is setting them a good example in this matter, according to our latest information.

A GOOD RECORD.

Rev. Ira C. Kiker, one of our Texas boys who has been at Emory and Henry College, Virginia, for a season, graduated the other day from that institution in his A. B. degree, and he took first honor in scholarship in a class of twenty-four; and in a competitive contest he also won the Senior honors in oratory. Not satisfied with these achievements he won a \$25 gold medal for excellency in English composition. Doubtless if there had been anything else in sight he would have carried that away also. Texas is proud of the record he made in that famous old college, noted for its production of first-class men.

Oak Cliff Church is planning a forward movement. They have already bought a good and commodious two-story house for a parsonage and they are now moving it onto their lot near the church, and when they get it in shape they will have a delightful home for their pastor, and at a very reasonable figure. They are looking to the enterprising of a new church also.

Great Commencement at Southwestern

On Thursday morning of last week, Mr. Louis Blaylock and the writer left Dallas for Georgetown to attend a part of the Commencement exercises at Southwestern University. Brother Blaylock is a member of the Board of Trustees of the institution, and the writer went along to take in the occasion and have something to say in the Advocate about the school and particularly about the Commencement. On the way we were soon joined by Rev. R. G. Mood, Rev. O. S. Thomas, Rev. John M. Barcus, Rev. Emmet Hightower, Rev. W. F. Bryan and Rev. J. F. Pierce, and our trip was made exceedingly pleasant. At the station we were met by Rev. W. L. Nelms and assigned to homes. This is the first time we have had an opportunity to visit Georgetown in several years, and the town has made some improvement during this time. Residences have gone up, streets have been improved, and a brand-new court house occupies the center of the square. Shade trees abound and there is an air of restfulness about the surroundings. Of course, the University is the principal feature of the community. The old building, with its environments, is at the old place, and there are signs of advancement about it. The fence has been removed, the old church foundation, long used as a place of worship on the corner of the old campus, is now gone, and circling walks from either corner run to the building. A handsome fountain is in the center of the grounds. Dr. F. A. Mood's grave and monument are conspicuous on the grounds with its enclosure and evergreens, a sacred spot to all Methodists.

Several blocks further up is the stately Administration building now so widely known to the visiting public, with its grounds in good condition, ornamented with flowers. The main work of the University is done here. Mood Hall, an imposing stone building, is near by with its ample accommodations for young men. We walked through these different departments and meditated on the wonderful work done for the Church and for the young manhood of the State in this great school, and many memories of the days long gone came trooping up. Such is the quietude of the place that good opportunity for serious meditation is afforded. Out from these walls have gone hundreds who are now enriching the Church and the State in all walks of life with their scholarship and training. Only the Judgment day will reveal the good accomplished by Southwestern University. A few blocks still further up, and on the eminence overlooking the town and country, is the Annex, the place where the girls are boarded and where work in the fine arts is carried on. Dr. and Mrs. C. M. Bishop have charge of this girls' dormitory, where the best of oversight is given to those committed to their charge. It is a quiet, restful and cultured place, and there is where the best of care and the most systematic tuition is given to the girls in Southwestern. Their course of study, for the most part, is the same taken by the young men--thorough and complete.

This writer was pleasantly situated in the district parsonage with Rev. and Mrs. T. S. Armstrong. We always stop with them when in the community where they reside. And by the way he is doing a splendid work on that district and he is universally popular with the people and the preachers. It was good to be with that delightful family once more.

Friday morning the Board met in their room at the University. It is composed of ministers and laymen from each conference, and a large representation of both was present. Dr. Bishop, the Regent, read the annual report for the faculty and it showed

the closing out of one of the most successful years in the history of the school. The work of the faculty was well received and heartily approved. The matriculation was nearly seven hundred and the student body one of the best of any year in the progress of the institution. Financially, Southwestern has been self-sustaining this year, as the income from all departments was fine, and there was a note of hopefulness all along the line. Every interest of the University was reviewed by the Board and the result was most satisfactory. No honorary degrees were conferred, but there was a large class of young men and young women to receive college degrees. Something like forty or more finished the course of instruction in the several departments.

Saturday morning, Dr. John A. Rice delivered the literary address to a large audience and it was a treat to all present. At night the two Literary Societies had their annual debate and it was a most creditable program. Sunday morning a great crowd packed the auditorium of the church and Bishop W. R. Lambuth delivered a great sermon to the faculty, graduates and the congregation. It was great in its simplicity, its soundness and its elements of edification. At the evening service, Rev. George S. Slover delivered a most helpful sermon to another large audience. It was especially adapted to the undergraduates. Rev. Frank Onderdonk delivered the alumni address.

Monday was graduation day. The chapel was filled to participate in the exercises of this momentous occasion. It was a stately event. The faculty and the graduating class in gowns and caps filed in and took their places on the rostrum. Oratory, essays and music made up the program. It was full of interest from beginning to close. All acquitted themselves handsomely. Dr. Bishop delivered a splendid address to the class before awarding them their diplomas. It was appropriate and instructive. Then each one was given his and her degrees and honors were also announced. There were many of these, but the first honor went to J. F. Rippey, of Richardson, a young minister. The second honor went to M. Y. Stokes, Jr., of Lampasas. Others were distributed according to merit, all down the line. Then one of the most brilliant closings of Southwestern passed into history.

Dr. C. M. Bishop and his able and efficient faculty are doing faithful work and the Church and the State are the beneficiaries. Southwestern is safe in their hands and they are putting the stamp of religious influence upon the characters of their finished products. Old-time revivals attend the Church services at Southwestern and scores of the students become converted and enter the Church. Many of them are preparing for the ministry and for special lines of Church work. Long live Southwestern University, is the prayer of the Church throughout Texas.

A SUNDAY IN CAMPBELL.

I am busy now almost every Sunday in dedicating houses of worship. I had an idea some time ago that if I restricted my work to that one line, and go to the smaller towns and rural districts where I was really needed, that I could put in two or three Sundays a month and have one or two for purposes of rest. But lo and behold! I have found out that if I had three or four Sundays a week instead of only one, I could fill them all up in meeting engagements of this kind. Our people are building churches all over Texas, and every week I have to turn down calls for dedication engagements for lack of Sundays to accept and attend to them.

Last Sunday I was in Campbell, Hunt County. Rev. C. B. Golson is the efficient pastor, and he is doing a great work. He is eminently ac-

ceptable to his people, both in the pulpit and in the pastorate. He has several other appointments and he is devoting his time assiduously to every interest they represent. He is a strong and forceful man, knows our doctrines and preaches them with success.

Two or three years ago Rev. W. H. Wright, now at Lone Oak, was Pastor at Campbell, and under his ministry this new Church enterprise was sprung and largely put through. When Brother Golson came upon the ground he began the work where Brother Wright left off and the result is a splendid new church, costing nearly \$6,000, well furnished and with handsome windows and pews. It is modern and well equipped. It has a fine location, a good membership and a prosperous Sunday School. Many of the leading people of the community are numbered among its membership. Sunday was a great day for them. The entire seating space was filled with people. They had come in from the town and county to witness the dedication. They gave earnest heed to the sermon.

At the close of the sermon we could not proceed with the dedication until a debt of \$1,100 was provided for, so the duty of "lifting" the collection for this amount was undertaken. The people had taxed themselves to build and furnish the house, and to get that debt off was somewhat of an undertaking. But after an earnest talk and an equally earnest appeal we waded into it, and in the course of twenty minutes we had it all but about one hundred dollars and the Board assumed this, and the house was set apart to the worship of God. It was a stately service and impressive. All visitors were invited to take dinner in the community and the hospitality of the people was more than equal to that duty. Campbell is a good town, prosperous and progressive. The season is good this year and the outlook is most encouraging. Brother Golson is now engaged in his annual revival and he will soon be joined by Rev. J. O. Davis, of Celeste, and the meeting will continue for some time. I enjoyed the hospitality of the parsonage and also of the home of Brother Creig. Many Advocates are taken in Campbell, and the number will now be increased. It was exceedingly pleasant to spend this Sunday with those good people and I trust the service rendered will prove helpful.

C. G. R.

WEST TEXAS CONFERENCE AND THE ADVOCATE.

The West Texas Conference does not comprise, in all respects, as fertile a section of the State as many other sections. They are more subject to drouths also. But the preachers and people over that way stand true and loyal to the institutions of the Church. Especially do they appreciate the Advocate and its work among them. As a result in many portions of that field they are pushing the Advocate. Four Districts, the San Antonio, the Uvalde, the Cuero and the San Angelo, are exerting themselves to put the paper into the homes of all their official members. Yes, they are working for its general circulation among the people. And they are meeting with encouragement. We have a band of heroic men in that Conference, and you can count on nearly all of them to do their duty by their Conference organ. We hope to see the movement to put the paper into the homes of all official members break out in all the districts down that way.

SAN ANTONIO JOINS THE HUNDRED PER CENT CLUB.

Every official member of the Church in San Antonio is a subscriber to the Advocate. This was accomplished last week. It put San Antonio Methodism to the front as

readers of the Advocate. The fact is no section of the State has gone forward with greater strides in Church matters than San Antonio. Methodism is booming over that way. True, they have many difficulties to meet, but they are meeting them and overcoming them with large success. They are building churches, extending their borders and increasing their membership. It is a heroic type of Methodism. They are aggressive, loyal and militant. From the wide-awake presiding elder all along the line the preachers are moving things. Rev. S. H. C. Burgin is a live wire. He keeps things on the go and his shaping hand is seen in all the enterprises of Church work in that city. His preachers are in hearty accord with him and his plans and the official members likewise, and results are following their labors. Methodism is making itself felt in that community, and it is not out of place to say that San Antonio Female College, under the splendid leader Dr. J. E. Harrison, is not one of the small factors in the activities of the Church in San Antonio. It is a dominant force in the Methodism not only of the city, but throughout the Conference. Therefore, the Advocate desires to express its highest appreciation of the work of Methodism in the Alamo city.

The Bishops of the Church are specially emphasizing the importance of circulating our Church papers in order that the people may read and understand the needs of the Church. They are not using their high position and their appointive power to coerce any pastor in matters of this sort, but as the Chief Pastors of the Church they wish to do all in their power to encourage our preachers to continue their help in this matter as well as to encourage our people to read these papers. They realize that a reading people make an intelligent people, and when our people inform themselves as to the urgent needs of the Church then all departments of the Church are helped and given an additional impetus in the larger support of the Church.

JUST ONE THING BEFORE ANOTHER.

We frequently quote in these columns the bad things said about us, but rarely ever reproduce things good and complimentary. But if the reader will excuse us this time, we will quote a paragraph from the pen of our confrere, Dr. Blair, of the North Carolina Christian Advocate. He was writing about his recent visit to Dallas, and among many other things said:

Rev. Dr. G. C. Rankin, editor of the Texas Christian Advocate, has succeeded in making that paper one of commanding influence among the religious journals of the South. A recent visit to his office and a look at the plant of the Blaylock Printing Company in the city of Dallas, where the Advocate is printed, convinced us that the official organ of Texas Methodism is in fine shape. To have men like Blaylock and the sons, together with the other gentlemen who make up the working force of that great paper, to support one is a great inspiration. Taking advantage of this happy environment Dr. Rankin is bringing to bear upon the whole State the great ability with which God has so richly endowed him for the establishment of all that is good. We doubt if there is a greater power for good in Southern Methodism today than is the Texas Christian Advocate under Dr. Rankin's supervision.

The postoffices in wet territory in Texas are glutting the mails with their circulars to customers in dry districts. In Dallas they are sending out multiplied thousands of copies of such literature. They seem to have the tax lists of dry counties and they are making liberal use of these names and addresses. Why this rush of the mails upon the part of the liquor dealers? The question is not hard to answer. The intra-state liquor law goes into



effect the first of July and then their whiskey order business in dry territory will come to an end, and they are trying to make hay while the sun is shining. But when that law goes into effect what will the saloons in wet territory do for patronage? Local customers will not support one-half the saloons in Dallas or Fort Worth, and to solicit orders or ship the same from a wet point into a dry section will put the offender in the pen. So make the most of your opportunity, Mr. Saloon Man, for your time is exceedingly short. On with the battle!

In the Musical Trio, published at Waco, a certain writer exploits his views of music and among other things wants the Sunday singings to take the place of the sermon and the singing smith to overtop the preacher. He then proceeds at length to elaborate his scheme. And the amusing feature of his diatribe is seen in the fact that the man seems to be serious. All Church organizations set large store by music and make the largest use of it in their public services. And they give large latitude to choirs in the preparation of the musical program. But this would-be wisacre is not satisfied with this; but wants the singing smith, of his ilk, to have charge of the music and the whole service. This shows to what extent these ditty singers want to go. The most of them sing a tweedle dee style of music, setting aside those majestic songs containing real music and real sentiment, and to this extent they are vitiating the taste of young people and converting a desire for good music into the swing of coarse and senseless ditties.

Arkansas is drawing the ropes tighter and tighter around the necks of her saloons. They are gradually being choked to death. Why not? They have been guilty of every high crime and misdemeanor known to criminal jurisprudence, and they have long since forfeited all right to further life. The anti-up that way concluded that they would call to their assistance the principles of the initiative, referendum and recall and get that last drastic law passed upon by the popular vote of the people. They hoped by this to control enough votes of the ignorant and vicious, along with others who believe in "personal liberty," to overthrow the law. In this we think they would find out their mistake. But the Attorney General comes along and notifies them that their petition is no good and that the law will stand, and one of their business advocates says, "Unless the courts do something for us, this means a dry State." So mote it be.

**DR. THEO. COPELAND IN TEXAS.**

Dr. Theo. Copeland, of St. Louis, spent the past ten days or two weeks in Texas, visiting his old friend, Rev. J. S. Bowles, of Midland. While there he held a meeting for our Church in which there were forty or more conversions and accessions to the Church. The membership of the Church was increased and largely helped in its spiritual life. Dr. Copeland is one of the able preachers and successful pastors in St. Louis, and a most brotherly man. We greatly enjoyed a visit from him on his return from Midland. We will always be glad to welcome him when he comes this way.

We notice in the Dallas News our Church at Broadway, Gainesville, was destroyed by fire a few nights ago. It carried an insurance of \$5,000, but the loss amounts to \$10,000. This will fall quite heavily upon our people and their pastor, Rev. J. E. Roach; but we understand that they will soon arrange to replace the structure.

We belong on the "Honor Roll." Every steward and trustee on the work takes the Advocate, and we expect to send more subs soon. We are doing fine. D. F. SMITH, Burke, Texas.



REV. JEROME DUNCAN.

**ENLARGE THE SLOGAN**

That the Episcopal College should make the extension of the circulation of our periodicals the exclusive subject of an Episcopal address to two millions of Methodists, is significant.

Never in the history perhaps was the demand more imperative for an antidote for the poisonous streams of literature which are literally flooding the homes of America.

Not only is there a flood-tide of avowedly godless and vicious literature everywhere, but adroit and treacherous substitutes for religious literature are being industriously distributed throughout the land "wearing the livery of heaven" in which to serve the devil.

Upon no single agency lies the responsibility for staying this subtle tide of evil, comparable to that which rests upon the Christian pastor. His influence here should be paramount. Many of our greatest pastors are awaking to the importance of this issue and are doing masterly service, knowing that no other "newspaper agency" can be substituted for personal appeal.

I am heartily in sympathy with the slogan, "The Texas Advocate in every official home," but earnestly appeal to my brethren to amend and enlarge by substituting the word "Methodist" for "official."

Texas has perhaps the best conference organ in the Connection. Our pastors need not apologize or plead "Church loyalty" as the chief ground for its support.

In addition to the "standard arguments," there is this to be said—and ought to be said:

1. We have the best Church organ without constituency or conferences assuming a dollar of responsibility for its business management. In this it is unique. I sometimes wonder whether the Church in Texas fully recognizes its debt of gratitude to Louis Blaylock.

2. The editorial policy of the Texas Advocate has not only given it rank among the best religious journals of the day, but has made it absolutely the dominant force for civic righteousness in this Commonwealth. For fifteen years its editor has stood heroically, unswervingly for Christian culture, Methodist doctrine and polity, and civic purity. Small men may criticise adversely, wicked men may denounce unmercifully, but the patriotic people of Texas, as well as Methodists "to the manor born," will continue, more and more, to accord to George C. Rankin a place of distinct and distinguished leadership in the moral and religious forces of Texas.

With this method of management and State-wide supremacy as an ecclesiastical and civic power, the Texas Christian Advocate assuredly appeals to our pastors and people as altogether worthy of our best and universal support.

It ought to have fifty thousand subscribers. We have the people. It "has the goods."

JEROME DUNCAN.

Weise, presiding elder of the Eastern District of the German Mission Conference.

**PERSONALS**

Rev. J. A. Old, of Oak Lawn, has just returned from Oklahoma, where he took part in a good meeting. He is doing splendid work in his own field.

Mr. and Mrs. William M. Ashford, of Houston, have issued invitations to the marriage of their daughter, Miss Mary Ruth, to Mr. Otto Henry Weise, and the event transpired June the fourth. The happy couple will reside at Diboll. Mr. Weise is the son of Rev. H. W.

Rev. P. M. Riley, of Rise, was a pleasant caller recently. He is one of our quiet but successful Advocate friends, and he looks after all the interests of the Church.

Rev. T. F. Sessions and his people at Corpus Christi are pushing their new Church enterprise and by and by they will have things in great shape in that delightful place by the Gulf. Rev. John M. Barcus is in good favor at Waxahachie and very much at home in the pastorate. He is

preaching to good congregations and will have a good report to present at Temple next fall.

Rev. W. H. Vaughan and wife are now on a trip to Europe for a visit to that historic part of the world. We are sure they will enjoy every hour of it and come back refreshed and inspired for work.

A nine-pound baby boy is making things lively at the parsonage home of Rev. and Mrs. E. B. Hawk, of Blooming Grove. He is one of the livest youngsters in all that section. Long may his flag wave in triumph.

Rev. J. F. Clark, the old veteran, is in very good health now. We enjoyed a brotherly visit from him this week. He is not able to preach much yet, but his heart is still in the field with his brethren.

Rev. G. F. Boyd took work awhile back in the Western Oklahoma Conference, but his health ran down on him and he has had to resign it into other hands. We were glad to meet him in Dallas the other day.

Rev. O. S. Thomas is an old hand at the helm on the Bonham District. He is a good administrator, clear-headed in business and evangelical in spirit. He knows the needs of his field and addresses himself to them effectively.

Rev. J. F. Pierce, of the Gainesville District, is in good favor with his preachers and people and his ministry is a success. He keeps in touch with every interest of his charge and is a wise director of the Church's enterprise.

Rev. W. F. Bryan is making full proof of his ministry on the Paris District. He is quietly, but efficiently looking into the details of all the work and his hand helps to guide and shape the movements of the Church in all that territory.

The venerable father of Rev. J. W. Goodwin, of New Boston, died recently at Wills Point after a protracted illness. He was an honored and useful local preacher in the Church for more than forty years. His life was a good and true record and his end was peace.

Our old friend, Brother J. A. Hargett, of Moody, has passed through affliction of late, and we have a letter from him telling us how much pleasure and comfort he gets out of the Advocate. It is encouraging to know that the paper is a blessing to those who pass through the deep waters.

Rev. N. W. Oliver, of the North Texas Conference, and Miss Jesse Lindsey were united in marriage at the residence of the bride's mother at College Mound June 11. Rev. J. F. Sherwood officiating. The Advocate extends congratulations to the happy couple and wishes for them all possible happiness and success.

Rev. G. W. Eichelberger, Superintendent of the Anti-Saloon League of Mississippi, and formerly of Texas, was married recently at Jacksonville, Mississippi, to Miss Mattye Alford. Dr. Eichelberger is well known to many of our Texas people, and we extend to the happy couple our congratulation.

Rev. W. L. Nelms, of Georgetown, has had a year, so far, of successful work. He had a great meeting recently and many were converted and added to the Church. Among them were scores of the students of Southwestern, a number of whom date their call to the ministry from that service.

**JOINS THE LOCAL PREACHER CLUB.**

I want to join Bother Bewley's 1000 local preachers' club. Hence, you will find enclosed two subscribers. J. M. HOLT, Denison, Texas.

**ADDITIONS TO ONE HUNDRED PER CENT ROLL.**

- North Texas Conference: Justin and Roanoke—Rev. E. H. Crandall, Megargel—Rev. A. Wall, Ringgold—Rev. W. R. Kirkpatrick, Hutchins and Wilmer—Rev. J. B. Adair, Como—Rev. W. L. Tittle.
- West Texas Conference: Eagle Pass—Rev. J. W. Black, Brady—Rev. I. T. Morris, Eden—Rev. N. E. Bragg, Ozona—Rev. W. M. Crutchefield, Sherwood—Rev. S. M. Hull, Yoakum—Rev. J. F. Webb.
- San Antonio: Alamo Street—Rev. A. N. James, Alamo Heights—Rev. Gaston Hartsheld, Laurel Heights—Rev. C. H. Booth, McKinley Avenue—Rev. S. B. Johnston, Prospect Hill—Rev. N. B. Read, South Heights—Rev. F. M. Jackson, Travis Park—Rev. D. E. Hawk, West End—Rev. L. E. Booth, Boerne—Rev. R. W. Fischer, Center Point—Rev. R. E. Duke.
- Northwest Texas Conference: Shamrock—Rev. W. M. Pope, Royston—Rev. L. N. Myers, Higgins—Rev. Z. E. Purdie.
- Central Texas Conference: Hutto—Rev. J. E. Matlock, McKinley Avenue—Rev. J. E. Crawford.
- Texas Conference: Burke—Rev. L. F. Smith, Jasper Station—Rev. W. C. Morris.

**A 50 CLUB.**

Rev. E. V. Cox, of Seventh Street, Temple, sent this week his fiftieth new subscriber, thus setting a new pace for his brethren. Who will join him?

Please put Eagle Pass Station on list of all stewards as subscribers to Advocate. This makes nine charges in Uvalde District.

S. B. BEALL, P. E.

Please place following charges in 100 per cent Board of Stewards: San Angelo District, West Texas Conference.

Brady Station, Rev. I. T. Morris, Eden Circuit, N. E. Bragg, P. C. Sherwood Circuit, S. M. Hull, P. C. F. B. BUCHANAN, P. E.

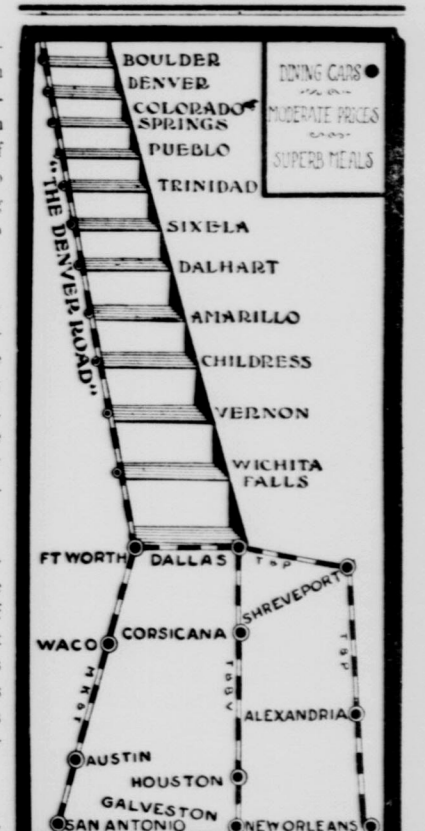
**MARRIED.**

Irby-McWhorter.—At the residence of the bride's parents, Mr. and Mrs. B. McWhorter, of Douglassville, Texas, May 28, 1913, Mr. H. S. Irby, of Maud, Texas, and Miss Irene McWhorter, Rev. D. A. Williams officiating.

Yarbro-Rainey.—On the morning of June 4, at the residence of the bride's father, Mr. S. R. Rainey, of Cusseta, Texas, Mr. J. Leslie Yarbro, of Waco, Texas, and Miss Vernessa Clyde Rainey, Rev. D. A. Williams officiating.

Cross-Welch.—At the courthouse, Fort Worth, Texas, May 10, 1913, Mr. L. N. Cross and Miss Myrtle Welch, Rev. Thos. Reece officiating.

Moore-Kazrr.—On May 11, 1913, Fort Worth, Texas, Mr. George Moore and Miss Elsie Kazrr, Rev. Thos. Reece officiating.



In a comparative sense **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 **The Ft. Worth & Denver City Railway** (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 Convincers, in booklet form, free! **A. A. GLISSON, G. P. A.** Ft. Worth, Texas

# Epworth League Department

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Dallas, Texas.

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

## STATE LEAGUE CABINET.

- President—Rev. S. B. Beall, Uvalde.
- First Vice-President—H. M. Whaling, Jr., Houston.
- Second Vice-President—Miss Dora Brack, San Antonio.
- Third Vice-President—Miss Jackey Miller, San Antonio.
- Fourth Vice-President—Rev. O. T. Cooper, Denton.
- Secretary—Rev. L. E. Booth, San Antonio.
- Treasurer—A. B. Hardin, Denison.
- Junior League Superintendent—Miss Olive Ferguson, Corpus Christi.
- Superintendent of Boys' Work—W. H. Butler, San Marcos.
- Dean of Encampment—Rev. Glenn Flinn, Bryan.

## OFFICERS OF BOARD OF TRUSTEES.

- President—Rev. J. E. Harrison, D. D., San Antonio.
- Vice-President—Rev. H. A. Boaz, D. D., Dallas.
- Secretary—Rev. W. J. Johnson, Galveston.
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## NORTH TEXAS LEAGUE CABINET.

- President—O. L. Hamilton, Lewisville.
- First Vice-President—Mrs. Ida Parker, White-wright.
- Second Vice-President—Wade B. Fleetwood, Terrell.
- Third Vice-President—Mrs. J. B. Greer, Greenville.
- Fourth Vice-President—Miss Victoria Webster, Dallas.
- Junior Superintendent—Miss Pearl Wallace, Dallas.
- Chairman R. K. M. Fund—Miss Mary Hay Ferguson, McKinney.
- Secretary—Ralph DeShong, Paris.
- Next Place of Meeting—Greenville, June, 1914.

## CORRESPONDING SECRETARIES.

- The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas:
- Central Texas: Rev. W. T. Jones, Blanket, Greenville.
- North Texas: Rev. W. B. Douglas, Forney.
- Northwest Texas: Rev. W. Y. Switzer, Tolbert.
- Texas: Rev. T. R. Morehead, Houston.
- West Texas: Rev. C. B. Cross, San Antonio.

## TEXAS STATE EPWORTH LEAGUE ENCAMPMENT, EPWORTH-BY-SEA. CORPUS CHRISTI, AUG. 6-17, 1913.

### THE PARIS MEETING.

The twenty-first annual session of the North Texas Conference Epworth League was held in Paris, June 5 to 8. There were nearly three hundred out-of-town delegates registered and the local attendance filled the church at Lamar Avenue, the place of meeting, upon several occasions to its full capacity.

### Parade a Feature.

While there were many striking features to differentiate this conference from all others, there were none perhaps which so impressed the public at large with the magnitude and scope of the organization as the parade on Friday afternoon. This parade was five blocks long and traversed the principal business and residential streets of the town, terminating at the Federal building where a panorama photo was taken.

### Rev. Collier's Visit.

For five years now this conference has been interested in mission work as an organization, ever since the death in Korea of Miss Ruby Kendrick, June 26, 1908. For three successive years from one to three missionaries have been supported by the annual offerings of the League. The first missionary to be assigned to the conference by the Mission Board was Rev. C. T. Collier, and he was present on four of the Paris meetings. He was scheduled for two appearances on the program, but by urgency of the Leaguers many times before the conference. He contributed something to almost every session. He captivated all who heard him and the spirit of mission pervaded the conference from the beginning. Brother Collier is an Englishman, was educated in Germany, spent eight years in China and has been seventeen years in Korea, and his quaint mannerisms, the result of wide travel and long residence in foreign countries, give him a convincing individuality. His life has been filled with the romance of religion and his recitals of the thrilling experiences through which he has gone in his chosen work never fail to hold the closest attention of his hearers. Everything he says does so intensely interesting. No one can listen to him without becoming a stronger believer in the cause of missions. His impress was felt at Paris and his visit was by far the crowning illumination of the occasion. He remains in North Texas for a week or ten days to visit a selected number of local Chapters and, early in the fall, will return to Korea to resume his work there.

### Miss Margie Webster.

Honored with the presence of a returned missionary, the Paris conference was also honored with the presence of a going missionary, Miss Margie Webster, of Ennis, who has but recently finished at Scarritt and will leave in September for Mantanzas, Cuba, to become a teacher in the Irene Toland School at that place. She goes out as the representative of the Woman's Board, but is now and has long been an ardent Epworth League worker. She was the center of an admiring group of Leaguers upon all occasions at Paris and added in her contributions to the program much to the inspirational feature of the conference. She has promised to write an occasional letter for the League Department of the Advocate.

### Miss Florence Dial.

We recently published the minutes of the first annual session of the Conference, held in Greenville in August, 1893, and referred to the fact that probably no one would be present at Paris who was at the first meeting and the organization of the conference. We learned upon arriving at Paris that Miss Florence Dial, then a babe in arms, was carried by her father to the meeting at which the organization of the North Texas Conference Epworth League was perfected and to her, at Paris, fell the signal honor of being the only person present with a record of attendance upon this first session. She was one of the leading spirits in inviting the conference to meet in Greenville in 1914, an invitation which was unanimously accepted.

Three Times at Paris. This occasion marked the third meeting in Paris. The last was in June, 1907, at which Miss Ruby Kendrick was present and from which she took leave of the North Texas Leaguers preparatory to going to Korea in

fall. The memories of her visit and leaving-taking were many times referred to during the Paris session. The first meeting at Paris was, as we remember it, in 1896, or 1897. There used to be a chronological register of the places of meeting, but while Edwin B. Boggett was Secretary his register, together with all other records, were burned in a fire which destroyed his office in McKinney. We have often desired a correct list of the sessions of this conference. Perhaps someone will find time sometime to go through the Advocate files and compile such a register. We have never seen a conference better handled and more magnificently entertained than this session at Paris. Ralph DeShong was the leading spirit. He saw to everything and was aided by many committees from the three Chapters in Paris—Bonham Street, Lamar Avenue and Centenary. Automobiles met every incoming train and carried the delegates to registration headquarters and thence to their homes.

### Reception.

We cannot refrain in this connection from referring to the splendid reception of the first evening. This was held at the beautiful home of Mr. and Mrs. Wm. L. Jones, on Lamar Avenue, under the supervision of the Ladies' Missionary Society of Lamar Avenue Methodist Church. The lawn around this palatial home was brilliantly lighted and refreshments were served, while an orchestra rendered delightful music. The visiting Leaguers and home folks numbered far in excess of five hundred, and one of the most successful social events of any similar occasion marked this one.

### Dr. F. S. Parker.

The arrival of Dr. F. S. Parker, editor of the Era and General Secretary of the Epworth League, on Saturday, was an epoch in the history of the conference, marking another of the few occasions when a representative from the Central Office was present. Dr. Parker is well known to Texas Leaguers, and to some more favorably than those in North Texas. He entered heartily into the activities of the conference, instructing and inspiring those who heard him as he appeared on the platform from time to time. His sermon at the close of the Sunday evening, dealing with the subject of testimony, was one of the most masterful we have ever heard him deliver.

### The New Officers.

There were some changes in the Cabinet, four dropping out entirely—A. B. Hardin, Mrs. W. O. Jordan, Mrs. Fred Meereer and Layton W. Bailey. Mrs. J. B. Greer was re-elected as Third Vice-President and Second Vice-President, Ralph DeShong was promoted from First Vice-President to Secretary-Treasurer, O. L. Hamilton was elected President, a place he has filled several times previously and in which he has always made good. Miss Victoria Webster and Miss Pearl Wallace, both of Dallas, were elected Fourth Vice-President and Junior League Superintendent, respectively. The office of Ruby Kendrick Memorial was created and Miss Mary Hay Ferguson, who has been filling the chairmanship under a special committee arrangement for several years, was appropriately elected as Chairman of the new department. Mrs. Ida Parker, of White-wright, was elected as First Vice-President. The Cabinet is one of the strongest that has ever been elected, practically every member being a seasoned worker in the League. G. W. T.

## NORTH TEXAS CONFERENCE EPWORTH LEAGUE.

By Layton W. Bailey.

The twenty-first annual session of the North Texas Conference Epworth League, just closed, was pronounced by many as being the most spiritual conference ever held.

From the very beginning trains came in with delegates from all over North Texas, and by the time the session closed there were over two hundred and fifty delegates registered; Brother Gus Thomasson, O. L. Hamilton and others, who have attended the conference in years gone by, stated that there were more faces among the delegates this year than ever before.

The opening session Thursday evening, June 5, 1913, crowded the church and listened to the addresses of welcome from the Paris people; after the addresses all marched in a body to the home of Mrs. W. L. Jones, on Lamar Avenue, some few blocks from the church, where a beautiful lawn was turned over to the Leaguers and visitors, who enjoyed themselves talking to old friends and eating ice cream and cake, until the midnight hour.

The sunrise prayer meetings were all well attended, and there was not a service that was not well planned and each and every one enjoyed each and every moment. There was not a dull minute. The reports showed a remarkable increase over the previous year's work. Dr. Parker, our General Secretary, was there and we got a blessing from our association with him and shall hold dear his visit with us. The crowning feature of the conference, as has been the case in previous meetings, was the Missionary Rally service Sunday afternoon, in which our "Living Memorial," Dr. C. T. Collier, of Korea, spoke to us. Dr. Collier told in a most forceful manner of the work being done in Korea. At the close of a wonderful address, Dr. Collier said, "It is worth while to put ourselves in God's hands. May God take hold of our Leaguers that they may take hold of that motto, 'All for Christ.' With heads quietly bowed a prayer was offered to God, and one came forward and dedicated her life for Christ. The following were elected for the coming year: O. L. Hamilton, Lewisville, President; Mrs. Ida Parker, White-wright, First Vice-President; Wade Fleetwood, Terrell, Second Vice-President; Mrs. J. B. Greer, Greenville, Third Vice-President; Miss Victoria Webster, Dallas, Fourth Vice-President; Miss Pearl Wallace, Dallas, Junior Superintendent; Miss Mary Hay Ferguson, McKinney, Chairman Ruby Kendrick Memorial Fund; Ralph DeShong, Paris, Secretary-Treasurer.

The 1914 meeting will be held at Greenville. The following resolutions were read and adopted: Resolutions. We, your committee on resolutions, present for your consideration the following: Whereas, The underlying principle of all successful associations, religious and secular, is the spirit of friendly rivalry between members, or between Chapters of the Association, therefore be it Resolved, That it is the sense of this assembly that in the future the annual program should be so arranged that the different Chapters be allowed in suitable manner, sufficient time to give to the assembly a verbal report of their achievements during the past year in a concise and succinct manner, supplementing their written reports, thus furnishing instructive data to other Chapters. Whereas, Under the present method of handling reports it appears that nothing like a full statement of the work being done by the different Chapters of the North Texas Conference Epworth League is obtained, and Whereas, Some stimulus should be given to this important subject and a careful and complete statistical record kept of the accomplishments of the parent body of this assembly, therefore be it Resolved, That it is the sense of this as-

sembly that each officer elected for the ensuing year should immediately ascertain the names of the officers of each Chapter in the Conference, in the department coming under their respective jurisdiction, and the importance of the work of that department explained to them and solicit their hearty co-operation, and see that the necessary reports are not only requested, but that such officer insist on the report being made in detail on suitable blanks furnished by the head of the respective department of this conference; if this does not secure the information, that then the matter be referred to the District President of the North Texas Conference League in which such offending Chapter may be located, whose duty shall be to ascertain and report to the head of the proper department, so complaining. If the report so desired cannot then be obtained through the District President, then such officer of such department shall report such fact to the President of the North Texas Conference Epworth League, setting forth sufficient data to properly support such complaint, and upon receipt of such complaint the North Texas Conference League shall lay the data before the presiding elder of the proper district, for his advice and conduct of such Chapter. That reports be called for monthly and the heads of the different departments keep a correct and suitable record for each Chapter, in books to be provided for that purpose and at the close of the year a composite report made up of the reports of each of the respective departments, to the conference, showing the details of each district with a grand total for the North Texas Conference Epworth League.

Whereas, The Epworth Era is the official organ of the Epworth League, and it is not the duty of each member of the League to subscribe for the publication, but from a spiritual standpoint and League loyalty should subscribe to the Era, and whereas by so subscribing for this official organ, a first aid will not only be given to the General Epworth League Board by its subscription, but at the same time will be enlarging their own usefulness in the League work, therefore be it Resolved, That the President of the North Texas Conference Epworth League immediately upon assuming the duties of his office, shall advise with the Presidents of the respective districts, for the purpose of having the Era be brought prominently before their Leagues each meeting, and that a systematic campaign be inaugurated for the advancement of the League efforts through the Era, and that such endeavor be made a part of the regular League service.

Resolved, That the North Texas Conference Epworth League in twenty-first annual session assembled, hereby tenders to the officers of the League a vote of thanks and appreciation for their constant and efficient performance of the duties during the past year and that God may richly and bountifully bless each and every one. Whereas, The good citizens of the city of Paris have so generously and hospitably opened their hearts and homes to receive the members of the North Texas Conference Epworth League, and have so nobly and cheerfully given of their time and money in the advancement of the assembly, therefore be it Resolved, That the Conference League, in annual session duly assembled, express to the good people of Paris our profound gratitude and appreciation for the splendid, hospitable and unstinted reception and entertainment arrangement for several years, and that we feel a lasting obligation to them for their royal welcome, and sincere Christian fellowship extended. Be it further Resolved, That these resolutions be spread upon the minutes and copies thereof be furnished to the appropriate authorities.

Whereas, There seems to be a lack of interest displayed in some Chapters of the Conference, and it is apparent that all that is required is some united effort to create a more lively and renewed life into said Chapters, power to inject renewed life into said Chapters, therefore be it Resolved, That these resolutions be spread upon the minutes and copies thereof be furnished to the appropriate authorities.

Resolved, That the North Texas Conference Epworth League hereby authorize the President to appoint as his special aids a visitor for each district in the North Texas Conference, who shall be duty bound to visit the different Chapters in the District as often as possible and assist in re-organizing said Chapters or in any other legitimate manner aiding said League to become a live, wide-awake and progressive organization for Christ. That said visitor shall be subject to the call of the President, and shall report to him monthly in detail all of their work, and the President shall make in his next annual report a composite report in detail showing the work performed by such visitors.

Whereas, The officers and members of the respective Chapters of the North Texas Conference Epworth League of the city of Paris have by their untiring efforts and unlimited expense provided for the entertainment and entertainment of the members of the conference twenty to none, and one that will ever remain fresh in the memory of those attending this conference with love and good cheer, therefore be it Resolved, That the twenty-first annual North Texas Conference Epworth League in session assembled, do hereby express their sincere thanks to the Paris Chapters of the conference League, for their whole-hearted, loyal and unselfish welcome and entertainment accorded to the members of the conference and every one a most profound sense of gratitude impels us to exclaim, "God bless you," and wish you Godspeed in your League efforts.

Whereas, One of the great factors in creating a bright and sunny and joyous and enthusiastic and whereas the spirit of rivalry is accentuated by some token of appreciation for well merited service, and whereas it is the sense of this conference that the conference should set the example and encourage the up-building of the several Chapters in the conference by all legitimate means, therefore be it Resolved, That the President be authorized to present to the three Chapters of the Conference League, making the highest average in the assembly, and such trophies to be known as first and second and third prizes, the same to be awarded on such terms and conditions as the President and his Cabinet shall deem equitable to all Chapters; provided that the contest for such trophies shall start the first Sunday in July, after each League shall have been mailed a copy of the specifications and conditions of the contest addressed to the President of each Chapter in the Conference League.

Be it resolved, That the missionary spirit at home as well as abroad be featured during the coming year and that special efforts be made to extend the activities in the spiritual uplift of our several communities, that many souls at home may be brought to the saving knowledge of Jesus Christ. Be it resolved, That it is the sense of this conference that the Ruby Kendrick Memorial Fund be increased during the coming year, and let the example of this beloved Texas Leaguer be an inspiration to higher ideals, nobler aims and more consecrated self-sacrificing service by each and every Leaguer. Be it resolved, That we extend our thanks and gratitude to Dr. Collier, our missionary in Korea, for his attendance at this session and his interest in the League work here, was addressed to us at Paris to be read before the conference, but did not reach us until after our return home. It was a source of regret to the

pledge to him a greater and more active interest in the Era during the year; that we invite him to meet with us next year and wish him renewed blessings in his field of labor, and also pledge him our hearty co-operation and support in building up not only the Era, but the Epworth League as a whole.

Be it resolved, That this assembly recommend that each Chapter of the conference League use an individual report blank for the purpose of compiling statistics of the different departments of the League showing what each member has done in carrying on their work; the Terrell League submits a form of such report which is heartily commended to the League.

Be it resolved, That the North Texas Conference Epworth League heartily approves and endorses the action of the General Epworth League Board in electing a Junior Secretary, and that this conference heartily pledges the sum of sixty dollars per annum for the support of said Junior Secretary, and the conference officials are directed to pay the proper officers said sum of sixty dollars in quarterly installments in advance for that purpose.

Be it resolved, That it is the sense of this conference that solicitors in the League is a disturbing factor and should be avoided; that the chief aim and duty of this conference shall be the winning of souls for Christ; that the League banner to the cross of Christ as our symbol with a deep conviction to strive as He shall guide us; with charity toward all, and a firm determination to love one another as brothers and sisters and to do His will, we will have no need to foster the ambitions of any one for any office in the conference League. Respectfully Submitted,

W. S. MAPLE,  
HARRISON BAKER,  
Committee.

### PARIS NOTES.

We understand that Judge W. S. Maple and wife, from Dallas, were mistaken for a bride and groom.

One young lady from Greenville said she intended to return to Paris as soon as possible. A young man announced that if she did she would never again leave there. We presume cards will be out in due time.

The business houses of Paris recognized the presence of the League by profusely decorating their places of business. We understand that one firm had some difficulty in explaining to a customer that the colors did not have any connection with smallpox.

The Colemans were in evidence on reception and entertainment committees at Paris. We could not name them all if we tried, but we counted fourteen and were told that there were more.

We have already referred to the magnificent handling of the conference. The following is a complete list of the committees which handled the details, viz: Securing Homes—Mrs. Maury Moore, Chairman; Miss Allene Boyers, Miss Ina Coleman, Miss Verlinda Yates and Mrs. L. W. Jackson.

Assignment of Homes—Mrs. S. R. Galbreath, Chairman; Mrs. E. H. McGlasson, Miss Willie Coleman, Miss Jamie Webster.

Reception at Trains—Mr. Jim Caviness, Chairman; Miss Laura Coleman, Mrs. F. L. Kimball, Miss Scott Hamilton, Mrs. Wm. Jones, Miss Allene Boyers, Miss Alma Dunagan.

Parade—Ralph DeShong, Chairman; Dr. Weidman, James H. Hall, Geo. B. Ellis, Dr. Weidman, Chairman; Paul Williams, R. DeShong.

First Night Reception—Missionary Society; Mrs. R. P. Lewis, President.

Autos from Church—First Day Only; Miss Ina Coleman, Chairman; Miss Verlinda Yates, Rev. R. F. Bryant.

Music—Mrs. Strong, Chairman; Miss Tricie Blair, Mr. Robert Ross, Leader. Church Decoration—Ralph DeShong. Flowers in Church—Mrs. T. J. R. Yates.

Greenwell put much enthusiasm behind its invitation for the conference another year and won.

A unique feature of the conference was the conferring of degrees upon three Chapters which had complied with the requirements of the Ruby Kendrick Memorial Fund Committee in collecting and forwarding funds. The Model Degree was thus conferred upon St. Mark's, Dallas; Wilson Street Juniors, McKinney, and First Church Juniors, McKinney. Dr. Fitzgerald S. Parker made the awards. The plan was originated by Miss Mary Ferguson and bids fair to become an interesting annual custom.

The following is the result of the offering on the Ruby Kendrick Memorial Mission Fund, Sunday, June 8, viz: New subscriptions, \$1831; old subscriptions renewed, including the Juniors' hospital fund, \$840; cash balance on hand, \$669. Total, \$3131. The total since the close of the Terrell Conference last year was \$2837, showing as a gain for this year the sum of \$274. Considering that the threatening weather materially reduced the crowd on Sunday afternoon, resulting in the smallest have ever had in the five years of the work, the results achieved are very encouraging.

The League editor was entertained at the home of Ralph DeShong, meeting in his mother and her sons and other relatives and other relatives one of the most charming families he has ever had the pleasure and honor of knowing. The DeShong family is a factor in the business, social and industrial activities of Paris. In Church affairs they are leaders.

It developed through an announcement made during the session of the conference that the Paris District Epworth League has secured by gift a five-acre tract of ground near Bogota, which is to be improved and used for assembly purposes. In this the Paris District enjoys a special distinction, since there is no other district organization within our knowledge which owns its own assembly grounds. The annual meeting is soon to be held.

### FROM ALLAN RAGSDALE.

The following letter, written by Allan Ragdale, a former resident of North Texas and the pioneer in League work here, was addressed to us at Paris to be read before the conference, but did not reach us until after our return home. It was a source of regret to the

# NINE CENTS

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You cannot make Ice Cream at that price by any other method, and you cannot buy it for three times nine cents.

To make Ice Cream from Jell-O Ice Cream Powder, you simply dissolve the powder in milk and freeze it. Everything is in the powder.

There are five kinds: Vanilla, Strawberry, Lemon, Chocolate and Un-flavored.

Each 10 cents a package at grocers'. Send for our beautiful Recipe Book. The Genesee Pure Food Co., Le Roy, N. Y.

Leaguers that Allan did not attend the Paris meeting, and we are sure all will be glad to read this word from him. Here is

### His Letter.

En Route to Brownsville, June 6.—Dear Gus: Much to my regret I find I will not be able to get to the Paris Conference. Please give them all my love and very best wishes for continued zeal and growth.

We are and have been for some time facing a crisis in our State League life and its only salvation is the live support of conference organizations such as has been kept alive in North Texas. For more than twenty years we of the old guard have tried to lead as best we could in our inexperience and as it were "blundering" the way through the wilderness. It may be that we may not be permitted to see the entry into the "Promised Land" of full attainment in the ideals of League endeavor, but can only look over by faith to what must surely come.

Ask North Texas to continue to stand by Epworth-by-the-Sea as a "League enterprise," and to pledge its material support and attendance. If possible designate Saturday and Sunday, August 8 and 9, as special North Texas days, and we can arrange possibly for a popular low rate for Friday, the 7th. Again regretting my inability to be with you I am,

Fraternally,  
A. K. RAGSDALE,  
Secretary 21 Years Ago.

### EPWORTH-BY-SEA NOTES.

Prof. W. H. Butler, State Superintendent of the Boys' Work, has gotten out an attractive postcard showing on one side a picture of the surf bathing at Epworth and containing on the other side an invitation to attend the Encampment, Aug. 6-17. We learn that seven hundred of these cards have been mailed out to special addresses. This means that the boys will again be in evidence at Epworth this summer. Good work, Prof. Butler; keep it up.

The following notice has been issued, viz: "We are providing a great program for the League Encampment at Epworth, August 6-17. We are fixing up sleeping rooms for guests, etc. They will have free entrance and free room. Only have to rent cot and pay for meals."

"We hope you will bring a party, as we guarantee free sleeping room to preachers from whose charge a party comes. Please call attention to the Encampment, give it publicity and help us get up a big attendance."

"No demand for money will be made upon those attending. \$1.00 entrance fee and incidental collections with three lectures at 25 cents each. Nothing else. We count on your hearty co-operation."

"For leaflets to distribute, write Rev. L. E. Booth, Station A, San Antonio, or Rev. E. Ferguson, 1001 Chapparral Street, Corpus Christi."

"S. B. BEALL,  
Pres. State League.  
J. E. HARRISON,  
Treas. Epworth Board."

It is but a short time now until the Encampment, and every Epworth Leaguer in Texas should begin active plans to attend this session. Dean Flinn and his program committee promise the usual store of good things, and Dr. Harrison vouches for the inn and tenting accommodations. President Beall authorizes us to say that the work is still in evidence, and Director Weeks is planning to resume his school of aquatic sports. Really, there seems to be nothing left for an excuse not to attend.

Mr. C. R. Simpson, President of Corpus Christi Epworth League Chapter 156, writes: "Our local Epworth League is making preparations for the Epworth Encampment. Our committee have planned to have a local League headquarters and rest rooms on the ground and they have planned also, if possible, to have charge of the program for one night."

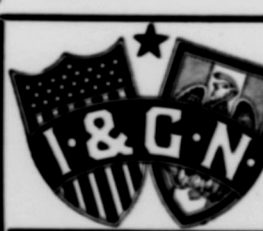
It is gratifying to see the local Epworth League of Corpus Christi taking such an active interest in the coming Encampment. Let the Leaguers get ready for the meeting August 6-17.  
G. W. T.

## Piles Cured at Home By New Absorption Method

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

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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.

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

HOT SPRINGS

# Annual Meeting Echoes Church Extension Board

By W. F. McMurry, Corresponding Secretary.

Mr. T. L. Jefferson, President of the Board of Church Extension, was absent from the first day's sessions of the Annual Meeting of the Board held in Dallas, Texas, May 1-5. This is the first time the President of the Board has been absent from a session since his election to the office of President at the General Conference of 1906. An urgent business call to New York was the occasion of his absence. Rev. E. G. B. Mann, D. D., Vice-President, presided with grace and dignity at the sessions of the first day.

The Board at its first session adopted strong resolutions of congratulations and appreciation of the work of the office in increasing the Loan Fund Capital to more than one-half million dollars, and requested the Corresponding Secretary to continue an aggressive campaign for another one-half million.

By unanimous vote the assessment for Church Extension was placed at \$275,000—an increase of \$10,000, and this without recommendation from this office.

Rev. F. N. Parker, D. D., a member of the Board from the Louisiana Conference, now residing in Durham, N. C., was the only member absent. Dr. Parker explained that his absence was due to the illness of his wife.

A communication on the subject of Comity and Co-operation from the Home Mission Council was received and the Board adopted a report from the special committee to which it was referred, referring the communication to our next General Conference.

Legal forms for securing title to Church property and for the use of the Board in securing its conditional donations and loans, which had been prepared under the direction of a competent Louisiana attorney, were submitted and adopted for use in the State of Louisiana.

Church Extension publications received the following notice: The literature of Church Extension is increasing in quantity and quality at a gratifying rate. Our people are destroyed in generosity for the lack of Church Extension information, and we therefore most cordially endorse the efforts of the Corresponding Secretary in giving this literature to the Church.

The Board recorded its conviction by unanimous vote that all applications must come in the regular way. "No exception to this rule should ever be made, except in emergency cases, and we insist upon the observance of our rule on this subject, and instruct the Corresponding Secretary accordingly."

The Board received a deputation from the Church editors assembled in Dallas, and was addressed at length by Rev. J. A. Anderson, D. D., of the Western District, on the subject of publicity. This question has been raised by the Corresponding Secretary in his report, and the whole matter was referred to the Executive Committee with power to act.

In the case of Cimarron, New Mexico, where, under the leadership of a supply pastor, Rev. H. R. Mills, the larger part of our congregation had been drawn away and an effort made to transfer the church property to another denomination, the Board instructed that a committee composed of the Bishop in charge, the Corresponding Secretary and Rev. J. B. Cochran take charge of the case.

The subject of Church architecture was given attention, three addresses being delivered by Mr. Harry W. Jones, architect, of Minneapolis, on the following subjects: "Church Architecture of the Past and Present," "Church Architecture of the Present and Future," "How to Increase the Capacity of the Small Church." The first lecture was given on Wednesday evening and was illustrated with stereopticon views.

The Committee on Legal Forms and Church property submitted an outline for a report in blank for use of trustees of church property in making their report to the Quarterly Conferences, which was adopted. The Corresponding Secretary was requested to have same printed for free distribution to such trustees as desire a blank upon which to make their annual report.

Notice was taken of the action of the Montana and East Columbia Conferences in annual session last fall with reference to abandoned church property, and the Board strongly advised that "In all such cases the Corresponding Secretary of the Board be authorized to have such property transferred to this Board to be held in trust and subject to the control of the Annual Conference in which it is located."

The Committee on Memoirs, through its Chairman, Bishop W. A. Candler,

read an appropriate tribute to Rev. M. J. Cofer, D. D., a member of the Board of Church Extension since 1902, which was adopted by a rising vote. Dr. Cofer's services as a member of the Board were highly appreciated by every member of the body. The Board decided not to fill the vacancy caused by the death of Dr. Cofer, in view of the fact that there is but one more Annual Meeting before the next General Conference.

A memorial from the Marion District Conference of the South Carolina Conference on the subject of Church Insurance was received and referred to the Committee on Legal Forms and Church Property, which committee recommended that same be referred to a committee composed of Bishop E. D. Mouzon, Dr. W. F. McMurry and Mr. T. L. Jefferson whose business it is to look into the matter and report to the Board conclusions reached at the next Annual Meeting.

Bishops A. W. Wilson and J. H. McCoy were the speakers on Thursday evening, and the subject was "Church Extension Loan Funds." These addresses were taken in shorthand and will, in all probability, be published as an addition to the Loan Fund literature now issued by the Board. Friday evening the subject was "City Church Extension," and Bishops E. R. Hendrix and W. A. Candler were the speakers. Stenographic reports of these addresses were secured and publication may be expected at an early date.

The Board expressed itself strongly upon the subject of building committees involving Church propositions in debts which endanger the property, followed by an appeal to this Board to save property. The law of the Church requiring three-fourths of the cost of the building to be secured before the contract is let, should be rigidly enforced. For several years past the Board has been very much embarrassed by unbusinesslike methods which have placed church property in jeopardy.

A memorial from the Williamette District Conference of the Columbia Conference, praying that an additional Secretary be placed in the field in the interest of church building in the Northwest was received and the following was adopted: "Resolved, That the Executive Committee of the Board and the Bishop in charge be authorized, at their discretion, to employ a financial agent to raise a sum of money deemed by them sufficient to properly care for our work in the West and Northwest especially Portland, Seattle and San Diego."

The Board by formal resolution, committed itself anew to the increase of the Loan Fund Capital, and urged the Corresponding Secretary to press this matter home upon the Conference Boards, and declared its purpose to make the Loan Fund Capital of the Board one million dollars before the close of the next quadrennium, and requested the Corresponding Secretary to formulate a definite plan, to be presented at the next Annual Meeting, including a man for the field who shall have special charge of the Loan Fund business of the Board, etc.

The members of the Board of Church Extension were entertained at a banquet on Saturday evening in the Adolphus Hotel by the City Board of Church Extension of Dallas. More than two hundred sat down to the feast. Judge Joseph E. Cockrell acted as toastmaster. Speeches were made by Dr. W. W. Pinson, Dr. John M. Moore, Rev. T. W. Lewis, Bishop W. R. Lambuth, Mr. T. L. Jefferson, Dr. W. F. McMurry and others. This was a great hour, and the courtesy of the City Board of Church Extension was much appreciated by the visitors.

The Board declared its interest in a new church building on a more eligible site in Charlottesville, Va., by adopting the following: "We are so impressed with the great opportunity presented at Charlottesville to influence the religious thinking of that large body of University students who will contribute so much to the future leadership in the State and in the Nation, that we recommend that the Secretary of this Board, Bishop Collins Penny, and Dr. W. J. Young be appointed a committee to interest prominent Methodists in Virginia in this great enterprise to the end that it may be accomplished in a larger way."

The following resolution was adopted at the closing session: "In view of the fact that the conditions which have confronted the Board at this meeting have caused us to make appropriations largely in excess of the amount of money likely to be available during the coming year; and, in view of the fact that the next Annual Meeting of this Board will be the last for the quadrennium for which we were elected to serve; and, in view of the

further fact that the Board is not a self-perpetuating organization;

**Resolved,** That we hereby declare our purpose to limit the appropriations at the next meeting to the amount of money that is then reported by our Executive Committee as probably available for that purpose, to the end that the new Board, which will be elected by the next General Conference, may not be embarrassed in the beginning of its administration by the necessity of carrying over large grants which have been made by this Board.

In order that we may be able to carry out this purpose without doing injury to the building operations of our Church, we earnestly request our Bishops, presiding elders, pastors and Conference Boards of Church Extension to discourage applications for aid except in cases where serious injury would result from delay.

In view of the fact that 192 of the 327 applications of this year were Churches which have heretofore received aid through assurances that the grant would make possible the completion of the enterprise free from debt, be it hereby declared to be the policy of the Board to refuse to make grants in such cases, unless it can be clearly shown that the failure to carry out the assurances has been due to uncontrollable circumstances.

In view of the fact that we are constantly asked for large sums to relieve emergencies, occasioned by large debts, be it hereby

**Resolved,** That we urge all in authority to carefully guard against extravagant enterprises, and to enforce more strictly the law provided in paragraph 447 of our Book of Discipline."

## REPORT FROM SAN AUGUSTINE DISTRICT.

To Presiding Elder and Members of District Conference:

Brethren—

We, your committee on Sunday Schools, Epworth Leagues and Missionary Societies, beg to submit the following as our report: From the reports of the pastors as made to the Conference, we find that out of about ninety (90) appointments there are sixty-four (64) Sunday Schools with enrollment of something over five thousand (5,000)—average attendance sixty to ninety per cent of enrollment. We have no data at hand as to the number of Sunday Sunday Schools in this Conference last year, but we are confident of a good increase judging from the reports. We note some special good work being accomplished in the rural charges, some reporting Sunday Schools at every appointment, and many reporting the organization of new schools. The reports show the observance of Children's Day from about ten Sunday Schools, a good part of these from the smaller charges. This is not a good report. Children's Day and all other special days should be generally observed. We find from those who reported the collection that the average paid per scholar is about three (3) cents. There were seven (7) Leagues and nineteen (19) Missionary Societies reported.

We call attention to some of the methods or plans used in some schools. We do not give these suggestions as original on our part, but we know they have been used with success. One of the essentials in a Sunday School is organization. You will remember the best report made to this Conference was one which was perfectly organized. It may not be practical in all schools to follow to the letter the outline as is generally given for an organized school. But we say that every school must have some organization and the one that is organized to the fullest extent that circumstances will permit, is the one that will accomplish things.

To have a Sunday School you must first get the people there—then interest them in the school so you can keep them coming. One of the best ways of getting them there is to get each member so interested that they are continually talking Sunday School to their associates.

You must have a good class record system if you keep up attendance. One of the best is Hammond's Individual Card system. There is a card for each pupil on which is kept the record of the pupil for the entire year. No record is made on the card except when pupil is absent, when a hole is punched in card on date absent. The number of holes in card at end of year represents the times absent. Those desiring to give credit to the pupils who are absent from their school but attend Sunday School where they may go, should have vacation cards, and when returned, showing attendance in school visited, should be given credit as though they were not absent from their own school. The Honor Roll is used with good results. If possible, you should have a blackboard for this purpose only, and set a standard of excellence

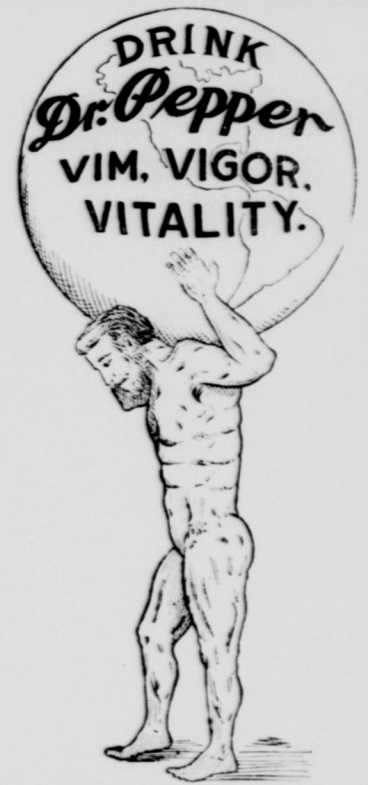
required to become an Honor Roll member and place on the roll those meeting the requirements and let these names stay on board before the school all the time. Some schools require perfect attendance for a quarter as a standard for Honor Roll, which is a good one. Too much can hardly be said of the blackboard in the Sunday School. It is an excellent idea to have a large board in the Sunday School auditorium, giving entire record of each class outlined something like this:

Teacher, Pres. or Abs.; On Roll, Pres. last Sun., Pres. today, Col. last Sun. Co. today, Col. for year, Banner Class for Attend., Banner Class for Col., Visitors, New Members. With this you have all the time before the school a comparative statement of each class with preceding Sunday, and each class with all others. This increases interest and has much to do with keeping up attendance and collection. Much depends upon your opening and closing exercises. Right here we would say, set a time to begin, and begin. Next grade your school according to age and if your school is of sufficient size, we think it well in the larger classes—from intermediates to the adults, to divide the sexes. It is well to open and close with a very familiar song that at the very beginning all may take part and likewise at the close. Special songs or recitations bearing upon the lesson are helpful. It is a good idea to have different classes furnish a special song now and then. Manage every way you can to have the congregation sing, dividing them into sections and asking one section to sing a verse, and the other section one, is one way of increasing congregational singing in the Sunday School. If any trouble is experienced in having a Sunday School choir, you may designate certain persons as members of Sunday School choir, and impress upon them that their presence is as much expected in the choir as is the Superintendent's in his place. Keep a record of choir attendance by card system mentioned above. Special days should be observed, giving new life to the school. We would not have you believe that we think that plans and methods alone make a school, but we do say, you cannot have much of one without them.

So much for the "machinery" of the school. What we have said is on the line—how to get the pupils there and keep them there. We have been trying to give some suggestions which, if followed, we believe, will give the teacher the opportunity to do the work for which we have Sunday School organizations. The lesson period is the most important. The things mentioned are used simply to increase the opportunity of the teacher to reach more people. So, if this period is not wisely used, all that has been done is in vain. The spirituality of the school depends largely on the teachers. The impressions upon the pupils for good depend altogether upon the teacher being able to make them as he or she presents the lessons taught. Then we say above all things, have consecrated teachers, but you must also have a competent teacher if the lessons for good are rightly presented.

These we consider the essentials: First, a consecrated, wide-awake Superintendent, who will use all wise methods he can in the school; then, organization; then, consecrated teachers and teachers capable of presenting the lesson in a way adapted to the class being taught. These ideas in the main are from Marion Lawrence's book—"How to Conduct a Sunday School."

As to Leagues, we think, if our pastors would co-operate more with the young people, this would be the means of doing good work for the Church among the boys and girls. Missionary Societies are more num-



IF ATLAS WERE ON EARTH HE WOULD RECOMMEND **Dr. Pepper** TRY IT. IT IS LIQUID SUNSHINE. IT IS WHAT YOU WANT TO PROMOTE **STRENGTH.**  
Dr. Pepper Co. Waco, Tex.

erous in our District than Leagues, but many charges report none. Much depends upon the presidents or leaders of these societies, as it does in all other organizations. Both the League and Missionary Society give us mediums of putting to work the young people and women of our Church as we have in no other department of the Church. The secret of a live Church is getting every member to share some responsibility and feel that she or he has work to perform that no one else can do. We say then, keep the Sunday School, Epworth League, and Missionary Society at work if you would do great things as a Church for God.

- B. J. HAWTHORN, Chairman.
- L. M. IRISH.
- W. C. BOOZER.
- M. M. DUPREE.
- P. V. DALE.

"Be patient. Keep sweet. Do not fret or worry. Do your best, and leave results with God. Believe firmly in God, in the fulfillment of his purposes and the march of his providences. God's laws are immutable, and work with undeviating regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier and sweeter person. Do not mar your peace by needless worry. Live by faith in God, who loves you. On some bright tomorrow you will enter the city of God."—Selected.

Be cheerful—there is no valley whose outer borders are not touched by the hills.

## BELLS.

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**BOWLING BELLS** Sweet Tone Far Sounding Durable  
FOR CHURCH AND SCHOOL  
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Many of you are still thinking about that greatest of all adjuncts to a home—a sewing machine. If you would permit your neighbor to settle the matter for you, you would not delay a minute in sending us your order for the **ADVOCATE MACHINE.** It is a New Model Drop Head Automatic Lift Machine and is the equal of any \$75.00

machine on the market. It is sent you on a guarantee not only that of the factory, from which we ship you direct, but ours. This you are doubly secured.

We ship direct to your station, freight prepaid—

**THE ADVOCATE MACHINE**  
for life and the **TEXAS CHRISTIAN ADVOCATE** for one year costs you only **\$25.50**

Address with the Price  
**BLAYLOCK PUBLISHING CO., DALLAS, TEXAS.**

# Woman's Department

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

### FLATONIA AUXILIARY.

October 9, 1911, the Foreign and Home Missions Societies and the Aid Society of Flatonia M. E. Church, South, united to form a Woman's Missionary Society.

The installation of officers was held the following Sunday by our pastor, Rev. W. R. Keathly. At the first meeting fifteen members were enrolled, but this number has steadily increased until we now have thirty members, about fifteen of whom belong to both departments. We have a mission study class and eighteen members take the Missionary Voice.

Last year the Foreign Department pledged fifteen dollars and the Home Department ten dollars, but this year each department has pledged twenty-five dollars, which I feel confident will be easily raised by free-will offerings. Since organizing \$291 have been expended in local work. Thirty dollars were used in repairing the church, and the remaining \$79 upon the parsonage. Our Society meets twice a month, holding a business meeting the second Monday and a social meeting upon the fourth Monday. At one social meeting the program given in the Voice is used as a basis for our program.

MRS. DONALD McKAY,  
Press Superintendent.

### SCHOOL OF MISSION PUBLICITY COMMITTEE.

A meeting of the Publicity Committee of the School of Missions and Bible Study was held at the Methodist Dormitory on June 11, 1913, at 7:30 a. m. Three Press Superintendents were present, Mrs. Grey, of West Texas Conference (represented by Mrs. Archer); Mrs. Stewart, Central, and Mrs. W. T. Spencer, of the Texas Conference. By request, Mrs. L. P. Smith, Mrs. Downs and Mrs. Carrol also were present, adding much by their experience and suggestions.

### NOTES FROM THE FIELD.

(Continued from Page 5)

fender of the Faith." Our people took quite a lively interest in the institute and all join in an invitation to come again.—D. W. Hawkins, P. C.

#### Elm Street, Waco.

We have just closed a splendid meeting in this good charge. Rev. G. S. Wyatt, of Quannah, Texas, came to us May 25, and spent fifteen days of as faithful service as was ever given in a revival campaign. His preaching was of that type which builds up the Church, renews backsliders and awakens sinners. Many pronounced his the greatest series of gospel sermons they had ever heard. There were some twenty accessions to the Church and quite a good many more conversions. In a single service about twenty-five children professed faith in Christ. The congregation cheerfully gave Brother Wyatt more than one hundred dollars, and he in turn gave fifty of it back on our new church enterprise. This leads us to say that on the last Sunday of the meeting we raised a subscription of \$6500. This, we think, can be easily raised to \$8000, which together with \$8000 we expect to raise from a land trade will give us \$16,000 with which to build. We have bought 200 feet front on Turner Street, one block north of the old site, and the unanimous decision is that we now have the best church location in East Waco. This beautiful brick church finished, Elm Street will easily take rank as one of the best stations in the Central Texas Conference. 400 members have been received during the two and one-half years of my pastorate here. To God be the glory.—J. J. Creed.

#### Uvalde.

Following the dedication of First Church, Uvalde, we protracted services for a revival. Rev. J. W. Allbritten came and helped us. The meetings were protracted for thirteen days in which twenty-six services were held. The aggregate attendance was 2737, an average of 105 persons to each service, 210 each day. Brother Allbritten held about half the services, the pastor the rest. Many persons express themselves as benefited by the meeting, and we, in position of pastor, can realize improved conditions. We feel a better leadership accorded the pastor, and that was one main purpose in view as we planned this meeting. In the pastorate of last year a sweeping revival was held; this pastor must care for those brought into the

Publicity Committee, gave a summary of the year's work, showing the following-out of the purpose of this committee in spreading a wider knowledge of the School of Missions, Charts and bulletins (5000) had been sent to conferences, notices put in Advocate and King's Messenger and secular press, and articles written expressly on this work by at least two of the five Publicity Superintendents. And yet a wide field apparently unsworn or unfruitful remains. Whose the fault?

At this meeting a number of things were done. One is to request a place on the program of Annual Conference for the Publicity Superintendent to present the School of Missions and Bible Study; to tell of the work, explain the methods and display the advantages of the school to auxiliaries. Early in January a series of articles is to be run in the Advocate, King's Messenger, etc., leading up to these annual and district meetings so that the way may be cleared and prepared for the full and final message. A poster is to be made—a composite picture drawn from the pen of all five Publicity Superintendents sent in to the chairman, Mrs. Stewart. So get busy, Conference Publicity Superintendents. Every conference is to be asked to set aside \$5 each for the expense of its Publicity Superintendent for their committee work.

All these are steps in advance, and in time with the quick march of our School of Missions towards one of the highest goals yet dreamed of in Texas missionary education. And publicity spells success.

Please do your part, if only by reading. We will be satisfied with that for a few months. Read everything you see on School of Missions, dream of it and next June the real thing will be offered you, twice its former size and worth at the same terms on the same plan at the same place.

MRS. W. T. SPENCER,  
Secretary Committee.

fold. Some will draw comparisons between the work of the pastor and the work of an evangelist. So let it be, for those who see only the surface. The evangelist's work is more spectacular, but who says it is the more important, the more difficult, as compared with caring for those brought in by the evangelist? One work is counterpart of the other, and there let it rest. The work of this Church this year bears some marks of progress in every department. The Sunday School has surpassed its highest former marks for attendance, both in attaining a higher number than ever before and also in average attendance. The Epworth League is lately doing a splendid service. The Woman's Missionary Society has always been doing a very helpful service in many ways, and have been very kind to the parsonage. The Board of Stewards are succeeding well with their work. And, finally, attendance upon the means of grace and work in general has reached a good level.—A. L. Scarborough.

#### Dundee Mission.

After revising the roll in the beginning of the year, Megargal being cut off and a number of certificates being given, we had but little more than one hundred members left on the work. We lost some of our best financial support and some of our best Church workers, but such is the fate of our Western mission work. Having spent most of our ministry on the mission field we did not grow despondent. Our few faithful members rallied to our call and we have been pushing the work with our best ability, and we are gaining in membership. We have held one meeting at a mission point where we had nothing but an opportunity. The congregation has reached over fifty in the third service. We asked all Christians to stand and were only able to count seven. In the last service we reclaimed and most of them were converts—not a child in the number, but from fifteen to the father with grey hair. We organized with thirteen and a prospect of others. Will soon have a Sunday School using our literature. We added one school in the work early in the year. Have finished a good cistern at the parsonage and have money in hand to repaint and repair our church at Dundee. While we have but few who help in the good work, they have the spirit and pluck of the true Western type of Christian men and women. All we need on this mission is more of such true characters. I have not been able to do the pastoral and personal work I would like to do on account of my

wife's affliction and would have given the work up had it not been for her true sacrificing spirit that urged me to continue until she was compelled to claim my entire time. However, she seems to be improving at this time. I will stand much in need of the help of some of my nearby brother pastors through August. Now, I have not said anything about poundings, but something better, because the poundings have not been organized in this part after the old style. So, brother preacher, do not envy me my good place, but rest assured these good people will make good in other things more lasting. No preacher has had greater expression of true Christian love in afflictions than this one and his wife. Out of a heartfelt need I sincerely ask the prayers of every reader.—J. B. Parr.

### THE PASSING DAY

The Turkish Grand Vizier, Mahamud, was assassinated June 11 while out in his motor car to visit the Sublime Porte. There is a mania abroad in the land to kill rulers.

The amendments to be voted on in July are so interwoven with the one dealing with the financial troubles of the penitentiary that to vote for one Japan has sent to this Government what is said to be a dignified answer concerning the Webb anti-alien law of California. There is nothing like an ultimatum in the paper, and while its tone is strictly argumentative, it invites this Government to further negotiations concerning the matter. Neither Secretary Bryan nor Ambassador Chinda will give out anything concerning the nature of the communication received by Mr. Bryan.

The Journal of the American Medical Association has come out recently with a definite statement that the sensational parade of the details of suicide in the daily papers by the power of suggestion increases the number of suicides. Since the handling of a recent death which it is suggested may have been suicidal the Journal reports several deaths by that method of going. The "pure news bill" may become a necessity in this country before long.

According to statistics given out from Washington, the American Indians are again increasing in population. In 1900 there were but 237,000 of them in the United States, and in 1910 there were 265,683. The most important tribes are the Cherokee, the Navajo, the Chippewa, the Choctaw and the Teton Sioux.

The University College of Medicine and the Medical College of Virginia have merged, and hereafter the two institutions will continue as one under the name of the Medical College of Virginia.

The Florida State Legislature has under consideration a bill which calls for a Constitutional amendment changing the government of that State to a commission form, with ten commissioners.

Some thirty pulpits in Baltimore were supplied by the delegates to the conventions of the Associated Advertising Clubs of America last Sunday, which began its sessions in that city on Monday. In the morning a religious mass meeting was held under the auspices of the advertising men, which was attended by some five thousand persons. "Service" was the theme of most of the sermons, the lay preachers proclaiming that this is the keynote of the Christian religion, and that their work is service in its finest sense, linking it, of course, with the Church.

In the 1770 chapters of the Confederate Veterans, there are now only 50,000 members. There were in all 750,000 men of the South enlisted in the war of the sixties. The ranks are thinning fast, and the number will grow smaller at a more rapid rate from now on. There are 200,000 members of the G. A. R. chapters, and there were 2,772,500 enlisted soldiers in the Northern ranks. It perhaps would not be far amiss, in view of the fact that the Southern warriors withstood the Northern forces that were four times their size for four years, to say that there are possibly more real soldiers among the 50,000 U. C. V.'s than there are among the 200,000 G. A. R.'s.

The mining difficulties in West Virginia are under investigation by the United States. They have been having serious disorders and the Government is endeavoring to locate the cause.

The Supreme Court handed down two important decisions on Monday. In the first it upheld the power of the States to fix reasonable intrastate rates on interstate railroads until such time as Congress shall choose to regu-

## June Sale of Tailored Suits

Only the choicest models, ranging from \$35.00 up to \$125.00, consisting of Silk and Woolens. Most of them are imported materials.

- Regular prices \$32.50 and up to \$42.50, special.....\$21.85
- Regular prices \$47.50 and up to \$57.50, special.....\$29.85
- Regular prices \$65.00 and up to \$85.00, special.....\$42.85
- Regular prices \$95.00 and up to \$135.00, special.....\$57.50

A collection of good styles, strictly Tailored Suits of Men's Wear, Cheviots, Serges, Bedford Cords, Worsteds, in Ladies' and Misses' sizes—

- Former prices up to \$17.50, special.....\$7.50
- Former prices up to \$32.50, special.....\$12.50

## Tourist Washable Tailored Suits

In Ramie, French, Shantung Linens, Ratine and Eponge, Linen Etamines and Combination Novelty Weaves. On sale at small fraction of the cost of material, the cost of tailoring is not considered—

- Former prices up to \$8.50, special.....\$3.95
- Former prices up to \$13.50, special.....\$6.95
- Former prices up to \$25.00, special.....\$11.45
- Former prices up to \$35.00, special.....\$14.85

## Great Values in Our Coat Section

They are reproductions of the smartest foreign models, many styles are confined exclusively to Sanger Bros., and represent the season's latest models and materials. Among them are many midsummer coats in the correct short styles, in Charmeuse, Eponge, Brocade, Matelasse, Fancy Chiffons, Bedford Cords and Serges—

- Former prices up to \$15.00, special.....\$9.85
- Former prices up to \$22.50, special.....\$14.85
- Former prices up to \$32.50, special.....\$21.85
- Former prices up to \$42.50, special.....\$28.45
- Former prices up to \$55.00, special.....\$34.85

# Sanger Bros.

DALLAS : : : : : TEXAS

of them you have to vote for all of them, and for this reason thousands of voters will repudiate all of them rather than endorse the one having to do with the penitentiary.

The Mexican disorders are still keeping things in a turbulent state in the Republic. The present Provisional Government is not proving equal to the emergencies and outbreaks are common.

Emily Wilding Davison, militant suffragist, who sustained a fracture of the skull in an attempt to stop King George's horse during the running of the Derby last Wednesday, died Sunday. Miss Davison was noted for her daring feats in behalf of women. Her death is being heralded by the suffragettes as that of a martyr to the cause. late these rates. At the same time the court laid down far-reaching principles governing the valuation of railroad property for rate making purposes, and, according to these, held that the State of Minnesota would confiscate the property of the Minneapolis and St. Louis Railroad Company—on whose appeal the decision was rendered—by its maximum freight and two-cent passenger fare law. It enjoined the State from enforcing these laws, as to this road, for the present. The second decision was that upholding the constitutionality of the Sherman anti-trust law as a criminal statute.

Col. R. T. Milner, the President of the A. & M. College for a number of years, has tendered his resignation to take effect at once. It seems that politics is permeating our State institutions of learning.

Cement manufacturers have consented to give one per cent of their output for three years to build a concrete road from the Atlantic to the Pacific. What a time the automobilists will have when that road is completed.

There are eleven real Daughters of the American Revolution living in Massachusetts, the oldest being Mrs. Louise Waterman Carpenter, who will be 107 years old in August. That State had at one time since the organization of the society 120 "real" Daughters, but they are gradually passing away, although once in a while a new real Daughter is discovered by diligent effort of the historians.

The United States Treasury Department, at the close of last week, showed a surplus to date this fiscal year of \$8,203,925, as against a deficit of \$11,050,007 at the same date last year.

Of four hundred and forty-seven candidates for the ministry in the Southern Presbyterian Church, two hundred and twenty are sons of farmers, and sixty are sons of ministers.

A Federal law recently became effective which makes a theft of articles in transit a crime against the United States and not against the State in which the crime is committed. This

law was made necessary by the fact that State laws require complainants to show where a theft was committed, and in the case of thieves stealing from a moving train, such proof could not be furnished. Again, an article stolen is sometimes taken from a train in one State, and the thief apprehended in another State.

The building commissioner in Chicago reports that there are in that city 750 theaters, and 76 others now in course of construction. Half of these, he says, are used exclusively for moving picture shows, the average daily attendance of which is estimated at 900,000 persons.

Walter H. Page, the new Ambassador to Great Britain, is complimented by the British press on his first speech made in England, which was delivered at a banquet given in his honor in London by the Pilgrims on June 6. The writers express pleasure that he devoted his speech to cementing the bonds of friendship between the two countries.

The San Diego authorities some days ago took Emma Goldman and one man named Reitman, an anarchist, in automobiles to the edge of the city and told them to move on. They moved. And that without making any speeches in that city.

At Berlin the budget committee of the Reichstag has decided that foreigners residing and making a living in Germany are liable to taxation under the new military contribution bill. A few members of the committee held that it would be unfair to compel foreigners to contribute as indicated, but their objections were overruled.

### —ROUND TRIPS—

## Galveston

### \$5.80

On Sale Saturday, June 21; Limit June 23.

### \$9.70

On Sale Every Friday; Limit Ten Days.

### \$11.60

On Sale Daily; Limit Ninety Days.

## Get There Early

VIA

# T. & B. V.

"The Short Line"

Leave Dallas 9:30 a. m. and 11:15 p. m.

—Make Your Reservations Early—

CITY TICKET OFFICE, 1500 Main Street, Phone—Bell, Main 1986; Aut., M 1984.

DEPOT, Commerce and Lamar Streets, Phone—Bell, Main 93; Aut., M 1244.

FROM THE FIELD EDITOR.

Away up in the quiet of East Texas, a terminal station on a branch line of the Frisco system, is the county seat town of Newton. Here we find a people, as Brother Solomon would say, sui generis. Although of their own peculiar kind, it's far from being a bad kind. They are honest, industrious and intelligent. These people seem to train up their children in the way they should go and they, evidently, educate them, too. A better crowd of boys I have never met, and the girls are modest and lady-like. From such communities come great and good men and women.

I closed my second meeting in this town last Tuesday night. We received twenty-one members into our Church, baptized six infants, organized a Junior League and put the Church, generally, in better shape for business. Among the accessions were a good railroad conductor and his wife, also a clever section foreman of the railroad. The day after the meeting closed I got the Official Board together for friendly and, I may say, fatherly counsel—so they seemed to take it. They let me talk, as with authority, about the local and connectional interests of the Church. The Board is composed of splendid men—two lawyers, one banker, a successful merchant and a competent county official. All sensible and good men—excellent in point of capacity—and yet the finances of the Church were behind because of their carelessness. I told them the steward's office was a man's job and deserved a man's attention—adding that in my long experience and close observation I had never known the collections for the support of the ministry to run behind when a live Board of Stewards did their work well. They pleaded guilty in a Christian-like way. The chairman called an early meeting of the Board to begin, at once, systematic work for their beloved Church. Brother Belcher, the pastor, is encouraged to believe that they will bring things to pass. We have good church property, free from debt. The parsonage has been built during Brother Belcher's administration. Five years ago I held a meeting in Newton. The town has made considerable improvement since then. Our Church has not moved up as rapidly as it might, but it is really rising and they are determined to quicken their speed. Newton may soon be a full instead of a half station. The Advocate is well circulated. Next Wednesday we will pitch a tent on the bay shore in Matagorda, where we worked happily and successfully last summer.

JNO. E. GREEN, Houston, Texas.

PLAINVIEW DISTRICT CONFERENCE.

The Plainview District Conference met at Plainview May 15, 3 p. m. Our presiding elder, Rev. J. T. Hicks, opened the conference by reading and commenting on the twelfth chapter of Romans, after which the roll was called and Rev. M. S. Leveridge was elected secretary.

The district was well represented, every pastor with one exception and forty-four laymen and local preachers being present. The reports of the

GENERAL MISSIONARY CONFERENCE M. E. CHURCH, SOUTH Waynesville, N. C. JUNE 25th—JULY 10th

Special Through Sleepers VIA



Leaving Dallas on the "Pacemaker" at 7:40 p. m., Monday, June 23rd, going via Memphis and Chattanooga, arriving Waynesville 4:51 p. m., Wednesday, affording a daylight ride through "The Land of the Sky," Nature's greatest scenic route.

Make Your Sleeper Reservations Early

For Further Information, Special Rates, Etc., Address

C. P. FEGAN, D. P. & T. A. 1300 Main St., Dallas, Texas.

pastors indicate that the spiritual and financial state of the Church are in good condition.

Our presiding elder is held in high esteem by both preachers and laymen throughout the entire district, as is shown by the following resolution offered by Revs. S. A. Barnes and W. M. Lane and unanimously adopted by the conference.

Whereas, The Plainview District has made rapid strides, both materially and spiritually under the wise administration of Rev. J. T. Hicks, our effectual presiding elder; and

Whereas, His sympathetic and brotherly counsel has endeared him both to preachers and laymen of the entire district; and

Whereas, The district at this time needs wise counsel and business methods; and

Whereas, Rev. J. T. Hicks has a warm heart and a clear head and business ability and knows the needs of our district as no other man of the Northwest Texas Conference; therefore, be it

Resolved, That we heartily endorse and approve his administration and respectfully urge Bishop Atkins to re-appoint him for the fourth year as presiding elder of the Plainview District.

This resolution was made by remarks of appreciation by a number of laymen and preachers, reaching its climax by singing an old-time Methodist hymn, handshake and shout.

The conference was intensely spiritual throughout the session. Quite often the business was stopped to sing praises and to give an expression of gratitude to God for his manifold blessings to us.

Every interest of the Church was carefully looked into. Rev. C. N. N. Ferguson, presiding elder of Abilene District, represented the Board of Missions and the other Boards were represented by pastors of the district appointed by the presiding elder for that purpose. Preaching of the gospel was in evidence and well done by Revs. C. D. Pipkin, A. E. Butterfield and D. B. Doak.

The conference was favored with a visit by the following brethren: Rev. C. N. N. Ferguson, presiding elder of the Abilene District; Rev. C. S. Field, representative of the International Sunday School work of the State; Rev. C. B. Meador, conference evangelist, and Rev. J. D. Young, commissioner of education for Southern Methodist University. Notwithstanding the fact that Brother Young reached the seat of the conference at a late hour, yet he represented the university with his usual enthusiasm, securing \$1025.

The names of the local preachers of the district were called, their characters passed and licenses renewed.

Thomas W. Shepard, Fred C. Goodwin and Charles M. Killian were licensed to preach and Fred C. Pilley was elected to elder's orders.

Hale Center was selected as the place for next meeting.

The following brethren were elected delegates to Annual Conference:

- REV. A. E. BUTTERFIELD. F. T. SKIPWORTH. J. H. LUTRICK. L. J. YATES.

Alternates:

- A. M. Becton. Rev. S. J. Upton.

Rev. C. B. Meador, conference evangelist, was introduced to the conference and gave report of his work. He stated that he had traveled about 1000 miles and had had more than 500 conversions and reclamations.

The Saturday afternoon session closed the conference, at which time the business men of the city with their autos were in evidence to give us a spin over the city and to show us the big irrigation wells recently put in.

It is not necessary for me to say that the conference voted thanks to Rev. S. A. Barnes and his noble entertainment and to the business men for the ride.

Immediately following the closing session of the conference were the commencement exercises of Seth Ward College. Saturday evening at 8:30 o'clock we had the pleasure of attending the annual grand concert, and Sunday morning the commencement sermon was preached by Rev. Comer M. Woodward, of St. Paul's Church, Abilene. It was a great message, inspiring the heart and life of both old and young. At evening hour Hon. F. P. Works, of Amarillo, brought a very profitable message to the undergraduates. There were nine graduates of the institution. The school has closed a most successful year's work. Prof. Pearce and his faithful corps of teachers deserve the praise as well as the prayers and sympathies of the entire Church. He is high in the esteem of the entire student body and is impressing the high ideals of his noble character upon the young life that is placed in his care.

M. S. LEVERIDGE, Secretary.

A MARRIAGE.

On Sunday, May 18, 1913, Mr. Davis B. McCulloch and Miss Ophelia Hughes were married at the home of the bride's parents, Rev. and Mrs. D. N. Hughes, in the Bethel community near Arlington, the pastor officiating. The bride is a member of the Bethel Methodist Church and has a host of friends. The groom is a gifted young business man of Bonham. It was one of the most beautiful occasions we ever attended. A. T. BRIDGES, Pastor.

CAMP-MEETING.

The camp-meeting at Brushy Creek will begin the third Sunday in July instead of the third in August as in former years. A. A. RIDER.

POSTOFFICE ADDRESS.

Rev. F. O. Miller, McKinney, Texas. My postoffice will be Mineral Wells until further announcement. JAS. CAMPBELL.

LETTER FROM VIRGINIA.

Commencement at Emory and Henry is a thing of the past. Texas was well represented here this year. The Texas contingent holds down a page in the College Annual, had two graduates and furnished two of the six speakers on the Robertson prize contest, and had it not been for the misthunder that one of them, as a friend put it, "stepped on a banana peeling" there would in all likelihood be a different tale to tell about this, the most prized honor of the commencement occasion. As it was, Texas has much to be proud of in her boys abroad. Dibrell made a splendid speech on the American Indian, and Kiker, a brother of our popular Panhandle "Bisbee," won the class honors in both scholarship and oratory. The honor in oratory stands here, really, in the place of second honors, in the estimation of the students and faculty, generally. Kiker also carried off the Collins essay prize, the next highest honor, perhaps, and at last reports was still in the race for a fourth prize, the Peery, and if he does or does not get the medal when the report of the judges comes in, I hope the editor of the Advocate can secure that essay for publication. It is a gem. I may add also that during the year Kiker also represented Emory and Henry in the State oratorical contest.

We had some of these Eastern people very pleasant to live among and, I must confess, actually more hospitable to strangers than some of our Western sections, especially in a social way. They know how to make a man feel at ease, and they know politeness almost by second nature. It is a mistake, and these people resent it, for outsiders to judge Southwest Virginia by the Hillsville incident. That is a sore topic, in this section, and I warn any Westerner who may happen to be over this way soon, to treat this matter with great care.

I have never seen an occasion that so completely marks the binding power of a social custom, and so pleasantly and perhaps profitably, as the commencement custom. They have traditions that they absolutely refuse to break. At the declaration contest I was surprised and amused to find a disclaimer without any announcement of the winner. "They never announce it until Commencement Day," was the explanation. So it was with the Robertson and with the other college prizes. And as for a committee "leaking" I never heard so much as a hint of a suspicion. These were visitors from far and near. These Virginia girls do not seem to hesitate at all to accept an invitation from their sweethearts to attend commencement or other occasions, and they come, and every boy can readily learn who is who as to sweethearts, and they go on and have a good time, and the mamma and papa are round about and smile on with pleasure, for did not they "always do this way at Emory and Henry?" And the sisters came, and met other sisters and their brothers and thus the old campus is made sacred with many memories of Cupid's ways.

But if this can be said of the college crowd, what shall I say of the community's use of Commencement Day? Early in the morning I had occasion to take a walk up the railroad for half a mile. I met the folks from all about commencing all directions, and all vociferous. They were on foot on the railroad, carrying their lunch-baskets. They came in buggies, one-horse wagons, two-horse wagons, in hay wagons, with the hay to sit on; in autos, in surreys, on horse and mule-back, and I have been told that recently they have been known to come in ox-wagons. They came over the hills, up the hollows, down the valleys and across the meadows. People that are never seen about the college at all at any other time were here. The trains both ways carried great loads, even special being run, and for once even the famous fast train picked up some extra coaches "bound for commencement." If Southwestern had such an attendance on Commencement Day, in proportion, there would be anywhere from fifteen to twenty-five thousand people in Georgetown that day. I went up as a hint of a suspicion. The students in the forenoon, and I could think of nothing to compare to this seething mass of people but a shopping district of a large city on a bargain day. They were in almost any place you could imagine, and in about all places that you would not imagine, that it was sensible for people to be. The wind was cold, the temperature at about 51, but what cared they? They were at commencement. They sat on the campus in groups; they climbed these stairways of the college buildings, carried their buggies up in their hands and took their lunch boxes into the auditorium to be sure not to lose them; they bought ice cream in spite of the cold, and ate candy and courted.

One of the speakers of the day facetiously tried to estimate how many engagements would date from this day. But it was a futile effort. The audience was large at all times, and interest keyed high by the announcements of prizes, by the masterly address of Judge Ames, of Oklahoma, and the collection for the new building of over \$2700, but at no time were half in the people in the big building. And the thing was orderly. Not a string, not a roller coaster or a merry-go-round was in evidence. They were there to enjoy simply and purely themselves, and they did it with perfection and rare satisfaction.

J. L. JAMES.

THE JUANALUSKA MEETING.

Second General Missionary Conference. Waynesville, N. C., June 25-29.

It will be a rare privilege to hear some of the speakers at this great conference. Men like Robert E. Speer, Bishop Lambuth, W. T. Ellis, Dr. W. F. Oldham, Dr. McAtee, Dr. Smith and others, are recognized as great leaders in the great cause of world-wide evangelization. The conference will be brief—only four days—but every hour of it will be charged with vital interest.

On Monday, June 16, Dr. C. F. Reid, General Secretary, opened his office for work in Waynesville. He has gone in advance in

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

WE WILL PAY YOU \$120.00 to distribute religious literature in your community. Sixty days' work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used. INTERNATIONAL BIBLE PRESS, 481 Winston Bldg., Philadelphia. 1000 AGENTS WANTED to sell a self-heating sad-iron. Fuel and labor-saver. Pay salary or commission. Agents make \$15.00 to \$20.00 per day. Write IMPERIAL SAD-IRON CO., Fort Worth, Texas, Box 285.

DESIRES TO EXCHANGE WORK.

I DESIRE to exchange two weeks' work with the right man in a revival meeting. Let those who have had experience in revival work and who are interested, address me, giving time preferred for meeting with his Church, and the peculiar conditions, if any, in his Church, together with the numerical membership in his Church and the population of his town. If not in the Northwest Texas Conference, please state the number of resident pastors, and also give the name and post-office of your presiding elder. GEORGE I. IRVIN, Pastor Crowell Sta., Crowell, Texas.

EVANGELISTIC SOLOIST.

EVANGELISTIC soloist and choir leader. I am open for a few engagements. Refer to Rev. W. D. Knickerbocker, Waco, Texas. Address: MISS ROSE BRACK, 101 Broad Avenue, San Antonio, Texas.

order to be on the ground to assist in all necessary arrangements for the care of men and women of the conference. All correspondence, applications for registration cards, etc., should be addressed to him there.

Early registration has been insisted on because the preparation for entertainment could not be advanced. But nobody should remain away because it has been impossible to register in advance. Ample hotel accommodations have been provided and the most careful arrangement made to receive and handle everyone arriving without previous notice. If you could not arrange to make the trip at the last moment, make it just the same; you will be taken care of.

June is the month of flowers in the North Carolina mountains. Many wild flowers, peculiar to that region are at their best then, and the mountains and valleys are clothed in richest verdure.

Advance registrations are an index to the attendance on occasions of this kind. Comparing this coming conference with others of the same general character the indications now are that there will be an attendance of from three to four thousand. You will be more secure in the matter of satisfactory accommodations if you register now.

The missionary exhibit, prepared under the special direction of the Educational Secretaries, is sure to be one of the impressive features of the conference. It will show objects illustrating life and missionary work in all the various fields occupied by the Church. Here will be demonstrations in National costume which will have the character of pageants on a small scale and will have a vital interest for all, both old and young.

SPECIAL NOTICE.

There will be an all day conference of the Sunday School Superintendents of the Corsicana District at Eleventh Avenue Methodist Church, Corsicana, Texas, Friday, June 27, 1913, opening at 9:30 a. m. Every Superintendent in the District is expected. It will be a day to learn how to make the Sunday School go. The latest and best methods will be discussed by Sunday School experts. Much time will be given to asking and answering questions. Bring your problems with you. Also tell the best things about your Sunday School.

The pastors are cordially invited. You come without fail. Basket dinner will be served by the Eleventh Avenue Church. Com. Great time expected. JNO. R. NELSON.

SPECIAL EPWORTH PIANO BARGAIN.

We recently shipped by mistake one of our beautiful Style M Epworth pianos in rich, dark mahogany case, to a town in Texas. The piano has never been unboxed, but is standing in the freight station, awaiting disposition. This is a beautiful, sweet-toned piano and would be an ornament to any home in Texas.

Rather than pay the freight charges back to Chicago we will send it to any home in Texas on trial, freight paid by us, at a special reduction and on easy terms. Anyone needing a piano will do well to write us at once as this special bargain will be snapped up quickly. Upon request we will send picture, description, and our special bargain note. Be sure to mention Epworth Piano Bargain No. 19126.

As to our reliability and the quality of the Epworth pianos, we refer to the editor of the Texas Christian Advocate.

WILLIAMS PIANO & ORGAN CO. 14 West Washington Street, Chicago.

NOTICE.

The time of the third Quarterly Conference for Godley charge is changed from June 21 to July 1. I will, however, preach at Bruce on Sunday, June 22. W. W. MOSS, P. E.

Decatur District—Third Round.

(Revised List.) Alvord Sta., at Foster, June 21, 22. Decatur Sta., June 22, 25. Krum and Ponder, at Ponder, June 28, 29. Argyle Cir., at Chinn Chapel, July 5, 6. Paradise Cir., at Gravel Hill, July 12, 13. Bryson and Jernyn, at Bryson, July 19-23. Chico Sta., at Pleasant Grove, July 26, 27. Bridgeport Sta., July 27, 28. Decatur Cir., at Oliver Creek, July 31. Jacksboro Mis., at Vineyard, Aug. 2, 3. Jacksboro Sta., Aug. 3, 4. Willow Point Cir., at Westbrook, Aug. 9-15. Oak Dale Cir., at Perrin, Aug. 16, 17. Boyd Cir., at Fairview, Aug. 23, 24. Rhome Cir., at Dulo, Aug. 24, 25. Greenwood, at Sidell, Aug. 30, 31. Justin and Roanoke, at J., Aug. 31, Sept. 1. Bridgeport, at Mt. Zion, Sept. 6, 7. Mexican Mis., Sept. 7, 8. S. C. RIDDLE, P. E.

HOUSEKEEPER WANTS POSITION.

WANTED by elderly competent woman, position as general housekeeper. MRS. L. E. DOBBINS, Dallas, Texas, Station A.

MALE HELP WANTED.

LOCAL REPRESENTATIVE WANTED. Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. All or spare time only. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. NATIONAL CO-OPERATIVE REALTY COMPANY, L. 551 Marden Building, Washington, D. C.

OPEN DATES.

I HAVE open dates for evangelistic work and will book two or three more meetings if I know in time. Don't be too late in writing me. J. T. BLOODWORTH, Polytechnic, Texas.

PROFESSIONAL NURSE.

I TAKE any case. Will go out of town. MRS. E. M. GARDNER, 4121 Royal Street, Dallas, Texas.

REAL ESTATE.

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

WANT TO INVEST.

WANTED—To buy half interest in good two-man blacksmith shop, by young married blacksmith. Address J. W. NUN, Fairview, Texas.

Bonham District—Third Round.

Bonham Mis., at Randolph, July 5, 6. Rock Point and Metairie, at R., July 12, 13. Ector Cir., at Marvin, July 19, 20. Brookston Cir., at Pleasant Hill, July 26, 27. Trenton Cir., at Grove Hill, July 29. Dodd Cir., at Lone Elm, Aug. 2, 3. Honey Grove, Aug. 10, 11. Leonard, Aug. 13. Forest Hill and Bells, at Bells, Aug. 16, 17. Ravenna Cir., at Mt. Pleasant, Aug. 23, 24. Petty and Whitehook, at Whitehook, Aug. 30, 31. Ladonia, Sept. 7. Bailey Cir., at Bailey, Sept. 13, 14. Telephone, at Llanosco, Sept. 20, 21. Windom Cir., at Hale, Sept. 27, 28. O. S. THOMAS, P. E.

Hamilton District—Third Round.

Rotan, at Pleasant Valley, June 28, 29. Tuxedo, at Ledger's Chapel, July 12, 13. Metaulley, at Boyd's Chapel, July 12, 13. Layton, July 19, 20. West Lake, at Fry Lake, July 26, 27. Sylvester, at Palava, July 26, 27. Rule and Pinkerton, at P., Aug. 2, 3. Peacock, at Brazos Valley, Aug. 9, 10. Royston, at Fisher, Aug. 16, 17. Sagerton, at Dovey, Aug. 23, 24. Knox City, Aug. 30, 31. Rochester, Sept. 4, 5. Vera, at Gilleland, Sept. 11, 12. G. S. HARDY, P. E.

Georgetown District—Third Round.

Granger, at Jonah, June 21, 22. Salado, at Frattrell, June 28, 29. Belton Cir., at Leona, July 5, 6. Temple, Seventh Street, July 6, 7. Corn Hill and Weir, at C. H., July 12, 13. Bartlett, July 13, 14. Troy, at Onaville, July 19, 20. Florence, at Mt. Horeb, July 23. Rodgers, at Pleasant Hill, July 26, 27. Temple, First Church, July 27, 28, 29. T. S. ARMSTRONG, P. E.

Pittsburg District—Third Round.

Cason, at Lang's Chapel, June 14, 15. Queen City, at Harmony, June 21, 22. Atlanta, June 22, 23. Nash, at Puckhaman, June 28, 29. Texarkana, Central (preaching), June 29 (night). Winstboro, at Maple Springs, July 14, 15. Wirtz, at Pleasant Chapel, July 26, 27. Mt. Pleasant, July 27, 28. Hughes Springs, at Mims Chapel, Aug. 2, 3. Daingerfield, at Harris Chapel, Aug. 9, 10. Boston, at Calveate Springs, Aug. 9, 10. New Boston and Dewarb, at Dewarb, Aug. 16, 17. Texarkana, Central (Conf.), Aug. 19, 20. Hardy Memorial, Aug. 23, 24. Dalby Springs, at Sins, Aug. 23, 24. Redwater, at Concord, Aug. 27, 28. Cookville, at Talco, Aug. 28, 29. Douglasville, at Jones Chapel, Aug. 30, 31. Linden, at Pearl Hill, Aug. 31, Sept. 1. Pittsburg Cir., at New Hope, Sept. 6, 7. Pittsburg Sta., Sept. 7, 8. Naples and Omaha, at Omaha, Sept. 10, 11. Cornett, at Nolan's Chapel, Sept. 14, 15.

While this is the quarter for special meetings and special effort to reach the un saved, it is also the hard quarter on our finances. Let our stewards, with greater diligence, push the interests that have been placed in their hands. Some of our preachers are in actual need, and much of this strain can be relieved if the stewards will take advantage of the good feeling and glow of spirit put on our people in our revival meetings to get help for the men who serve them in love. Our pastors will do well to at least cover what is lacking on the collections by good subscriptions. Let us all work together to make this the best quarter of the year as to this time. O. T. HOTCHKISS, P. E.

Any country will suffer when her public servants clutch for honor, thirst for applause and lust for power.

PILES I will charge you nothing and give you \$500 in my Mild SERUM treatment fails to cure them. Let us all work together to make this the best quarter of the year as to this time. Avoid cutting. Write me at once and describe your case. A. S. McCLEARY, 311 E. Tenth Street, Kansas City, Mo.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Assurances of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy

SPARKMAN.—Sister Edna Sparkman (nee Stout), was born September 19, 1873, in Johnson County, Texas; died in Jack County, near Vineyard, Texas, May 18, 1913. Sister Sparkman was married to Wiley Sparkman, Oct. 4, 1891. To this union eight children were born, one of whom was called to the better home before the good mother was. Sister Sparkman professed faith in Christ early in childhood and joined the Methodist Episcopal Church, South, and remained a faithful member of same to the day of her death. Her death was a shock to the entire community, as she died very suddenly of heart failure, and was gone before anyone knew it. The community was thrown in grief, and there was sadness and gloom in our hearts on the Jacksboro Mission, when the angel of death took from us our beloved sister and friend, Mrs. Edna Sparkman. She was of a quiet, sweet disposition. She had been with us eight years, and had been a pillar of the Church. She was at her place in the Church, and her presence in the congregation inspired every one. We had known her about six months, and had gone in her home a number of times. To know her was to love her. She was always interested in the Church, and we have gone into her home discouraged, but when we came in contact with that sweet Christian life, we always went away feeling stronger in the Christian life. Our hearts are sad, but we weep not as those who have no hope. She is a sweet flower just transplanted to that bright, happy home where Jesus has gone to prepare for all those who love and serve him. She was a good wife, a devoted mother, and a loving friend. She was loved by all who knew her, especially in and around Vineyard, where we knew her best. She was ever ready to do what she could for the advancement of God's cause, and was always at Sunday School and preaching when it was possible to be there. Her home was the home of her pastor, and she always spoke well of him. He always had a friend in the person of Sister Sparkman. Oh! how she will be missed in the home by the children and Brother Sparkman. Our hearts go out in sympathy to Brother Sparkman and the children in their loss of a sweet mother and wife. May her death be a warning to us all to be ever ready when the Master calls! Her dear old father told the writer, that from a child she was always obedient and kind to every one, and that she was always cheerful and happy, spoke well of every one, and had a kind word for all. The funeral services were conducted by Rev. P. W. Byrd, assisted by the writer, in the Methodist Church, at Vineyard, and a large concourse of relatives and friends were present to pay the last tribute of respect to our beloved sister. At the close of the sermon, her infant son, Gilham Wesley Sparkman, was dedicated to God in holy baptism, by Brother Byrd. Before Sister Sparkman died, it was her request that the child be baptized. Brother Byrd was Sister Sparkman's pastor for two years, and he said he never knew a more consecrated Christian in his life. In making his pastoral calls when he went to her home as a pastor, Sister Sparkman and her children would meet him at the gate with a hearty welcome. Her pastors were always welcome in her home, and she made them feel welcome. It was a pleasure to be in her home. Her remains were laid to rest in the Vineyard Cemetery to await the resurrection of the just. Good-bye, Sister Sparkman, we shall meet you in that land where no farewells shall be said, and there shall be no partings there, but in the day of perpetual sunshine we shall meet face to face and shall know as we are known. May the good Father above, in his divine providence and wisdom, bless Brother Sparkman and children. May the sweet Christian life of wife and mother inspire them to live as she lived. In the language of David, "We can go to her, but she can not come to us." May they look through the dark cloud and be able to say, "Thy will be done, O, Lord, not mine." Her pastor, THOMAS JAMES DURHAM.

CROWSON.—Asa B. Crowson, son of Thomas H. and Mary E. Crowson, was born in Shelby County, Alabama, December 18, 1843, but was reared mainly in Saline County, Arkansas, where he grew to a vigorous manhood. After serving four years in the Confederate Army under General Hood, during which time he participated in the memorable engagements at Corinth, Mississippi, Franklin, Nashville and Chickamauga, he came to Texas settling in Lamar County. He was married first to Miss Missouri Clower, December 5, 1867. To this union five children were born, three of whom are still living, viz: Emma, Annie and Samuel, the latter being Rev. S. L. Crowson, of the North Texas Conference. He was married a second time to Miss Mattie A. Edwards February 10, 1876. Two children were born of this union, both of whom, Virgie and Lizzie, survive. Being again left without a companion he was married to Mrs. Jennie Sims April 12, 1900, and this true and godly woman is left to mourn his departure. No man was ever more happily mated, though thrice married. Each companion was a helpmeet indeed, and our brother's life was spent in the successful pursuit of happiness, and with a measurable degree of success in the accumulation of the things of this world. He was not rich, nor did he desire to be, but by industry and frugality he made himself and loved ones easy, so that on Sunday, March 16, 1913, he died at his home in Ladonia, Texas, conscious of the fact that his life had not been a failure in any sense of the word. Brother Crowson was converted and joined the Methodist Church at the age of fourteen, under the ministry of his kinsman, the celebrated Dr. Winfield, of Arkansas. Other near relatives were prominent in the ministry of the Methodist Church, among them Revs. W. M. and Harvey Crowson and Dr. Watson, now pastor at Jonesboro, Arkansas. The above line touches the main points in the life of one of the best men I ever knew. It was my privilege to be his pastor for five years, four at Commerce and one at Ladonia, Texas, during all of which time he was a faithful steward. He was always and absolutely true to his Church and pastor. There was a degree of impatience bordering on tolerance in his make-up touching the evils of our day. Perhaps his chief fault, if we might so call it, was here. Like David, he "hated the congregation of evil doers," and with him could say "Judge me, O, God, for I have walked in mine integrity." It was my privilege to speak at his funeral, and I could truly say that there was nothing in the case to embarrass, no feeling of restraint lest the dead be portrayed as having been a better man than his neighbors know him to be. He was one of the happiest men I ever saw when his son gave himself to the ministry. He fought a good fight, kept the faith, and is now happily awaiting the crown which the Lord will give to all who love his appearing. His body sleeps in the city of the dead at Honey Grove, Texas, while loved ones hopefully await the Lord's good time when they shall meet again where partings are no more. R. C. HICKS, Sulphur Springs, Texas.

GANDY.—Mrs. Sarah Gandy (nee Kelley) was born in Rankin County, Mississippi, December 22, 1831. She was converted and united with the M. E. Church, South, when she was eighteen years old. She was married to Nicholas W. Gandy August 1, 1847, with whom she lived as a faithful wife until his death, December 28, 1885. To this union were born twelve children. Six of them have died, and six survive, and all are members of the Church. Sister Gandy, with her husband, removed to Texas in 1869 and they lived in Milam County since 1874. It was not my pleasure to meet Sister Gandy, but I have heard many speak of her as a beautiful Christian character. She departed this life February 15, 1913, and February 16, 1913, we buried her in the Big Elm Cemetery, near Buckholts. The service was conducted by this writer in the presence of relatives and friends. She is doubtless with Christ today. We are glad that we, too, some day can go to be with Him and with our loved ones who are awaiting our coming. THOS. J. BECK, P. C.

BALL.—Elliott Ervin Ball, son of G. F. and G. A. Ball, was born April 15, 1900; died February 14, 1913. He was sick but two weeks, though never a strong child. He had professed religion, though he had not joined the Church. He was an intelligent child. He knew his danger and fought the disease intelligently and bravely. While preferring to live, he was not afraid to die. He knew whom to trust and trusted him in life and in death. A fine character, a bright and beautiful life gone out. This side looks dark, but the future is radiant with beauty and glory, full of promise to the dear ones here. E. G. ROBERTS.

TEMPLETON.—On December 9, 1912, at the home of his daughter, Mrs. Jennie McLane, in Cameron, Texas, William White Templeton passed from this earthly life to his eternal reward in Heaven. He was born January 19, 1837, being seventy-five years, ten months and twenty-one days old. He moved to Texas in 1853 and settled at Corsicana. At the beginning of the Civil War he enlisted with Hood's Brigade and served with the Army of Virginia till the close of the War. He was as brave a soldier as ever faced a cannon, and was as true to his convictions as the needle is to the North Pole. In 1865 he settled at Davilla, Texas, and in 1866 was married to Miss Elizabeth Jenkins, who only lived about two years. Then in 1871 he happily married Mrs. Isabel Schrock Prewette, a woman of refinement and deep piety, who preceded him to the glory world eight years ago. To them were born three daughters and one son—Mrs. Jennie McLane, Mrs. Ellie Kerr, Mrs. Berta Waddill and William H. Templeton, all of whom survive, and are following their Christian parents' example, and are leading exemplary Christian lives. Brother Templeton was genuinely converted in 1871 and joined the Methodist Episcopal Church, South. He Dr. Ed. A. Martin and Miss Celia Ann Schrock, all of whom departed this life during 1912, were three of the charter members of the Church at Davilla. From the time of his union with the Church, Brother Templeton was a faithful and loyal member of the Church, and for many years was one of the most faithful stewards of his Church. He loved his Church as he loved his family and nothing that he had was too good for the Church and her preachers. His house was one of the typical old-time Methodist preachers' homes. For many years he operated a flouring and grist mill at Davilla, and the breadstuffs for the preachers' table was well-nigh supplied from that source without cost and without ostentation. For more than thirty years he was a steward in the Methodist Church, and I think that the records will show that from the time of his uniting with the Church till his death he was a continual subscriber to the Texas Christian Advocate, with the exception of one year. He was a loyal and liberal supporter of all the institutions of the Church, oftentimes giving beyond his ability. His heart, his head, his pocketbook and all that he had were laid at the feet of his Master, and no sacrifice was too great for his devotion. His last prayer was for his little grandchildren that gathered round his bed, and his last words were "Father I thank thee that thou art with me always." Thus passed out to the glory world one of the truest and noblest of God's saints. He served well his day and generation and now has gone to join "the choir invisible." His pastor, A. A. WAGNON.

HALLMARK.—James Dwight, only son of Lovie A. and Nettie Hallmark was born October 4, 1906, and died suddenly by accident on June 9, 1913. Unquestionably, little Dwight had one of the brightest minds for a child his age I ever knew. As Samuel of old he was brought into the house of the Lord in infancy and from the very beginning was the pet of all who knew him in the Sunday School and elsewhere, for the innocent bright expression from his beautiful face won the esteem and admiration from all who came in contact with him. At Children's Day services Dwight was always to be looked for in a prominent and effective way, and on the very day he met the fatal accident he had been engaged in the delightful service in his little class room. The Sunday School will never be the same without him, the little class room will have a sentiment of loneliness about it and while we all will miss him and feel constrained to exclaim, "Oh, for the touch of a vanished hand, for the sound of a voice that is stilled," still we believe we can do our work better, knowing that we are carrying on the work he loved. Bereaved ones, look up. ALLEN TOOKE, Fairfield, Texas.

COOK.—Mrs. Mary Cook (nee Miller) was born July 31, 1887, and died May 12, 1913. She was married to J. E. Cook March 11, 1903, and was converted and joined the Methodist Church five years ago. She leaves a husband and three small children and a host of friends behind. She has gone to live where there is no more sickness and death, and she has a resting place for all eternity. She was laid to rest in the Hico Cemetery to await the resurrection. We hope that when this life shall have been ended that the family will be reunited in that land where sorrow never comes to her parents, brothers and sisters. Children and loved ones, I can only say if you would see her again strive to enter in at the strait gate, for it is there you will find her. HER BROTHER-IN-LAW.



That Wonderful Event

IF THERE is a time above all times when a woman should be in perfect physical condition it is the time previous to the coming of her babe. During this period many women suffer from headache, sleeplessness, pains of various description, poor appetite, and a host of other ailments which should be eliminated in justice to the new life about to be ushered into this world.

DR. PIERCE'S FAVORITE PRESCRIPTION is a scientific medicine carefully compounded by an experienced and skillful physician, and adapted to the needs and requirements of woman's delicate system. It has been recommended for over forty years as a remedy for those peculiar ailments which make their appearance during the expectant period. Motherhood is made easier by its use. Thousands of women have been benefited by this great medicine. Your druggist can supply you in liquid or tablet form, or you can send 50 one-cent stamps for a trial box of Dr. Pierce's Favorite Prescription Tablets, to Dr. Pierce, at Invalids' Hotel and Surgical Institute, Buffalo. It is your privilege to write to Dr. Pierce for advice, and it will be gladly given free of charge. Of course all communications are confidential.

SCHROCK.—In the home of W. T. McLane, Cameron, Texas, on July 9, 1912, there passed from this life to the life eternal our friend, Miss Celia Ann Schrock. Miss Celia was born in Madison County, Mississippi, May 23, 1834, having lived a little more than seventy-eight years. Her father was a Methodist minister. One of the first five pioneer preachers sent by the North Carolina Conference to the newly settled South Mississippi Valley. From thence he emigrated to the yet newer South Texas, and settled on Old Cany in Wharton County. He died there in 1843, when Miss Celia was but nine years old. Miss Celia was educated on the farm and in the town of Matagorda. She, like the other women of her day, educated in the early Texas schools was thorough in books and cultured in manners. To the end of her life she was a reader of general literature, thus being broad and versatile in her thinking, and very interesting in conversation. At the age of sixteen she was converted and joined the Methodist Church, and was a Methodist in her every fiber, always interested in the work of the Church and faithful to all its interests. Her last pastor testified to her sympathy and generosity to him. But above all she was a Christian, a faithful follower of her Master, trying to relieve pain and sorrow wherever she found it. Dear Miss Celia, many are the homes and hearts about old Davilla that you have brightened and cheered by your presence and kindly ministrations. When sickness or sorrow came to my own home Miss Celia was ever the sister of mercy to me. She was truly one of those for whom the Master went "to prepare a place," for she loved him. In 1873, when we came to make our home at Davilla, she was living with her oldest brother, H. G. Schrock, with whom the widowed mother and little girl had lived after the father's death. When this brother died, she made her home with his eldest daughter and husband, Mrs. W. W. Templeton for years. These two were like sisters, and their home one of the most popular in the village for young and old. After the Templeton home was broken up, Miss Celia called it home with Mr. J. T. Schrock at Bartlett, and later at his death, went to live with Mrs. W. T. McLane, who is Mrs. Templeton's oldest daughter. There she received the summons to the better land. She had grown tired with the long journey, and was glad to rest. So we stilled our own sorrowing, and vain wishing for her presence, and gently laid her to rest in the family cemetery at Davilla, beside the brother she loved so well, each breathing a silent prayer that we might have the same happy entrance to the glory land, and with Brother Chenoweth's sweet benediction said, we left her there. Her friend, MRS. M. M. FOWLER.

our brother, and are a comfort to the bereaved wife. Brother McLane was a consistent member of Alexander Chapel of Cedar Bayou, and was for years one of the main stays of the Church. His influence as a member and an officer in the Church has never been surpassed. Beloved by all, a multitude sorrow with the relatives in this bereavement. Gentle and kind, he won and kept the friendship of all. Though afflicted for some years of late so that he could scarcely hear, yet he enjoyed the house of God and I have often heard him say, in that soft gentle tone of his, "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." As a laborer his task is over, and the battles are past. It is indeed, "Well done good and faithful servant," and as we calmly say the words, "Earth to earth, and dust to dust," we faithfully wait for the resurrection day. We know where to find our departed brother, yet we go with heavy hearts, sympathizing with the loved ones, as we leave this good servant of God sleeping in the keeping of the Father. His pastor, A. P. BRADFORD.

WOODWARD.—The Pearsall Methodist Church was greatly saddened on May 16 by the death of Mr. C. B. Woodward. Brother Woodward had been in poor health for some time and his death was not unexpected, but we are never prepared for the loss of such a man. He was a man of large influence, and always for good. He carried his religion into every part of his life. His home life was almost ideal, and his business life was clean and prosperous. Besides having his family well provided for, he leaves them that better inheritance—a good name more to be valued than great riches. Brother Woodward was born in Atascosa County, Texas, November 2, 1873. He was married to Miss Ida Slaughter October 3, 1894; he united with the Methodist Church in 1903, and lived a consistent Christian life until his death. He leaves bereft his mother, wife and four children, three daughters and one son. E. E. SWANSON, P. C.

WEST.—Mary A. McGee was born in Fentress County, Tennessee, March 7, 1832. She was happily converted in early life and united with the Methodist Church. She was married to Reace F. Hildreth August 7, 1853. Five children were born to them. Her husband died July 25, 1864. She was married to J. H. West in November, 1867. One child was born by her last marriage. Sister West was truly born of God. She was acquainted with grief. During the Civil War she was deprived of the companionship of her husband a part of that time, but never gave up. She was a faithful worker in the Church. Her life was a revelation of God's goodness to the children of men. No pastor ever had a more lovable member and in the infancy of my ministry she was both a sister and a mother in the Spirit. In her home she was neat, even in the last days; everything was in its place. She had been ill for a number of days and on May 28, 1913, she fell asleep in Jesus to wake in the morning of the resurrection. She left her aged husband and children to mourn her departure. Our prayers and sympathy are with them in their grief. W. J. GRAY, P. C.

SIMMONS.—Pauline, little daughter of Brother and Sister Simmons, was born January 29, 1913; died May 31, 1913. She lived four months and eleven days. Little Pauline's stay on earth was short, but long enough to grasp father's and mother's love. She

DROPSY TREATED. Give quick relief soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment free. Dr. GREY'S SOUS. Box P. Atlanta, Ga.

was the joy of the home and the pride of their hearts. She has gone to live with the Heavenly Father and await the coming of her loved ones. It is a link to bind those who loved her. We cannot bring her back but we can go to her. She knew no sin, and today she is resting in the arms of Jesus, who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

PRESTON FLORENCE, P. C.

IF THE BABY IS CUTTING TEETH.

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

If we are seeking first the kingdom of God, if we are content to let petty things retire into their petty places and allow the things which are really large to loom upon the horizon of our hopes, we shall not dread what the year may hold.—George Alexander.

I am not half as much concerned over the faults of which I am aware, or over the spiritual losses which I know I incur every day—I can take care of those in time, being aware of them—as I am over the faults of which I am not aware, over the spiritual losses which I incur without knowing that I am incurring them. The fact that I hear voices to which I do not respond is not so great a thing to me as the fact that there must be voices just beyond those that I do not hear and that I might hear if only my ear were keen to catch them.—Robert E. Speer.

Quarterly Conferences

NORTH TEXAS CONFERENCE

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

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

Decatur District—Third Round. Krum and Ponder, at Storey, June 28, 29. Argyle, at Chinn Chapel, July 5, 6. Paradise, at Gravel Hill, July 12, 13. Bridgeport Sta., July 19, 20. Decatur Sta., July 20, 21. Alvord, at Fairview, Aug. 23, 24. Chico, at Pleasant Grove, July 27, 28. Jacksboro Mis., at —, Aug. 2, 3. Willow Point, at Westbrook, Aug. 3, 4. Justin and Roanoke, at J., Aug. 9, 10. Oak Dale, at Ferrin, Aug. 16, 17. Boyd, at Fairview, Aug. 23, 24. Rhoads, at Dido, Aug. 24, 25. Greenwood, at Siddell, Aug. 30, 31. Bryson and Jermyn, at B., Sept. 6, 7. Jacksboro Sta., Sept. 7, 8. Mexican Mis., at Bridgeport, Sept. 9-15. Bridgeport Mis., Sept. 14, 15. S. C. RIDDLE, P. E.

Bowie District—Third Round. Barkburnett, at Bacon, June 21, 22. Bellevue, June 22, 23. Iowa Park, at Iowa Park, June 28, 29. Bowie Sta., June 29, 30. Petrolia, at Riverland, July 5, 6. Byers, at Charlie, July 6, 7. Nacona, at Prairie Mount, July 12, 13. Ringgold, at Morris Chapel, July 13, 14. Mczagar, at McCormick, July 19, 20. Archer City, at Bells, July 20, 21. Vasthi, at Newport, July 24, 25. Post Oak, at Truce, July 26, 27. Blue Grove, at Deer Creek, July 27, 28. Crafton, at Cundiff, Aug. 2, 3. Sunset, at Saloma, Aug. 9, 10. Dundee, at Eagle Bend, Aug. 16, 17. Wichita Falls Sta., Aug. 17, 18. T. H. MORRIS, P. E.

Sulphur Springs District—Third Round. Ben Franklin and Pecan Gap, at Pecan Gap, June 21, 22. Lakewood, at Brushy Mount, June 28, 29. Cumby and Miller Grove, at Miller Grove, July 5, 6. Como and Forest Academy, at Como, July 12, 13. Reily Springs, at Arbala, July 19, 20. Klontike, at Haben's Chapel, July 26, 27. Yowell, at Jardin, July 27, 28. Winnsboro, Aug. 2, 3. Brushshear, at Rockdale, Aug. 9, 10. Sulphur Springs Mis., at Harper's Chapel, Aug. 10, 11. Purley, at Pleasant Hill, Aug. 16, 17. Birthright and Tira, at Birthright, Aug. 23, 24. Sulphur Bluff, Aug. 30, 31. Sulphur Springs, Sept. 6, 7. R. C. HICKS, P. E.

Terrell District—Third Round. Rockwall, June 21, 22. Chisholm Cir., at Poetry, June 28, 29. College Mount Cir., at Tolosa, July 5, 6. Scurry Cir., at Warsaw, July 12, 13. Forney and Mesquite at F., July 19, 20. Elmo Cir., at Lawrence, July 20, 21. Pleasant Mount Cir., at P. M., July 26, 27. Quinlan Cir., at Ward's Chapel, Aug. 2, 3.

Crandall Cir., at Montgomery Chapel, Aug. 9, 10. Hutchins and Wilmer, at W., Aug. 16, 17. Lancaster, Aug. 17, 18. A. L. ANDREWS, P. E.

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

Gainesville District—Third Round. Denton Street Sta., June 22. Broadway Sta., June 23. Pilot Point Cir., at Wesley, June 28, 29. Pilot Point Sta. (Q. C. Friday night), June 29, 30. Autrey Cir., at Oak Grove, July 5, 6. Denton Sta., July 6, 7. Era and Spring Creek, at S. C., July 12, 13. Marysville Mis., at V. S., July 19, 20. Myra and Hood, at Myra, July 20, 21. Sanger and Bolivar, at Bolivar, July 26, 27. Valley View Sta., July 27, 28. Montague and D. M., at Mt. Tabor, Aug. 2, 3. Dexter Mis., at Rock Creek, Aug. 9, 10. Mason Mis., at Preston, Aug. 16, 17. Sherman District—Third Round. Collinsville and Tioga, at C. June 21, 22. Waples Memorial, June 28, 29. Bells Cir., at Va. Point, July 5, 6. Pilot Grove Cir., New Prospect, July 12, 13. Howe Cir., Gunter, July 19, 20. Pottshoro and Preston, Preston, July 26, 27. Sadler and Gordonville, Sadler, August 2, 3. Kew Memorial, August 9, 10. Harless Chapel, August 10, 11. Van Alstyne, August 16, 17. Trinity, August 23, 24. Sherman Cir., August 30, 31. Whitesboro, Sept. 6, 7. R. G. MOOD, P. E.

McKinney District—Third Round. Princeton and Wilson Chapel, July 5, 6. Allen and South McKinney, at A., July 6, 7. Anna, at C., July 12, 13. McKinney, 8:30 p. m., July 13. Prosper, at L. E., July 19, 20. Frisco, July 20, 21. Weston, at M., July 26, 27. Richardson and Vickery, at Coppell, Aug. 2, 3. Lewisville, Aug. 3, 4. Remmer, at L., Aug. 9, 10. Plano, 8:30 p. m., Aug. 10. Blue Ridge, at Verona, Aug. 16, 17. McKinney, 8:30 p. m., Aug. 17. Celina, Aug. 23, 24. Wylie, at P. V., Aug. 30, 31. Nevada, Sept. 6, 7. Plano, 8:30 p. m., Aug. 7. Josephine, at H., Aug. 13, 14. Farmersville, Aug. 14, 15. Carrollton and F. B., at F. B., Aug. 20, 21. McKinney Cir., Aug. 27, 28. CHAS. A. SPRAGINS, P. E.

Cleburne District—Third Round. Godley, at Bruce, June 21, 22. Lillian, at Mt. Peak, June 28, 29. Georges Creek, at Eulogy, July 5, 6. Glen Rose, July 6, 7. Grandbury Cir., at Colony, July 10. Grandbury Sta., July 12, 13. Cresson, at Acton, July 15. Rhm, at Parker, July 19, 20. Walnut Springs, July 26, 27. Morgan, at Kopperl, July 27, 28. W. W. MOSS, P. E.

Georgetown District—Third Round. Granger, at Jonah, June 21, 22. Salado, at Prairiedell, June 28, 29. Belton Cir., at Leona, July 5, 6. Temple, Seventy Street, July 6, 7. Bartlett, July 13, 14. Troy, at Oenaville, July 19, 20. Florence, at Mc Horeb, July 23. Rodgers, July 25. Temple, First Church, July 27, 28. T. S. ARMSTRONG, P. E.

Weatherford District—Third Round. Weatherford Cir., at Greenwood, June 21, 22. Weatherford, at Bethel, June 25. Weatherford, at First Church, June 29, 30. Weatherford, at Courts, June 29, July 1. Whitt, at Poolville, July 5, 6. Graham Mis., at Henry's Chapel, July 12, 13. Graham Sta., July 13, 14. Eliasville, at Ivan, July 16, 17. New Castle, at Profit, July 19, 20. Olney, at Hunt's Schoolhouse, July 26, 27. Loving, at Red Top, July 27, 28. Azle, at Silver Creek, Aug. 2, 3. JAS. CAMPBELL, P. E.

Waxahachie District—Third Round. Ovilla, at Long Branch, June 28, 29. Maypearl, at Enterprise, July 5, 6. Forrester, at Falls, July 12, 13. Red Oak, at Dixon's Chapel, July 16. Mansfield, 4 p. m., July 17. Bardwell, at —, July 20, 21. Ennis, July 20, 21. Italy, July 23. Midlothian, July 25. Bethel, July 27, 28. Waxahachie, July 27, 28. J. A. WHITEHURST, P. E.

Beville District—Third Round. June 27, San Benito, 2:30 p. m. June 27, Brownsville, 8 p. m. June 28-29, McAllen, at Edinburg. June 29, Harlington, 8 p. m. June 30, Kingsville, 9:30 a. m. June 30, Callallen, at Ricardo, 8 p. m. July 1, Bishop, 4 p. m. July 5, 6, Mathis. July 12, 13, Sinton, at St. Paul. July 13, Taft, Q. C., at Gregory, at 3 p. m.; preaching, at Taft, at 8 p. m. J. H. GROSECLOSE, P. E.

Austin District—Third Round. Southwestern University Summer School of Theology, Georgetown, Tex., June 16-25. Elgin, June 28, 29. Bastrop, June 29, 30. Weatherford Cir., June 30, July 3. Manor, July 5, 6. University Church, July 13, 14. Walnut, July 26, 27. St. Luke's, July 27, 28. South Austin, Aug. 3, at 11 a. m. First Church, Aug. 3, at 8 p. m. Ward Memorial, Aug. 10, 8 p. m. V. A. GODBEY, P. E.

San Angelo District—Third Round. Sterling, at Moon's Chapel, June 21, 22. Water Valley, at Grape Creek, July 28. Garden City Cir., June 27, 28. Midland, June 28, 29. Midland Cir., June 29, 3 p. m. Paint Rock Cir., July 5, 6. Revival meeting at Miles July 7-13. F. R. BUCHANAN, P. E.

San Marcos District—Third Round. Lytton Springs, at Clark's Chapel, June 21, 22. Luling, June 24. Seguin, June 25. Wacelder, June 26. Leesville, at Hondo, June 28, 29. San Marcos, July 24. Staples, July 26, 27. Martindale, July 30. Belmont, at Oak Forest, Aug. 2, 3. THOMAS GREGORY, P. E.

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

Cisco District—Third Round. Gordon, at R. Chapel, June 28, 29. Thurber, 8 p. m., June 30. May, at Macedonia, July 5, 6. Cine Springs, at Okra, July 6, 7. Pioneer, at Crosscut, July 12, 13. Rising Star, July 13, 14. Scranton, at Barnes Chapel, July 19, 20. Deadmona, at Salem, July 23. Staff, at Grand View, July 24. Cisco Mis., at Bluff Branch, July 26, 27. Cisco Sta., July 27, 28. Eollian, at E., Aug. 9, 10. Utopia, July 5, 6. Wayland, at Acker, Aug. 23, 24. Carbon, at Bear Springs, Aug. 30, 31. C. E. LINDSEY, P. E.

Uvalde District—Third Round. Batesville, June 21, 22. Dilley, June 28, 29. Utopia, July 5, 6. Sabinal, July 6, 7. Del Rio, July 12, 13. Pearsall, July 16. Rock Springs, at Montel, July 19, 20. Uvalde, July 20, 21. Laredo, July 26, 27. S. B. BEALL, P. E.

Marshall District—Third Round. Harleton Cir., at Ore City, June 28, 29. Henderson Cir., at Carlisle, July 4-6. Henderson Sta., July 5. Harrison Cir., at Grover, July 12, 13. Gilgore Cir., at Hopewell, July 26, 27. Rosewood Cir., at Rosewood, Aug. 2, 3. Church Hill Cir., at Oakhill, Aug. 9, 10. Betties Cir., at Simpsonville, Aug. 13. Kellyville Cir., at Kellyville, Aug. 16, 17. Jefferson, Aug. 21. Beckville Cir., at Rehoboth, Aug. 23, 24. Hallville Cir., at Summerfield, Aug. 26. Longview, Aug. 27. Laneville Cir., at Glenfawn, Aug. 30, 31. Marshall, First Church, Sept. 2. Marshall, Summit St., Sept. 3. Gilmer, Sept. 6, 7. Elysian Fields Cir., at Mt. Zion, Sept. 9. F. M. BOYLES, P. E.

Tyler District—Third Round. Tyler, Marvin Church, June 22. Colfax Ct., Holly Springs, June 28, 29. Big Sandy Ct., Gladewater, July 5, 6. Edom Ct., Sexton's Chapel, July 12, 13. Mt. Sylvan Ct., Red Springs, July 19, 20. Whitehouse Cir., at Whitehouse, July 26, 27. Murchison Ct., Red Hill, Aug. 2, 3. Garden Valley Ct., Sand Flat, Aug. 9. Grand Saline Station, Aug. 10. Tyler Ct., East Tyler, Aug. 17. Tyler, Cedar Street, Aug. 18. Quintman Ct., at Olive Branch, Aug. 23. Micoela Station, Aug. 24. Alba Ct., Aug. 30. Lindale Station, Aug. 31. Edgewood Station, Sept. 6. J. B. TURRENTINE, P. E.

Beaumont District—Third Round. Orange and Orange Mis., at Orange, June 21, 22. Silsbee, at Buna, June 27. Call, at Watson's Chapel, June 28, 29. Kirbyville, June 29, 30. Liberty, at Hardin, July 5, 6. Dayton, June 6, 7. Wallisville, at Wallisville, June 8. Sour Lake and China, at China, July 19, 20. Huntsville, at Survey, June 26, 27. J. New-ton, at Farris' Chapel, Aug. 2, 3. Jasper Cir., at Homer, Aug. 9, 10. Jasper, Aug. 10, 11. Batson and Saratoga, at Saratoga, Aug. 13. Nederland, at —, Aug. 16, 17. Port Arthur, Aug. 20. Woodville, at Woodville, Aug. 21. Warren, at Village Mills, Aug. 22. Port Bolivar, at —, Aug. 23, 24. E. W. SOLOMON, P. E.

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

San Augustine District—Third Round. Lufkin, June 27. Burke, at Burke, June 29. Livingston Sta., June 29. Shelbyville, at Nueville, July 4. Center Circuit, at Short, July 5. Center Sta., July 6. Pine Hill, at Pleasant Hill, July 12. Tenaha, at Iowa, July 19. Garry, at Bethlehem, July 26. Carthage, July 27. Kennard, at Bethel, Aug. 2. Melrose, at Fairview, Aug. 5. San Augustine, Aug. 8. Geneva, at Chapel Hill, Aug. 9. Hemphill, at Pine Hill, Aug. 11. Carrigan, at Mt. Hope, Aug. 14. Livingston Cir., at Providence, Aug. 16. Mt. Enterprise, at Concord, Aug. 23. Garrison, at Arlem, Aug. 24. Appleby, at —, Aug. 30. Nacogdoches, Aug. 31. Timpon, Sept. 3. J. W. MILLS, P. E.

Marlin District—Third Round. Cameron, June 27. Davilla, at Tracy, June 28, 29. Buckholts, at Salem, June 29, 30. Centerville, at Evans Chapel July 5, 6. Normangee, at Flynn, July 6, 7. Jewett, at Buffalo, July 12, 13. Calvert, July 20, 21. Hearne, July 21, 22. Reagan, at Oro, July 26, 27. Marlin, July 27, 28. Travis, at Powers' Chapel, July 31. Mayfield, at Friendship, Aug. 2, 3. Rosebud and Bohemian Mis., Aug. 3, 4. Durango, at Blevins, Aug. 5. Loft and Chilton, at Chilton, Aug. 6. Bremond, at Broome Prairie, Aug. 7. Fairfield and Dew, at Dew, Aug. 9, 10. Teague, Aug. 10, 11. Leon Mis., at Guy's Store, Aug. 16, 17. Wheelock, at Alexander, Aug. 23, 24. Kosse, at —, Aug. 26. Milano, at —, Aug. 30, 31. I. F. BETTS, P. E. 510 Chambers St., Marlin, Tex.

Brenham District—Third Round. Giddings, at Ledbetter, June 28, 29. Lexington, June 29, 30. Hemstead, July 6. Harton, July 12, 13. Bellville, at Camp Ground, July 17. Chappell, at Camp Ground, July 17. Lane City, at Matagorda, July 19, 20. Bay City, July 20, 21. Glen Flora, at Glen Flora, July 26, 27. Sealy, at San Felipe, July 25. Waller, at Oakland, Aug. 2, 3. Tanglewood, at Center Point, Aug. 9, 10. Wallis and Fulshear, at F., Aug. 16, 17. Brookshire and Pattison, at B., Aug. 17, 18. Richmond, Aug. 23, 24. Rosenberg, Aug. 24, 25. Somerville, Aug. 28. S. W. THOMAS, P. E.

NORTHWEST TEX. CONFERENCE. Vernon District—Third Round. Medicine Mound Mis., June 21, 22. Estelita Cir., June 29, 30. Tolbert and Fargo, July 5, 6. Crowell Mis., July 12, 13. Kirkland Cir., July 19, 20. Childress Sta., July 26, 27. Chillothebe Sta., Aug. 2, 3. Margaret Cir., Aug. 9, 10. Colwell Mis., Aug. 16, 17. Vernon Sta., Aug. 24, 25. Crowell Sta., Aug. 30, 31. I. G. MILLER, P. E.

Big Spring District—Third Round. Brownfield, Meadows, June 28, 29. Plains, Harris, July 5, 6. Taboka, July 9. O'Donnell, Draw, July 12, 13. Lamesa, July 14. Coahoma, New Hope, July 17. Post, July 19, 20. W. H. TERRY, P. E.

Clarendon District—Third Round. Claude Cir., at Gordon, June 21, 22. Claude Sta., June 24. Washburn, at Llano, June 28, 29. Goodnight, at Martin, July 5, 6. Miami and Pampa, July 11. Canadian, July 12, 13. Cataline, July 15. Clarendon, July 20, 21. Groom, at Olive Branch, July 26, 27. Quail, at Salt Fork, July 31. J. W. STORY, P. E.

Stamford District—Third Round. Albany, June 22. Seymour, June 27. Goree, July 7, at 11 a. m. Seymour Mis., July 12, 13. St. John's, July 20. Haskell Mis., July 26, at 11 a. m. Monday, July 27. Ward Memorial and Lawlers, Aug. 2, 3. Ayoca and Bethel, Aug. 6, at 11 a. m. Throckmorton Sta., Aug. 9, 10. Woodson, Aug. 13, at 11 a. m. Throckmorton Mis., Aug. 16, 17. J. G. PUTMAN, P. E.

Abilene District—Third Round. Merkel, June 21, 22. Caps, at Potosi, June 28, 29. Cross Plains, at Dressey, July 5, 6. Ovalto, at Tuscola, July 19, 20. Nugent, at Wards Chapel, July 26, 27. Putnam, at Atwell, August 2, 3. Baird, August 5, 4. St. Paul's, Abilene, Aug. 9, 10. First Church, Abilene, Aug. 9, 10. C. N. FERGUSON, P. E.

Plainview District—Third Round. Matoral, at Roaring Springs, July 13, 14. Atton, at Croton, July 15. Lockney Sta., July 19, 20. Kress, at Kress, July 20, 21. Dimmitt, at Farrort, July 20, 27. Turkey, at Oatman, Aug. 2, 3. Happel, at Beulah, Aug. 9, 10. Silverton, at Lakeview, Aug. 11, 11 a. m. Lubbock Sta., Aug. 16, 17. Lubbock Mis., at Carlyle, Aug. 17, 18. Plainview Sta., Aug. 24, 25. J. T. HICKS, P. E.

Amarillo District—Third Round. Canyon, June 21, 22. Wildorado, at Adrian, June 28, 29. Dalhart, July 3. Hansford, at Grand Plains, July 5, 6. Ociltree, July 8. Polk Street, Amarillo, July 12, 13. Houston Street, Amarillo, July 19, 20. Panhandle, July 26, 27. Channing, at Hartley, Aug. 2, 3. Dumas, at Spurlock, Aug. 9, 10. O. P. KIKER, P. E.

Sweetwater District—Third Round. Westbrook, at W., June 21-22. Roby, at Hobbs, June 28, 29. Colorado Mis., July 5, 6. Sweetwater Mis., July 12, 13. Loraine, at L., July 19-27. Colorado Sta., July 30. Snyder Sta., July 31. Fluvanna Cir., Aug. 2, 3. Let me urge the stewards to do their very best. J. M. SHERMAN, P. E.

NEW MEXICO CONFERENCE. Albuquerque District—Third Round. Watrous, June 21, 22. Cimarron, June 25. Cerrillos, June 29. Carrizozo, July 3, 4. Corona, July 5, 6. Tucumcari Ct., July 9, 10. Star, July 12, 13. McAllister, July 16, 17. Clayton Ct., July 19, 20. San Jon, July 23, 24. H. H. MESSER, P. E.

Pecos Valley District—Third Round. Blacktower, June 21, 22. Clovis, June 22, 23. Rogers, June 28, 29. Portales, June 29, 30. Lovington, July 5, 6. Odessa, July 12, 13. Pecos, July 13, 14. Roswell, July 16, 21. Artesia, July 20, 21. J. B. COCHRAN, P. E.

### Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On

#### METHODISM'S CHALLENGE.

Frequently we have heard from various sections of the State that Southern Methodist University is the best advertised proposition in Texas today.

There is no doubt but what it is so. The daily and weekly papers have been glad to chronicle this greatest of the campaigns of our Church, and this is because the people everywhere have been anxious to read about it. Letters of inquiry from all sections continue to pour in this office. It is safe to say that not a section of the State and hardly a family have totally evaded the enthusiasm of the campaign. All denominations and no denominations have proved their interest in many ways. Leslie's Weekly, one of our greatest journals, was glad to give a large part of two pages to a picture of our recent cornerstone laying.

Really "tackle a big job and do it like a Methodist" has become a familiar injunction of corporations and employees. Our name has become a by-word for success in the minds of many people. Letter after letter asks "Will you Methodists win out or not?" It is no longer doubted but that our own Methodist Church has set an example and a high mark for the religious and secular institutions of our State. In a circular letter recently sent out was a request for any advice that might be offered. A prominent letter, in reply, simply replied "Tackle the next biggest job and do it like a Methodist."

Thus directly and indirectly the Methodist Church has through this great campaign demanded of the world in a thousand ways every day "What think ye of the Christ?" The building of Southern Methodist University is in every respect evangelical. There is no other purpose in it. Every line in every newspaper, every sentence from every pulpit, every word of exaltation on every street, every letter from thousands of preachers and every mention in homes of three hundred thousand Methodists is only an infinite multiplication of the old, old question: A challenge to the world "What think ye of our Christ?"

Indeed, faithless is our Church, if we fail to follow up this "best advertised proposition in Texas" with a systematic evangelism that will literally turn Texas sentiment upside down. Now is the accepted time. Let there be no Judas among us.

#### ADDITION.

Everybody can add. Let's add a few items. What is the campaign for Southern Methodist University doing for Texas Methodism?

1. It is uniting the forces of our great Church.

2. It is revealing to Texas Methodists something of their great possibilities.

3. It is making possible a great institution of learning that will be the logical school to educate boys and girls of five great Southwestern States.

4. It is proving to the world that Texas Methodists are worthy of such an offer as was made by the City of Dallas, viz: Three hundred thousand dollars in cash and notes and a million dollars worth of property if the Church would found a great university in that city.

5. It is meeting the challenge of the General Education Board and adding to the resources of our Church \$200,000.

6. It is the means of securing \$500,000 from our own people—which sum will be a perpetual memorial to the people of this generation.

Total: The future prosperity and success of the Methodist Church in Texas assured, plus one million dollars in money, plus the foundation for the greatest university of the Southwest.

#### INVESTMENTS.

Did you ever think of how many times the same dollar is spent? It has purchased a dollar's worth thousands of times. As long as Uncle Sam's stamp is on it it can go on buying dollar's worth after dollar's worth.

What about the dollar that you give to Southern Methodist University? Does it help to educate just one boy or girl? Does it purchase only one dollar's worth of education?

That dollar is invested. It is never spent. In the hundreds of years to come it will be the equivalent of hundreds of dollars.

Is not such an investment worth while? Could such a gift bring any-

thing but intense satisfaction to the giver?

FROM J. D. YOUNG.

Two thousand dollars yesterday on Wellington Circuit at Quarterly Conference at Kelley. How is that for a circuit? They have a "stem winder" for a preacher, Rev. John E. Eldridge, and he has a great people to serve. Am to present the cause at Wellington today and Memphis tonight. This is a great country and a great Methodist constituency. They do things.

This makes about \$16,000 on my pledge of \$12,000 made at the rally April 30, and have two weeks to work. Do you think I will get it?

Yours for success, June 30, J. D. YOUNG.

#### KNICKERBOCKER SPECIALTIES. Ninth Dekascentum.

- 1. R. P. Etter, Lone Oak.
- 2. W. T. Sears, Whitewright.
- 3. H. E. Light, Pilot Point.
- 4. Mrs. Mary E. Boyd, McKinney.
- 5. J. N. Newton, Yancey.
- 6. Jesse Jones, Houston.
- 7. Jno. H. Kirby, Houston.
- 8. H. C. Barton, Malakoff.
- 9. T. S. Garrison, Timpson.
- 10. Rev. Lockett Adair, Dallas.

Last week I wrote a lot about my lucky number thirteen. We lacked thirteen of completing my club of 100. Hope the Advocate will publish that thirteen prophesy, for it's coming true. Three more "big uns" this week.

H. C. Barton, Malakoff, T. S. Garrison, Timpson; Rev. Lockett Adair, Dallas. Lockett Adair is one of my converts. I'm his spiritual father. He's bigger than his daddy. I'm proud of him. He does big things in every way. Brother Garrison is a whale also in body, mind and soul. The other brother I don't know, but he's got credentials enough in the ticket on my special.

#### Two Weeks More.

Only two weeks now to get the last ten. Help, brethren, help, help! This spelling is an attempt to indicate the tenor pleading, the bars depth of emotion and the soprano insistence in my voice. Help now!

#### Wire Me At My Expense.

Wire me at my expense to put you down for passage in this the tenth and last coach in my train. Do it now.

#### That Yellowstone Trip.

I'm just through a three weeks' meeting and am powerful flabbergasted, but the ebullition of the Yellowstone Geysers is buoying me up. I catch the scent of the mountain breezes. I feel the inspiration of the heights, the Golden West is calling me. Come on, brethren, let's all go. It will be a transcendental experience, or in more colloquial phrase, a lalalalaloh! Amen!

K. D. KNICKERBOCKER.

#### THE CASH SHOWER.

The cash shower for Southern Methodist University brought rain for all Texas. Preacher after preacher has written in saying: "I planned to have a money shower, but showers from the heavens prevented; will try it again next Sunday. We needed the rain so I believe we will do better next Sunday anyway."

Reports are coming in every day, but not as they should. It will be a tremendous help just at this time if every preacher in Texas will give his people a chance to donate some cash. Some have sent in over one hundred dollars as a result of their efforts; many others have sent in small amounts, but all is greatly appreciated.

Brother Preacher, if you have not yet attended to this matter make an effort before June 30. Let's wind up this campaign with a great collection of cash. The people will be glad to give small amounts and the total will surprise every one. We are depending on you.

#### A NINTH INNING BATTING RALLY.

"No game is won till the last man is down," is the famous coaching cry of a famous leader of men. National championships have been won, by the warning to each player as he goes in to action, that regardless of how easy the game looks, it is never safe "till the last man is down," and merciless indeed is the derision that comes to the over-confident player when by his carelessness in the "last half of the ninth" the game should be lost. The game is not won properly unless the

score is large as the winners can possibly make it and as small as the losers are willing to make it.

If ever Texas Methodism had "an inning" it has been during the last few months. They have had every opportunity, every encouragement, they have had splendid weather and fine crops generally—and nothing but success is the natural result.

But—hold—there is a lesson of honor taught on the baseball fields of our public schools by our own small sons that we Methodists must remember. It is the same principle mentioned in the above motto. No schoolboy has the respect of his fellows, if he fails to do his "very best" at the very last minute—just as he did at the beginning of an uncertain contest. Our honor is more at stake than we seem to know. St. Paul in referring to the National game of his time, in a wonderful exhortation, said something about the great throngs of onlookers and the duty of the contestants to the public as well as to their own clubs and families.

Let Methodism have a "ninth inning-batting rally." Let's arouse the ardor of our younger and older selves in

making the victory really great. Let's wind up this campaign by a great surplus. It is not only right and proper but it is necessary. Let every pastor and every layman feel that they are called to represent their principles during this last inning, and let's do our best to make a great score. Nothing less is right for evangelistic Methodists.

#### WHEN WILL THE CAMPAIGN BE OVER?

When should the campaign be over? When we get \$500,000? Will every one be satisfied when the \$500,000 mark is reached? Will those who did nothing to help, either by gifts or co-operation, be satisfied with the results? Will those pastors who sent in not one dollar be satisfied?

The rejoicing time is near. We are going to throw our hats into the air and say, "Look what we did." Every individual that helped can say, "Look what I did."

The campaign will not honestly be over on June 30th unless every preacher, every layman and every friend can have said of him, "Well done."

### STATEMENT OF THE TRUSTEES OF TRINITY COLLEGE CALLED FORTH BY RECENT GIFTS

The Trustees of Trinity College, in final session, June 4, 1913, issued the following statement:

It is with a deep sense of gratitude to the kind providence which has guided the destiny of Trinity College through the years of its service, that we, the Trustees, announce to the public additional gifts to the College of \$1,418,061.89; of which amount \$321,811.77 goes into material equipment, and \$1,096,250.12 to the permanent endowment fund. At this particular time we deem it our duty not only to express publicly our thanksgiving for this good fortune, but also to make known our desires and aims in administering for the general good such a large trust committed to our direction. While Trinity College is the creation of the Church, we recognize that as an institution of learning it is in the most essential way related to every supreme interest of society. And we feel that without impropriety we may say that it has at all times been our fixed purpose to direct the affairs of this College so that it might fill in every respect the high mission appointed to it.

We are mindful of the fact that Trinity College derives its rights and protection from the commonwealth of North Carolina. It is, therefore, our bounden duty, to render to the state honor and obedience, not grudgingly but out of loyal patriotism and a good conscience. In the administration of Trinity College, it has been a fixed purpose to guard as sacred all the noble and heroic traditions which belong to our history and to cultivate in the minds of young students a sincere regard for these heritages. And we feel that it would be nothing short of treason for this College not to labor constantly to the end that there shall be trained here young citizens who shall love the state, obey the laws, respect its authority, and devote themselves to its best welfare. We equally hold it to be our solemn duty to do all we can to correct every form of error, to arrest every hurtful tendency, and to oppose everything which engenders injustice, intolerance, partisanship, indolence, or social despotism, to the end that the life of the state may be fine and just. Here shall be encouraged every noble spirit, nursed every laudable ambition, defended every true public cause, and aided every earnest youth, regardless of his circumstances. Solely upon fidelity to these aims do we dare ask the confidence of the commonwealth or the esteem of serious persons.

Beyond our duty to the commonwealth we recognize and keep in mind our duty to the nation. We desire that this college, whose affairs are under our control, shall earnestly labor to cultivate a spirit of sound nationalism. And more especially are we concerned to fill this mission to the nation at this time of uncertainty and turmoil. Tremendous tasks confront our great republic, too large in their scope and too profound in their meaning to be met by a provincial spirit or a local zeal; and we count it a pressing obligation upon this college to give its best endeavors to training its students for the needs of the nation. We shall discourage every disposition towards a hurtful sectionalism or a selfish localism, that we may nourish in young Americans a faith, a hope, and a devotion as broad as the great country to which they belong. Whatever is sacred in our national history, whatever is virtuous in the character of its heroic sons, whatever is exalting in the multitude of its illustrious examples, and whatever deserves the praise of a loyal citizen, regardless of where it may have

occurred or by whom it may have been done, shall be duly valued and jealously guarded in the spirit and work of Trinity College.

But while Trinity College holds all its legal rights from the state and owes to the state and the nation loyal service, it is the creation of a Christian Church whose members are citizens of the commonwealth which they love and honor with deepest devotion. We hold as fundamental truth that a sound religious faith is the basis of true government, of moral character, and of a progressive civilization. Acting upon this assurance we are exceedingly careful that this college shall hold in their integrity all the cardinal truths of the Christian religion and devoutly endeavor to make them clear to the minds of young students, knowing that the decay of religious faith and the decline of religious zeal must weaken a civilization at every vital point. Our nation does not need less, but more of sound religious belief and life. So, without lending any aid to sectarian strifes or party conflicts, we shall at all times insist that Trinity College avow its unyielding faith in the Christian religion, its reverence for the Christian Church in all its branches, and its belief in the Holy Scriptures as the volume of divine revelation. And this we shall do out of regard for every necessary interest of human life and the welfare of state and society.

We can not accept the idea that an institution of learning is a community removed from the scenes of toil, strife and responsibilities. As a community composed of a body of men possessing accurate knowledge and capable of large helpfulness, it is charged with extraordinary obligations to render a share of work proportionate to its endowment of power. The college man should always have his place in the scenes of hardest tasks and most pressing needs. Confirmed as we are in this belief, we wish Trinity College to be accounted a part of our social machinery and to be administered as an agent of good. The questions which must at all times disturb society in every sphere of its activities, especially in a period of progress, call for wisdom, courage, and patient toil; and the college should not wish to escape the hardships and sacrifices which belong to active service in any field of work. It is surely no less the duty of the college to promote social purity, political honesty, industrial fairness, commercial honor, and religious integrity than to impart information in literature, science, and philosophy. And at a time of passion and confusion, the clearest voice, the voice freest from the prejudice of class interests, political greed, and industrial spites should come from the college. It is, therefore, our earnest wish so to direct Trinity College that it may do its full share of work in every scene of human need and human toil.

We rejoice to feel that in the large benefactions which this College has received not only the state of North Carolina, but our sister states shall share in the benefits, and that especially every southern college shall partake of the good fortune which has come to this college. It marks a new epoch in the history of southern education in that it fixes a new standard of investments in southern institutions of learning. We acknowledge with gratitude our indebtedness to those who by their donations have created this new era in southern education and accord them all honor as patriotic leaders, assuring them that we shall hold and earnestly labor so to



administer their benevolences that the benefits shall not be selfishly enjoyed but made to render the widest service to all classes of men.

In sending forth this statement we have been moved by no other purpose than to give the public at this particular time a knowledge of the motives that actuate us, and the ends we seek to attain in discharging our duties in the administration of this public trust placed in our hands. Rejoicing over what has been accomplished in the past, sending our congratulations to all who truly labor for the public good, and invoking the guidance of Providence upon our state and nation, we pledge ourselves to do what in us lies to promote all good and put down all evil.

#### REV. A. E. RECTOR'S NEW APPOINTMENT.

I have transferred Rev. A. E. Rector from the Texas to the West Texas Conference and appointed him as travelling representative of the San Antonio Female College.

JAMES ATKINS, Bishop. Waynesville, N. C., June 13.

Don't be a sponge! Some men assume the role of absorbing everything and giving out nothing.

### ANNUITY PLAN BOARD OF MISSIONS

METHODIST EPISCOPAL CHURCH, SOUTH

#### Business and Benevolence

The Board of Missions wishes to put before its friends a plan of mutual benefit. It combines business and benevolence in that it offers at once an opportunity for profitable investment and generous giving. In brief, the Annuity Plan is this: The Board will receive amounts of \$100 or more, paying interest on the same during the life of the annuitant. At his or her death the money falls to the Board without further obligation. If the annuitant is from 40 to 50 years of age, 4 per cent interest will be paid; if 50 to 60 years, 5 per cent; 60 to 70 years, 6 per cent; 70 to 80 years, 7 per cent; 80 years or over, 8 per cent. The interest is paid semi-annually. A bond is executed for the payment of the interest, properly signed and bearing the seal of the Board.

#### Large Income

The income is larger than from almost any other safe investment. The rate of taxes in most places is at least 2 per cent, from which you are free when you place your money with the Board on the Annuity Plan. This, added to the interest you receive, makes your income equal to 7 to 10 per cent in other forms of investment.

#### Safety

The Board of Missions is as safe as the government. A bond of the Board is absolutely good—a government bond is no better. This bond is free from risks, which are unavoidable in other forms of investment, and free from speculation.

#### Permanence

Your money will bear interest every day through life. Most investments are liable to expire within a few years or to change in value. All uncertainties are avoided by the Annuity Plan.

#### Convenience

The interest is mailed promptly when due. There are no taxes, no repairs, no insurance, no interest or rent to collect, no reinvesting.

#### Better than a Bequest

Money placed in the Annuity Fund begins its usefulness at once. There is no will to be made and possibly set aside by the courts. There is no cost or delay in settlement.

#### Money Does Good

The annuitants not only have a regular income, but they can rejoice in knowing that their money is invested in a work which is dear to all Christians and very dear to our Lord. It will be in use daily in extending the kingdom, in giving the gospel to those who have it not, in regenerating the life of individuals, and in transforming the life of nations.

Full particulars may be had by writing the Board of Missions, Methodist Episcopal Church, South, 610 Broadway, Nashville, Tenn.