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The Training of Children

THAT there is a laxity in the modern method of training children, no one can doubt. The element of authority that once obtained in the family circle is largely gone. The rod is rarely used in this day. We have reached a namby-pamby age, an age of maudlin sympathy, and the result is that children usually rule the house instead of the house ruling them. They are given all the liberty they desire and they do very much as they please.

Do not understand us to intimate that harshness is the best method to be used in bringing up children. Such is not the case. Love is a strong element in the control of young life, but it is only one element. The child that can be properly trained without some form of authority associated with love is the rare exception to the rule. And the child that can be brought to maturity without the use of wholesome punishment is a rarer exception to the rule. Children need to be taught to obey. Where this is not the case, the family circle is demoralized. If love alone can secure obedience to reasonable domestic authority, then good and well; but when love fails, then the rod is necessary. The child that is permitted to run and rule the home is a nuisance and runs the risk of being a criminal in the wider social realm.

Obedience in the household means obedience to the laws of the State in after-life. The child that knows no obedience in the home will learn but little obedience out in the world. Such a child is not only liable to make trouble for those who love him or her best, but will make trouble for the State in after years. It is a positive sin against childhood to give to it a license to talk ugly and disrespectfully to its father and mother and bring the entire home into disorder because of its temper and fierce manner of speech. How often it is that fathers and mothers weep over the waywardness of their grown-up children simply because they did not make them know their places in the home when they were small.

We are standing in need of a revival of wholesome family government. No child ought to be permitted to make the home miserable. The temper, the disposition, the habit of the child all need to be restrained and cultivated. Fathers and mothers ought to realize that their children are entrusted to them to train them wisely for the Church and for the State. Home authority is in need of reinstatement and home discipline is clamoring for restoration. The average home has thrown its authority to the wind, and the small children drive their parents often like slaves are driven. This ought not to be. The interest of the home, the interest of childhood and the interest of society demand that the old law of obedience again take its place in the domestic circle. "Spare the rod and spoil the child," is a maxim just as true today as the days long gone. And "bring up a child in the way he should go and when he is old he will not depart from it" is just as true also today as in the days of Solomon. But the modern home has largely forgotten these maxims.

The Voluptuous Dance

THE modern dance is an unmixed evil. It is almost a social crime. And the pity of it is that modern society recognizes it as one of the legitimate amusements of the day. Even many mothers give encouragement to it and rush their pure daughters into it as the one medium of introducing them to society. In this dance they are thrown into promiscuous contact with young men and the physical mix-up is something fierce.

We were stopping at a fashionable hotel sometime ago and while sitting in a sort of reception room overlooking the lobby, the dance hall was just adjoining and the windows were up and the doors were open. For the first time we were brought face to face with the modern tango dance. There were perhaps forty or fifty couple on the floor, and we do not hesitate to say that it was the most voluptuous performance that we have ever beheld. The girls were dressed in modern fashion, short sleeves and low necks. Their forms were exposed even to the limit of decency.

The young men were in their glory. They held these girls in their arms, pressing them at times to their bosoms in a way that would have been execrable under any other circumstances. It was positively revolting. The fact is we would not have believed that such improper contact was possible in well regulated company, had we not looked upon it. Such liberties with the persons of young women were positively outrageous. Yet those young men were apparently in an ecstacy of joy and the young women seemed intoxicated with social delight.

Any one who knows the real nature of men understands exactly why they were lost in the revels of such a social and physical swim. That every passion of their manhood was under the glow of excitement, no one doubts who saw the performance. Had the father of any one of those girls come up unawares, in a private place, and discovered his daughter in that sort of lascivious embrace, there would have been a tragedy; but society gave countenance to it and it was wholesome amusement. Was it wholesome amusement? We say it was not. It was a dangerous amusement, and out of just such promiscuous associations, contacts and embraces come the social crimes that are cursing our age and generation. And in a large measure the fathers and the mothers are responsible for it. The modern dance is a disgrace to our civilization and a crime against the social purity of the present age.

Strange Notions

IT is announced that an actress refused to play in a Texas city any night during the week just preceding Easter, although she and her company were billed for the week. While so scrupulous concerning "holy week," she played the Sunday night before Easter and again Easter Sunday night. Where in the New Testament writings is there an intimation that there shall be a "holy week" in the Church? It is purely of men. Put beside that God's commandment to remember the Sabbath day to keep it holy, and we have an instance of piety towards the Church and impiety toward God. Why will people neglect the weightier matters and carefully keep less important things sacredly?

Significant Facts

A METHODIST ANNUAL Conference met. Its record for the year shows a net loss of membership, 1716. Its appointments leave forty-five rural appointments "to be supplied," while thirty-five of its members are appointed to non-pastoral places. If Methodism is to keep its place as the leading evangelistic Church there must be efficient men for the rural Churches and for the missions.

Unless there has been a division of territory by which the membership of a conference shows a decrease, under normal conditions, something is radically wrong where a conference fails to show an increase in membership.

Only a Few Short Editorial Paragraphs

Every man ought to make himself a factor in the life of his community. He is a part of it and ought to be felt for good in some department of its work. To live among people and be a notch on a stick is to be nonentity.

More joy in the home and less jaw is a suggestion we heard an evangelist make the other day, and the more we think about it the more impressed we are with the wisdom of his statement. Unguarded speech around the fireside is the cause of more bickering and heartache than most anything else.

Paul and Peter did not get along very well together. The mercurial temperament of Peter did not appeal to Paul, neither did the cold and logical mind of Paul appeal to Peter. But their differences of temperament and habits of thought were not permitted to make a breach in their personal relations.

People who are not more or less queer, or peculiar, are the exceptions to the general rule. Their peculiarities may not always be prominent; but under certain circumstances they crop out. An old Quaker once said to his wife, "Mary, everybody is queer but me and thee, and thee art a little queer."

In the home where a man loves his wife and where the wife loves her husband is found the dwelling place of God. It is next door to heaven. The angels often hover round the place and sing their songs of peace and good will. Christ often passes that way and loves to abide under such a roof. Every home ought to be a home like this, and the family circle would bask in the sunshine of smiles from the better world.

The man who smiles sweetly at everybody is liable to be accused of insincerity; but the man who snarls at everybody is a walking misanthrope and his presence is equal to a mud-bath, or a visitation of pestiferous insects. It is better to smile, even if you do not feel like it, than to growl.

Every man has some good in him if you will seek to discover it. Total depravity is a fact in human nature, but this does not mean absolute and complete depravity. It means that the inclinations of the man by nature are toward evil, if not sinful in the extreme. But he is not hopeless, otherwise the gospel would have no message for him.

The brave man is not the man who stands ready to resent with his fists or other weapons, a fancied or a real insult. That sort of a man may only be a bully. The really brave man is the one who car show a manly spirit and possess his soul in patience under great provocation. Dogs fight but real men settle their difficulties in a more honorable way.

The Nature Of The Risen Body of Christ.

Number Three.

By DANIEL M. GEDDIE, Westville, Oklahoma.

In the preceding papers I dealt with two of the arguments advanced in support of the theory that Christ's risen and glorified body is a pure spirit organism. These arguments rest upon two passages of Scripture, as I believe, far-fetched in their interpretation and technically strained in their application. There is, as far as I know, only one other passage resorted to in proof of that theory. It is found in St. Paul's famous discussion of the resurrection of the human body, and is recorded in I Cor 15:50. It reads: Now this I say, brethren, that flesh and blood can not inherit the kingdom of God." That makes sure, it is claimed, that Christ's risen body is pure spirit. But it should be observed that St. Paul does not say that flesh and blood can not enter into the kingdom of God, but that "flesh and blood can not inherit the kingdom of God."

The question of human salvation is not a question involved in, and settled by the laws of human consanguinity, or human heredity, or human heirship, or filial and ancestral relationships, but a question involved in and settled by the "redemption that is in Christ Jesus." There is a vast difference in inheriting the kingdom of God through human generation and coming into the kingdom of God by regeneration of the Holy Spirit. This is as true of the salvation of the body as it is of the salvation of the soul. The resurrection of the body is not in any sense or degree a human heirship, as men heir and inherit property from their ancestors. The resurrection of the body is as really and truly the gift of God through the atonement of Jesus Christ, as is the regeneration of the soul. It is raised from the dead through the life-renewing power of the "last man," the "quickening spirit"—by the "mighty working whereby he is able to subdue all things unto himself."

Now that many of the Jews at that age of the world, as well as at every other age of the world, believed in salvation through Abrahamic descent, and that St. Paul had that doctrine in mind when he penned his first epistle to the Church at Corinth, there is scarcely room for doubt. I refer my readers to Matt. 3:7-13; John 8:33-41; Rom. 4:1, 9:7-13.

Mr. Edersheim, in his "Life and Times of Jesus the Messiah," in his treatment of this question, says:

"For no principle was more fully established in the popular conviction, than that Israel had part in the world to come, and this, specifically, because of their connection with Abraham. This appears not only from the New Testament, from Philo, and Josephus, but from many Rabbinic passages. The merits of the 'fathers' is one of the commonest phrases in the mouth of the rabbis. Abraham was represented as sitting at the gate of Gehenna, to deliver any Israelite who otherwise might have been consigned to its terrors. In fact, by their descent from Abraham, all the children of Israel were nobles, infinitely higher than any proselytes. 'What,' exclaims the Talmud, 'shall the born Israelite stand upon the earth, and the proselyte in heaven?' In fact, the ships on the sea were preserved through the merit of Abraham; the rains descended on account of it. For his sake alone had Moses been allowed to ascend into heaven, and to receive the law; for his sake the sin of the golden calf had been forgiven; his righteousness had on many occasions been the support of Israel's cause; Daniel had been heard for the sake of Abraham; nay, his merit availed even for the wicked. In its extravagance the Midrash thus apostrophises Abraham: 'If thy children were even (morally) dead bodies, without blood vessels or bones, thy merit would avail for them.'"

But St. Paul had been discussing what is known as the germinal theory of the resurrection. He had very clearly and forcefully stated that there is in the dead human body the seed germ of life, which will spring back into organic life in the general resurrection. The language he had employed and the illustration of the seed planted in the earth and dying in order to germinate and develop new life, were liable to be doctrinally misconstrued. Both the language and the figure convey the thought that there is naturally and inherently an indestructible principle of life in human "flesh and blood" that will after death spontaneously spring back into life, just as the grain of corn spontaneously springs back into life through the providentially provided processes of death and decomposition.

This is not his purposeful thought, but like some other expressions of his, they were liable to be misunderstood and abused. That has been, and is now, the case, as it is with many other of his verbal utterances. Take, for instance, his teaching concerning the flesh and the spirit. Such expressions as: "I find a law that when I would do good, evil is present with me. For I delight in the law after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members," have given rise to the difficult forms of antinomianism, some going to the extreme of making the physicial nature the sole responsible author and agent in the commission of sin after regeneration. At the same time expressions like, "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you," and "If Christ be in you, the body is dead, because of sin, but the spirit is life because of righteousness," have given currency to the many forms of spiritism, such as Swedenborgism and Eddyism. And to avoid as far as possible such misconceptions and abuses of his teaching concerning the resurrection of the human body, he suddenly and abruptly breaks the logical continuity of his discussion, to tell us that that is not his meaning. That the human body has in it no natural inherent principle of indestructible life which will of itself, and by virtue of its own nature, arise from the dead. It is the relation of our bodies to Christ, the "quickening spirit," that brings them back into life. "For as in Adam all die, even so in Christ shall all be made alive." As Adam, by his sin and death, put the seeds of death into our natures, so Christ, by his righteousness, death and resurrection, puts the seeds of life into our nature, by which our dead bodies are brought back into organic life. That is why he calls Christ, the "last man," a quickening spirit. It is also why he says he is showing us a mystery. Christ's humanity, as previously noticed, had in it the seed of life that raised it from the dead. He could compare his death and resurrection from the dead to the grain of wheat falling into the ground and dying in order to come forth into newness of life. In his case the comparison was simple. The germinal seed of life in his case was a divinely implanted attribute of his nature, and spontaneously sprang back out of death into life. As St. Paul says, it was not possible that he should be held in the grave by the powers of death. And we can understand his thus arising from the dead as easily as we can understand that familiar miracle of the grain of corn dying in the earth and springing back into life. But we can not so easily understand the unfamiliar and unheard of miracle of one grain of corn through the processes of dying and coming back to life putting the germinal principle of life into another grain of corn, that had it not, that it, too, would burst forth into newness of life. Christ's body not only rose from the dead by the indwelling and divinely implanted principle of life in his humanity, but also put into our nature the seed of life by which our bodies, too, shall come forth from their slumbering tombs when the archangel trumpet shall awake the sleeping nations of the earth. There is the mystery—the unsolved and eternally unsolvable mystery!

That I am correct in my interpretation of St. Paul's expression, "flesh and blood cannot inherit the kingdom of God," there is, I think, scarcely room for doubt when we consider it in connection with the other expression, "neither doth corruption inherit incorruption." The latter expression is precisely parallel in thought with the former—possibly, doctrinally, fuller and stronger. It means there is no principle, power, virtue, cleansing efficacy, element or anything else in the death and decomposition of the human body, or in the ashes left from its burning (they burned their dead instead of burying them) to change it into a living and incorruptible organism. That he did not mean that a corruptible body can not be changed into an incorruptible body, is absolutely sure. In the very same breath in which he says, "neither doth corruption inherit incorruption," he also says: "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'"

Now, in concluding this paper, I predicate, without the fear of successful contradiction, that as the fact that corruption cannot inherit incorruption, does not keep our corruptible bodies from being changed into incorruptible bodies by the redemptive virtue, the transforming and transmuting power of the atonement of Jesus Christ and the operative influence of the Holy Spirit on our dead bodies, so the fact that flesh and blood cannot inherit the kingdom of God, does not keep flesh and blood from entering into heaven through the Almighty Conqueror, "Who entered the grave of mortal flesh and dwelt among the dead," and arose the morning of the third day from the dead, "abolishing death, and bringing life and immortality to light."

"The graves of all his saints he blessed,
And softened every bed;
Where should the dying members rest,
But with their dying Head?

Thence he arose ascending high,
And showed our feet the way;
Up to the Lord our flesh shall fly
At the great rising day."

Number Four.

That my reader may clearly see and fully appreciate the importance and value that attach to the flesh and blood of Christ in the work of salvation, and what a stupendous and awful failure would be the scheme of redemption, as set forth in the Holy Scriptures, if Christ's flesh and blood were annihilated in death or in the processes of the resurrection, I submit the following propositions with proof texts:

Man in his creation was given a body consisting of flesh and blood. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul. (Gen. 2:8.) "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up the flesh thereof; and the rib, which the Lord God had taken from man, made he a woman, and he brought her unto the man. And Adam said, 'This is now bone of my bone and flesh of my flesh: she shall be called woman, because she was taken out of man.'" (Gen 2:21-23.)

Physical death is the result of Adam's sin and fall. "Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men for that all have sinned." (Rom. 5:12.) "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:21, 22.)

"Christ came to redeem our mortal bodies. But if the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:11.) "And not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body.' (Rom 8:23.)

Our bodies now in this world, and in their present condition and environment, are vitally related to Christ's risen and glorified humanity. "Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will raise up us also by his own power. Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is one body? For two, saith he, are one flesh. But he that is joined to the Lord is one spirit. What? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God and ye are not your own?" (1 Cor. 6:13-19.) "For we are members of his body, of his flesh, and of his bones." (Eph. 5:30.) "For as we have many members in one body, and all the members have not the same office: So we, being many, are one body in Christ and every one members one of another." (Rom. 12:4, 5.)

Christ took our nature in the womb of the blessed Virgin that he might redeem us. "Forasmuch as the children were partakers of flesh and blood, he also likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their life time subject to bondage. For verily he took not on him the nature of angels; but he took upon him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." (Heb. 2.)

It is the flesh and blood of Christ that redeems us. "But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace, and that he might reconcile both in one body by the cross having slain the enmity thereby." (Eph. 2:13-16.) "In whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:14.) "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And ye that were alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight." (Col. 1:20-22.) "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." (Eph. 1:7.) "Elect according to the foreknowledge of God the Father, through santification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." (1 Peter 1:2.) "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ." (1 Peter 1:12-19.) "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7.)

The blood of Christ is one of the three witnesses to our redemption. "This is he that came by water and blood, even Jesus Christ, not with water only, but with water and blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three that bear witness, the Spirit, the water and the blood: and the three agree in one." (1 John 5:6-8. American Standard.)

It was Christ's flesh and blood that made him, and now makes him our great high priest. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same that through death he might destroy him that had the power of death, that is the devil, and delivered them who through fear of death were all their lifetime subject to bondage. For verily he came not to redeem angels but the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted." (Heb. 2:14-18. See also American Standard.) "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." (Heb. 7:15.)

Christ, as our high priest, is represented as still possessing his humanity. "Seeing that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with our infirmity, but was tempted like as we are, yet without sin." (Heb. 4:14-15.) "For every high priest is ordained to offer both gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth he could not be a priest, seeing there are priests that offer gifts according to the law." (Heb. 8:3, 4.)

Christ entered into heaven with his own blood, which he offers for our salvation. "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building: Neither by the blood of goats and calves, but by his own blood entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and 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, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God." (Heb. 9:11-14.) "For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and goats with water and scarlet wool, and hyssop, and sprinkled the book and all the people, saying, 'This is the blood of the testament which God hath enjoined unto you.' Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things by the law are purged with blood and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifice than these. For Christ is not entered into the holy places made with human hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:19-24.) It is through the flesh and blood of Christ that we have admission into the holiest sanctuaries of divine worship. "Having therefore brethren boldness to enter into the holiest by the blood of Jesus by a new and living way which he hath consecrated for us through the veil, that is to say his flesh; and having an high priest over the house of God, let us draw near in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. (Heb. 10:19-22.)

Now, if as stated and proven above, Christ came to save our flesh and blood, which were lost in the sin and fall of Adam; if to save us from death into which Adam's sin plunged us, he had to take human flesh and blood made him our high priest, he entered into heaven with his own blood which he offers to God for us, then his actual flesh and blood were raised from the dead and carried into heaven.

But does some one say that Christ came to save the soul, but not to save the body? But where is that written? This is a Bible question and must be settled by the Bible. Where do we read in the Bible that man's body was in any sense left out of the redemption plan which the Lord has provided for us? The body in creation was as much a part of man as his spirit. It was the physicial organism that the Lord formed of the dust of the ground that he breathed the breath of life into and called a living soul. The life of the body is in the blood. "Flesh with the life thereof, which is the blood thereof, ye shall not eat. (Gen. 9:4.) "For the life of the flesh is in the blood. (Lev. 17:11.) In the flesh and blood of man was stamped the mysterious image of God. "He that sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." So if man as created by the Lord, and lost through Adam is to be redeemed by Christ his flesh and blood must be redeemed. When it is proven, therefore, from the Bible, that Christ did not undertake the work of redeeming our bodies, it will be proven that he did not undertake the stupendous work of human redemption at all. But if Jesus Christ lost his flesh and blood in undertaking to save ours, then instead of vanquishing death and him that had the power of death, he was himself vanquished in the struggle—he went down in defeat and lost the race he came to save.

The only way to prove from the Bible that Jesus the Son of man is the actual Savior of mankind, able to save to the uttermost all who will come unto God, the Father, by him, is to prove the veritable truth contained in the third article of our Methodist creed.

"Christ did truly rise again from the dead, and took again his body with all things appertaining to the perfection of man's nature, and therewith ascended into heaven, and there sitteth till he return to judge all men at the last day."

Number Five.

I now invite my readers to go with me into the Holy Scriptures in search of the direct positive proofs of the nature of Christ's risen and glorified body. In doing so, I wish to remind them that the Old Testament, especially, is not a book of theological or doctrinal formulas, or long and labored discussions of religious truths. Every religious truth taught therein is contained in terse historic record, academic statement, prophetic proclamation, of warming, exhortation command and foretelling of the future by the recitals of the soul's needs in prayer to Israel's God, or acclamations of the soul's exultation and joy of victory over self, sin and the world through Jehovah's mighty arm of deliverance. Hence, as we look into the divinely illumined pages to ascertain the mind of God and the attitude of the Church in reference to the resurrection of the body and its nature, we find only a few academic expressions, interspersed with prophetic announcements and exclamations of personal faith bearing, directly, on the question. But they are abundantly sufficient to reveal to us God's purpose and the Church's faith.

Now in searching into the Old Testament Scriptures for data on the above subject, it is not my purpose to reply to any of the adverse criticism of so-called higher critics on the book

of Job or Isaiah. I have very decided and definite views on the inspirational and prophetic authority of the books of Job and Isaiah, supported, as I believe, by all the real facts involved. But in these papers I am talking to Methodists, who can not call in question the inspiration and canonical authority of these books without surrendering their faith in one of the twenty-five "Articles of Religion," which informs us that there are two of the books in the canon of inspired Scriptures about which there has never been any doubt in the Church.

The book of Job, to which we will first go, is in part a prophecy, at least, in that it is a foretelling of religious doctrines that would be embraced and taught by future generations.

(1) Its philosophy of suffering for righteousness sake, not believed by the people of Job's time, but accepted and taught by the Apostles of Christ; (2) its doctrine that death to the body is a state or condition of unconscious rest, called sleep, as taught by Christ, Luke, John and Paul; (3) its predication that the visible heavens, as they now exist, will pass away at some far away future time, as taught by New Testament writers; (4) its doctrine that when the visible heavens pass away the bodies of men hid in their graves until the tabernacle and storms of time have passed, will be changed and brought back into life, as held by millions and millions of Christians today. All these doctrines, except the first, are clearly taught in the following quotations: "Man lieth down, and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep. Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret, till thy wrath is past, that thou wouldst appoint me a time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee: thou wilt have a desire unto the work of thy hands." (Job 14:12-15.)

No fair minded critic can doubt that in the above quotation Job expresses his belief in the resurrection of the body. That being true, there is no room for doubt that he is talking about the resurrection of the body and the restitution of his own body from the decomposition and dust of the tomb in the following:

"I know that my redeemer liveth, and that he will stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold, and not another, though my reins be consumed within me." (Job 19:25-27.) In this passage we have a verbal and doctrinal declaration that the risen body will contain the material elements that composed its organic existence prior to death. The only escape from this conclusion is through one of the rickety gates of higher criticism, which are so divers in their construction and placed at such antipodal distances and relations to each other, that no living man can tell which gate to enter nor to what destination the path that enters it will ultimately lead him, save that it will not lead to the heavenly metropolis of immortality. The following is a parallel passage in meaning: "Therefore my heart is glad and my glory rejoiceth, my flesh also shall rest in hope. For thou wilt not leave my soul in hell neither wilt thou suffer thy holy one to see corruption." (Psalms 16:9.) In substance Isaiah voices the same lofty sentiment. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead." (Isaiah 26:19.)

Other passages might be given, but as the above are direct in their bearing, and in their verbal statements, carry all the authority and potency of a divinely given, doctrinal formula, I deem it useless to quote further from the Old Testament and now turn to the New Testament.

On the evening of Christ's resurrection day some of the disciples had cause to come together and were discussing the strange events of the closing day. Many wonderful things had been seen and heard. The report had been thoroughly circulated that Jesus, who had been crucified and buried three days before, had risen from the dead. The Roman guard had made that report as they left the sepulcher and entered the city in the early morning. Several of the disciples had seen the empty tomb. Angels had appeared to some of them and declared that Christ had arisen from the dead. Mary Magdalene had seen him and talked with him. Some other women had seen him, held him by the feet and talked with him, receiving and delivering a message from him to Peter and his other disciples. Peter and others also had seen him. But they were not satisfied; not sure that he had arisen. It was too mysterious, too wonderful, too great. All they knew to do was to hold consultations among themselves, as privately as they could, and await results. And as they talked together within closed doors in low subdued tones and whispers for fear of the Jews, who had threatened them, Jesus himself appeared in their midst and announced his presence with his old-time immortal salutation and benediction of love, "Peace be unto you." But they were affrighted and thought him to be a spirit. But he showed them his hands and his feet, having the physical scars of the physical crucifixion, and asked them to examine his body to see that it was flesh and bone, the veritable body that was crucified on the Roman cross and buried in the new tomb of Joseph three days before. He declared to them that his body was flesh and bone, and not spirit. He then called for meat and ate it in their presence. (See Luke 24:36-41.) What did all this mean to the disciples. What does it all means to us? Was Christ trying to play a trick and deceive them and us? What could be the purpose of such a deception? If his body was not flesh and bone, why did he declare it to be? Why did he not frankly and candidly tell them that he was Jesus of Nazareth transmuted into a spirit? Why did he not tell them that it was impossible for his flesh and blood, which made him the lion of the tribe of Judah, the Messiah, the Savior, the seed royal of Abraham, in whom all the nations of earth should be blessed, to survive the spoilation and demolition of death and the grave; but that as his precrucifixion body melted into nothingness he caught some of its angelophony shadows and formed them into a spirit body, which was as complete a copy of the annihilated body as he could make spirit like flesh and blood, and bone, and therefore, they need have no more fears, as this wonderful feat of metamorphosis guaranteed for ever, and forever more their salvation for time and eternity?

But that was not the only time he sought to deceive them. Eight days later he appeared to them again and said to Thomas, who was with them as on the former occasion, "Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side." (John 20:27.) Later he appeared to the disciples on the lake shores of Tiberias and broiled fish on the coals, and ate with them. (John 21.) Peter in his sermon in the home of Cornelius said: "Him God raised up the third day, and showed him, openly; not to all the people, but to the witnesses chosen before of God, even us, who did eat and drink with him after he rose from the dead." St. Paul says that Christ is a man. He told the Athenians that he would judge the world by that "man" whom he had ordained. Again, when offering the doctrine of Christ's resurrection when called in question by the Jews, he closed his argument by saying, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which ye could not be justified by the law of Moses." (Acts 13:38.) In 1 Tim. 2:5, he says: "For there is one God and one mediator also between God and men, himself man." (See American Standard.) In the first chapter of the Acts of the Apostles, Luke says: "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." He then tells us that on the day he was taken up from them into heaven, he demonstrated the literal fact of his resurrection by breaking bread with them. According to the American Standard and the marginal reading of our Bible, the fourth verse of the first chapter of Acts should read, "And eating together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." And so, as the disciples stood gazing after him as he ascended and the cloud-chariots received him out of their sight, two angel prophets from the unseen world stood beside them, and said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go away into heaven." And so when the stones of martyrdom were crushing the life out of Stephen, he looked up into heaven and said that he saw, not a spirit body, but the "Son of Man," standing on the right hand of God. And when John had his apocalyptic vision on the "sea-girt Isle of Patmos," and turned and saw him who is the Alpha and Omega standing amid the golden candlesticks, though enveloped in the glory effulgent of heaven, so that his hair and his beard were as white as wool, his feet like fine brass burning in a furnace, his eyes like flames of fire, his countenance like the sun shining in his strength, and his voice like the lapping waters of many floodtides, he bore the image, not of a spirit body, but of the "Son of man." And through all the millions, and billions, and quadrillions, and sextillions of the boundless sweeps of eternity's never-ending ages he will be the "Son of man," and Great Highpriest, ministering for us in heaven's holy of holies, touched with the feeling of our human infirmities.

Oh, what a blessed hope is ours!
While here on earth we stay,
We more than taste the heavenly powers,
And antedate that day.

We feel the resurrection near,
Our life in Christ concealed,
And with his glorious presence here
Our earthen vessels filled.'

The Three Excuses, Or New Light On Old Truth

By REV. S. STEPHEN McKENNEY, Nacogdoches, Texas.

I have never seen an exposition or heard a discourse upon the Three Excuses that satisfied me. Most that is said or written upon the subject is not found in the text, but is rather drawn from it. Indeed, I have never known anyone even to take these excuses seriously. They almost invariably try to improve upon our Lord's parable by discarding the excuses themselves as found therein, and by putting in place thereof excuses of their own. For instance, they substitute such excuses as these: "I'm not a Christian because there are hypocrites in the Church." Or, "I'm afraid I can't hold out." Or, "I can't believe the Bible," and so on. Well, I have no criticism for one who honestly tries to meet the difficulties of another, but the preacher who undertakes to answer every excuse he has ever heard, or can even think of, has before him a fruitless as well as an endless task. "I show unto you a more excellent way," the way of the text, our Lord's way.

Between these Three Excuses there is a logical connection and in them there is a logical ascent. One buys a farm, another stocks and cultivates it, while a third marries and settles upon it These things in themselves are legitimate, yet they do not constitute the chief end of man. The kingdom of God and its righteousness is his primary need. Also, the connection is apparent in the increasing discourtesy with which they each persist in refusal. The first pleads politely, "I must needs go and see it." The second indifferently announces, "I go to prove them." The third abruptly and insultingly declares, "I can not come!" This parable is ever true to human nature. These excuses were not selected at random to show how flimsy are the pretexts which men use to justify themselves in sin, but they were carefully pointed out to show how fundamental are the causes which operate to keep men out of the kingdom of God. Not for their lightness, but for their importance as real barriers they were selected. Men may make a thousand excuses for not being Christians, they can have but three reasons. These are summed up here in three words: Possessions, Pursuits, Pleasures. "The cares of the world, the deceitfulness of riches and the pleasures of this life;" these are effectual barriers—they are fundamental; they embrace all that we have, or do, or desire.

1. Possessions: "I have bought a piece of ground." Land ownership is the most stable form of wealth. Its possession identifies a man with this planet, he has a partnership in the solid world. It establishes a man as no other possessions can. Other things may perish by fire or flood, but the land remains unmoved amidst a thousand changes. Hence, it literally becomes the most essential and permanent form of wealth surviving the devastation and destruction of war and pestilence and famine, neither corrupted by moth and rust or confiscated by thieves and robbers. Figuratively, it symbolizes all other possessions since they all must rest upon the solid ground. All material wealth sprang out of the earth in the beginning and will go back to it in the end. Hence whatever men have may be symbolized by land ownership, and here we meet one of the age-long problems in the way of the kingdom. Early Christians sold land in order to give, while modern Christians buy land to keep from giving! Once they felt dishonored if they could not sing: "No foot of land do I possess, no cottage in this wilderness," but the possession of land and even a house is no longer embarrassing. Either the fact of possession or the lack of it is a fundamental problem in this age as it has been in all ages: "Go sell that thou HAST" and give to the poor being the only condition on which many of today will ever find treasures in heaven or become disciples of our Lord.

2. Pursuits: "I have bought five yoke of oxen, and I go to prove them." Now, as land ownership is fundamental in wealth, so land cultivation is fundamental in work. This man had plowing to do, and his work couldn't wait: it must be done. Sociology meets this need today with the cry, "Back to the soil!" Who, then, will have the audacity to condemn this loyal agriculturist? There are already too many at feasts and too few in fields. The world waits for the products of the soil, hence he has no time to spare even for his own pleasure. His work is basic and symbolic of all work. The miner and merchant, the laborer and lawyer, the physician and preacher can not live unless the farmer follows the plow. If, therefore, any pursuit should stand in the way of religion, it must be that of the faithful tiller of the soil whose honest labor feeds the nations. Go to him when "revival season" is on and invite him to the services of God's house and he will give you not an excuse only but a reason why he can not leave the field for a single hour. For weeks he has anxiously waited for "a season in the ground" and now that it has come at last he has not a moment to spend except in the fields from dawn till dark.

3. Pleasures: "I have married a wife." Now all possessions, pursuits, and pleasures are based upon the presupposition of a social state. None would be of any considerable value if man were doomed to isolation and solitariness: "It is not good that the man should be alone." What, then, is the highest and divinest social state? It is in marriage—God's own means of sanctifying the relationships of life. The home becomes man's first earthly care, a divinely-given trust. If any man should be excused from going out at night to seek personal pleasure it is he who has just married a wife; if any are to be more condemned than others it is he who neglects the timid and fearful, yet faithful, young mistress of the home and goes out selfishly to seek entertainment for himself. Who, then, will condemn the man of the text for desiring above every other earthly consideration the companionship of his young wife? To do so would but expose the baseness of our own natures. Our Lord by his first miracle showed the sanctity of this holy estate, which is symbolically representative of the highest earthly pleasure and of all social relationships. Yet if a man love his father or mother or wife or children more than Christ, he is not worthy of him. In all things the kingdom of God must be given first place. In it we must find our truest possessions, our holiest pursuits, our highest pleasures. Our first consideration must be to lay up treasures in heaven, to do the will and finish the work of God, and to find at his right hand those pleasures which abide forevermore.

Some Causes For The Uncoveted Condition Of The Church

By Wm. L. CONNELL, China Springs.

Luke, ninth chapter, the writer invites us to a consideration of our bodies, and if any member of our body offends, to separate it from our bodies, and at the same time, adds that it is better for us to go through life halt than that we should go down to eternal destruction with all of our body where the worm dieth not and the fire is not quenched. And so it is in some Churches we find a sad condition. We have either too many hands feet and eyes that offend and that need to be taken away, or else we have in these inactive Churches a very imperfect organization that has some of its members gone that need to be replaced.

We find that one great hinderance to the Church is in fact that the few that we call faithful are only so to themselves, and to no one else, Some believe that because they fill their place in the pew, at every service, that they have rendered to God and the Church their just dues; the love the preaching of God's Word, and are delighted over the fact that God died to save them, but we never see some of them interested in getting others to realize this great truth.

Again, they are not interested in the financing of the Church and her claims. They think. Well, I have only a small amount to contribute and it will not amount to much, and then they will get along some way. We do not want to take anything from any one that is worthy but we do believe that the Church should segregate herself from that one who is using her power and privileges to accomplish his own interest.

And again, we find the delinquent Church member making of himself a bar across the door of the Church of which he is a member, contending to retain his membership, and at the same time doing what he knows is not for the glory of God and the upbuilding of his Kingdom.

We have only to come in contact with many Church members to learn their base conception of Christianity, or what they are giving in exchange for his grace and continued blessings.

We hear them profane the name of Christ, and in many instances we find them desecrating the Sabbath day, absolutely refusing to keep it holy unto the Lord who created it and hallowed it and set it apart for the glory of man.

What does this mean to the Church? It means inefficiency on the part of those who engage in like pursuits.

And again, it means that they are only making it harder for the doubting man or woman to believe in the religion we preach, because many will say who are aliens to the Christ we hold to has wrought no special change in the life of some of his professed followers, therefore I have no patience with the doctrine of Christianity.

Men who are in the world are reading the lives of professing men and not their Bibles; not literature, they are destroying that; not history, they are making that. If all men who profess Jesus Christ would examine themselves in the light of His word, and act according to its teaching, we would not have this trial through which we have to go for about from five to eight days previous to every meeting we hold.

The vague conception of some members, I will retain my purpose and at the same time dissipate by letting my name remain on the Church register.

And anyway, my wife wants me to be a religious man and I love my wife or mother, and like to please her as far as possible, and then the Church is a good place anyway for those who observe the teachings that men of God tell that she is clothed with and the mission she has in the world.

But again, within the pales of the Church is not a place to rest and repose, but a place to practice our profession. It would be perfectly absurd for one to claim to be an athlete and never practice any. Whatever we are we are that by practice, and not because we have seen an expert somewhere, sometime, and liked his appearance. We are Christians when we have been born of the truth, and not because of the fact that we are a member of some Church.

A man does not necessarily have to be a desperately wicked man to go to hell. A man may go to hell from the Church as well as from any other quarter of the earth.

He may be a Church member and at the same time be as mean as the devil wants him.

Some will cry out, What is the mission of the Church but to keep men out of hell? But the answer comes back in telling words that men abuse their privileges.

It seems that the time is here when the pruning should begin by taking away these unfruitful branches, for they are sapping the life out of the vine and making the Church an institution of society, rather than a place of spiritual culture and refinement, and a refuge in the time of storm.

I don't know the best plan by which we may do this, and give the best results to the Church, but for the Church to fill her mission, as was intended, she should not tolerate many of the things that are being practiced by many of her attendants.

But the plucking out should begin somewhere, and when it is done she will be honored and reverenced, her claims will have the attention of her membership, and will be paid.

THE SOUL'S VICTORY.

To suffer woes which Hope thinks infinite; to forgive wrongs darker than death or night; to defy Power which seems omnipotent; to love and bear; to hope till Hope creates from its own wreck the thing it contemplates; neither to change, nor falter, nor repent; this is to be . . . . good, great, and joyous, beautiful and free; this is alone life, joy, empire and victory.—Shelley.

Notes from The Field

McCaulley.

We held our Children's Day service at Boyd's Chapel yesterday, which was quite a success. Mrs. I. E. McClure did an excellent work in preparing the children to render the program. My, my, how we did lick the saloon crowd in Jones County! Thirteen hundred and sixty-five majority for prohibition! How is that for a county that has not had a saloon for ten thousand years? The indications are that she will stand about that way in putting in a good man for Governer. "When the righteous are in authority, the people rejoice, but when the wicked bear rule the people mourn" (Prov. 29:2).—C. G. Shutt.

Denton.

Things still moving forward. The Bible and Mission School at the Methodist Dormitory just closed. Good session. Mrs. Lucy Rider Meyer, of Chicago, and Mrs. J. A. Rice, of Fort Worth, occupied my pulpit on Sunday. They brought strong messages and we are grateful to them. Just now the summer schools are in session. Some twelve hundred young people have enrolled. Most all of them attend our churches. The Woman's Missionary Society has made extensive improvements at the parsonage. Two new rooms, a hall and a spacious sleeping porch upstairs, and a large downstairs back porch. All neatly finished and furnished. All the organizations at work. No finer folks, loyal and appreciative. This is our third year. We are rejoicing in service with a great people.—O. T. Cooper.

Teague.

We closed one of the greatest revivals, if not the greatest, ever held in Teague last Wednesday evening. Bro. A. P. Lowrey, of Fort Worth, came to us May 24, and for eighteen days did some of the most effective preaching we ever heard. I have never heard a man who could hit sin as hard as Brother Lowrey. The first thing he does is to dig up all the backslidden Church members. He does more preaching to the Church than any evangelist I ever heard; the truth is he conducts a meeting in the old-time way, he calls mourners and they come to the altar and get down in the dust. I praise God for such a man as A. P. Lowrey. Mrs. Lowrey is a mighty power also in the revival work. We held our meeting down on Main Street, under a great tabernacle. We had in attendance at the night services sometimes 2000 people. Brother Lowrey not only draws the crowds but he holds them. We have received 160 people into the Church out of the meeting and I am sure that 50 or 60 have gone to the other Churches. We have received 50 men into the Church out of the meeting and about 60 women. The men of the Church got together and raised the pastor's salary from $1500 to $1800. We had 460 people at Sunday School yesterday. We will have to build more church room in order to take care of our work. The truth is we have a move on foot now to build a $4000 addition to the church. We have a great field at Teague. There is more work here than any one man can do. After returning from conference last December I called my stewards together and told them that I needed help, and they all with one accord said get someone to help you. I proceeded at once to Jacksonville and made a contract with Terry W. Wilson, a young man who has had charge of the choir and has rendered valuable service in many ways. Therefore, the great success we have had is due in a very large measure to his service. He is one of the best choir directors in the State and his equal as a personal worker is hard to find. I have never seen a more loyal people than we have in the Methodist Church here at Teague. This Church is rapidly becoming one of the best appointments in the Texas Conference.—A. T. Walker.

Runge.

We held Children's Day services and sent a good collection to the Treasurer. The services were helpful and interesting to all who attended. We have just held our revival meeting in which twenty-four were brought into the Church. Rev. J. A. Pledger did the preaching, which was well received and much appreciated by those who attended the service. Much rain and farmers behind with their work made the attendance smaller than usual, but all things considered we had a great meeting.—John M. Lynn.

Washburn Mission.

It has been more than a year since a note has been in the Advocate from Washburn and it may be that some have decided that the charge has been erased from the conference map but we are still existing. The pulse of the Church is not as strong as we would like to see, but I suppose that it is as good as could be expected considering the tonic that is given. I am trying to take care of the mission and do school work in Clarendon College also. I took the Church work in hand in March, 1913, thinking to hold it only till conference, but my name was read out as the supply of Washburn Mission at the Vernon Annual Conference so I suppose I will serve the work till the next yearly conference. The work with these people has been a great pleasure to me but I have been made sad more than once when I have looked on the things which need to be done and have felt my inability to do them. It is no easy task for a school boy to stand before silver locks and try to instruct them in spiritual things. I am happy though, because I have some of the noblest Christian characters that can be found anywhere. These people have been very kind and good to me and words are not at my command to tell my appreciation for such treatment. I believe there goes out from their hearts a kindly feeling for their pastor like that which was found in the heart of the Master himself. I wish I might be able, with inspiring words, to give them the message which they are so eager to hear. We have had some very helpful Quarterly Conferences since my coming and there is generally a good attendance. At my second Quarterly Conference this year the eight stewards of my three societies were all present. The Church as a whole, I believe, is in very good condition. Of course the finances are considerably behind, largely on account of the blighting drouth and almost complete crop failure last year. We have had fine rains this spring and prospects are encouraging. We are praying for some good revivals and hoping for a successful year for the reign of the Spirit. We realize that Satan is strongly established in the hearts and lives of some in our midst, but we believe that God is able to save the vilest of sinners. We need consecrated workers, free from petty prejudices, willing to suffer if need be for the salvation of sinners. We trust that these workers will be sent and God's name will greatly be exalted in these parts.—A. Lynn, Claremion, Texas.

Eliasville.

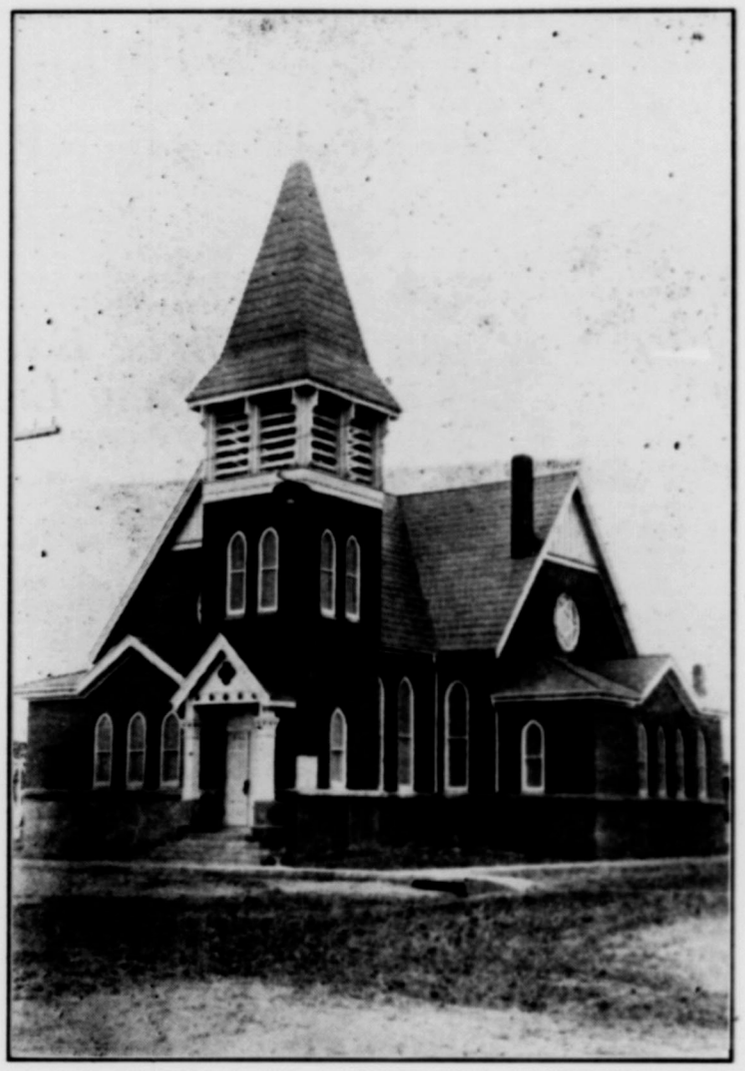
We have been very quiet over in the land of blessings, yet our unseen and unheard fields do not represent us as dead. The single preacher does not receive the poundings and such things pertaining to parsonage life, but we can find ourselves amid bouquets of roses, linens and feasts, and the greatest of all warm-hearted welcomes of which this charge is unexcelled. These people can use a boy preacher, even sent me to General Conference at their expense. My horse feed costs but little. I only ask what else can they do? The Churches are advancing, we have just remodelled the church at Eliasville and it looks good. If we have a good year for the rural people you will hear of a church being built at South Bend. We have done some parsonage repair work (my parents live in the parsonage) and all Sunday School work is flourishing, our revival season is near. We expect to report at the end of the year with success. We have had real Rally Day in our Sunday School at one place—Eliasville. The entire community took part. Listen to hear greater things.—Marcus M. Chunn.

Anderson.

We have had two interesting and profitable meetings on this charge. The first a doctrinal institute was held at Iola, May 30-31. In this meeting we had the assistance of Rev. A. A. Wagnon, of Rosebud; Rev. T. C. Sharp, of Centerville, and Uncle John Stephens, of Houston. On Saturday, the 30th, Brother Wagnon preached two sermons on the Mode of Baptism, and Brother Sharp preached on The Right of a Sinner to Pray and the Right of a Christian to Pray for a Sinner. On Sunday, the 31st, Brother Wagnon preached at 11 a. m., on Infant Baptism, and at 3 p. m., on Tithing, and Brother Sharp preached at night on The Possibility of Apostasy. These sermons were strong, clear and well-prepared. These brethren did us good. They had thoroughly mastered their themes. As a young preaher, when introducing his presiding elder, who was to preach on his subject, said, "Brethren, Brother —— will preach on Hell and he is full of his subject." These brethren were full of their subjects. Large crowds attended these meetings. Uncle John was to have addressed us on "The Early Days of the Church in Texas," but was taken sick and was not able to talk. The second meeting was held at Bedias, on June 9, 10 and 11. Brother W. E. Hawkins, of Fort Worth, conducted a Sunday School Institute. This was well attended and did much good. Brother Hawkins is one of the best and most practical Sunday School men that it has been my pleasure to hear. He did us good. It will pay any of the brethren to get him to hold one of his meetings in his Church.—Robt. O. Wier.

Calallen-Odem.

We have just moved into our new church at Odem. It is splendid. Will have more to say regarding this after our meeting there, which is to be the first and second Sundays in July. We have just finished some needed improvement at Calallen. Stained our church windows and improved our parsonage to the song of about $175. Our Woman's Missionary Society at Calallen did the improving. They painted the preacher's home inside where it was needed and out, stained the floors and built us a splendid sleeping porch, and O how we sleep "while the gulf breezes blow through the treezes!" The best part of this note is we have just closed a very fine revival meeting at Calallen. While it rained nearly every day and the mud was very bad, yet the folks came and the Lord was with us. We had some fifteen conversions and ten accessions on profession of faith. Our brother, W. H. Harris, of Dawson, Central Texas Conference, did most of the preaching, and the Lord blessed him and us in the "good old-fashioned way." Our father and mother, W. L. Harris and wife, superannuated members of the Northwest Texas Conference, who are living at Calallen, rendered splendid service in the meeting. We are very grateful to our Heavenly Father that he gave us the privilege of father and two preacher sons laboring together in another meeting at this place. Rev. W. M. McKenney, of Robstown, came over at our special request and preached for us two splendid sermons. The meeting reached the children and also the older people. Two of our merchants were among the ones converted and received into our Church. Pray that we shall have a great victory in our meeting at Odem. Rev. A. A. Tharp, our pastor at Richmond, in the Houston District, will assist us in this meeting.—Geo. F. Harris, P. C.



The above is a good picture of our new church building at Winters, Texas, of which Rev. Jno. M. Neal is pastor. He and his faithful people completed this enterprise November, 1913, at a cost of $5000. They are to be congratulated, for they are a part of the forward movement in Texas Methodism.

PITTSBURG DISTRICT CONFERENCE.

The nineteenth session of the Pittsburg District Conference of the M. E. Church, South, met at Winfield, June 9, 1914, at 2:30 p. m., with Dr. O. T. Hotchkiss, presiding elder, in the chair. After reading a Scripture lesson, Brother Hotchkiss delivered a very appropriate and deeply spiritual address to the conference regarding the equipment, obligation and joy of service in the Master's Kingdom. This was a great address, and it set a high standard for the preaching that followed. The preaching of the session was done by C. H. Adams, B. C. Anderson, C. T. Tally, Jesse Lee and E. D. Watson. And each service was a spiritual feast.

Four of the pastors of the District were not present. Providentially hindered, of course. And there was but a light shower of laymen—owing to the busy season of the year. But all who gathered there seemed to feel that we were there for business, and every man was in his place ready to do his part.

Revs. J. T. McClure and C. T. Tally, Commissioners of S. W. U. and S. M. U., were appreciated visitors.

The general tenor of the pastoral reports was genuinely optimistic. The Sunday School and Epworth League work is progressing nicely, some revivals have been held with good results, several new Churches had been organized and the outlook of the district is encouraging.

Five promising young men were licensed to preach, towit: J. W. Ussery, J. H. Carlin, Floyd P. Lee, Robert E. Allday and J. W. Lenos. J. W. Ussery and J. H. Carlin were recommended for admission on trial.

A collection was taken by Brother Hotchkiss for the undergraduates of the district to defray their expenses to the Summer School of Theology at Georgetown.

The following were elected as delegates to the Annual Conference:

T. N. GRAHAM.
REV. D. N. GARNER.
SAM. L. HENDERSON.
E. W. KING.

Alternates:

J. S. Hogue.
C. M. Henderson.
J. W. Lenos.

A vote of thanks to Brother Sam Allen, our pastor-host, and the Churches and citizens of Winfield for their generous welcome and unlimited hospitality was taken.

The Committee on Memoirs read a very tender report in the form of a resolution, as a tribute of respect to the memory of Dr. John Adams, who finished his active service in the ministry as presiding elder of this district, and also Brother T. B. Vinson, who have recently gone to their reward. By a unanimous vote Atlanta was selected as the place of meeting next year.

Thus passed into history another splendid session of the Pittsburg District Conference, and the preachers, full of the love of God, returned to their respective charges to continue the battle against sin.

D. A. WILLIAMS, Sec.

DOCTRINAL INSTITUTE.

(Held at Huntington, Texas, May 29-31.)

Friday, 8 p. m., sermon, Why I Am a Methodist, by Rev. J. F. Kibl, of Livingston, Texas.

Brother Kibl delivered one of the most able sermons we have heard in a long time, to say the least of it.

Saturday, May 30, 11 a. m., Sermon, Future Punishment of the Finally Impenitent, by Rev. C. E. Thomas, of Ratcliff, Texas.

Brother Thomas is a young man and a fine reasoner, and handles the subject without fear.

Saturday, 8 p. m., sermon, The Possibility of Apostasy, by Rev. P. S. Wilson, of Diboll, and Burke. We regret very much to say just here that Brother Wilson was sent to Lufkin to fill Brother Vance's place there, and did not get to deliver this sermon, which we all regretted very much. But Rev. W. H. Vance filled the pulpit at this hour on the Mode of Water Baptism. And Brother seemed to be at his best. He spoke to a large and appreciative audience.

Sunday, 11 a. m., sermon, by Rev. W. H. Vance, The Church and the Children. Brother Vance is an able minister and handled this subject to the satisfaction of all Methodists present. We wish to state just here that we think these doctrinal sermons sure are the thing! They help to strengthen the weak-kneed members, and he hewed to the line.

Sunday, 3 p. m., discussion, Our Polity, by Rev. B. C. Callaway, of Carrigan, Texas. Brother Callaway is no stranger here as he was our pastor last year, and is a fine little man, and a consecrated Christian and will some day sure make his mark in the ministerial world. He handled his subject ably.

Sunday, 8 p. m., sermon, The Possibility of Apostasy, by Rev. L. F. Smith, our beloved pastor, and he sure did himself justice. The house was well filled, and the attention was good, and Brother Smith handled his subject without gloves.

This being the first time we have had the opportunity of having such in our town, the people looked forward to the coming event with great anticipation. And notwithstanding the inclemency of the weather we had large crowds each service. We think both Christian and sinner were benefited by these series of sermons. With our great doctrines and our system of government what is it now we ought not to accomplish. The outlook was never more hopeful than today. Let us, then, be prayerful in spirit, trustful in heart, liberal in service and God will crown our years with success. Let the chief glory of our Methodism not be found simply in its doctrinal and Church polity and in our marvelous progress as an adaptable organization, but more especially in its spirit and its efficiency as a soul-saving agency in this world of sin and tears and heartaches. And may our Methodism never depart from or modify its mission along these lines of spiritual enterprise. It takes the gospel to the remotest corners of human habitation and continually creates the necessity for its presence among men. Its laws protects the rights of the individual in the Church and throw safeguards around the life and character of its ministry. And now let us turn our eyes to the future with a wider vision, a deeper purpose and a richer consecration of life. We hope to have many more such series of sermons in the future, and think we will, as all the ministers present seemed to enjoy themselves while with us. If God is for us, who can be against us? I am glad I am a true Methodist. Yours in the Christian faith,

MRS. NETTYE B. HERRING.

Huntington, Texas.

REMINISCENCE.

When I joined the Methodist Church in '49, the preachers went from their knees to the pulpit, with their head full of Bible truths and their hearts burning with a desire for the salvation of sinners.

And they put into their sermons such of those Bible truths, that the "Holy Ghost" brought to their minds, (John 14:26), reaching the heart and conscience, as well as the intellect of the people. I heard a young preacher say, "That, when he began to preach he thought that the thunder killed; but he had learned that it was the lightning that killed." Yet he had not learned that it was neither the thunder nor the lightning that killed, but if there was no thunder and lightning, there would be no execution. It is not the noise or blaze of the gun that kills, but the projectile. The preachers in charge, in those days, fasted once a week, and the members began on Friday before each quarterly meeting. The quarterly meetings began on Friday night, and lasted until Sunday night, and sometimes part or all the next week, for they generally had a revival. Prayer and class meetings were lively meetings. And they often had conversions at them. And family prayer was common.

But when the Churches began to conform to the fashions of the world, fasting, prayer and class meetings, quarterly meetings and family prayer and spiritual power in the Churches began to wane, and continue to wane until now.

By comparison, any one may see the contrast between the spiritual power in the pulpit and pew of today and in the days of Asbury, McKendree and early Methodism. To illustrate, I will give a few quotations:

1. From McKendree's Diary: "Wednesday, September 22, 1790.—Early in the morning, spent an hour on my knees in fervent prayer, reading God's word, and praising my adorable Saviour. It was a time of heavenly joy to my soul. From ten o'clock a. m. to half-one o'clock, I spent in lonely, awful swamp, in wrestling, agonizing prayer. But surely, God and his holy ones were all around me, heaven burst into my bosom, and glory filled my soul." (Lf. Mc. page 96.)

"October 2d.—Being already at my preaching place since eight o'clock, I have been with Jesus in this beautiful forest, in deep exercise. My book is sweeter than common. O, what spirit I find in the word of the Lord! I read it much, and with great delight—often on my knees. I take my flight—on wings of faith and love still mounting higher to the celestial world. One-half hour humbly prostrate on my face, to converse with eternity! And such deep views and bright conception of eternal things I never had before in all my life." (L. Mc. P. 105.)

See how McKendree sought and obtained the spiritual power.

2. An Extract "From Bishop McKendree to Bishop Asbury."—"When Mr. Easter came to Brunswick Circuit, there was very little appearance of religion in our neighborhood. Upon his coming, a revival took place and in the course of the year about two hundred and fifty joined the Church, within ten miles of where we resided, and about eighteen hundred were added in the circuit. Mr. Easter possessed an uncommon degree of faith. It was objected to him, that 'instead of praying, he commanded God, as if the Lord was to obey man.' The following is a specimen of what I was eyewitness. While preaching to a large concourse of people in the open air, at a time of considerable drouth, it began to thunder, a cloud approached, and drops of rain fell. He stopped preaching, and besought the Lord to withhold the rain until evening—to pour out his Spirit, convert the people, and then water the earth. He then resumed his subject. The appearance of rain increased—the people began to get uneasy—some moved to take off their saddles; when, in his peculiar manner, he told the Lord that there were 'sinners there that must be converted or be damned,' and prayed that he would 'stop the bottles of heaven until the evening.' He closed his prayer, and assured us, in the most confident man-

ner, that we might keep our seats—that it would not rain to wet us; that 'souls are to be converted here today—My God assures me of it, and you may believe it.'

The congregation became composed, and we did not get wet; for the cloud parted, and although there was a fine rain on both sides of us, there was none where we were until night. The Lord's Spirit was poured out in an uncommon degree, many were convicted, and a considerable number professed to be converted that day." (L. of McK. pages 52, 53.)

Here was displayed the power of the Holy Ghost.

Father was acquainted with a man who was at that meeting, and witnessed the above scene.

3. An Extract from the Life of Peter Cartwright.—"I requested the brethren, if ever they prayed in all their lives, to pray now. My voice was strong and clear, and my preaching was more of an exhortation and encouragement than anything else. My text was 'The grates of hell shall not prevail.' In about thirty minutes the power of God fell on the congregation in such a manner as is seldom seen; the people fell in every direction, right and left, front and rear. It was supposed that not less than three hundred fell like dead men in battle; and there was no need of calling mourners, for they were strewed all over the camp-ground; loud wailings went up to heaven from sinners for mercy, and a general shout from Christians, so that the noise was heard afar off. Our meeting lasted all night, and Monday and Monday night; and when we closed on Tuesday, there were two hundred who had professed religion, and about that number joined the Church." (L. of P. Cartwright, pages 92, 93.)

We see with Holy Ghost power the Methodist was possessed in those days.

I am not longing for those days; but long and pray for such Holy Ghost power on the Churches now, with their improvements and increase of members.

"Tarry ye in the city of Jerusalem, (or the mercy seat) until ye be endued with power from on high." (Luke 24:29.) W. R. KNOWLTON, L. E.

ORGANIZED LABOR IN TEXAS AND THE SALOON.

The attitude of organized labor toward the Church and that for which the Church stands must be a matter of no small concern to watchmen upon the walls of Zion. All who know how to discern the signs of the times are aware that there is a decided alienation on the part of workingmen toward the Church. In some instances there is hostility, in others indifference. The most unreasonable and indefensible position that the Churchman can take is a disgruntled, unsympathetic, and hostile attitude toward labor. For, first, this would mean to give up the battle; it would be cowardly; it would be an acknowledgment that here is one sphere where we cannot conquer by love, by reason, by moral means, which is to say, cannot conquer at all. Secondly, it would be unjust; for most of the measures advocated by organized labor are wholesome, and the movement itself is sound and largely idealistic. Finally, we Church people are ourselves too largely responsible for the way in in which the working people of this country feel toward us. Too often we failed utterly to understand their point of view or to grasp the meaning of their movement.

We have recently witnessed a wretched attempt to prejudice the farmers of this State against the Protestant ministry, and to swing the Farmers' Union into line against the cause of prohibition. The farming people are too pronouncedly religious and thoroughly committed to a prohibition policy to be accessible to such appeals, but the situation is far different with organized labor. The farming people are under the influence of the Church, while the workingmen are not. Here we have a more difficult proposition to face.

The State Federation of Labor, meeting in El Paso, almost unanimously, we are told, adopted a resolution "condemning the injection of the prohibition measure into the present State campaign." They declare that "powerful interests injected the prohibition question into the present campaign for the sole purpose of misleading the voters on the true issues." The resolution urges members to support only such candidates as are against the prohibition amendment, and the legislative committee was instructed to assist the opponents of prohibition when called upon.

I have no feeling of bitterness toward the State Federation of Labor or toward the workers on account of this mistaken policy, but I do find in it a challenge to the Church not to condemn the workers but to win them. We must show them who are their real friends. On the very start we have a prejudice, and one for which we ourselves are partly responsible, to overcome. We must cope with the leadership of blind, prejudiced, but astute men who are now moulding the thought of workingmen.

When we were fighting the battle for constitutional prohibition a few years ago in West Virginia, the State Federation of Labor, meeting in the whiskey-dominated city of Wheeling, adopted resolutions condemning prohibition; it was the only respectful body in the State that took that side. For them I want to say this, however, that when I wrote a long article for their leading labor organ in Wheeling condemning their action and quoting their wisest leaders as to how the saloon was their enemy, the paper published my communication in full, editorially commenting on the article in the most respectful manner.

Throughout the campaign I have no reason to believe that my stand on prohibition lost me a friend among the workers, unless it be members of the Brewery and Bartenders Union. There is good reason to believe that when it came to a vote, many of these workers went against the saloon. The little mountain State went over 91,000 majority in favor of Constitutional Prohibition.

The unfortunate El Paso incident is not a mere incident; it is a symptom. If organized labor is against us on this question, and in general does not believe that we are interested in the things in which they are interested, why is such the case? I repeat that this is a challenge. Here we have a phase of the Prohibition question, and of the larger social question, demanding consideration.

JOHN C. GRANBERY.

Georgetown, Texas, June 13, 1914.

THE DOOMED LIQUOR TRAFFIC.

Sermon by Rev. J. O. Coppage.

Text: Isa. 5:22, 23 and 24th verses. "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink. Which justify the wicked for reward, and take away the righteousness of the righteous from him; therefore as the fire devoureth the stubble and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."

In this chapter the prophet shows God's judgment coming upon certain sins, and our text includes the drink evil. God's woe is pronounced against it. Rioting, revelling and drunkenness are condemned in this chapter. God has always condemned intemperance. He stands against all wrong doing. He puts himself against strong drink. His woe is against the men and their business. No standing room in heaven for the drunkard, he cannot inherit the Kingdom of God. The only hope for a drunkard is in his conversion from sin. God loves him and is willing to save him now but if he dies a drunkard he is lost forever. The Church loves the man and that is why she is anxious for him to give up this sin and be saved.

We must reason with the man of intemperance, we must plead with the drunkard, and argue the case to get him to see his perilous path and come to a clear decision to walk in God's way.

The liquor traffic is one of the greatest curses that ever rested over the people of God. Thousands are now praying that its long night of horror may soon end. Strong drink is a curse to any people. By the use of it men are made worse, not better. It is a bad habit. It breeds crime, causes trouble, checks progress, raises taxation, abuses liberty, grinds the faces of the poor, disturbs the peace, and wrecks the home. No wonder that God is against this traffic.

A Vision of National Prohibition.

The text gives us a vision of a better Nation, a brighter day, and if we apply it to our day, we can see signs of a saloonless Nation. We are cutting it out of the counties and the States and the next step is to call it out of the Nation. The General Conference, that has just closed, has put itself on record as being in favor of Nation-wide Prohibition. The Woman's Christian Temperance Union has made a proclamation for National Constitutional Prohibition and they are determined to place Prohibition in the organic law of all nations and ultimately in the organic law of the world. You may know that a joint resolution has been introduced in the House of Representatives by R. P. Hobson and in the Senate by Morris Sheppard, proposing an amendment to the Constitution of the United States, and declaring that strong drink lays a staggering economic burden upon the shoulders of the people, lowers to an appalling degree the average standard of character of our citizenship, thereby undermining the public morals and the foundation of free institutions, producing widespread crime, pauperism and insanity; inflicts disease and untimely death upon hundreds of thousands of citizens, and blights with degeneracy their children unborn, threatening the very life of the Nation. Section one reads: "The sale, manufacture for sale, transportation for sale, importation for sale, and exportation for sale of intoxicating liquors for beverage purposes in the United States and all territory subject to the jurisdiction thereof are forever prohibited." The Bible declares that this liquor traffic is doomed; it says that its root shall be as rottenness and its blossom shall go up as dust. The Churches of America are being arrayed against the saloons of our land as never before, because the saloon power does not regard the law of the Lord of Hosts. The fire has already been kindled that shall not be quenched. Now the saloon might do for the dark ages, for the lawless, selfish, lost tribes of the earth, but it will do no more for the civilized and Christianized nations of the world. They are doomed, because God is against them, light and reason are against it, morals and religion are against the liquor power of evil. Sentiment is growing stronger against it, our school text books are showing facts against alcoholic liquors. About three-fourths of our territory, including one-half of our population, has been voted dry. We are beginning to think that we are our brother's keeper, and we desire to move every pitfall from the rising generation, and close every saloon from the drunkards gaze, and thus help him to be a sober, good citizen. Always keep in mind that the Church is trying to help the weak, unfortunate brother, and God is trying to help him be a man.

The Licensed Saloon Does Not Pay Its Way.

You cannot separate the commerce of the liquor traffic from the suffering of the race, and the mortality of the race. Infants were once put in fire, as an offering to Moloch; that was awful, but their suffering was only momentary; the women and children of drunkards today are suffering a lingering death, widows and orphans are multiplied, mourners go about the saloon and can not be comforted; we hear groans, sobs, shrieks and wailings. Strong drink has caused it. Her horrors have never been portrayed; it is a curse and a scourge upon us. Blood money cannot atone for all of this. For every dollar the saloon pays in it costs the State $12. The taxpayers must pay this loss. Strong drink causes poverty and crime; about three-fourths of the crime is caused by strong drink, and we lose 125,000 drunken men annually; this calls for many boys to fill up the ranks, and feed this mill. God hasten the day when this mill will be compelled to cease grinding. What do you find in the slimy trail of the alcoholic serpent? Everything dark and dreadful, regretful and ruinous. Men without manhood, age without solace, infancy without hope; you will find woe, want, filth and death, broken vows and broken hearts; bad men, bad words, bad morals and bad characters.

We need factories, mills, schools, churches and stores for the good of our land, but we do not need the saloon. There is but one thing to do and that is to banish it from our country. We are going to cut it out of the county, State and Nation, and finally out of the world. The voters are going to do their duty, they feel their responsibility as never before. Christ is the Champion Leader and he has never lost a battle. Such statesmen as Wilson, Folk, Hobson and Sheppard are following his leadership, and we are going to be led on to victory. Get on the side that God is on; line up with the Christians; enlist under the banner of the cross; march under King Immanuel.

Houston, Tex., 1515 Washington Ave

Commencement at Southwestern University

Science Building to be Erected at Once

The Board of Trustees of Southwestern University in their regular annual meeting June 12, the first event of Commencement, adopted a resolution of the greatest importance to growth of the University when they agreed that the campaign for raising $200,000 for new buildings and increased endowment be vigorously continued and that we begin soon as possible the erection of the Science Building.

This means that the loyal friends of Southwestern University who have so nobly given of their means, will see the realization of their dreams. They will begin to draw dividends from their investments—investments that will continue to increase in value. When that great building is completed and each department, Chemistry, Physics and Biology, are settled in their well-equipped quarters, then will come the real satisfaction of profit-sharing, that of the consciousness of having given to Southwestern University another unit of equipment that will enable her to increase the golden stream of well-trained, moral young manhood and young womanhood. Long after these subscriptions, which will make possible the erection of this great building, have been paid; long after the subscribers have gone to their reward, when the moss has covered the walls of the building with signs of age, will the young people of Texas ask blessings upon the builders who have better enabled them to more successfully fight the battle of life.

The Williamson County Science Building, which will be the name of the new building, because it is the gift of the loyal citizens of Georgetown and Williamson County, will be of fire-proof construction, having masonry-reinforced walls and reinforced floors and roof. The inside of the building will have a sanitary finish which will give a pleasing appearance. All of the most modern apparatus will be installed in the new Science Building and it will be the most modern and best equipped science building in the South.

The departments of Chemistry, Physics and Biology will each have a separate floor thus preventing any congestion as in the present quarters. Each floor will be specially built and equipped to give the very best service to the department it is to house. Specially built flues and hoods for the Chemistry Department, a plant room for the Biology Department and well constructed foundations for the accurate German balances of the Physics Department will be some of the conveniences of this building and the student after using the splendid facilities of this new department will wonder why it was not built before.

It is fitting that the first building of the new improvements should be in recognition of the prompt response of the good people of Georgetown and Williamson County who set the example to the rest of the State by raising more than $50,000 in less than thirty days. The work on the Fine Arts Building will also be rushed soon as possible and with these two new buildings Southwestern will proudly maintain her position at the head of the educational institutions of the Church in Texas.

A BISHOP'S HEALING THROUGH PRAYER.

Bishop Thomas Bowman gives the following from his own experience: "In the fall of 1858, while visiting Indiana, I was at an Annual Conference where Bishop Janes presided. We received a telegram that Bishop Simpson was dying. Said Bishop Janes: 'Let us spend a moment in prayer for the recovery of Bishop Simpson.' William Taylor was called to pray, and such a prayer I have never heard since. I made a minute of the time of day, and when I next saw Bishop Simpson I inquired how he recovered from his sickness. He replied: 'I cannot tell. My physician said it was a miracle. He thought that I must die, but within an hour a marvelous change occurred in the disease.' And I found it was the very hour when the preachers were engaged in prayer at this conference."

If you have the real heroic in you an opportunity will some day arise for you to display that fact.

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SIMILAR REDUCTIONS IN BOYS' CLOTHING.

SANGER BROTHERS

DALLAS, TEXAS

Mexico To-Day

By MRS. T. J. CALHOUN, Cuero, Texas.

No country furnishes a more forcible illustration of General Sherman's famous saying concerning war than does Mexico. There all the horrors of a civil war may be seen. Families are divided, and no one knows who may be trusted. The laboring class has forsaken the trades of peace and have found an easier way of getting food by robbing their fellowmen. No authority but the sword is acknowledged in the land; while every man's hand is turned against his brother. No one faction is able to become supreme. As quickly as an advantage is secured by one party, the adherents fall away from its leader to fix their affections upon another claimant. No party seems to have any fixed policy except to embarrass the ruling faction and as much to the disturbance as possible.

Since the successful revolt of Mexico against Spain in 1820 to '24 a long series of revolutions has kept the country in a turmoil. Such had done nothing to fit her Mexican subjects for self-government; so when their independence was won they knew not how to use it. From that time her history has been one of civil dissensions. Faction has succeeded faction, and party has followed party. The inability to rule herself and keep down strife was shown in her vain efforts to hold Texas in subjection, and the policies that brought revolution at home brought the Texas Revolution. This continued state of unrest has made it practically impossible for the country to make any provisions for the education of its masses. So we find the people in a semi-civilized state of progress. They have had self-government thrust upon them; yet they have no way opened to them whereby they can equip themselves for the undertaking. In the Texas "Declaration of Independence" we find one of the clauses stating the reasons for her withdrawal from Mexico to be an indictment of that government for refusing to take any steps toward providing public education in her provinces.

By this lack of advantages the people have been held in a state of political bondage. Their inability to pass intelligently upon questions of government has been taken advantage of by unscrupulous persons, who have thus foisted themselves upon the public in the disguise of patriots but who have proved to be knaves. The unwritten annals of that country show many times over the story of designing politicians who had used their usurped powers to bring to an untimely end some person whose property was coveted by these despots or some of their close friends. Thus many a rich Mexican could have exclaimed with the old Roman, "My villa has been my death." So we are not surprised to find that little advancement has been made along any lines of real progress. Society has advanced little beyond the mediaeval stage. A system of feudalism still exists on many of the plantations. The land kings are as supreme on their domain as was ever a Norman baron. The Mexican peon is merely a modern version of a serf, and is just as truly bound to the soil as though he were living in the twelfth century. Only the Mexican serf is living in an enforced serfdom instead of an inherited one. Even in their religion they are bondsmen, for the Catholic Church in Mexico has changed little from the ideal of Gregory VII and Innocent III. The priesthood is wholly unscrupulous and does not hesitate to work upon the superstitious ignorance of the laity. Exorbitant fees are collected by the Church, and it does not scruple to inveigle the property owner to disinherit his family and enrich the mother Church by the addition of his wealth, which is then used by the priests and nuns in riotous living. The same humbuggery, the same so-called sacred relics, the same means of forcing obedience are still to be found as existed in Spain before and during the Inquisition. Indeed, the Church in Mexico has changed little since the days of Ignatius of Loyola, when the burning of heretics was considered a pleasant pastime.

For our work in the mission field of Mexico we now have eight schools; the total number of pupils is 1966, while our missionaries number twenty-eight. The value of our property is estimated at $300,000. Our schools are located at the fallowing places: Two at Saltillo, one at San Luis Potosi, one at Mexico City, two at Guadalajara, one at Chihuahua, one at Durango.

The revolution has to a certain extent affected the work in this country. Still all the schools, except those at Durango and Saltillo, are in regular session. The missionaries at these two places were advised by the American Consuls to leave Mexico. Mrs. McDonnell and Miss Bennett visited in January the plant at Laredo with reference to taking charge of the work in June. The property is now leased by the Home Department for five years at one dollar per year. The missionaries who have been in Laredo will be transferred to Mexico.

Our workers in Mexico City remained there during the exciting scenes of the battle, and fortunately were preserved from all harm. For eleven nights they did not undress, and for ten nights they slept on mattresses placed on the floors of the dining room and parlor. Many bullets and shells fell in the garden and on the roof and corridors, but no damage was done to the house. The exercises of the school were resumed almost as soon as the firing ceased; and though the number in attendance may be smaller, the classes are going on as usual. Certainly the missionaries displayed the spirit of true heroism and devotion to duty amid the greatest danger. The house occupied during the year has been quite satisfactory in many respects. The lawn is large, furnishing grounds for recreation and fresh air; but, the rent, $5100 per year, is exorbitant. As a business proposition it would be better to buy in Mexico City on borrowed capital than to continue paying out such large sums for rent. The school is an influential one, being patronized by first-class Mexicans and Americans. It provides fine workers for Sunday School and Church purposes.

The school at San Luis Potosi has prospered despite the various disturbances of the year, some of which other schools have escaped, such as scarlet fever and other like afflictions. The teaching corps has been inadequate and those in the school have worked uncomplainingly to the full extent of endurance.

There is no stronger influence for good in the State of Chihuahua than the Palmore Institute; there is no stronger Church in Mexico than the one at Chihuahua located within our compound and composed principally of the former pupils of our school. There are 520 pupils now being trained in the Church of God.

There have been no greater heroines in the mission field than our brave young women at Guadalajara. They have contended not only with revolution, but with fearful earthquakes, which almost undermined the foundation of our property and which utterly demoralized the city. A state of unrest filled the atmosphere, amounting in some instances to a panic. More than this, the papers told of scientific investigations made by order of the Government, which foretold the destruction of the city within six months. In the meantime a volcano a few miles from the city began to send forth flames and lava, making the sky lurid at night and adding terrors to the already unnerved, the ignorant, and superstitious. But amid all these distractions our young women calmly remained at their post of duty. Because of a change of policy in the management of the school, the attendance has been smaller this year. That was expected, but the school is on a firm basis and the results will be far more satisfactory.

Saltillo is an educational center. The State Normal here ranks among the highest in the country. The status of education in this State was declared by the National Congress of Teachers to be higher than that in any other. The fact is due to the output of teachers from the State Normal and from the evangelical schools located here—the Presbyterian, Baptist and ours. There is an atmosphere of culture there, the moral tone is above the average for Mexico, and the distractions of modern life are fewer than those to be found in larger cities. Such conditions favor the development of Christian character and prove the wisdom of the location of our Normal School. The character of the work being carried on here is best shown by reading extracts from a report sent in by our principal of the school, Miss Lelia Roberts:

"We matriculated this year sixty-three students in the normal department, 143 in the academic department, and thirty-nine Oak Cliff day school, making a total of 245. Our highest ambition is to make this a truly Christian school, the atmosphere of which is, and shall be, propitious for the development of the best type of Christian character. We endeavor to raise its standard year by year by making the course of study more comprehensive and by sending some of our graduates to the United States for post-graduate work, that they be better prepared to become teachers of teachers. So far six young ladies have been granted this privilege. At the beginning of the next session we shall introduce a preparatory course for students who come to us for normal instruction when they are deficient in certain fundamental studies. It can be taken in one year, during which time we shall be able to determine the fitness or the nonfitness of each girl for pursuing the higher studies. Not every one can become a teacher, and it is folly to try to force a student into a mold she is not destined by nature to occupy. Our normal department was organized twelve years ago. Had we trained preachers as rapidly and as efficiently as we have trained teachers, we would be able at the present time to point with satisfaction to a stronger, better-equipped and a larger ministerial force than we now have. Earnestly would we implore our Board of Missions to consider seriously this important subject. The Church that trains the largest number of workers is the Church that will lead the multitudes to Christ. How much more could be accomplished here if we only had an adequate building. The classrooms are dark and damp; the dining room and dormitories are crowded. In some of the small rooms there are as many as five girls, and in one large room there are twelve. We are very anxious that the members of the board may realize our needs and meet them."

While a great work has been done and is being done in our mission fields, we have touched but lightly the great enterprise that lies before us. Christian education is one of the greatest needs today in Mexico. The people want education. They are looking to America to supply their need. Surely we will not fail them. Many are our needs to carry on this great mission work; money, missionaries, of course, but the greatest of our needs today is the awakening of our indifferent women of the Church, the arousing of them to the consciousness of their responsibility and indebtedness to the world. So often we are greeted with the remark, "Why bother with foreign missions? I give to the home, for after all foreign work is not so important as the home work." In answer to this assertion I wish to quote extracts from the pen of a great divine:

"There was a wide and deep distinction between the ancient Jewish religion and the Christianity of Christ. Judaism was a religion of isolation and separation. Its highest word was "holiness," which when traced back to its root means essentially separation, isolation. Its chosen motto was, Come ye out and be ye separate, ye that bear the vessels of the Lord. Touch not the unclean thing. Its ideal was a chosen and elect nation, built about with high, unscalable, and impenetrable walls of division from other nations. The Jew had no dealings with the Samaritan. He might not even eat with a Gentile. Nor dare he even teach his child a foreign tongue. And all this in order that the nation might in this rigid seclusion develop its peculiar ideal of holiness. Now compare with that Christ and his Christianity—the Christ who shunned no contacts with an evil world, who ever flung himself into the very heart of all human society and mingled without restraint in all its associations; aye, the Christ, the friend of publicans, sinners, the friend of the worldling, the outcast, the reprobate; and yet through all that mingling, contracting no stain upon his sinless holiness, but breathing upon sin and evil everywhere the breath of a genue cleansing; imparting by his very touch the abundance of his own pure and purifying life. And that was his ideal and his prayer for his disciples: 'I pray not that Thou shouldest take them out of the world'—not separation, isolation—'but that Thou shouldest keep them from evil.' In the world and yet not of the world. And the highest, the most characteristic word of Christ's Christianity is not that old Jewish word 'holiness,' but is the word 'love.' And love is never a negative word, but always a most tremendously positive word. It is essentially a communicative word. It involves in its very nature the giving out, the mission of whatever it has to give or send—light, knowledge, truth, blessing, life. It keeps the evil, the sin of the world, away from the man or the Church, never by the merely negative methods of quarantine, but always by the strong and positive outflow of the abundance of life, pure and purifying life. It overcomes evil with good. Now we can see why Christianity is essentially a missionary religion, and the gospel by the very nature a missionary gospel. Missions are not a peculiar side issue in the work of the Church and the message of the gospel, a kind of postcript to a Christianity whose chief business is something else; they are not something which take up or let alone without affecting your real Christianity, but the missionary idea is the very heart and essence of Christ's Christianity. Lose that missionary idea, that idea of transmission, of imparting and giving out your religion at every possible contact with the world, near or far, and you may have something quite respectable and useful left, a neat Jewish Pharisaic plan for the saving of your own mean little soul by isolating it from the great needy, sinning world, by hermetically sealing it up like an Egyptian mummy or any other dead thing from the evil of that world; but you have not Christ's Christianity; you have lost the very heart and soul and life out of it, all that made it really alive, vital, all that made it positive and so efficient either to save the world or your own soul; that is, all that really made it Christian. For this strange paradox is true—you can keep your Christianity only by giving it away. The spring on the hillside can continue to be a spring—the singing fountain of refreshment—only as it gives its waters away freely to the thirsty land below. The moment it ceases to do that, the moment its dams up its waters and becomes self-contained, that moment it ceases to be a spring. It becomes a swamp, a stagnant morass, from which you can get only malaria and mosquitoes. Your window is a window only so long as it transmits freely to the darkened room beyond the glory of the sunlight that smites it from without. The moment it ceases to do that, the moment it begins to absorb or reflect the light, that moment it practically ceases to be glass, the translucent and transparent thing it was meant to be, and becomes as dead and opaque as a sheet of lead.

"So the Christian man or Christian Church that ceases to transmit the grace and truth of the gospel, that man or Church practically ceases to be Christian. They lapse back into the ancient Judaism of the time of the Pharisees of the gospel. There has been a good deal of this Judaism in the Christian Church, this religion of holiness rather than of love; the religion that is content to save itself by separation from a wicked world. Think of the Church of the eighteenth century before the great movement of modern missions began. A little selfish Church whose motto was: 'Let us draw sharp lines of demarcation between us and the wicked world; let us build high the walls of separation lest we be defiled and infected by contact with it.' The Church devoted herself to herself; she wrapped about her the garments of her exclusiveness like the cerements of the dead, and was fast shrivelling into an ancient and venerable mummy. And then there came a strange stirring of life in the midst of the dry bones. It was the great movement of modern missions coming to its birth. John Wesley took for his motto 'The world is my parish,' and went out with his devoted followers into the fields, the highways, to touch the unreached masses with the mighty power of Christ. And out of that movement sprang the whole of the pioneer and frontier work of the Christian Church; aye, out of it came eventually the suggestion and inspiration of all that vast work which we call home missions.

"It has come to pass that the work of missions, even foreign missions, is no longer, and can no longer, be regarded as resting on a theory which a Christian may believe in or not as he chooses. God has laid it upon the Church as a work of absolute necessity. In these days of ours He is compacting the human family into a unity never before known. All the lines of separation are being obliterated and the whole world is becoming one. The shuttles of commerce, the great ships of the deep, fly back and forth in bewildering intricacy and weave us fast to each other in the closest web of interrelationship. The days of isolation are gone. Nation can no longer hold itself aloof from nation and people from people. We must stand or fall together. We must share our blessings or else our curses. One fate involves us all. We are daily being forced into closer contacts, welded into closer unities. What is to be the consequence of all this? Without the touch, the healing, cleansing life—giving touch of Christ and His Gospel, without the higher life of a genuinely Christian civilization—it may mean a disaster fearful to contemplate, whose proportions we can scarcely imagine. On the one side, it can mean only destruction to the races of heathendom. It is a well-known law of ethnology that unless there be some assimilating, unifying power such as the gospel alone can furnish, the weaker always perishes before the stronger. The contacts of trade, commercialism bring invariably in their train contagion and infection. The heathen are apt pupils of evil. With a fatal facility they learn the new vices and diseases of the soldiers, sailors and traders of so-called civilized and Christian peoples, and add then to their own native vices and diseases. And the combination means nothing less than destruction. We have some fearful examples of that law before our eyes today—the opium trade forced upon China by the greed of Christian England, American saloons and dives springing up like mushrooms in the streets of Manila. But all this is not without its fearful Nemesis.

"There are consequences that run in the other direction also. With these ever closer relations of commerce, which are fast knitting all the world into one, come new and fearful dangers to ourselves. Up from the uncleansed life of heathendom shall sweep mighty plagues, both physical and moral. That life has diseases to give us; it has sins to teach us which even in the depths of our depravity we have not imagined. And soldiers, sailors and merchants in far lands, away from home influences, are apt pupils in such things. That is what contact without Christ is bound to mean. If through that inevitable touch of people upon people virtue does not go out from us to them, then contagion and infection are sure to pass from them to us and us to them. If we will not share with them our highest life, our nobler ambitions, our blessings, above all our gospel, then they will share with us their plagues of soul and body. Therefore along the warehouse, the barracks, and the saloon, which always mark the first wave of an advancing Western civilization, must be built the Christian school, the hospital, and the church. This is what I meant when I said that at the dawn of this twentieth century the work and the cause of Christian missions had become the article of a standing Church, and of a standing Christian civilization. We can no longer be indifferent; we can no longer draw limitations about our responsibilities. For God has swept away all boundaries and made the whole world one. Let us not meet this great crisis of need in the spirit of fear and trembling, under dread of disaster to ourselves if we do not obey the command.

"Our best work can never be done in that spirit. But rather let us obey because 'the light of the glory of God hath shined in our hearts in the face of Jesus Christ,' and we must send that light into whatever darkness lies beyond; because the joy of Christ sings in our souls, and we must share it with all the sorrowing world; because the life of Christ throbs in our pulse, and we must impart it to all that is morally weak and spiritually moribund."

When we consider how vast our opportunities are and how great our responsibilities, let us not become discouraged, but rather learn a lesson from the negro preacher in the following story:

"A negro conference had met in a certain little town. To it had flocked negroes of all classes, from the Booker T. Washington's type on down to the old-time 'before-de-war' negro. While the conference was at its height a great banquet was held. All the frocked-tailed preachers were there in their glory. In the course of the evening after-dinner speeches were made. The first negro up was an optimist. He painted the future of his race in the most glowing of colors. Everything good was in store for his race and with a 'I tell you, brothers, I am an optimist,' he sat down amid the applause of his appreciative audience. Next to follow him was a very pessimistic negro. He declared there was nothing bright in the future for his race. All that was dark, all that was a failure, was to be theirs. And with a 'I tell you, brothers, I am a pessimist,' he sat down amid the hushed silence of his sorrowing brothers. But away down at the other end of the table arose an old 'Thomas Nelson Page' negro, an old negro that makes glad the heart of any true Southerner. No one had noticed this old negro before, no one had observed his entrance to this banquet of state; but there he was, nevertheless, and to the surprise of many now arose to his feet. Leaning over on his cane he began: 'Brethren, I'se an old-fashioned nigger preacher with no book learning at all. I doesn't even knows what a optimist am or what a pessimist be, but dis I does know—the good Lord am gwine to let the sun shine, de rain fall, de frost come. He am gwine to let de 'simmons git good and ripe, and de sweet 'taters flourish on de vine. De 'possum am gwine git good and fat and lazy. Den some day I's gwine take my old dog Tray and go out and catch dat dar 'possum. Den I'se gwine fetch dat dar 'possum home to my ole woman and she am gwine put him on a big platter an' put sweet 'taters all around dat rascal an' pour gravey all over dat 'possum an' sweet 'taters. Den, my brethren, oom, oom, oom. I's tell you I's not a aptimist, I'se not a pessimist, but I'se a 'possumist, dat whut I's is."

And little did the old darkies know what a lesson he had given to people in general, for "possum" is a Latin word, meaning "I am able;" so if we will only be possumists, we will be able to do much to help carry on the work in our various mission fields.

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CHRISTIAN INFLUENCE

MILITARY TRAINING

INAUGURATION.

Inauguration of President Wm. Alexander Webb, Randolph-Macon Woman's College, Lynchburg, Va.

The formal inauguration of Dr. William Alexander Webb as president of Randolph-Macon Woman's College was held in connection with the twenty-first commencement of the college. The occasion brought together a very notable gathering of distinguished educators, representing most of the leading colleges and universities east of the Misissippi. A very large number of the alumnae were also in attendance.

The commencement exercises were ushered in by the charmingly beautiful pageant of Virginia history, presented by members of the senior class on the Y. M. C. A. island in the midst of the historic James.

On Sunday morning the baccalaureate sermon was preached by Bishop E. R. Hendrix, of Kansas City, Mo., who choose as his text "For the things which are seen are temporal; but the things which are not seen are eternal." The sermon was of great power and beauty and made a profound impression upon all who heard it. On Sunday evening the last vesper services of the year were conducted by Bishop Walter R. Lambuth, who has recently returned from the Congo region of Central Africa, where he opened a mission station at Membo-Niama.

The inaugural exercises began with the academic procession, which was composed of the delegates from other institutions and of the faculty and alumnae of the college. After the invocation by Dr. J. B. Dunn, of St. Paul's Episcopal Church, Judge E. D. Newman, President of the Board of Trustees, presented President W. P. Few, of Trinity College, who delivered the charge to the new president.

Dr. Few said in part: "I charge you above all else to hold your institution to the main thing; to develop in your women the power to know the truth and the will to live it. Vocational and industrial education is to be valued, not primarily because it will make wage-earners and increase the wealth of nations, but because it may be used to develop efficiency and character. Education will begin to fulfill its great meaning and mission when it learns that intellect itself is a function of personality. It must find and control the motives that lie at the basis of all character. The emotions and affections, and that strange precipitation of them which we call the will; admiration, faith, hope, love, these make mankind. And to reach these is the great aim of education."

In behalf of the Randolph-Macon system, President R. E. Blackwell, of Randolph-Macon College extended a very cordial and felicitious welcome to the delegates and guests. Dr. J. H. Latane, head of the department of history in Johns Hopkins University, brought greetings from that institution, and paid a high tribute to the Woman's College in the splendid work it had done in maintaining standards of scholarship and developing at the same time, the choicest gifts and graces of womanhood. Prof. W. M. Forrest, of the University of Virginia, and Hon. R. C. Stearnes, Superintendent of Public Instruction, expressed the high esteem in which the Woman's College is regarded at home. Dr. H. M. Henry, of Emory and Henry, brought greetings from Vanderbilt University, the alma mater of President Webb, and Dr. R. T. Kerlin, of the Virginia Military Institute, represented in a delightful address Central College, Missouri, the institution from which President Webb was called to take up his duties in Virginia.

Miss Virginia C. Gildersleeve, Dean of Barnard College, Columbia University, was the first woman to appear on the program and captured all hearts with the charm of her personality and the graciousness of her message from the colleges for women in the North. The patronizing conferences were represented by Dr. F. J. Prettyman, Chaplain of the United States Senate. Bishop Collins Denny, of Richmond, in the happy phrase of the presiding officer, representing the Church at large, made a splendid address on Christian Education. He referred to the birth of the new president in a Methodist parsonage, and claimed for that institution its share in the honors of the day.

Letters of greeting were read from President Woodrow Wilson, Secretary of Agriculture David F. Houston, Commissioner of Education P. P. Claxton, and Governor H. C. Stuart. The faculty, the alumnae and the students were represented respectively by Dean N. A. Pattillo, Miss Nellie V. Powell, and Miss Luella Hefley.

The subject of President Webb's inaugural address was "The Task of the College." He began by paying a high tribute to the controlling factors in the Woman's College in the past, declaring that it was built upon the theory that young women, having received as good a preparation as their brothers, were entitled to enjoy as good collegiate advantages as they. It contemplated equality of privileges and opportunity for high thinking and serious endeavor. Standards of scholarship have been as high, entrance requirements have been as rigid and methods of instruction have been as good as those given in the best colleges in the land for men. The graduates have been a credit to their alma mater and their work has received the approval of the great universities and all has been accomplished without the loss or diminution of those gracious qualities of mind and heart which represent the flower of Southern womanhood—a living monument to the faith and fortitude of its first president and founder, Dr. William Waugh Smith.

He referred to the searching fire through which the American college has lately passed, out of which he thought has come a persistent purpose in the colleges to meet in a brave way the problems of college administration. The public may rest assured that college faculties and college trustees are not unmindful of their duties and responsibilities and the modern college gives promise of becoming an even more potential factor in developing the mind and heart of the rising generation than it has ever been before.

"To make men and women," President Webb went on, "is the business of the college. To accomplish this it claims as the object of its tuition the whole range of man's intellectual and moral activity, so far as they affect the life of the spirit. The curriculum may vary, but so long as the college proposes to chasten the judgment, to illuminate the understanding, and to quicken the moral sensibilities of its students, it will lean heavily toward the humanistic studies; that is, toward studies that stress the ideal and spiritual elements of life. The modern college gladly welcomes all subjects, whether old or new, that promise to give discipline to the intellect, grace to the body and understanding to the heart of man."

In closing, Dr. Webb said: "The college community believes in the things of the mind, and pins its faith to the conviction that this world of ours is saturated with spiritual significance. This idealism shows itself in the belief that things sacred and things secular are not antagonistic, but friendly, and that the canopy of heaven bends over all and envelops all. The marts of trade and the busy centers of industry may suffer from the dry rot of materialism, but in the quiet shadows of academic halls spiritual monism reigns supreme. Here the mind of youth is stayed on truth; here the true teacher makes the hearts of his followers burn within them as he unfolds the treasures of literature and art, the secrets of science, the beauties of nature and the verities of religion. This is why the four years of college life may become the most precious experience of life of the youth ready to enjoy such privileges. Here it is the college finds its true mission in interpreting the things of the mind to the youth who enter its halls. It dispels cynicism and spiritual ennui, and puts in their place the joyous confidence in the orderly progress of human history. The supreme task of the college is soul-making. Its highest function is to give to its students opportunity of becoming living souls, fashioned after the divine pattern in harmony with the eternal purposes of the living God."

In the afternoon Sophocles' "Tragedy of Electra" was beautifully and artistically presented upon the college campus in the original by students of the Greek department. Monday's exercises were closed with a dinner to the delegates at the Virginian Hotel with Mr. E. F. Sheffey, chairman of the executive committee, as toast-master, and a reception to President and Mrs. Webb in the college gymnasium.

The commencement address by former Senator W. R. Webb, of Bell Buckle, Tenn., fitingly brought to conclusion the first year of President Webb's administration.

LAYMEN STAND BY THE MINISTRY IN THEIR FIGHT ON LIQUOR.

The following is a resolution that was presented to the Fort Worth District Conference of the M. E. Church, South, at its recent session, and unanimously passed by that conference. It will be noticed that those who signed it are all laymen and that not one of them take part in politics more than the average laymen. The appeal to the laymen to "scourge the ministry back into the pulpit" coming today from the liquor politicians do not seem to be any more popular with the laymen than it has been with the preachers.

To the Presiding Elder and Members of the Fort Worth District Conference in Regular session:

Whereas, the Church has ever led in the fight on rum,

Resolved, first, That we commend to the public the work of the Anti-Saloon League, and those of our ministry and laymen engaged in its work, and

Resolved, second, That we resent the attack recently made in the papers by some of the politicians on the ministry for advocating the moral reform movement known as prohibition, and declare, that the Methodist Church, both ministry and laymen, will not be intimidated by such attack that it should swerve one iota from the path of duty in the fight against liquor.

(Signed)

W. E. HAWKINS.
W. ERSKINE WILLIAMS.
C. F. WEBB.
J. J. GODBEY.

I will face the world bravely, I will not be a coward. I will asert my God-given birthright and be a man. For I am immortal, and nothing can overcome me.—Virginia Opal Myers.

The Texas Christian Advocate

(An Address to his Charge by Rev. J. W. Hawkins, Scranton, Texas.)

The literature you have in your home will be a great factor in determining the character of both parents and children. Guard that then with the greatest of care—both the books and the papers that enter there.

Every Christian ought to own a Bible and read it some daily. Every Methodist, in addition to this, ought to have easy access to a Discipline and the Texas Christian Advocate. We'd have so much better homes and the Church would do so much better work if this were the case. One who reads the Bible and the Church paper never gets "sore" or "sour" about the work of the Church. Can you think of one that does? You need the paper.

Some time soon nearly every member on the charge is going to have the Advocate coming right into his home for about three or four weeks. Now isn't it fair to ask you to read it (it won't cost you a cent). Maybe then you will decide, like thousands of others have, to have it coming to your home with its great message each week. It will only cost about three and one-half cents per copy, or $2 per year. Listen! Here is a real bargain. You cannot get that much and that good reading matter for you and your home anywhere else in the—yes. I'll say in the world (if you are a Methodist). Nearly 850 pages of the best reading for every member of the family—and that coming fresh each week—not cheap, sensational stuff, but the kind the best of books are made of—and you get all that for just $2. I really mean it, there is a great bargain for you.

Now, reader, if you have neglected subscribing for the Advocate, or if you hardly know whether you want it or not, let me make this suggestion: you see me right away, or phone me and subscribe for it for six months on trial. Pay $1 now or later. Read the paper six months and then if you want the paper stopped speak to me about it and it will be stopped This is fair, isn't it, when thousands who are as good and as poor as you are and who have children no more worthy of good literature than yours are, take the paper and they would not be without it at all? See me at once and let's get the Texas Christian Advocate to you and your home.

RESOLUTIONS—MR. WILLIAM WIESS.

Whereas, We, the Board of Trustees of Southwestern University, have just learned of the death of Mr. William Wiess, long and honored and useful member of this board, therefore be it resolved:

1. That in his death this board has lost a valuable member and Southwestern University a loyal friend, and we hereby express our appreciation of his devotion to the University and our sorrow at his death.

2. That this resolution be incorporated in the permanent record of the proceedings of this board and that the Secretary be instructed to forward a copy of the same to the bereaved family and also furnish the Texas Christian Advocate with a copy of the resolution for publication.

C. M. BISHOP.
A. J. WEEKS.
JNO. M. BARCUS.

The above resolution was unanimously adopted by the Board of Trustees of Southwestern University in regular session this June 13, 1914.

W. D. BRADFIELD, Pres.
R. G. MOOD, Sec.

THE OKLAHOMA METHODIST ASSEMBLY—AN ANNOUNCEMENT AND A REQUEST.

1. The announcement: The Oklahoma Methodist Assembly will hold its regular annual meeting at Sulpher, Oklahoma, July 21-31, 1914. An interesting and comprehensive program is being prepared for the occasion; and experts in the work of the Epworth League, Missions, Education, Sunday School, etc., are being secured. Look for definite announcements later.

2. The resquest: That every presiding elder, pastor and evangelist take due notice of the time and place of the above meeting, and so arrange all their appointments, if possible, so as not to conflict or to prevent any from attending.

Let all the people, in Oklahoma especially begin now to advertise the assembly and to arrange to attend. Let us make it the greatest and best yet held.

W. J. MOORE,
For Publication Committee.

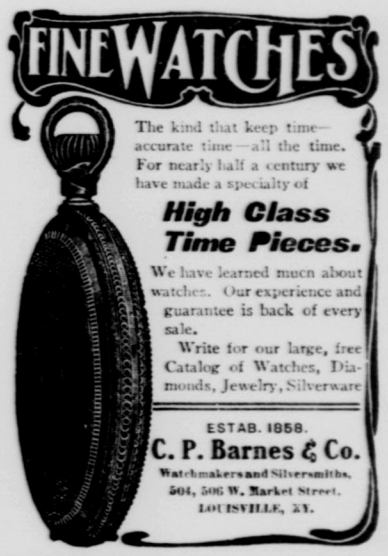
Wynnewood, Okla.

It is better to feel the keen edge of the pruning knife than the heavy blow of the woodman's ax. This is but saying it is better to be fruitful than useless.

The professed followers of a patient and unselfish Savior cannot glorify him by their own selfishness and impatience.

Without Christ the greatest men are very ordinary and with Christ the smallest men are very extraordinary.

When the seeds of repentance are planted by faith and watered by tears an experience blossoms that is better than innocence.



DOING IT YOURSELF.

The individuals whose lives are really valuable never asked anyone how to make them so. This is a great truth but it has its danger. The truth in it is self-reliance and the danger is the neglect of experience.

It is almost certain that no successful man ever owed his success to any book, written probably by an unsuccessful author, and entitled, "How to Succeed." The successful man as a rule maps out his own course and moves along it toward his goal by his self-reliance. What experience of others he can get along the way he is willing to consider carefully and to weave it into his own fabric, if it seems to him to have a place there, but on the whole he is not a great asker of advice. He knows almost instinctively that sooner or later he has to take his own advice, and he knows that whatever has to be done he has to do it himself. The people who are forever asking the advice of others and looking elsewhere than in themselves for the key of success are not very successful till they have discovered their mistake, and have set about doing the thing themselves. This is the Parable of the Talents over again.

And what is this "iron string" within every successful man that vibrates only to this masterful touch?

The strength of your life is measured by the strength of your will. But the strength of your will is just the strength of the wish that lies behind it.

Is this wish some little personal pleasure that extends over a day or over a week and is gone, or is it a good will that runs over a lifetime and has a man behind it?—Great Thoughts.

The real Christian is like his Christ, a true friend, yesterday, today and forever.

EYE STRAIN

Relieved by Quitting Coffee.

Many cases of defective vision are caused by the habitual use of coffee.

It is said that in Arabia where coffee is used in large quantities, many lose their eyesight at about fifty. Tea contains the same drug, caffeine, as coffee.

A N. J. woman writes to the point concerning eye trouble and coffee. She says:

"My son was for years troubled with his eyes. He tried several kinds of glasses without relief. The optician said there was a defect in his eyes which was hard to reach.

"He used to drink coffee, as we all did, and finally quit it and began to use Postum. That was three years ago and he has not had to wear glasses and has had no trouble with his eyes since.

"I was always fond of tea and coffee and finally became so nervous I could hardly sit still long enough to eat a meal. My heart was in such a condition I thought I might die at any time.

"Medicine did not give me relief and I was almost desperate. It was about this time we decided to quit coffee and use Postum, and have used it ever since. I am in perfect health. No trouble now with my heart and never felt better in my life.

"Postum has been a great blessing to us all, particularly to my son and myself."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum now comes in two forms:

Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

(Adv.) —sold by Grocers.

DROPSY TREATED, usually gives quick relief, soon removes swelling & short breath, often gives entire relief in 15 to 25 days. Trial treatment sent Free
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TEXAS CHRISTIAN ADVOCATE

G. C. RANKIN, D.D. .....Editor

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Prompt notice should be sent us by the subscriber of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else. It will cost the subscriber only a postal card or a two-cent stamp to send the notice, and much loss of time be saved. A subscriber who fails to notify us is responsible for the loss incurred in sending the paper on to the old address. This rule applies also to the subscriber who does not notify us at expiration if he wishes paper discontinued.

OUR ANNUAL CONFERENCES.

Bishop J. H. McCoy.

West Texas, Austin	Oct. 21
Central Texas, Hillsboro	Nov. 11
Texas, Bay City	Nov. 18
North Texas, Denison	Dec. 2
Northwest Texas, Sweetwater	Dec. 9

OUR DISTRICT CONFERENCES.

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

Houston, at Angleton	June 30
Marshall, at Beckville	June 30
Marlin, at Normangee	June 30
Jacksonville, at Malakoff	July 1
Navasota, at Huntsville	July 2-5
Beaumont, at Kirbyville	July 6
Timpson, at Timpson	July 7
Hillsboro, at Mertens	Aug. 26
Gatesville, at Killeen	Aug. 28

LET US CALL A HALT.

Last week we had a number of articles on the Lewis-Radford matter the tobacco legislation and so forth. Some of these had been in type for some time awaiting their turn, and they appeared as belated matter after we had determined to discontinue articles of this sort for the time being. One article on the tobacco question, signed by our esteemed Brother Rosser, an excellent layman, slipped by us and found its way into the Advocate. Otherwise it would not have appeared. It was too drastic, not to say unparliamentary. But in the rush of closing up the forms it escaped our attention until we read it after the paper was issued. Now, for the present, we have had enough on these questions and we desire to give them a rest. Let's turn our attention to weightier matters, the great spiritual and material interests of the Church, for these are of the highest importance. So that if the brethren who have articles on these subjects now in the office do not see them in print they will understand their absence from these columns.

Just a Few Things Here and There

St. John's Church had a red letter day last Sunday. They have built a neat chapel for purposes of Sunday School work and worship and they propose to use this until they are able to build their main structure. For two or three years they have been using a basement story, and this was under ground. So the present arrangement is an advanced movement. Rev. Walter Douglass is the pastor, and he is evincing enterprise and system in his work. His people are a unit in their co-operation with him and he is doing a fine work. Last Sunday was their opening day for the new chapel. Rev. C. M. Harless, D. D., who took part in projecting this enterprise while he was pastor at Grace, was present and preached the opening sermon Sunday. He had a good congregation and the service was very inspiring and helpful. It was proper that Dr. Harless render this service, as his name and work have been associated with this movement from the beginning. The people heard him gladly and the day was a highly useful and gratifying one to them all.

The Texas Conference preachers this year are endeavoring to make a specialty of their evangelistic work. We saw Rev. Glenn Flinn the other day, and he was just out of a splendid meeting with Rev. C. W. Hughes at Rusk. He says that the revival campaign in his conference is making progress, but that it is difficult to get reports from all the preachers on this particular phase of the work; but that as far as he has been able to gather the data there have been something like three thousand conversions. This is a good showing, and it might be a splendid idea for all the conferences to take note and report figures of this kind promptly. We enjoyed a good visit from Brother Flinn while in the city. His work at Bryan is prospering. He has greatly enlarged the sphere of missionary liberality among his people within the past two or three years.

Share all your joys, your successes and your hopes with other people. They multiply as you divide them and distribute them. The more of such experiences you give out to others, the larger they grow into your permanent possessions. No man can be too liberal with his blessings. But a man wants to be parsimonious with his dislikes and his prejudices. He ought never to share these with his associates. He ought always to keep a monopoly of them. They contain bitterness, stings and ruffled feelings. If they grow on him he becomes their slaves, their menial. If he cannot get rid of them by consuming them, then he ought not to curse his fellow men by imparting any part of them to them. Therefore be liberal with your good things, but be parsimonious with your evils. Distribute the wealth of your love, but do not give out your hates. It is bad enough for you to have them, but it is worse to dvide them with your neighbors.

Our confrere, the Hamilton Record, recently went beyond its prerogative and made an attack upon us that was somewhat furious and specific. We gently reminded the Record, through the mails, that we had some laws against specific libelous matter and that it might be the part of wisdom for said paper to either retract and apologize for its wantenness or run the risk of having to prove in the courts the truthfulness of its assertions. It did not take the Record but a very few seconds to determine which one of these alternatives it would accept, and it proceeded to retract and to apologize in its next issue. When one man does another an injustice the only manly thing to do is to hasten to undo it; and therefore, the course of the Record in making the amende honorable is all that we can ask.

We have a personal note from Bishop McCoy, in which he says: "The welcome I am receiving to the presidency of the Texas Conferences is beyond anything I have experienced. It would warm the heart of a wooden man. I am planning to spend practically all of the summer and fall going over my Episcopal district. I realize that I have an enormous task and that I shall need carefully to look at first hand into many situations." Bishop McCoy will receive a royal welcome when he comes this way, and it will be received as encouraging news that he expects to spend much of his time between this and the sessions of the conferences in this territory. This is the only way that a Bishop can acquaint himself with so large a contingency. The doors are open to him, and we are ready to put abundant labors upon his head and heart.

We had the pleasure of attending one day's session of the Dallas District Conference. Rev. O. F. Sensabaugh presided, and right well did he conduct the proceedings. He has his hand on the situation throughout his district and the reports brought out a good condition of things in the territory. Bishop Hoss was present and delivered two magnificent sermons. His preaching made a profound impression and he had a fine hearing. On one evening a fine get-together meeting was held on the spacious lawn of Brother B. M. Burgher and a royal time was had. The ladies furnished the noon lunch, and did it in good style. Rev. Claude Simpson, the wide-awake pastor, looked well after the entertainment. The editor was given the right-of-way to speak for the Advocate. It was a good conference and well attended. The secretary will furnish us with the proceedings for publication.

A Sunday in Throckmorton

For two years I have been under promise to spend a Sunday at Throckmorton with our pastor and his good people. But one thing and another has prevented. But last Sunday enabled me to realize my desire. After a pleasant night at Albany, Rev. F. L. Meadow and one of his good members drove up to the parsonage in an auto and Brother Clark and I joined them and took passage to Throckmorton—forty miles inland. The day was beautiful and the breeze was sweeping delightfully over the plains. The country, always interesting to me was doubly so out there, as it was my first trip through the section. It is a sort of broken prairie country, much of which is covered with grass and mesquite, though here and there much of the land is under cultivation. I saw many broad acres of wheat in the shock, a good deal of cotton, much maize and kaffir corn and cattle galore. There is a great deal of livestock business still carried on and this year it is very successful. The winter was mild and the cattle came out of it in good condition, having been grazed on the wheat fields; and since then the rains have been abundant and the range is luxuriant. The cattle are rolling in fat. Prices were never better. So, after several years of drouth, the prospects this season for prosperous times is very inviting. The people are hopeful and in good spirits.

Half way from Albany to Throckmorton old Fort Griffin is located. In the late seventies and early eighties there was a United States army post maintained there and an Indian reservation was near by. The post was located on a commanding hill with one of the finest views in Texas. The town that built up as a result was in the valley below—between the old post and the reservation. At one time about four thousand souls lived there, counting the soldiers among them. It was a composite population with the tough element in control. It was the bad man's paradise. Saloons and houses of evil resort were in their glory. They had no law much, except the sweet will of those who lived there. It was a typical frontier town of the severest type. All sorts of crimes were committed. A man pointed out one little old dilapidated house still standing and remarked that it was one of the original saloons and that he hazzarded nothing in saying that in it and around it in the days of its reign, not less than fifty men died with their boots on. But today the town is not. Nearly every vestige of it is gone. Some of the remnants of the houses are still there and the streets, overgrown, are still pointed out but very few people live in it or near it. The old, tumbled-down jail, a small rock structure, is there to tell of the tragedies of other days. But this former Sodom and Gomorrah is a memory. I wondered if those old shrub-grown streets, that old jail and the remnant of houses could talk what sort of a tale would they unfold? But they are only mute reminders of what took place there in the wild and woolly days.

About noon we drove into Throckmorton, a town of about one thousand population. It is located on a broken elevation with foothills and plains stretching far away from it into the hazy distance. It has a good courthouse, a magnificent stone school building, two or three church structures, and any number of modern and comfortable homes. It would be hard to find a better citizenship. They are moral and law-abiding. There seems to be much wealth there. Quite a number of large ranch owners live there and there are several creditable business houses. The people are prosperous. They are intelligent and the most appreciative people in the pew to whom I have ever preached or spoken. They went to that country in the early days when lands were cheap in order to better their condition and they have succeeded. They are the sort of people to succeed. And they are liberal people. The Methodists out there subscribed $1700 to Southern Methodist University and $2000 to Stamford Institute. They believe in education.

Brother Meadow is in his third year. He is held in high esteem by all the people in the community, and especially by his own members. They are devoted to him and his family. He is a strong preacher, has tact, but sounds no uncertain note on any great issue. Some few years ago our Church had a serious setback there, but under the wise leadership of our pastors for the past four or five years, it has more than regained its former position and influence. The present pastor has his hand on the situation and he is leading our cause wisely and enterprisingly. We have a good church structure, but it is rather small for our congregation. Our membership has grown into good proportions and the Sunday School is prosperous. We have some of the finest people I have ever met. They are of the genuine type. Splendid men and refined women greet you in the services. Had I the time and the space I would love to call them by name. No Advocate editor had ever been there before and they appreciated my visit. They take the Advocate and read it. Hence they are intelligent Methodists. They gave to me an open-armed welcome.

Saturday afternoon they had an appointment for me at the courthouse. It was my pleasure to address them on the pending issues—mostly the submission and Prohibition issues and else. The house was full and they listened attentively. At the close I met many of them. They have had local option in that county for nearly thirty years and the thought of a saloon ever opening again out there is out of the question. They saw enough of it in the early days and they are done with it. They stand on the right side of all questions by an overwhelming majority.

Sunday morning the services were held in a large tabernacle, built for public uses. By ten o'clock the autos began to roll up—for everybody, nearly, has them. I saw as many as forty or fifty all told, I presume. By service hour the large auditorium was full. I have never faced a more interesting congregation. Quite a number of them I had met in years gone by in other places in the State. But the most of them were strangers to me—except as they had read the Advocate. It was a pleasure to preach to them. They were attentive, reverential and religious. They received the Word with gladness. It was like old times. At the close of the service dinner was served on the ground and the abundance was marvelous. The social spirit was fine. It was like an old family reunion. I mixed and mingled with them and it was a delight to meet them. I met one dear old lady who was born in Jefferson County, East Tennessee, not far from where I was born—Sister Davis. For many years her now sainted husband was a useful local preacher. I met a good Presbyterian brother by the name of George W. Rankin, evidently a kinsman, for we have the same family history. He has lived in that section for several years and I dined with his good household—or rather supped with them, for it was evening.

In the afternoon, Brother Clark preached to a good congregation and he gave them a good, earnest sermon, with a fine evangelistic strain running through it. At night the place was again filled and I preached to them. It was a day I shall never forget, and I have never visited a community where I more fully enjoyed it. At half past ten o'clock that night, we boarded an auto for Albany. We thought it would be more comfortable to go by night than by day; and then we had to get a train out at 8 o'clock the next morning. Brother Meadow joined us as he was on his way to the Summer School at Georgetown. The stars shone brightly and we soon made the run. Got to bed at one o'clock, took the train on time, met Rev. C. E. Lindsey, presiding elder of the Cisco District and started for home. Brother Lindsey gave a good account of the work in his territory. At Cisco I had about an hour: ran up town and shook hands with Brother Garner and a few others, but did not have time to join them in their revival service. Got home at 6:30 Monday evening. G. C. R.

A PLEASANT NIGHT AT ALBANY.

Albany is a town of about one thousand, situated in Shackelford County and on the Texas Central Railroad—midway between Stamford and Cisco. I had to go over the T. & P. to Cisco and there get the Central to Albany. I took the slow train out of Dallas and it was two hours late. This side of Strawn the fast train overtook us and I asked to be transferred to it. This the conductor did, but the conductor on the fast train objected and I had to do some very sweet talk to him to overcome his objection. But he finally relented and took me aboard. At Cisco I was just in time to get the Central, but would have missed it on the other train. I learned at Cisco that they were beginning a great meeting led by Rev. Lockett Adair. It is a union meeting under a huge tabernacle and great crowds were in attendance. I reached Albany about night and was met by Rev. O. P. Clark, our pastor and soon was installed in his neat parsonage. I found two saloons open in the town. This is the result of an election brought on there a short time back. The antis carried the county by about twenty majority. These two institutions have already gotten in their work. One murder is charged directly to them and an ugly felony case growing out of a brutal cutting affray. I give them only a short time to get enough of the saloons. Brother Clark and his people, last year, built a beautiful brick church at a cost of some $10,000. They did it in the midst of hard times when it seemed impossible to accomplish such a result. But they succeeded and it is a thing of beauty. It is neat, up-to-date and a thing of beauty. They owe less than $500 on the property and it stands there a credit to the town and a monument to the enterprise of our preacher and people. I preached in it that night and had a good congregation. It was my first visit there and I greatly enjoyed it. The people read the Advocate and gave me a warm welcome. The pastor and his good wife and children are comfortably fixed in a modern cottage parsonage, situated on ample grounds. We have a noble band of Methodists there and they are devoted to their Church. Brother Clark is deservedly popular and he is making them a good preacher and a wise pastor. He is studious and progressive and promises to be one of the leading members of that conference as his years mature. He is an educated man, reads good books and is replenishing himself as a minister of the gospel. G. C. R.

PERSONALS

Rev. L. A. Webb, of Hubbard City, was a pleasant visitor this week. He brought a good report of things generally down his way.

We enjoyed a pleasant visit the other day from Mr. and Mrs. H. N. Bickley of Merit. They are good Methodists in their home Church.

Dr. John M. Moore, Secretary of Home Missions, was a visitor in Dallas Monday and made an appreciated call on his friends in the Advocate office.

Rev. E. M. Sweet Jr., of the East Oklahoma Conference, has recently undergone an operation for appendicitis and we are glad to report that the operation was successful and that he is rapidly improving.

Rev. C. C. Wright, of Dunn, one of the young preachers of the Northwest and a good friend of the Advocate, was a visitor at this office the past week.

Rev. E. M. Sweet Sr., is now living at San Angelo, and recently, the Church people and pastor of the Chadburne Street Church, led by the Baraca Society, proceeded to pound Brother Sweet and family. This is a trifle unusual, but it was a graceful

act and greatly appreciated by the recipient. Why not often treat our old preachers this way? We hope it will cease to be a rare occurrence.

Bishop J. H. McCoy will lay the cornerstone of our new church enterprise at San Saba on Sunday, June 28, and all former presiding elders and pastors are invited to be present and enjoy the occasion.

Master John Carr Garrett, the little son of Rev. and Mrs. C. E. Garrett, of Bremond, is well in line with Methodist preachers. In addition to having a preacher father, he is the grandson of Rev. J. C. Carr and the nephew of Rev. J. F. Garrett.

Rev. J. A. Old, of the Lawton District, West Oklahoma Conference, was to see us while visiting friends in the city. He was once the popular pastor of Oak Lawn Church, this city, and it was a pleasure to greet him again.

Rev. C. T. Tally, one of the Southwestern University Commissioners, was present at the Dallas District Conference and addressed that body. He also made a brotherly call at this office. He reports encouragingly of the work at Georgetown.

Rev. W. A. Stuckey, of Kaufman, passed through the city last week to Georgetown, where his boy was to graduate at this Commencement. We had the pleasure of a social chat with him. He was anticipating a good time at Southwestern.

Rev. and Mrs. A. R. Nash, of Decatur, have sent us an invitation to the marriage of their daughter, Miss Florence, to Mr. George Becker, and the happy event will be consummated June the 24th. Then they will make their home in Kaufman.

Rev. L. A. Graham, son of our esteemed friend and brother, Judge Graham, of Texarkana, has been appointed junior preacher to Rev. Casper Wright, of First Church, Houston. Brother Graham is one of our best equipped young men, having had splendid advantages of training. He is already at hs post and at work for the remainder of the year.

We regret to learn, as we go to press, of the death of the wife of Rev. J. A. King, of Floresville, a superannuate of the West Texas Conference, died last Monday afternoon. This is a sad loss for this good brother, and the Advocate tenders him its deepest sympathy.

Rev. Ira C. Kiker, our pastor at Frisco, Rev. S. W. Miller, B. L. Rogers and A. P. Rogers, also of Frisco, were visitors at the Advocate office Saturday. They spent the day in Dallas, returning home at night.

Mrs. C. A. Spragins, the wife of Rev. C. A. Spragins, presiding elder of the McKinney District, last week underwent a serious surgical operation at a hospital in this city, and we are glad to say that she is doing well at this writing. May she soon recover her strength and health is our sincere prayer.

Rev. G. M. Gibson, pastor of First Church, this city, has been on a visit to Emory and Henry College, Va., his alma mater, and preached their Annual Commencement sermon. Emory and Henry did herself the honor of conferring upon him the honorary degree of Doctor of Divinity. This is a compliment worthily bestowed and we congratulate Dr. Gibson on this merited recognition.

Mr. and Mrs. I. H. Ardis, of Shreveport, La., have issued invitations to the marriage of their daughter, Miss Mattie Lou, to Mr. C. H. Shaffer, and the happy event will take place in that city June the 23d. The young couple will then make their home in Sulphur Springs, Tex.

After a very successful year as President of Pinson College at Camagney, Rev. Ben O. Hill, missionary to Cuba, is enjoying a visit to his parents, Doctor and Mrs. A. M. Hill, at Bastrop, Texas. He expects to attend Commencement of his Alma Mater, Southwestern University, as well as some part of the Summer School of Theology.

Dr. and Mrs. J. M. Fleming will give in marriage their daughter, Miss Fay, to Rev. Henry Stanford, June the 24th, and we have before us an invitation to the happy occasion. Dr. Fleming's home is in Mt. Vernon, but the young couple will be in their new home in Frost after July the 4th.

Rev. and Mrs. C. A. Clark, of Claude, are rejoicing over the advent of two brand-new girls in their home—Misses Lillian Lou and Letha Fay. They are both well-developed youngsters, and have succeded in making their presence a veritable fact in that household. Long may they flourish.

Save Men

Bishop A. W. Wilson's Farewell Address to the General Conference.

"It is my last message, brethren, and it is perhaps appropriate, and you will not blame me at least, if I indulge in a few personal reflections. It is something more than sixty-two years now since I began my ministry. I preached my first sermon on the 28th of March, 1852. It is a long time as I look back upon it. Almost two generations have passed away. The men whom I knew as leaders in the Church and men who made Methodism what it is are all gone to their reward. Sometimes I feel as if I had fallen into an entirely different sphere of being. The chances have been very great. You perhaps have not noted them as carefully and minutely as those of us who have come to be watchful of the drift and movement of things. Through it all I have tried first of all to maintain the character of a Methodist preacher, than which there is none higher on earth. I have sought to preach the gospel, only the gospel. I have not cared for side issues that have been raised. I have paid but little attention to the opposition of the world. I have had implicit faith in the power of the truth when it makes its appeal to the conscience of men in the sight of God; and I have drawn my lessons and my inspiration from the Word of God and from that only. I dare to say that I have not suffered the manifold vagaries of the Neophites of our time of various eccentric writers to influence me to any great extent. I have not been unmindful of them as perils to the Church or dangers to which we were seriously exposed, but I have never feared for the issue and never doubted for a moment that the final result would be the triumph, the glorious triumph, of the Kingdom of God, and especially of that Kingdom of God as it has been manifested in our own much blessed Church. When I look at our own Church and its history, I am surprised, and yet I can say that my personal history has some sort of comparison with it. In my earlier days I had to go through great difficulties—was often worn and weary, broken in health, and in the midst of conditions that threatened my very life. Yet I staggered on and stumbled and again arose and went the way the old fathers went, and, I may say it frankly and honestly, without fear. I have gone through every experience of the Methodist preacher from the top to the bottom, as a preacher on the circuit, and then to the station, and to the presiding elder's district, until you put me where I have had the heaviest burden of my life. Nobody can know what I have had to bear in the last sixteen years. Thank God that I have come through it all so surely, peacefully, and without any disturbance of my faith and without any loss to the Church. The Church itself had to go through the calamity of the war, broken; and when the war ceased, there seemed but little prospect of its survival. Every force in the land was against it; and yet it gathered itself up in the strength of its great Leader and Head, determined to pursue its course unflinchingly in spite of appearances and evil conditions. And it grew steadily until in its course it outstripped every form of Methodism in its gain, its conquests over sin and the world, on the continent. It was a surprise to me, I confess, and yet it was with something, I was going to say, of pride (which is not a good word to use) that at the Ecumenical Conference at Toronto, when the reports of the gains of Methodism on the Continent, in all its branches, were spread out, it was seen that our own Methodist Episcopal Church, South, had made more than half of all the gains that the Church had made. We may well congratulate ourselves upon such reward of fidelity to the Church and to God. Only God could have brought us through with such measures of gain. I thank God for it all. I am perfectly content with what you have done. I lay down the burden that you laid upon me with a sense of relief that no man can know. I would gladly have labored on had you said so. But to live would be but to labor, and to labor under difficulties. I might have done something more; but God has willed it otherwise; and it has been my course all the way through to leave everything in the hands of God. And I am sure that it is his will that I should be where you have said that I must remain. I thank you for all the courtesy and kindness that you have shown me through all these years. I have dealt with you, in the Annual Conferences and here with perfect fairness and honesty. I can say before God that I have suffered no partiality or prejudice or personal consideration to influence at any point or to any extent my administration anywhere. I have always, at all times, laid all matters concerning the Church and myself before God, and left it to him to decide the issue. I am grateful for what has come out of it all. The world is just opening up before you. You have no conception of what is coming within the next few years. One who reads the signs of the times and carefully considers the movement of all the forces in earth can hardly fail to see that we are going to meet the most tremendous issues that have ever confronted the Church, and that within a very short time. Look at the vast combinations on one side and the other. The Churches are getting together, consolidating their forces, determining the issues of all their joint work. The combinations on the other side, the secular forces, are being made with a rapidity and a power that none of the legislative influences of earth can control. And they are bound to clash. That clash has begun, in fact, and it will become more intense and widespread as the years go on. And they will compass about the camp of the saints, I have no doubt, by and by, and we shall find it necessary to rely not upon our organization and not upon our wise legislation but simply and solely upon the presence and power of the Spirit of God and upon the living Word of God as he shall direct its use. You have come to think a little too much, I fear at times, of our elaborate organizations. We have many of them. There is hardly a department of the Church and ministry and religious life that we have not tried to put into some form of machinery, and oftentimes the machine is so perfect that the man is lost sight of. Such perfect machinery must produce results, but of what sort? We may gain on one side, and by neglect of things that make up the realties of life we may lose on the other. We must be very careful, brethren, and not let our notions of the methods and the means employed set aside our views of what the means were intended for and the methods ought to lead to. We must be careful about that. Our business first of all is to save men. Remember that. I do not care how perfect your order is. There are magnificent organizations in this country in the Churches too. There are organizations so perfect, so well planned, so thoroughly equipped with everything that seems needful to the accomplishment of their ends, that the world itself looks upon them admiringly and wonderingly; yet, after all, they do not reach down after the masses of the people and save them. They are dying still, growing more degraded still, sinking lower still. The pressure is upon them as hard as ever. And the more largely these great combinations continue to grow, the less hope there is for the lesser and feebler and weaker men. Take care of them. Your Heavenly Father, who looks after the sparrow that falls, looks after the least of them and your neglect of them and disregard of them while you are furbishing up your weapons and perfecting your machinery will bring upon you a curse instead of a blessing. Be careful, I say. First of all, save men. Save them. Do not let them die, whatever may become of your various plans and schemes of every sort. I do not condemn them, but be careful that they do not supersede the great purpose for which the whole Church was set up on earth. The Church of the living God, which he purchased with his own blood, was intended to be simply the channel through which the mighty forces of his love and truth and power should come down on men for their salvation. The old Church of the catacombs, the Church of the Martyrs, the Church of the Confessors, that was the Church of power. They had none of your associations and none of your organization. The one association that they had was the Church, the Church of God alive, alert, ready to act, ready to die for him who had died for it. And that is what we want today. We want a Church that will stand in the face of all the world and say: "You may destroy every building we have, you may tear down all our defenses, you may put away from the midst of everything that we count precious and dear to us; but you cannot take our gospel and our Christ and our God from us, and in the name and by the power that is his, and by this only, we will conquer. We will die in conquering, if need be; but we will conquer at the last." I want you to go to your homes with this conviction in your hearts. Build up all the waste places. Do the best you can with your organizations for every class of men. But don't lose your interest in the gospel, your personal right to save men. You laymen, God has called you as much as he has called the preachers of the gospel to administer to men in the highest and holiest things, to save them. You cannot talk with a man on the street, in your business, in your homes socially, without influencing him one way or the other. You make an impression, good or evil. You help him toward God or the other way. Be careful, I say. Let your light shine so that all men may see it. And wherever you are and whatever you are doing, in your business, in your courts, in your legislative halls, in your social assemblies, whatever you are doing, let Christ be first and foremost in your thought and purpose. It is he that has laid his hand upon you to save you, and through you to save those about you and those far off. Take care that you live up to the demand of God. I am very grateful to you. I can never express the debt I owe to the Church. It has guarded me. It has cared for me. While I have labored for it and suffered for it, it has been tender in its dealing with me. It has made me feel as though it regarded me as some precious thing. I want you to have that same care for my brethren who fall into the same line of work behind me. I love them. I shall miss their fellowship. We have been one in heart. We have had strong divisions sometimes; but we have never lost the heart of love for each other and, through God's grace, we never will. We may differ as widely hereafter. But we are striving together for the faith of the gospel, for the upbuilding of the Church of God, for the redemption of the world; and we are one in the great purpose of God, and we intend to remain one. It will be so as long as I live, and I pray that the time may never come when we shall have an episcopacy that is divided in heart. I do not care what their differences of opinion may be, and I do not care how plainly they speak them out. But one in heart they must be, or the Church will be divided. Remember that. And pray for these men. They need your prayers. Honor them. You have put them in their high position. Don't distrust them and treat them as though they required to be fettered all the time. Give them all the freedom that the high place in which you have put them requires. Let them do the work that belongs to their place, with their eye upon God and their hands in God's hand. And so may they be blessed in their personal experience, in their work, and in the results of their work among you and in all lands. Methodism is world-wide today. It is not limited. More than world-wide, it has reached up to the throne. The principalities and powers in heavenly places learn the manifold wisdom of God through it as much as through any other Church in all the earth. It is a great thing. See that you keep it great. Don't belittle it. Don't speak slightingly of your Church. It may be a homely church in a lonely situation. It may be out in the woods. It may be a log cabin. But it is the Church of the living God, no matter where you find it. And it is worthy of your uttermost thought and care, and ought to be treated with all reverence and regard as sacred because it is God's. God's hand is upon it. Care for it. Lift it up. Make it honorable among men by its purity and the integrity of your life and your fidelity to your high profession. And may the blessing of Almighty God rest upon the entire Church in all its parts, in all places, until the day shall come when he shall assemble us all before himself and speak to us one by one. He will take us separately, brethren, then, for every one of us shall give account of himself. And he will say to each one: "Well done! well done! good and faithful servant!" I would rather hear that voice from his lips than hear the choir of angels sing the loftiest song that ever pealed through the skies of heaven. Just to hear that voice—"Well done!" May God keep you and guide you and guard you. A word of prayer: O Father, great God, Father of our Lord Jesus Christ, the Maker and Ruler of all things, who hast given thy Son to be Head of all things over the Church, which is his body, do thou mercifully look upon these thy servants. They have labored here from day to day in their effort to find the right thing for thy Church to do and to make the right plans upon which the Church shall operate in its conflicts with sin and the world. Let them go from here with the consciousness that thou dost approve their work. If they have done any wrong, pardon them. If they have mistaken the end, forgive their error. And let it be that thy hand shall turn to good all the evil, if there be any, among all their doings. And may the work be wrought with such vigilance and care in years to come as that in the ages to come God's exceeding kindness toward us through Christ Jesus shall be clearly seen. And bless us in our homes. Make our families Christlike. Fill them all with the Spirit. Let our children grow up in the faith of their fathers, the faith of the apostles. Let them grow up into the likeness of the Son of God. And may the generations coming on be better than this, purer, truer, more devoted. May we not lose any element of power that has been handed down to us from the generations behind us; but rather may there be accretions until we shall be fully furnished for every good word and work in this world. God, hear us and bless us, for Christ's sake. Amen.

A CORRECT STATEMENT.

The statement that appeared in the daily press last week, that Rev. S. B. Johnston, pastor of McKinley Avenue Methodist Church, and a member of the "Law Enforcement League" of San Antonio, was attacked and knocked down, is not true. He was attacked by a trouble maker in the employ of the League, who after striking Brother Johnston, and then finding himself unable to stand on his own feet, fled so soon as he was able to regain his equilibrium. Brother Johnston had asked him to desist before the unfortunate occurrence. The magistrate assessed the fine prescribed by law, the offender pleading guilty to the charge of assault. I make this statement in justice to the truth.

D. E. HAWK.

EVERY WHIT A MINISTER.

A few years ago the Moderator of a Presbyterian General Assembly caused laughter among a group of ministers by advising them to read the reports of the boards, admitting that he had never done so until that year. He was amazed, he said, to find so much good sermon material in them.

Is such an omission widespread among our own preachers? If so, one recent report has been missed which is worth looking up. The Quadrennial Report of the Department of the Ministerial Supply and Training, found in the May Bulletin of the Board of Education, is delightful reading. Every minister and layman should not only read it but study it. It affords the preacher a field of rich suggestion for sermons and it gives to the layman some clearcut facts about the present equipment of his Church and the standard for training to which it aspires.

It would not be wise to quote extensively from this report. Fact after fact stands out from the printed page and makes its appeal not only for more ministers but for a better trained ministry. The record of the Christian home in supplying new recruits for the ministry is an illuminating one; and the appeal of the Director to the Church to take each one of these new recruits and train him to be every whit a minister is one which will doubtless bring forth definite and abiding results. Let the layman write to the Board of Education at Nashville for this report or ask his pastor for it.

JOHN A. SICELOFF.

Jarrell, Texas.

YELLOWSTONE NATIONAL PARK ANNUAL TOUR.

The annual tour to the Yellowstone National Park, under the auspices of Southern Methodist University, will be conducted this year as usual. The tour will be made from Fort Worth, beginning July 24th, at 10:30 p. m. in a special train consisting of standard Pullmans, dining car and baggage. Mr. Frank Reedy and J. D. Young of the University have arranged to take their vacations at this time, and will personally conduct the party.

The tour is an annual affair under the auspices of the University, and is looked forward to with great anticipation and pleasure by many of our Methodist folk, both young and old, as it affords one rare advantages and wonderful opportunities of seeing the Wonderland of the American continent with this congenial party.

Bishop Mouzon expects to be one of the party, together with other prominent Methodists of the State, making this tour. Anyone interested in the tour will receive full information and literature by addressing Mr. Reedy at the University office, and he will see that full information is sent.

The University should count itself fortunate in having secured for the benefit of students and patrons an exclusive association with the Park, whereby its wonders may be available under the best conditions and at a minimum expense.

Epworth League Department

GUS W. THOMASSON.....Editor

5115 Victor Street, Munger Place, Dallas Texas.

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

Encampment, Epworth-by-the Sea, JULY 15th to 26th, 1914

✚

STATE NOTES.

Only a short time remains until the tenth annual Encampment of the State Epworth League will convene at Epworth-by-the-Sea.

✚

Do not fail to bring along your note books. There will be many things you will want to jot down for future reference.

✚

If this should be the last session held at Corpus Christi you would regret not being present. Make your plans to attend and aid in making this our most notable gathering.

✚

Dr. Ed F. Cook will have charge of the Mission Study work and being familiar as he is without Epworth gatherings he will be able to make this one of the most profitable features of the entire Encampment.

✚

Mrs. Hume Steel of the woman's general board will not be able to undertake the work outlined for her at Epworth and this will need to be handled by our own Texas women. The matter has been placed in their hands and we hope to be able to make a definite announcement regarding it very soon.

✚

Miss Mattie Carney writes from Beeville to say that there will be a large attendance from that place this year.

✚

Ex-President Allan K. Ragsdale paid us a call last week and remained long enough to inform us that the movement to the International Conference was going to be too light out of Texas to warrant him in undertaking the special party heretofore announced.

✚

Epworth Inn is now open, with Mr. T. O. Ray, of Plano, in charge. A very nominal family rate is to be made for those who wish to go down in advance of the Encampment. Write to Mr. Ray direct, addressing him at Corpus Christi, as manager of Epworth Inn.

✚

Dallas Leaguers are planning a special train to Epworth. A mass meeting is soon to held for the shaping of plans for the trip.

✚

Dr. H. A. Boaz will be among the permanent campers on the ground, and will also have a place on the program.

✚

Of course Brother Frank Onderdonk will be present. He has been assigned to hold the vesper services on the two Sunday afternoons of the Encampment. The Encampment would not seem complete without Brother Onderdonk.

✚

Dr. J. E. Harrison, of the San Antonio Female College, will have a stated place on the program and will deliver a sermon on Christian Education.

✚

Considerable interest is being aroused in the Boy Scouts special day, which is to be Saturday, July 25. Prof. W. H. Butler, State Superintendent, is working out plans for making this a gala day. All Boy Scouts will be welcome.

✚

The usual tenting accommodations can be had by addressing W. N. Hagy, 203 West Commerce Street, San Antonio, up to July 1. After this date he can be reached at Corpus Christi. Write him for general circular of information.

✚

Tickets of admission will not be issued to bondholders this year, the depleted condition of the treasury not warranting this concession on the part of the board. Everyone will be expected to pay $1 admission fee except the ministrial brethren, who are to be admitted free of charge.

✚

The Old Timer's Reunion, as planned for Monday, June 29, is attracting State-wide attention. Ex-President Steger and ex-President Ragsdale compose the team which is hard at work making plans for this occasion. Bishop Key has already consented, his health permitting, to be present at this time and deliver a sermon. Ex-President Works will deliver an address at the morning hour. The re-union proper will be held in the afternoon and a special program will mark the exercises. Every former officer in the State is urged to send in his or her name at once, so the committee will know who to expect for this meeting.

✚

An innovation is to be made this year in the band concert and bathing party on each Saturday evening during the Encampment, all other services being called off in order to permit this one being carried out. There is perhaps no more enjoyable time for going into the bay than the evening and the program heretofore has materially shortened this period. The new plan will afford opportunity for a full evening's enjoyment.

✚

Owing to the late announcement of the program, it is very doubtful if our Methodist people generally appreciate the far-reaching effect of the program as prepared for this year. Practically every feature of our Church work is to be represented in the classes which are to be formed, and the Encampment is to assume the form of a Methodist Institute rather than that of an Epworth League Institute only. It is this all-inclusive scope which should, we believe, characterize our future operations, whether they be at Epworth or elsewhere. The Methodist Church as a whole needs this Encampment.

G. W. T.

THE SUNDAY SCHOOL

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

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

THE SUNDAY SCHOOL.

The announcement in the Epworth League Department of the Advocate of week before last that Mrs. V. A. Godbey would be in the Sunday School work at Epworth this year was premature. We had invited Mrs. Godbey to represent the Elementary Department of the Sunday School, and on that hint the League editor wrote. It turns out that Mrs. Godbey has an engagement to do similar work at Junaluska on dates that conflict with the time at which we wanted her at Epworth. We make this announcement with regret.

△

Immediately after the adjournment of the General Conference those members of the new Sunday School Board who were present held a meeting and effected an organization and made temporary arrangements for the new work. In addition to his position as superintendent of Adult Class work Dr. Bulla was elected Corresponding Secretary of the Board. And matter relating to Sunday School extension or improvement should, therefore, be addressed to him at 810 Broadway, Nashville, Tennessee.

△

We have on our table the program of the Junaluska Sunday School Conference which will embrace the dates between July 22 and 26. It is an excellent program. Among those who will lead in discussions we note the names of Mr. B. M. Burgher, Rev. John A. Rice, Rev. H. D. Knickerbocker and Rev. V. A. Godbey, of Texas. The conference will be led by Dr. H. M. Hamill and John R. Pepper. How we should love to be there!

△

Following the first Junaluska Conference Doctors Chappell and Bulla will take charge of that department from July 26 to August 2, and will give special attention to the departmental work of the Sunday School. A rich bill of fare awaits those Sunday School workers who are fortunate enough to be at Junaluska this year.

△

The Sulpher Springs District, North Texas Conference, has its own representative in the foreign field in the person of Rev. J. W. Frank, pastor of the Nakatsu Circuit, Japan Mission Conference. Recently Brother Frank sent a most interesting letter, a copy of which was mailed to every school in the Sulphur Springs District.

△

PRESSING AND VITAL NEEDS IN OUR SUNDAY SCHOOLS.

We need pastors who will study, plan and do (or rather have done) the vital essentials necessary to achieve certain results.

What results are needed? A vital godliness and a practiced daily living of the actual manifested Christ in the lives of our officers and teachers, an actual personal experience of the Christ and the truths to be taught, an actual living experience that the Christ of whom we study is a living reality. Out of this vital experience will come a hearty, loving and willing co-operation in every forward movement to develop the spiritual in the Sunday School. Without this there will never be any permanent advancement. Christ alive—this fact believed, this fact lived, this fact made known, this fact practiced all the time—this is the first and only primary essential out of which premanent growth flows.

The superintendent is the most important officer in the school. Not only should he have all the above qualifications, but he should be willing to study and absorb the meaning of a few words. Leadership, organization, executive, initiative, personality, humility. There is no man living who cannot improve if he fails to do so and wills to try. In constant travel in this State for nearly six years solely in the interest of Sunday School work the greatest drawback I find in superintendents is that they have no interest nor love for the work. They are too old, not physically, but at heart; too slow, not only refuse to go forward, but hold everything back; too much self—know it all—sufficient unto themselves—willing to accept no suggestions; measuring themselves by themselves, they are accomplishing scarcely one fourth of what should be done. They command no respect in their schools; are accorded no attention; have no aim, no system, no order, no aim, no purpose, no reverence in prayer; late in beginning, late in closing; everything loose at every joint; loose at both ends. Results: Superficial conversions, if any; no loyalty to Christ or the Church; the whole Sunday morning a frolic.

The teachers are not volunteers. They do not seek the position and accept under compulsion of conscience, and will not endeavor to qualify themselves. Such teachers having no love for their work, no aim, no stimulus, are irregular, late, and unprepared. They do nothing but ask questions from the lesson papers, feel no responsibility for the souls of the pupils or for looking up absentees, take no part or interest in opening and closing exercises, do not read in concert, do not sing, do not kneel in prayer. Every movement they make is leading the pupil away from a just appreciation of the Church, of God, to the Bible, of the claims of Christ, and brands religion and the Church as cheap-john affairs. Are the above outlines facts? Sit down quietly and think about it. Look at the results. Do our young people want to remain in the Church? They join the Church, have they been converted? Do they feel that the vows taken, the severest ever assumed by human beings, place them under any obligations? Do they feel any responsibility? Why not? Do we want to analyze conditions and honestly and fearlessly face them, and work together to the end that the remedy may be applied?

If officers and teachers in our Sunday Schools cannot show the pupils, not only on Sunday but six days in the week, that there is an actual reality in the religion of our Lord Jesus Christ you may rest assured the pupils will take the same view as the teachers and vote the Church a sham and have nothing to do with it. If our officers and teachers will not Christianize the scholars who will? Primarily it is the duty of the home, but automobiles, moving picture shows and street gadding have destroyed the American home, and unless we wake up and demand a more vital daily godliness, loyal to the Church and Church vows, and an actual living experience of the Christ in the lives of those who teach the Bible; unless we can actually demonstrate to the pupils out of the experience of our own lives that there is actually more joy in one minute of fully possessing Christ than in a lifetime of worldly amusement—then may God have mercy upon our boys and girls, for there is no other way to ever stem the great tide of pleasure, fun and frolic. "Lovers of pleasure more than lovers of God," are actually overwhelming us today.

Unless our leaders in the Church and Sunday School are willing to see the trend of the times away from vital godliness, and are willing to meet in each Church with solemn and sure purpose and in sackcloth and ashes and fasting and prayer to seek a baptism of the old-time Holy Ghost power, tarrying until they get it; and surely, then, realizing the inestimable joy there is in entire submission to the will of God, filled with the Holy Spirit, gladly give up the world and anything that would hinder the complete and entire winning of our young to Christ—then, I say, may God have mercy upon us and speedily raise up some agency that will stop the untoward tendencies of the times. W. E. HAWKINS.

Fort Worth, Texas.

△

WEST TEXAS NOTES.

By A. E. Rector, Field Secretary.

With this report begins my round in the San Angelo District. If the pace set by the two schools in San Angelo should be maintained throughout the district, previous records are in imminent danger of being broken. At the District Conference session in San Angelo, Presiding Elder F. R. Buchanan and the conference membership showed their Field Secretary every courtesy. Evidently the Sunday School is no side-line in this district.

Our Institute held for the Sunday School of the First Church was necessarily abbreviated by the pending sessions of the District Conference, but the results were nevertheless most gratifying. Not less than thirty officers and teachers attended the two institute meetings held in the afternoons while the total number of persons attending was about one hundred.

Superintendent C. C. Kirkpatrick kindly gave me the right-of-way during the Sunday School session and I greatly enjoyed the fellowship. At the last meeting it was unanimously resolved to organize a "Workers' Conference." This will leave only one point lacking of a regular "standard" school, and this point can be easily supplied, and a promise was given to that effect. A noteworthy feature of this school is the fact that it has supported one candidate at Scarritt Training School to ordination as a deaconess, and is now supporting another to the same worthy end. Rev. A. J. Weeks is the thoroughly enlisted pastor, and rendered most valuable co-operation. The financial offering was by far the largest yet taken. This writer begs the privilege of expressing his satisfaction in this school which he had the honor of founding twenty-seven years ago.

Chadbourne Street, San Angelo, though counted among the smaller schools numerically, proved to be one of the very livest situations yet visited. The hearty, eager interest was something extraordinary. At the first institute meeting all of the thirteen officers and teachers were present but one. This school also lacks but the least bit of "standard" organization, and this lack will undoubtedly be supplied. The record made here is a sufficient answer to the objection that a small Sunday School cannot hope to reach the point of thorough organization. On one point these progressive workers have gone beyond the standard. They not only have a teachers' meeting every Friday night at which the business features of the Sunday School supplement the study of the lesson, but they have a conference of officers and teachers every Sunday morning, preceding the Sunday School session, in which the immediate interests of the school are canvassed. The spiritual note is dominant among this consecrated band of workers. The financial offering showed unusual liberality. This is the second school yet visited that had a lady superintendent. If other leaders like Mrs. B. A. Sperry and the elect lady superintendent at East End, San Antonio, could be found, it might be well if the number were greatly multiplied. Rev. C. W. Hardon is the pastor here, and he is a Sunday School pastor indeed.

The San Angelo District is fortunate in having as its District Sunday School Secretary Rev. Shaw Hull, of Sterling City. He has magnified the office and brought things to pass. Especially in the matter of endowing the Department of Religious Education in S. M. U. he has scored a real success.

Bulletins from the schools already visited continue to be encouraging. Travis Park is now to be enrolled among the "standard" ones. Bro. E. J. White, the faithful, pushing superintendent at El Campo, writes of a successful Children's Day observance and makes the cheering announcement that they have signed up a bond for the Department of Education.

Through Rev. B. A. Myers, of Palacios, we learn that the "Sunday School is growing and becoming more efficient in its work. The Sunday School Workers' meetings are well attended and the outlook is very hopeful. The books for the study course are here. The work will be taken up at once. We hope to have twenty-five taking this teachers' training course. We now have eight classes in the primary department and the reports are gratifying indeed."

Who will be the next to let his Sunday School light shine by reporting progress for the encouragement of others?

A. E. RECTOR.

SUNDAY SCHOOL AND EPWORTH LEAGUE CONFERENCE, CORSICANA DISTRICT.

The opening sermon of the Sunday School and League Conference, held at Wortham, from June 2 to the evening of June 3, was preached by J. U. McAfee, on "The Present Opportunities in the Sunday School and Epworth League."

Superintendent W. A. Tarver opened the regular program by showing that a successful superintendent must be a man of God, a man with a purpose, one who gains co-operation in the work, one who has a great vision and who keeps in touch with the best thought on his work. Mrs. G. T. Jester's paper on the Cradle Roll said the value of the Cradle Roll rested in its powerful hold upon the parent. The Cradle Roll baby is a part of the Sunday School and should become a regular attendant at the earliest possible time.

E. P. Williams rightly accorded the pastor a place of power in the Sunday School. He should find his place and fill it. The pastor should be more than an occasional onlooker.

Prof. J. E. Blair said the teachers needed consecrated intelligence. All the fire from heaven can not fire an unloaded cannon. "Load your gun before you shoot." Texas spends $500,000 annually to prepare teachers for her schools, yet the Sunday School class makes more demands upon its teacher than the day school class. One Sunday School demands that its teachers have a certain certificate showing a preparation to teach. Judge James Kimble pointed the Sunday School teacher to Jesus the Ideal Teacher, saying, that the poverty of language precluded the expression of his inner feelings as he approached such a subject. Words are too frail to tell of all his holy attributes. Look at Him. Seba Kirpatrick said everything in the teacher would be on the surface in teaching. Let the atmosphere about the life be of the proper kind. Mrs. E. P. Williams in her report of the State Sunday School Convention, recently held in Fort Worth, said that 100,000 more teachers were needed and $20,000. One lady left the State Convention and brought 88 new boys into her Sunday School. Let our motto be, Vision, Vigor, Victory.

E. B. Hawk spoke in behalf of the work of the Epworth League. In part he said: The purpose is to give expression to the religious life of the young people. The organized class might do the work, but it is not doing it. No young person rises above his social life. The League is to Christianize this life. J. H. Wooley of the conference rose and testified that when he became a Christian two years ago the only place he could give expression to his religious life and find work was in his Epworth League.

W. E. Hawkins, Field Secretary of the Texas Conference spoke at several different times on the program and the following are some of his messages.

I have come to get all I can, but not to can all I get.

Bring your quarterlies to Sunday School? No. They are the pots and pans which helped to prepare the spiritual food and should be left in the kitchen. Make your school a Bible school.

Study help! Yes lots of them! But do not pour the thoughts of other men into the minds of your class. Give living messages.

A child had better remain outside of the Sunday School than to be taught Sunday after Sunday by an ungodly teacher.

The moving picture show could be made a great educative force for good but it has become a dark place where our boys and girls are brought in company with murderers, thieves and things with evil suggestions.

I have never seen a child go wrong who came from a consistent Christian home with a family altar. Not a short prayer at the breakfast table but a real altar in the home will hold the boy.

Before a child will have real love for the parent there must be obedience and respect.

There are too many daddies and mammies in the world. The need is for fathers and mothers.

Never come to a religious service late. Don't you dare come late. Come but come O. T.

The presence of God was felt in every service of the conference. Brother Walter Griffith and his people at Wortham gave the conference a welcome long to be remembered. Most excellent music was led throughout the two days by Mr. Henry Bounds. Sixty-one delegates were present, among whom were ev. J. S. Taylor, pastor of the Richland Baptist Church and five delegates from the same Church. A resolution signed by Henry Stanford, E. B. Hawk and J. W. Fort passed the conference requesting the Sunday School Board if possible to secure the services of W. E. Hawkins for Central Texas Conference next year.

The entire conference was well handled by our presiding elder, E. A. Smith. The next conference will be at Frost, near Emmett Circuit.

W. E. HAWKINS, Jr., Sec.

M. E. CHURCH, SOUTH, NASH, TEXAS. REV. ARTHUR G. HALL, PASTOR.

The above is a splendid picture of our new church at Nash, Texas. It was built at a cost of $2500. Brother Hall and his good people are happy over having occupied it for the first time the first Sunday in this month.

CROP BULLETIN NO. 3.

Texas Industrial Congress.

Dallas, Texas, June 13.—The fair weather over the State since June 1 marks a wonderful improvement in the crop outlook, and in spite of the lateness and handicap caused by the wet spring, present conditions justify the expectation of normal yields in some crops in the eastern half of the State that were almost despaired of a month ago. The drying out of the fields and opportunity to use the harvesters has resulted in the cutting of nearly all the wheat and oats in Central and Northern Texas; and farmers are finding that while their yields are not so good as were hoped for, they are much better than was expected. It is not thought that the Government estimate of 16,500,000 bushels of wheat will be realized, but the State will produce and market not less than 13,500,000 to 14,000,000 bushels if there are no further unfavorable conditions to offset the present outlook.

The conditons as regards oats are hardly so favorably as for wheat. In the plains country a greater than normal yield will be made, but farther south in the small grain country the condition of the crop, owing to the excessive rains, becomes less good. The oat crop in South Texas is practically a total loss owing to damage from rains and rust; however, takng the State as a whole, a yield of from 21,000,000 to 24,000,000 bushels of oats may be expected as against last year's yield of 31,000,000 bushels.

The harvesting of the small grain crop will make 1,500,000 to 2,000,000 acres of land avalable for further use and farmers should break, harrow, and plant these fields to soil renovating crops, such as cowpeas, peanuts, soybeans, and other nitrogen gathering legumes, which can be plowed under for humus in the winter or used as pasturage for livestock, or both. The loss arising from leaving such a great body of land lying idle and subject to washes in the fall rains is a great one to the farmers and business interests and should by all means be changed into a gain from livestock and increased fertility. Cotton, corn, kaffir, or milo, should not be planted on the stubble lands.

The United States Crop Reporter places the condition of the Texas cotton crop at sixty-five per cent of normal, the lowest for many years. Considering the backset from excessive rainfall and the April freeze, the failure to replant full acreage in many cases, and the weedy condition of the crop, this estimate is justified. But the business men and farmers of Texas should remember that the unfavorable outlook will be and is being materially changed for the better by better weather conditions the replanting, and the cultivating and hoeing that the cotton has been getting since the estimate was made. The lateness cannot, of course, be made up, but the other unfavorable factors can be and are being measurably changed for the better.

The corn on the uplands in North and South Texas is in very fine shape and promises good yields. The loss in the lowlands through overflows can yet be made up to a very considerable degree by planting kaffir, milo, Spanish peanuts, or other heavy yielding, quick maturing crops. The corn crop, with average weather conditions henceforward, should not be less than 100,000,000 bushels, which is approximately sixty-five per cent of last year's yield; with one or two good rains about the time of of forming the ear, the crop should be very much better than sixty-five per cent, although it will be considerably later than that of last year. The corn and cotton should receive frequent, shallow cultivation until they have matured, to prevent all the moisture now in the ground.

The almost total loss of the oat crop in South Texas, so far as the effect on business conditions is concerned, is made up in part by the marketing of good berry and cabbage crops earlier in the season and the fact that by June 1 more than 1800 carloads of onions had been sold from that section at better prices than the growers have received before. As to feed, the loss of the oat crop can be offset by heavy acreages of kaffir, milo, feterita and the hay crops, which can still be planted and may be expected to make good yields with the thorough soaking the ground has received.

The East Texas tomato crop has suffered like all the other crops, but the clear, fair weather of the past two weeks has raised the outlook from a sixty-five per cent yield to a much more favorable prospect—in many places a normal production is expected. The early cantaloupes and tomatoes in the Houston district, where a rainfall for May of 15.17 inches was reported, were water-soaked and of a very poor quality, but with a clearing of the weather there has been a corresponding increase of quality. The South Texas potato crop was reduced to about a forty per cent yield. Rice that was planted before April 1 will make good yields, but this was but a small acreage. Indications are for a rice crop about equal to the poor crop of last year, or 9,000,000 bushels.

Generally speaking, the crop conditions and outlook over the State are ten to twenty per cent better than on June 1, owing to the cessation of general rains permitting the farmers to resume their work.

Northeast Texas.—The berry crop, about 60 per cent of normal has been marketed, and early peaches are coming in. There will be a few peaches for shipping as compared with former years, probably 10 to 20 per cent, as the Texas demand will about take up the supply. The cotton and corn acreage will be reduced by 15 per cent. These crops are getting active cultivation at this time and rounding into shape in a very encouraging way. The cessation of the rains at the end of May stopped wholesale losses from rust in the small grain crops at the beginning, and the wheat and oats are now mostly harvested. The acreage of grain sorghums will be larger than that of last year.

Northwest Texas.—The wheat and oats crops are in fine shape, and harvesting is beginning. Practically every county north of the Texas and Pacific Railway and west of the Fort Worth-Gainesville branch of the Santa Fe reports a larger acreage and better yields of wheat with little damage resulting from rain and hail. The wheat crop in Northwest Texas should be about 130 per cent of last year's crop; the oats much less, say 110 per cent. The corn and cotton crops are in good shape, and from present indications will make average though somewhat late yields. There will be practically no fruit in this section of the State. The ranges were never in better condition, and the cattle industry is in correspondingly good shape. Crop conditions in Northwest Texas are relatively much better than in any other section, taken as a whole.

Central Texas.—Hard hit by the incessant spring rains, the 1914 crop of Central Texas has received damage that can not be wholly

(Continued on page 11)

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.

FOREIGN DEPARTMENT.

The Continuation Committee of the Edinburgh Conference on Missions met at The Hague. At the first session Queen Wilhelmina, of the netherlands, sent a personal message of welcome to the committee. The following are the closing paragraphs of the message:

"It is my earnest desire that the unity of all Christ's followers, members of his invisible fellowship, may be ever more and more deeply felt, and that our Saviour may stir our hearts to more and more fervent united prayer.

"May our zeal be aroused and hallowed, and may all the laborers in God's vineyard be fitted for the task to which they are personally called. May the truth which is in Christ enlighten the darkness of human misery, and may the unsearchable riches of his divine love awaken joy and gladness in the hearts of all God's creatures!"

"The crisis of foreign missions is not on the field, but at the home base. In all fields it would be quite possible to double the work and quadruple the efficiency if the Church at home were aroused. The Christian women in America who will take as their field the awakening and energizing of the Churches are doing missionary work of the greatest value." (Mrs. Helen Barrett Montgomery.)

A Church on its knees is the only power that can energize weak endeavors and make them mighty to the pulling down of strongholds. Great prayers are more needed than great doers.

One hundred years ago there was not a mission hospital or a trained missionary physician in the non-Christian world; today there are nearly seventeen hundred hospitals and dispensaries under missionary auspices, with eight million treatments annually.

HOME DEPARTMENT.

The growth of the Home Department of the Woman's Missionary Council in the last quadrennium has been most satisfying.

There is a gain of 2078 auxiliaries and 44,076 members. The gain has been among young people and children, though there are 17,013 adults more than were listed in 1910.

Collections.

The total collections for connectional work were $902,963.86. This shows a gain of $281,456.58 over reports for the quadrennium ending 1910. The auxiliaries have expended $1,387,124.65 for local Church work.

This quadrennium stands out in distinction from any previous record in the material betterment of property owned for the Home Department. Two new buildings and property addel for the mountain work amounted to $72,341; new buildings and enlargement of schools for dependant and delinquets netted $65,000; a dormitory and industrial enlargement for negro work at Paine Annex, Augusta, Ga., $26,317; new buildings and increase of campus for Florida coast work, $35,575, and buildings and furnishing a chapel for the Japanese at Alameda, California, $3000. These items give a total of $203,633 expended upon properly housing the Woman's Work of the Home Department. This expenditure of money has entailed a debt of $30,000, which is the total amount of indebtedness.

Foreign Work.

The work among immigrant and foreign-born Americans is now located at four different sections of the country—on the Pacific coast at seven cities; on the Gulf Coast at five communities; and the Florida Coast at three communities; on the Mexican border, two, with eight different city missions maintained by city boards. Seven schools and fourteen Wesley Houses and other institutions are maintained. One hundred and four deaconesses, missionaries and teachers and three hundred and thirty-two volunteers constitute the working force. Last year $60,921.51 was expended in this branch alone. The Wesley House has gained favor with the foreigners because it helps them learn English through the various classes in English. It gives them a social touch and brings them under the influence of the New Testament ideals. Koreans, Japaneses, Italians, Cubans, Russians, Slavs, Mexicans, and Hungarians largely constitute the types helped.

City Missions.

In addition to 14 Wesley Houses, 104 workers among foreigners, City and Conference Missions Boards have aided city mission and cotton mill communities. Ten Wesley Houses and two institutional Churches, conducted by 30 deaconesses and missionaries and 322 volunteers, represent the effort for bettering the cotton mill people. Seven Wesley Houses, twenty deaconesses and missionaries and 115 volunteers serve other city slums. A notable development of this quadrennium is the opening of co-operative homes for working girls. Six of these homes housed 568 young women in 1913. Handsome property is owned by the Church for this purpose at Houston and Waco, Texas. The City Boards maintain a total of thirty Wesley Houses and six co-operative homes in these three different types of community endeavor. During the quadrennium they expended $230,429.03 in their maintenance, an increase of $64,083.67 over the previous quadrennium.

CENTRAL TEXAS CONFERENCE NOTES.

On account of serious sickness in her home Mrs. F. J. Cosgrove, of Crawford, did not get to make her trip to Denton School of Missions, even after she had packed her suit case in preparation to leave on that day's train. I had a letter from her expressing her disappointment and sorrow and asking me to please take from her, and return to the societies of Gatesville District, the $22 presented some time ago to her, as a love offering, expecting her to use it in attending this school of missions. I refused to return the money, but told her to keep it and use it in attending mission institutes, etc., where she would get mission training in the same order that she would have gotten in Denton school.

Last week I received from Mrs. A. C. Johnson, Secretary of Corsicana District, the finest district map on canvass I have ever seen. Sister Johnson has done a fine work for her district this year, even though she has had great trouble in the sickness and death of her husband.

The Gatesville District meeting will be held in Moody, June 27 and 28. Will every society in Gatesville District send several delegates? Send names of delegates to me soon as possible.

Words can not express my appreciation of the expression of regret of my resignation as Conference Publicity Superintendent in so many of the letters received from my Auxiliary Publicity Superintendents.

I, too, regret that poor health forces me to give up the work. I have done my best, and I am delighted with the loyal support you have given me. You will always have my prayers and personal friendship.

MRS. S. HUNDLEY,
Conf. Pub. Supt.

A NOTE OF APPRECIATION.

To Our Friends:

We want you to know how much we appreciated your kind words expressed by telegrams and letters o sympathy in our dark hour of sorrow. They came as a spiritual ray with cheer and comfort, which helped us to bear up with fortitude and strength the ordeal through which we were called to pass, and we use this method of answering because it is impossible under existing circumstances to make an individual reply to each.

May his God and ours be ever near us al ways to the end, and our going away be as triumphant as his, is our prayer.

MRS. M. B. ADAMS.
J. L. ADAMS.

Tyler, Texas, June 14, 1914.

CROP BULLETIN NO. 3.

(Continued from page 10)

made up. The oat crop suffered considerably from rust before the cessation of the rains, and the wheat to a less degree. In Bosque, Coniache, Erath, Hood, Hamilton, Johnson and Somervell Counties the yield will be no better than that of last year on a larger acreage; in Bell, Milam, Travis, Williamson and other south central counties, the yields will be from 40 to 60 per cent. In a few counties on the western side of this section—Lampasas, San Saba and McCullough the small grain crop will be two to three times as large as in 1913. Corn and cotton prospects are also good in these three last named counties, but elsewhere in Central Texas the damage to corn and cotton runs up to 50 per cent. A considerable acreage of the damaged territory has been replanted since June 1 in feed and forage crops. The wheat and oat crops in Central Texas may be figured at about 65 per cent, the cotton at about 70, and the corn at 75 per cent.

Southeast Texas.—This section, lying lowest in the State, has received the greatest rainfall and the greatest damage. The Houston branch of the Weather Bureau reports a rainfall of 15.47 inches for May, more than three times the May average for 32 years. This unusual condition has covered parts of a dozen counties lying from northwest of Houston eastward to Sabine and northward along that stream. The damage to the corn, cotton, potatoes, truck and berries since April 1 has been very heavy, the field crops having been washed out as fast as they were planted. However, the crops are being replanted again since the cessation of the rains, and there will be a fair acreage of corn and cotton. The rice yield is expected to be little, if any, smaller than for 1913, and the potatoes are hardly half a crop. As one goes south from Houston the crop conditions improve. In the Corpus Christi country the conditions and outlook as regards corn, cotton and the grain sorghums are stated to be very fine, better than for years, with slightly increased acreages. The beginnings of trouble from the boll weevil are reported in Live Oak and Bee Counties.

Southwest Texas.—This section, devoted every pound. Cattle ranges are in fine shape, The wool clip is 250,000 pounds greater than that of last year with a good demand for every pound. Cattle ranges are in fine shape, and water holes are full. Great crops of truck have been marketed from the sections on the Rio Grande. Farmers are stated to be planting their stubble land to corn, cotton and the grain sorghums in Blanco and some other counties, and this should not be done—cowpeas, soy beans and peanuts being preferable.

General.—While the season of rainfall has been long, the last two weeks of bright weather have made a wonderful ehange for the better. Texas has a way of pulling out and will pull out this year. Good times that have been deferred are all the better when they come.

ORPHANAGE OFFERINGS.

A Story with a Heart-throb of Joy.

One day little Ella Belle, all but consumed with a lofty ambition to be something in the world, to make it the better for her having lived in it, perhaps not thinking of it in just this way she thought of the misty, mysterious future and wanted to take a big place in it somehow. There was no one to care for her, especially in the great big crowd here at the Orphanage—yes, the Father cared. So Ella Belle really prayed on that day.

"She told Him about the heartache
And told Him the longings, too,
Told Him the baffled purpose,
When she scarce knew what to do.

Then, leaving all her weakness
With the One divinely strong,
Forgot she had borne the burden,
And carried away the song."

Down in the Hot Water Town near by was a busy Doctor, known all over the State for his generosity, kindness of heart and love for all suffering humanity. He was in touch with the Master the day Ella Belle prayed! Taking his little boy and his wife in his auto he came to the Orphanage. Direct in his methods, he said without hesitation, "I have come to select a little girl to care for, educate and love like my boy. She shall have just the best education that can be given her. In the meantime I wish her to stay in the Home and monthly my check shall come to defray every expense." The family selected Ella Belle of course. The father was watching that day and somehow I feel there must have been rejoicing in the presence of the angels over the fact that little Ella Belle was to be given a chance to make good, the same chance as his only child and heir, Walter. Ella Belle found a "Daddie Doctor" as she calls him, Walter found a sister and the mother-heart of the good wife was made to beat in love and sympathy with the new daughter—and Ella Belle can still be with the two sisters in the Orphanage maintaining an unbroken family here. May God bless them all and may the fragrance of this good deed permeate every Methodist heart in Texas, and may the joy of "Daddie Doctor" and Ella Belle be so contagious that many may want to catch it and do likewise. Sincerely your brother,

R. A. BURROUGHS.

Light thoughts make dark thinkers.

You will find it much easier to forget after you have forgiven.

All hell boils at beholding a praying, groaning, weeping Christian.

The original apostles of Jesus did much for humanity; while the apostles of today pass resolutions that this and that should be done.

All who will live for God's best may believe for God's best and all things are possible to him that believeth.

The word "impossible" is not found in the vocabulary of faith and it is not a classic in any language.

A kindly spirit and an affectionate and charitable disposition keeps the elasticity and attraction of youth well into old age.

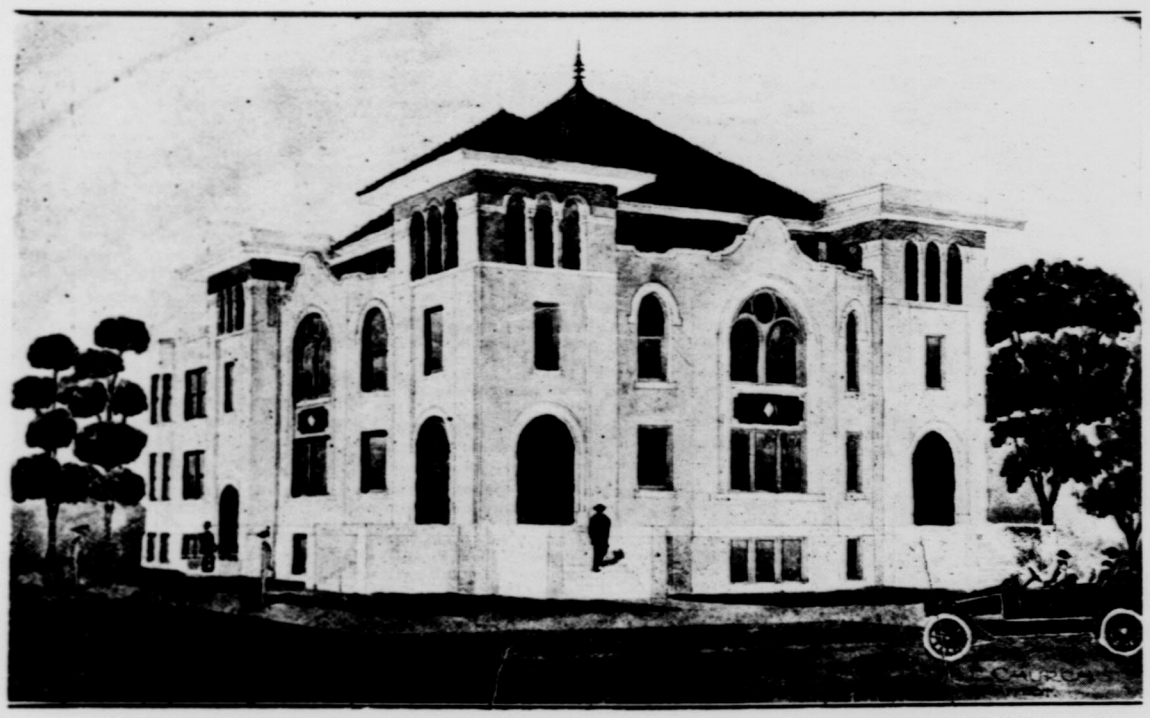
Flowers and fruits are as much dependent upon the clouds and showers as upon the sunshine and heat; and this is as true in spiritual as in natural things.

Our brightest experiences are often born on our darkest days.

He who can not control himself is unfit to control any one else.

A slanderous ear is just as bad as a slanderous tongue as both reveal the true state of the heart.

The epitaph on a man's tombstone may be as falsely white as his premortem reputation was falsely black.



This picture represents the new church that has been adopted by the Committee of the Seventh Street Methodist Church, Temple, Texas. The committee, composed of E. V. Cox, the pastor; Mrs. B. T. Stribbling, Mrs. H. D. Cowan, Messrs J. B. Powell, L. A. Bonowsky, J. S. Moore, C. D. Wolfe. The church will have a basement with the Beginners, Primary and Junior Departments, kitchen, baths, lockers, boiler and store rooms and a gymnasium. On the first floor will be the Intermediate Department, nursery, pastor's study, choir room and choir and auditorium and Junior and Senior Philathea. Up stairs will be the Junior and Senior Baracas, Men and Women Bible Classes, Ladies' parlor and Teacher Training room, and other modern conveniences.

"A Thing of Beauty is a Joy Forever."
The Advocate Machine is a "Thing of Beauty"
And Home is Made More Joyous by its Use.

It sometimes is necessary to prove the merits of a Sewing Machine, but never the necessity. The Advocate Machine has proven its merit in thousands of Texas homes and if there is one dissatisfied woman user she feels so hopelessly in the minority, she has not filed a complaint.

We believe your immediate neighborhood is not so remote but what there are not one or more of the light running, noiseless ADVOCATE MACHINES. Ask the good woman nearest you what she thinks of it. You will buy on her recommendation.

The Advocate Machine

is related to cheapness only in price. It is in every sense a high-grade machine, being equal not only in appearance but in all essentials to the very best $75.00 machine on the market.

You will not wonder how we can deliver it to you at the price we do when you KNOW as you NOW DO, that we ship direct from the factory to your station, thus eliminating all the profits that usually go to the middleman. It's plain now, isn't it?

The Advocate Machine is a New Model Drop Head Automatic Lift. It's the very newest creation in Sewing Machines. It is sold on a guarantee of the factory backed up by that of ours. The Machine will be shipped promptly from the factory to your station.

FREIGHT **$25.50** PREPAID

This includes one year's subscription to the

Texas Christian Advocate

Blaylock Publishing Co.

DALLAS, TEXAS

To make Ice Cream

Empty a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you will have nearly two quarts of the finest ice cream, without adding anything else at all. The cost will be about nine cents a quart or one cent a dish. Figure up what you usually pay for ice cream and compare it with this low cost.

Full directions are given in a little book in each package.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

10 cents each at any grocer's or general store.

The Genesee Pure Food Co., Le Roy, N. Y.

CHILDREN TEETHING.

Baby is very comfortable and laughs during the teething period, thanks to Mrs. Winslow's Soothing Syrup. Purely vegetable—not narcotic.

SICK HEADACHES

People who have attacks every so often are suffering from a Liver-gall trouble or Gallstone disease. There is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up into the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of these attacks. As a Christian act, send us the names of any whom you know are subject to these spells and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept. 915, 219 S. Dearborn St., Chicago, Ill.

THE PASSING DAY

In an address before the Tennessee Bar Association at Nashville last week, U. S. Attorney General McReynolds paid his respects to the press in the following language: "Those not in direct touch with the situation have no idea to what extent certain portions of the press will go toward misrepresenting the work of the various departments at Washington, in order to observe their own interests." This situation, he predicted, will soon present one of the most alarming and serious problems for the best statesmen of the coming Administration to cope with.

Sixty-one hundred and thirty tons of freight, mostly sugar, was carried through Panama Canal in barges between May 18 and June 1. This yielded the first revenue to the canal department. It amounted to $7356.

Resolutions of impeachment against Federal District Judge Alston G. Dayton, of West Virginia, were introduced in the House last week by Representative Neely. The resolution, without opposition, was referred to the Judiciary Committee. Judge Dayton is charged with "high crimes and misdemeanors."

The thirty-fifth annual convention of the Texas State Pharmaceutical Association is in session at El Paso this week. A trip to Clondcroft for a day as the guests of the Drug Travelers Association is part of the program.

The Texas Constables Association concluded the fifth annual convention at Houston by the election of the following officers: J. F. Burford, Glen Flora, president; R. M. Miller, of Eola, first vice-president; W. S. Houston, of Somerville, second vice-president; C. S. Compton, of Gainesville, secretary-treasurer.

Rice Institute at Houston expended a total of $129,706.58 during the last year, while the total revenues for the same period were $478,452.75. This means that the revenue exceeded the expenditures by $348,746.17. For rent of city property and town lots $53,710.63 was received. Interest on notes, bonds and certificates of deposit amounted to $396,716.12 and dividends on stocks amounted to $28,629. Salaries, operating expenses, supplies and insurance meant an expenditure of $100,216.97. Other general expenses totaled $14,732.91 and loan expenses were $14,197.60.

After a successful flight at Little Rock, Lester Miller, of Dallas, came near losing his life in circling over the new State House. When almost 3000 feet above the State House, Miller encountered pockets of cross currents of air. For a time, to the thousands of spectators watching the aviator, it appeared that his machine would be catapulted to the ground, but by careful work Miller, after realizing the conditions, cut off his motor and in a series of sensational spiral glides came down to earth, landing almost directly at the entrance of the State House.

The State Pure Food and Drug Department is preparing to make a campaign for the better handling of bottled soda water. The department has received complaints that the bottles are not properly cleaned before refilling. Examinations made in Austin, according to the department, show that the pop here is in no better condition than in other cities and towns of Texas. Inspectors are to be sent to every town and city to make a close examination.

Tom Randolph, president of the National Bank of Commerce of St. Louis and a former Texan, was successfully operated on at a St. Louis infirmary Saturday. He is expected to recover.

The State Health Department, in order to keep down malarial fever, which threatens to be unusually prevalent this summer as a result of the heavy spring rains, is sending to the various city and county health officials over the State posters concerning the disease, the posters to be distributed by the local officers. The department reports that with the return of hot weather the smallpox situation is rapidly improving. Examinations of samples of water from typhoid infected sections continue to be made. Typhoid is giving the Health Department some concern.

The Attorney General's Department has filed suit against the Mansfield Cotton Oil Company of Mansfield, Tarrant County, alleging violation of the anti-trust law in fixing the price of cotton seed at Mansfield and surrounding country. The State asks for the statutory penalties of from $50 to $1500 per day for twelve days and also an injunction.

Representative Harrison of Mississippi, author of a bill to enroll a large number of Mississippi Choctaws, issued a statement advising all Indians to refrain from employing attorneys to push their enrollment applications. The Indians will not need an attorney if the bill passes, Mr. Harrison says, and in advance attorneys will be of no value to the applicants. Mr. Harrison's statement comes in view of the activities of an attorney among the Mississippi Choctaws of his State, Louisiana and Texas, where a large number of the Indians reside.

James Campbell, of St. Louis, died at his summer home in Greenwich, Connecticut. He was a pioneer merchant in St. Louis. His estate is said to be worth between $40,000,000 and $60,000,000.

William Weiss, a prominent lumberman of Beaumont, died Friday at the age of 72 years. Mr. Weiss is survived by his widow and four children.

The heirs of Frank A. Ogden, the aged and wealthy real estate man who died at Houston, are congregating in that city pending a decision of the recluse's estate. He is not known to have left a will.

The National Oil Mill Superintendents and Oil Mill Machinery and Supplies Men Association, which were in session in Dallas, adjourned Friday, after selecting Galveston as the next place of meeting. The superintendents elected officers as follows: F. C. Morris of Purcell, Ok., president; Walter Leonard of Winnsboro, Tex., vice-president; H. E. Wilson of Wharton, Tex., secretary-treasurer. State vice-presidents were elected as follows: Theodore Hamner, Alabama; W. R. Crout, Mississippi; Arthur E. Pace, Louisiana; J. S. Hoard, North Carolina; G. E. Henderson, Oklahoma; Joe Page, Tennessee; J. B. Denny, Texas, and J. S. Mallen, Georgia.

The religious wedding ceremony of Kermit Roosevelt, son of Col. Theodore Roosevelt, and Miss Belle Wyatt Willard, daughter of Ambassador Willard, was performed at Madrid in the chapel of the British embassy here. The ceremony was performed by Rev. Dr. Samuel Watson, rector of the American Church of the Holy Trinity at Paris, assisted by Rev. Herbert Brown of the British embassy chapel here.

J. W. Everman, general superintendent of the Texas and Pacific Railway, will become general superintendent of the St. Louis Southwestern Railway (Cotton Belt). Mr. Everman grew up in Philadelphia, and in 1877 and 1878 was engaged in mining in Venezuela South America. He began his railway service in the ticket department of the Pennsylvania Railroad in 1879, and in 1880 went to the Texas and Pacific, with which he has been connected ever since. He is 53 years old.

Predicting that within a month there would be more jobs in the United States than men, Secretary of Labor Wilson today hoped to solve the problem of getting men to fill the places. His forecast was based upon the bumper wheat crop, revival of business in the iron trade, in mining and in the textile industry. The Secretary already has received requests for more than 80,000 laborers in the wheat belt of the West and South, and he plans to arrange with the railroads special excursions from the East to get men to the fields.

A petition signed by 1200 women asking that the houses in the restricted district of San Antonio be closed was presented to the Bexar County Grand Jury by representatives of the Mothers' Club, the Women's League and the Women's Club of this city. While the petition was being read in chambers more than 200 women assembled in the anteroom adjoining the jury room to lend their moral support to the movement. The women on the outside all kneeled and offered silent prayers for the success of those who had gone before the jury.

Thomas B. Jones, a Chicago lawyer, former member of the Princeton University trustees and a personal friend of President Wilson, has practically been selected for Governor of the Federal Reserve Board. With the nomination of Mr. Jones, the names of Paul M. Warburg of New York, W. P. G. Harding, of Birmingham, Ala.; A. C. Miller of San Francisco and E. C. Simmons of St. Louis, to be members of the board, are expected to go to the Senate. Secretary McAdoo and Controller Williams of the Currency Bureau will be ex-officio members.

One of the biggest railroad deals of recent years, whereby the Missouri Pacific acquires the right to use the Texas and Pacific tracks from Farriday, La., to New Orleans for both freight and passenger service, also gets trackage rights from Addie to Alexandria, La., and becomes joint owner with the Texas and Pacific of the big New Orleans terminals, has been officially announced.

Representative Sam Rayburne of Texas, author of the stock and bond law, which went through the House as one of the Administration's trust legislative program, has received a letter from President Wilson congratulating him upon the success of the bill. The President's letter, dated June 9, read: "My Dear Mr. Rayburn—We have all looked on with admiration and genuine appreciation as your stock and bond bill has been put through the House. It seems to me you deserve a great deal of praise for your part in the matter, and I want to make my humble contribution to the congratulations which I am sure you must be receiving. Cordially and sincerely yours, Woodrow Wilson."

Reports current in Washington that the movement to bring the prohibition question to a vote in the House has been started at last with the consent of President Wilson caused Representative Cantrell of Kentucky, author of the proposed special rule, to issue this statement: "I have never had an interview with the President about the Hobson resolution, and I am not acquainted with his personal views. What I have done has been solely on my own responsibility as a member of the Rules Committee and of Congress."

The American liner New York reached New York on Sunday with a gaping hole in her stem where the Hamburg-American liner Pretoria struck her in a fog off Nantucket. As the steamer passed Fire Island the six hundred persons on board joined in impressive thanksgiving. There was hardly a dry eye among the congregation while "Nearer, My God to Thee" was being sung in memory of those less fortunate than they in wrecks at sea.

Theodore Roosevelt, the third, the first grandson to bear the family name, was born in New York Sunday.

Secretary Daniels has announced that he will recommend Rear Admiral Fletcher for Commander in Chief of the Atlantic Fleet, to succeed Rear Admiral Badger, when the latter completes his term of service within the next few weeks. Secretary of the Navy's higher officials outrank Admiral Fletcher, but the Secretary holds that his conduct of the Vera Cruz situation entitles him to special recognition.

Prohibition cannot be referred to the voters of Colorado through initiated petition by anti-license organizations, if a ruling by the Attorney General holds. According to the Attorney General's office, all iniatiated petitions must have been filed at least four months before the next general election, in this case making July 3 the latest possible date for filing.

Prof. Oscar J. Lawrence died at Arlington Saturday and was laid to rest in the Arlington Cemetery, Rev. W. E. Boggs, D. D., conducting the services. Prof. Lawrence was born in Marshall County, Tennessee, September 25, 1838, and came to Texas with his father's family when they settled at Covington, in Hill County. He was educated at McKenzie College under the famous Rev. J. W. P. McKenzie, "Old Master," where a majority of the men of Texas who took the leading part in all of her affairs before and during the Civil War were educated.

A life insurance company doing business in Texas and chartered under the laws of this State, may count as its assets and part of its legal reserve its office building which has been leased for a period of 100 years, according to a ruling just given the Commissioner of Insurance and Banking by the Attorney General's Department.

Declaring his visit to England was "purely a social and scientific one," Col. Roosevelt has arrived in London and was soon whisked away in an auto to Lieutenant Colonel Lee's country home at Chaques Court for a week-end vacation. When asked whether he thought the militants might worry him, he replied, "I don't think they'll burn me, but they might defy me."

Two horses identified as the property of H. C. Harned, the Llano horse trader whose dead body was found on the Seyene road, have been found. A man named Sullivan is in jail in Dallas on suspicion of some knowledge of the manner of the old man's death.

One woman was killed and several others of a picnic party were injured Saturday night when a switch engine on the Midland Valley Railway at Muskogee, Oklahoma, ran into a wagon while crossing the tracks in the yard.

Wheat harvesting in the Woodward section of Oklahoma is in full blast now. Difficulty has been experienced in getting help. Already nearly 1000 men have been put to work from the Woodward office alone and there is room for 1000 more. The farmers are paying $2.50 a day and board and the indications are that employment will be furnished until the fall season, as the regular spring crops will follow the harvesting of the wheat. The railroads are co-operating with the farmers and arrangements are being made to take laborers out of Wichtia Falls, Texas, to Woodward and other points around this section.

Another German army Zeppelin airship, the "Z-1," broke in two near Diedenhofen, Germany, Saturday, while trying to effect an emergency landing during a storm. A lieutenant was injured.

The one hundred and twenty-eight members of Battery A, Texas National Guard, who saw service at Brownsville recently, were paid for that service at the armory in Oak Cliff. Through the instrumentality of several local men Capt. F. A. Logan of the battery has been enabled to borrow sufficient money to pay the men. The payroll for Battery A is $3351.86. The securing of this amount was made possible through the co-operation of Alex Sanger, George B. Dealey, John W. Philp, Leonard W. Volk, Edward Titche, Mike H. Thomas, R. L. Lucas, Major E. H. Roach and Edgar L. Pike.

Eleven college students from the Louisiana State University at Baton Rouge, are at work in the wheat fields in Southern Oklahoma. The lure of $2.50 per day and board and lodging will keep these boys moving onward until they get to the Dakotas.

"Tommy Wilson," just plain "Tommy," was the way the President was addressed at Princeton Saturday night, when as one of the boys of '79 class, he participated in the festivities that marked the ending of the Commencement. He was cheered and cheered some more and there was more cheering whenever he showed himself to a group of college boys.

T. J. Riley, better known as "Doc," is dead and was laid away in Greenwood Cemetery on Sunday. "Doc" Riley was a Kentuckian by birth, a globe trotter by choice and a Texan by adoption. He has been in Dallas twelve or fourteen years, during which time he published Riley's Rounder, a weekly free lance.

When an automobile he was driving plunged into fifteen feet of water from the end of a ferry boat across Twelve-Mile Bayou on the Shreveport-Arkansas highway recently, Frank Mehlin, of Belcher, Louisiana, was caught underneath the steering wheel and drowned. Mehlin lost control of the machine in driving down a steep hill to the boat.

The loaning of postal savings deposits on farm mortgages at 3 per cent is dealt with in a bill by Senator Poindexter, of Washington. Application may be made to any postoffice in which a postal savings bank has been established, and the title shall be that the loan may be repaid in not less than five nor more than thirty equal annual installments.

Dr. Frederick J. Fielding, of San Antonio, until recently president of the San Antonio Automobile Club, sustained spinal injuries when his 90-horsepower touring car overturned Saturday afternoon, while going at a high rate of speed on the Fredericksburg road.

State Fire Marshal Wallace Inglish has made public a report showing that the State insurance commission has received from December 10, 1910, to the present time reports of 39,000 fires occurring in Texas during that period. Of the 39,000 reports received, 17,907 were of fires in dwellings, apartment houses, boarding houses and private outhouses, and of which number 12,606, or 70.4 per cent, were preventable; 1970, or 11.0 per cent, unpreventable, and 3311 were of unknown causes.

Four people were injured, two of them perhaps fatally, when a big touring car driven by R. G. Williams, of Dallas, crashed into a buggy driven by Jno. Lumus, a farmer, living near Ennis. The auto and buggy were both wrecked and the horse killed. The accident occurred Saturday night near Ennis. The following is the list of injured: Jack Lumus, farmer; John Bowen, Corsicana; John Neece, Corsicana; R. G. Williams, Dallas.

No suspect is being held by the Sheriff Department in connection with the attempted assault on Mrs. Frank Good, at Farmers Branch. Mrs. Good, who suffered a severe nervous shock, is much improved. The Sheriff's Department has not relaxed in efforts to run the miscreant down.

No visit to Dallas by a sub-committee of the postoffice committee of Congress is probable for the present at least, according to information received by Postmaster B. M. Burgher. The sub-committee was expected to come to Dallas before July 1, but the press of business at Washington has prevented the trip, a letter to Mr. Burgher says. The proposed trip was to have been made in connection with the erection of the new postoffice building here.

Will C. Cowan, former Assistant County Attorney, died Sunday from bullet would, self-inflicted. The body was found by a young boy who lived at the Cowans. He was thirty-six years of age and is survived by a widow and two children. A note addressed to his father, Thos. Cowan, was found in the room.

A heavy caliber pistor found near the body told of the taking off of Sam Houston, aged forty-five years, who was found Sunday afternoon dead at his residence in Dallas. Houston is survived by his widow, two brothers and eight sisters. He has lived in Dallas for several years.

The Dallas County Sunday School Association closed a three days' convention Saturday. The closing session was marked with the election of officers and the adoption of county goals. The following officers were elected: President, A. W. Lander, of New Hope; Vice-Presidents, W. H. Lamar, Seth Sheppard, L. A. Smith, W. S. Mosher, Frank Jenson, Virgil Walton, Richardson, Thomas Dulaney, Lancaster; Secretary-Treasurer, Mrs. Frank J. Bell; Statistical Secretary, Mrs. Florence L. Bridges; Superintendents, Executive Officers, Rev. John G. Slater; elementary B-12, Mrs. C. D. Browder; secondary, 13-19, Rev. John W. Logan; adult, 20 up, Mrs. John L. Greenfield; teacher training, Miss Della Carroll; evangelism, Rev. C. O. Shugart; missionary, Miss Mary Kirkland; temperance, W. H. Bussell; purity, Mrs. Ed. Kneeland; visitation, Rev. S. S. Bussell; home, Mrs. W. P. Jackson; daily Bible readers, Miss Mary Shutt; music, Miss Rose Cockrell; rural work, Virgie Walton, publicity, W. Roy Brey; Mexicans, Rev. A. B. Carrero. Dallas City Association Officers—City President, J. W. Blanton. Adult Bible Class Council—Robert Jolly, President; Miss Bertha Fewell, Secretary. Ten A. M. Boys' and Girls' Council—R. S. Tate, President; Mrs. J. E. Stratton, Secretary. Elementary Council—Mrs. Frank V. La Bountie, President; Miss Edna Washington, Secretary. Superintendents' Council—W. N. Wiggins, President; Walter S. Jackson, Secretary.

Two little children of W. W. Miller, an Upton County ranchman, were found in an almost famished condition in a cave in King Mountain. The children wandered away from home and searching parties had scoured the whole section for several days in search of them.

The Dallas Navigation Company has purchased the steamboat at Houston and it will shortly be heard up the Trinity en route to Dallas. It will be put into commission at once and will thereafter make regular trips to the locks and dams below the city.

Mount Lassen, in California, erupted last week. Lanring Graham, a lumberman, of Viola, California, was crushed by a rock blown from the fissure in the mountain. His eight companions fled when they saw that Graham had been killed. One of his companions was injured.

A famine is threatened at Vera Cruz. General Funston in command has been advised that transports lying in Galveston harbor will be utilized to ship rations to keep 60,000 people for thirty days. The department requested General Funston to outline what he needs to relieve the situation.

The Prohibition State Press was organized at Dallas Monday. The Association enrolled as members eighty-four editors. The objects of the Association is to have a closer correlation of the forces of favoring clean politics in Texas, with a view to bringing about State-wide prohibition of the liquor traffic. And desiring to do everything to make possible the success of submission in the fifty primaries, The Association elected the following officers: Seth Gunter, of the Lindale Reporter, was elected President and O. L. Hamilton, of the Lewisville Enterprise, Secretary. An Executive Committee, composed of Seth Gunter, O. L. Hamilton, L. B. Russell, of the Comanche Vanguard, A. W. Perkins of Home and State and Frank L. Burkhalter, of the Waco Morning News, were elected.

Organization of the new National banking and currency system entered its last stages when President Wilson nominated the five men who, serving with Secretary of the Treasury and the Controller of the Currency ex-officio, will constitute the Federal reserve board. Charles S. Hamlin, of Boston, was nominated for the two-year term; Paul Warburg, of New York, for four years; Thomas D. Jones, of Chicago, for six years; W. P. G. Harding of Birmingham, Alabama, for eight years, and A. C. Miller, of San Francisco, for ten years. Thus eventually all appointments to the board will be for ten-year terms, the term of one member expiring every two years.

In an eight days' battle before Zacatecas the Constitutionalists were repulsed with an estimated loss of 3000. This is the first defeat for the Carrancista for some time and the Federals made it a gala occasion in the city of Mexico and Huerta was cheered by his followers.

Many lives were lost in Paris, France, Monday, when the rain flooded the streets and caused the bursting of sewers. In the central fashionable quarters of the city a street caved in engulfing several pedestrians. President Poincare sent a number of the military household to the scene and troops were ordered to aid the police and firemen in their efforts at rescue.

Governor Stewart, of Montana, has requested President Wilson to have Federal troops in readiness to restore order in the Butte copper mine district in the event of further rioting.

Mrs. A. T. Mills, of San Antonio, while playing with a nine-weeks-old Boston terrier was bitten on the wrist by the dog. The next day Mr. Mills was also bitten and it was decided to send the dog to a veterinary hospital for observation. Albert Lamb went to get the pup and was attacked by the animal, who bit him on the arm. The dog under closest observation showed signs of rabies and finally died. The heart of the dog was sent to the Pasteur Institute at Austin where an examination confirmed the diagnosis of the veterinarian. Mr. and Mrs. Mills and Albert Lamb proceeded at once to Austin and are under treatment at the Pasteur Institute.

Harry K. Thaw was denied release on bail, pending consideration by the Supreme Court at Washington, of his extradition from New Hampshire to New York. The court also declined to grant the request that Thaw be taken to Pittsburg in the custody of Sheriff Drew of Coos County, New Hampshire, to testify in the settlement of his father's estate. Judge Aldrich, of the Federal Court in New Hampshire ordered Thaw's release on habeas corpus proceedings. The Supreme Court will next pass upon that.

The Senate has opened the way to make an investigation of the Senate stationery and the alleged employment of government officials in connection with the promotion of a North Carolina gold mine. The call for an investigation came as the result of a report published that there had appeared in the offices of the New York brokers letters boosting the mine of the Gold Hill Consolidated Company written on stationery of the Senate Committee on Rules, of which Mr. Overman is chairman, and of the Committee on Census, of which Mr. Chilton is chairman.

The cause of suffrage shot forward in Illinois when the Supreme Court sustained the limited suffrage act of 1913. The Illinois Legislature conferred upon a million and a half women of the State the right of franchise.

The twentieth annual convention of the Texas Cotton Seed Crushers' Association are in session this week at Galveston. Representatives are present from points as far as St. Louis and Chicago.

Leslie Duncan, of Waco, was killed and P. G. Midgett, of Dallas, was seriously hurt Thursday night, when the big auto driven by Midgett, went crashing through a bridge and fell thirty-five feet into the creek bottom. The two men were in the car alone when it took its fatal fall.

The Dallas Club and the Dallas Chamber of Commerce may erect a joint building in Dallas. Committees have been appointed from both organizations to confer and decide upon some tentative plan to be submitted to the directors of the two associations.

Only President Wilson's signature is necessary to repeal the clause of the Panama Canal act exempting American coastwise shipping from tolls. The long and bitter fight in Congress came to an end Friday when the House, after brief debate and without the formality of a conference, accepted by a vote of 216 to 71 the Senate amendment specifically reserving all rights the United States may have under the Hay-Pauncefote treaty or otherwise.

The National Museum here has on exhibition its collection of American flags showing the development of the Stars and Stripes through the different historical periods down to the present day. The collection is a feature of the museum historical exhibits. It includes the original "Star-Spangled Banner" which waved over Fort McHenry during the bombardment of September 13-14, 1814, and the ensign said to have been flown on the Bon Homme Richard by Admiral John Paul Jones. Flags carried in the Mexican War of 1846-1847, in the Civil War and in the Spanish-American War also form part of the collection.

New leases for the oil and gas privileges on ranch land near here are now being sought. It is believed this is being done because of the results shown in one of the several test wells recently put down near here. There is a subdued air of excitement among all who own land in this section at this time.

Adlai E. Stevenson, Vice-President of the United States in the second Cleveland Administration, died at a hospital in Chicago, after all illness of several months. His three children were at his bedside. Mr. Stevenson had a long and honorable public career. He was Vice-President from 1893 to 1897. In 1900 he again was nominated by the Democratic party for Vice-President and ran with William J. Bryan, the party's candidate for President, but was defeated. He served as a member of the Forty-fourth and Forty-sixth Congresses. From 1885 to 1889 he served as First Assistant Postmaster General under President Cleveland.

Captain Charles Schreiner, of Kerrville, sold 2,000,000 pounds of wool last week for approximately $400,000, or about 20 cents a pound. The sale is the largest consummated this year and involves wool raised on the Schreiner ranches around Kerrville.

President Wilson next March personally will lead the international fleet of warships from Hampton Roads to Colon to participate in the formal opening of the Panama Canal by passing through on the bridge of the world-famous old battleship Oregon as leader of the long line of fighting craft of all nations, and then after proceeding northward, enter the Golden Gate at the head of the immense armada and attend the Panama-Pacific Exposition at San Francisco. Originally the President was to go from Washington to Hampton Roads to greet commanders of the international fleet as they arrived. Afterward he was to make the trip by rail to San Francisco to visit the exposition at some convenient later date.

As the result of the suit for damages brought by Mrs Luella West, of Wichita, against Governor Hodges and which was quickly decided by a jury in favor of the Governor, a bill will be introduced in the Legislature next winter to prevent the bringing of such suits. Before the trial of Mrs. West's suit there had been considerable discussion in Kansas newspapers of the abuse of the courts by litigants over trivial causes and the suit against Gov. Hodges, which was regarded as a wholly political proceeding, crystalized the sentiment.

Dr. Henry Van Dyke, United States minister to The Hague, university professor, and author, who two years ago wrote a new American hymn, "America Befriend," has been surprising the Dutch and the diplomatic corps by preaching in the English church of Bagijerhof. It was in this building that the Dutch pilgrims to America had their religious services centuries ago. From one of these pilgrims Dr. Van Dyke is descended. In the pulpit of

the ancient church Dr. Van Dyke wore his Princeton doctor's degree and black gown with its yellow lined hood. A large congregation gathered to hear him.

Clergymen of all denominations in Chicago will help to enlist 50,000 men to march in a Bible class parade in that city on Saturday, June 27. The north side Churches are expected to furnish 14,300 men; west side Churches, 15,700, and the south side, 20,000. The parade will be a feature of the International Sunday School Convention to be held in Chicago on June 23-30.

Four State banks at Chicago, with combined reports of $6,411,997, closed their doors last week. The La Salle Street Bank was the main institution. William Lorimer, the deposed United States Senator, was president of the banks. A receiver will be appointed to take over the property.

The United States transport Ossabaw arrived in Galveston last week from Vera Cruz. Aboard the Ossabaw were six former soldiers in irons, being taken to serve from one to three years' imprisonment at Fort Leavenworth, Kansas. According to the officers in charge, the men had been found guilty by court martial at Vera Cruz of various petty crimes, one of the number having been convicted of looting.

The Interstate Commerce Commission has issued an order requiring uniform system of accounting for electric railways throughout the country. The order is effective July 1.

The United States Express Company will cease to exist after June 30. The business of the company after that date will pass to other companies.

W. A. Rawlings, of Munday, Knox County, rescued three young men from drowning in a tank on a ranch near that town. After three hours' hard work the young men were restored to consciousness.

The employes and officers, from office boy to president of the St. Louis Southwestern Railway (Cotton Belt), with the exception of the employes of the transportation and mechanical department, will be forced to take a three-days' vacation without pay during the month of June. This is due, Vice-President Nelson announced, to poor business. Conservative estimates figure the saving to the road at $12,000 during the month. The three-day furlough was decided on as a better procedure than to cut down the number of employes.

Senator Sheppard will endeavor to have the congressional mileage law amended so members may not draw more than 5c per mile in each direction of travel from between their home and the National Capital. In the executive appropriation bill the House provided that members could draw only the necessary expenses of themselves.

Carelessness on the part of vessel captains in the handling of their crafft will not be tolerate hereafter by the Department of Commerce. With the recent disasters of the Empress of Ireland in the St. Lawrence River and the Old Dominion liner Monroe of the Virginia coast still in mind, Secretary Redfield so indicated in a letter to the head of the steamboat inspector service.

Eight persons, four of them women, were burned to death, a woman and her son were killed by leaping from a window, a woman died later at a hospital from burns, and eight others were badly injured in a fire that spread through an East Side tenement in New York. More than a score of persons were less seriously hurt.

Representatives of forty-five Nations and colonies, speaking twenty-three languages, were present at the World Congress of the Salvation Army, at London. The gathering formed the biggest "rally" ever achieved by the Salvation Army. A conspicuous place was taken by the large contingent from the United States under the command of Miss Eva Booth. General Bramwell Booth was given an ovation.

The tax assessor of the District of Columbia has decreed that jewels are not "wearing apparel" and hence are taxable. The new ruling, which will become effective on August 1, is the chief topic of conversation in the homes of Washington social leaders whose jewels are particularly beautiful and even famous, but hitherto have been held exempt from assessment.

The Reichstag has sustained the colonial authorities in their recent dispossession of the negroes at Duala, the chief port of the German colony of Kamerun, in Africa, in order to make a modern sanitary city there. The protest from the negroes was at first received in Germany sympathetically, but Dr. Solf, secretary of the Colonies, made such a convincing defence of the proceedings that the Reichstag passed the appropriations called for by a large majority, only the Socialists voting against them.

In the public schools of the United States there were during the year 506,040 teachers employed. Of this number 108,200, or 21.4 per cent were men. The percentage of men has steadily decreased during the period for which statistics are available. In 1870 there were 38.7 per cent men; in 1890, 34.5 per cent were men; in 1900, 29.9 per cent were men, as against 21.4 per cent of men for the year 1913-14.

Queen Mary has decided in case of further suffragist demonstrations in the vicinity of royalty to quit London abruptly and leave King George to finish the season alone, according to a source in close touch with the court and the government. The queen is represented as being in a state of nervous tension as to when and where the next suffragist will appear. She, it is said, has not the intention of allowing her existence to be made unhappy by those she habitually calls the "furies."

Kansas City, Missouri, is going to provide an electric chair for killing stray dogs. The chief electrician has been ordered to construct an apparatus at the dog pound for the painless disposition of stray dogs and cats.

Villa and Carranza have fallen out and the former has resigned his leadership in the army and has seized practically all of Northern Mexico. Villa is in full possession of the telegraph and railways and according to intimates he is now ready to do business with the United States. The rupture between Villa and his chief was the result of the appointment of General Panfilo Natera as commander of a newly created military zone by Carranza. This was resented by Villa as a reflection on his ability.

The late James Campbell, St. Louis multimillionaire, left an estate of between $35,000,000 and $40,000,000. With the exception of $1,000,000, this vast sum is willed to St. Louis University for the foundation of a hospital and medical school.

The A B C mediators will probably bring their session to a close the end of the week. The conference has accomplished little but delay. Failure is the prediction. Mexico is not pacified and the new turn in the Carranza and Villa estrangement has added new complication and makes almost impossible a solution to the problem of pacification. The mediators have abandoned hope of solving Mexico's internal affairs.

The town of Christoval, twenty miles south of San Angelo, is threatened with destruction by flood waters from South Concho River. Many people are fleeing to points of safety.

The fourteenth triennial International Sunday School Convention will be held at Chicago from June 23 to 30. It is expected that Texas will send a large delegation, as much interest is being shown throughout the State in this convention.

Port Arthur is host this week for the Society of Christian Endeavor. Already several hundred delegates have arrived. The meeting will probably be one of the best attended for years.

The Trinity and Brazos Valley Railway was placed in the hands of a reciever by Judge E. R. Meek of the United States District Court at Dallas last Tuesday. The application for a receiver was made by the Old Colony Trust Company of Boston in order to secure payment of principal and interest on $8,760,000 in bonds and other indebtedness aggregating $1,000,000. J. W. Robins, of Houston, president of the road, was appointed receiver and his bond fixed at $25,000. This was promptly made and Mr. Robins has qualified and is now in possession of the property.

The Commission appointed at the General Conference at Oklahoma City to carry out the plans adopted by the General Conference, with reference to the Vanderbilt matter, is in session at Birmingham, Alabama, this week. Judge J. E. Cockrell, of Dallas, left Monday night to attend the meeting. Rev. W. D. Bradfield, of Austin, is also a member of the Commission.

Vanderbilt Board of Trust Passes Strong Resolutions

The Board of Trust of Vanderbilt, in session at Nashville, Tuesday, passed the following resolution in relation to the controversy between the Church and the Board and the action of the General Conference at Oklahoma City:

That the General Conference of the Southern Methodist Church, meeting recently at Oklahoma City, has voluntarily terminated its relations with Vanderbilt University and voluntarily renounced all rights it had, or may have, directly or through any agencies, to confirm the election of members of the Board of Trust of the university, and that it is now the right and duty of the Board of Trust to fill vacancies in its body without requesting or receiving the confirmaton of the General Conference or any of its agencies, is the sense of a resolution adopted by today's meeting of the Board.

The resolution recites the litigation between the College of Bishops and the Board of Trust, recently decided by the Tennessee Supreme Court, setting out that the Court held that the Board of Trust elected its own members, but that selections should be confirmed by the General Conference, acting through the General Board of Education, but that such right of confirmation would cease in the event that the General Conference should at any time surrender or renounce that right or the relations decreed to be existing, or if it should at any time cease to co-operate with the university, or if it should at any time contumaciously refuse to confirm members elected by the Board.

The resolution makes various unfriendly actions taken by the General Conference at Oklahoma City as justification for the Board's course, declaring that the General Conference "has ceased and refused to co-operate with the university or with this Board as the said decree of court contemplated and provided should be done if the relation was to be continued, and has thereby terminated any and all rights of confirmation it had under said decree or otherwise."

Board Not Responsible.

The resolution further states: "That this Board is not responsible for the present situation, for that prior to the institution of said suit it never refused to submit for confirmation the names of new members elected by it; it never submitted a name that was not worthy of confirmation or that was rejected; it did not begin the litigation, but contended only when compelled to do so as defendant, and that its contentions in the regrettable litigation which the General Conference directed against the university and this board were sustained and approved by the unanimous opinion of the Supreme Court of the State; and,

"That the direction given by the General Conference to the General Board of Education to exercise the right of confirmation until the transfer and conveyance ordered to be made to certain Annual Conferences shall have been perfected and executed does not prevent the action of the General Conference hereinbefore recited from operating to determine and put an end to the relations between the General Conference and the university existing prior to such action; and,

"That all relations between the university and the General Conference were voluntarily terminated by the action of the General Conference and because of such action have ceased and ended as the said decree of court declared should result from such voluntary action or from failure of co-operation on the part of the General Conference."

Board Members Elected.

The Vanderbilt Board of Trust today elected as members of the Board for terms expiring in 1922 the following:

Chancellor, J. H. Kirkland; Whiteford R. Cole, G. M. Neely, Dr. G. B. Winton, Robert F Jackson and Claude Waller, all of Nashville, and Robert F. Maddox, of Atlanta. Dr. M. M. Cullom, of Nashville, was elected to the vacancy caused by the death of Nat Baxter, Jr., term expiring in 1916, and W. P. Connell, of Baton Rouge, La., to the term of the late John W. Thomas, Jr., expiring in 1918.

The Board of Trust, before concluding its session today, adopted a second resolution. The resolution stated that by action already taken today the Board of Trust had accepted the decision of the General Conference by which relations had been dissolved. The Board desired to place on record, however, its views and sentiments toward the future policy and work of Vanderbilt University.

The university, the resolution stated, stands now, as always, for the highest type of work. It was dedicated in the beginning of its history to the union of education and religion and purposes in the future, as in the past, to make the unbuilding of character its chief task. The resolution expressed a willingness to continue appropriations to the theological department.

A REPLY TO REV. J. O. GORE.

In the Texas Christian Advocate of April 30th, there appears an article entitled "That Reminds Me." What I have to say in answer to this article, is not said with a spirit of bitterness, nor with the purpose of causing any one an unpleasant thought or feeling. For the past ten years or more I have been a member of the Methodist Church and know of the difficulties confronting the pastor, and have ever stood ready to assist him to the best of my ability.

I do not wish to appear in the defense of any charge that neglects its pastor in any way, more especially in a financial way, but I sometimes believe the great trouble is not with the people that make up the charge, but rather with the pastor in charge. It has been my pleasure to see many of our preachers go to the Annual Conference with a smile upon his face, his salary paid in full and over, and his Conference Collections all in hand, with an over plus. That man has faithfully performed his work, has been close to his people, and received his just rewards. Again, I have seen my pastor go to conference with his salary short, his face has not that smile playing upon it; his collections for the different funds are short. In fact his report is not what it should be, nor what his people at home would have it. Something is wrong. Where is the trouble? I say, it is with the preacher in charge and not with his people, for our people are a loyal Church people, have always stood squarely behind the pastor in everything for good. Show me a preacher who touches the hearts and consciences of his people, one who goes to the conference with his Conference Collections well in hand, and I will show you a preacher who has received his salary.

I am not in favor of a maximum salary for our preachers, and to say that a man is worth $1000 per year, or another is not worth more than $300 is not applicable to any line of profession. I would be glad to see the day come when all of our preachers are better paid, but with all love and charity towards them, I must confess, some of our preachers are not worth even what they receive, and would not receive even so much in other fields. I do not say this with a spirit of bitterness, but in defense of the great number of our preachers who are not of the complaining kind, and those who are gradually coming into their own.

I do not like to hear our preachers speak of the "pull," and the like terms, for it conveys the thought that merit and efficiency has no part in the advancement of our best ministers. If a young man is made of the right stuff, and is a diamond sure enough, then the polish applied at Hobble Hawk Missions, will only burnish him bright, and prepare him for a better and more useful field, but if his work on the small circuit is not satisfactory, how then is he to expect a better field. With the demand we have for great and big preachers, there is no danger of keeping them on the small circuit, but the only danger I can see in the future, is that our best preachers are all going up higher and higher, and the Hobble Hawk Mission, as termed by Bro. Gore, will either awake from its slumbers or be buried beneath those who are pressing with might and main to overcome present difficulties. If a preacher wants to succeed all along the line, he must drop that complaining spirit, that sour expression, and look the world in the face with a light heart, with a smile, meet his people with a happy "good morning," make them feel and realize they have a good preacher, and preach to them as if they were intelligent beings, feed them on spiritual things, and they will stand ready to help you and support you through the trials of this life. Forget the past, and if your last charge did not pay you out, don't mention it, but set your face to the rising sun and strive to do better. Do not go to the Annual Conference and there meet with a former steward and tell him of your troubles on the new work.

ARTHUR REAGOR.

Penelope, Texas.

Every one of us, with God's help, and within the narrow limit of human capabilities, makes himself his own disposition, character and permanent condition.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange

The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

In figuring cost of advertisement each initial, sign or number is counted as one word.

We cannot have answers addressed to us, so your address must appear with the advertisement.

All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion.

We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

AGENTS WANTED who have a conveyance to go in the country and write fire and cyclone insurance. One who will work can make good, easy money. Address 611, Wheat Bldg., Fort Worth, Texas.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (U. S. registered patent No. 3477) removes iron rust, ink and all unwashable stains from clothing, marble, etc., with magical effect. Good seller, big margins. House-to-house agents and store salesmen wanted. The original, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

BUSINESS OPPORTUNITIES.

FREE FOR SIX MONTHS—My special offer to introduce my magazine, "Investing for Profit." It is worth $10 a copy to anyone who has been getting poorer while the rich, richer. It demonstrates the real earning power of money, and shows how anyone, no matter how poor, can acquire riches. "Investing for Profit" is the only progressive financial journal published. It shows how $100 grows to $2200. Write now and I'll send it six months free. H. L. BARBER, 435, 28 W. Jackson Blvd., Chicago

GOSPEL SINGER.

HAVE open dates for summer months, as chorister, soloist and personal worker. Reference furnished. STANLEY G. BURDINE, Box 754, Corsicana, Texas.

HELP WANTED.

I want a white woman or girl as housekeeper and cook for small family. To the right party will give a good home and good wages. Address, with reference, CHAS. P. BOWMAN, First National Bank, Paducah, Texas.

Woman's Department

(See also Page 11.)

TO THE DISTRICT SECRETARIES OF TEXAS CONFERENCE.

I have not heard from several of you and can't get the list of Auxiliary Superintendents unless you send me their names. Some have said their books were lost in Beaumont. I would be very glad to have them before time to send out the next Bulletins and trust you may aid me in getting the names very soon.

MRS. J. C. LACY,
Conference Publicity Superintendent.
Longview, Texas.

ATTENTION, PUBLICITY SUPERINTENDENTS OF TEXAS CONFERENCE.

In my letter to you I told you I was sending report blanks and then didn't do so. I was new in the work and thought they were sent monthly with the Bulletins, whereas they only go quarterly. So you will get them with the next Bulletins. It has caused a number to write me of my failure to send them.

Please, now, when you do get them, make all the haste possible in filling them out and mailing them to me so I will be able to report to headquarters. Let us send in the best report of any department this time.

MRS. J. C. LACY,
Conference Publicity Supt.

CARD OF THANKS.

Many kind letters have come to us from our friends in our recent great sorrow and we take this method of expressing to one and all our deep gratitude for their ministry of love. No words can tell how much we appreciate every kind thought of us and we pray that the Father's blessings may be upon all. Your words were a great comfort to us in the loss of our dear husband and father. We are located in Texarkana, Texas, 515 West 5th Street.

MRS. M. E. VINSON AND CHILDREN.

TO PREACHERS OF WEST TEXAS CONFERENCE.

Please send subscriptions due Rev. C. W. Godwin to Rev. Cullom H. Booth, San Antonio, Texas. It is imperative that these amounts be sent in now.

Brother Godwin has improved some, but is still far from well.

J. H. GROSECLOSE.

ABOUT THE BRICKS.

Inasmuch as I am having some inquiries as to which would be cheaper: Send the cash or brick? I feel inclined to suggest that "the value of a brick" be sent in money, or a brick by parcel post. The response has been excellent thus far, and we hope to soon have a nice church.

W. J. MARSH.
Haworth, Okla.

MARRIED.

EASTERWOOD-GRIFFIN—At the Methodist Church, in Hearne, Texas, June 11, 1914, Mr. Vernon Hugh Easterwood and Miss Grace Horyne Griffin, Rev. L. H. McGee officiating.

If you desire to have any real business with Christ take Christ into your business.

Thought without intelligent action is but the antics of a mule turned loose.

Faith in God is the best family physician and a sensible cook is the best tonic.

Neither love nor hate are amenable to reason and when the heart is deaf the reason may well be dumb.

A satisfied and happy heart is a great time killer, but sadness and despondency make the very sun in the heavens move slow.

It is proof of weakness to complain of weakness and he is very imperfect who finds fault with the imperfections of others.

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.

MISCELLANEOUS.

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. No experience required. PRESS CORRESPONDENCE BUREAU, Washington, D. C.

REAL ESTATE.

FOR SALE—Farm 298 acres, 200 in cultivation, every foot tillable, sandy loam. Two sets houses, two cistern, one well. On public road, four miles Roby, Fisher County. I consider it a bargain at $25. Easy terms. Too cheap for trade. W. E. CAPERTON, Sweetwater, Texas.

SANITARIUMS.

CALDWELL'S Sanitarium, McKinney, Texas, for treatment of internal and external cancers. Come or write for book of information.

SITUATION WANTED

SITUATION WANTED—By retired, educated, Christian woman, past middle age, as companion for invalid or elderly lady, care of afflicted child. References exchanged. Address MISS ELEANOR L. NICHOLS, Page Home, Sand Springs, Oklahoma.

WILL HELP THE BRETHREN.

I wish to say to any of the brethren through the Advocate, that I have some unfilled dates for revival work, and will be glad to correspond with any pastor needing help. Fraternally, THOS. G. WHITTEN, 400 W. 12th St., Sta. A, Dallas, Texas.

CORRECTIONS.

Kindly state that two of my paragraphs on page 2 of issue of June 11, in "Shavings From My Work Bench," were joined together when they should have been kept asunder, as their union results in confusion. The words, "Still does the disjointed man," etc., are the beginning of a new paragraph. Also, in this paragraph after "unspoiled of the pauperings of wealth," should be added, "and they are the conservators of sane and wholesome thought."

REV. C. M. RAIN.

DISTRICT CONFERENCE NOTICES.

NOTICE.

I take this method of informing all who contemplate attending the Jacksonville District Conference that all the trains will be met except the midnight train. If you will notify me that you expect to arrive I will gladly meet same. If the delegates, any of them, decide that it will not be possible for them to attend the District Conference they will do me a personal favor by notifying me at as early a date as possible. Brethren, and sisters, we have plenty of room for you and we want you to come. Respectfully,

E. L. ESCOE, Pastor.

Dallas District—Third Round.

Preaching Dates.

Forest Ave., June 21, 11 a. m.
Oak Cliff, June 21, 8:15 p. m.
Maple Ave., June 24 (meeting).
Munger Place, June 28, 11 a. m.
West Dallas, June 28, 8:15 (meeting).
Oak Lawn, July 5, 11 a. m.
Tyler St., July 5, 8:15 p. m.
Grace, July 15, 8:15.
Cochran Chapel, July 22, 8:15 (meeting).
Grand Prairie, Aug. 2.
Forest Ave., Aug. 9.
St. John's, Aug. 16.
Trinity, Aug. 16, 8:15 p. m.
First Church, Sept. 6, 11 a. m.

Quarterly Conferences.

Cedar Hill, at Bethel, July 11, 12.
Duncanville and Wheatland, at Wheatland, July 18, 19.
Cochran and Maple Ave., July 25, 26.
Oak Cliff, July 29.
West Dallas, Aug. 2, 3.
Munger Place, Aug. 5.
St. John's, Aug. 6.
Cole Ave., Aug. 10.
Trinity, Aug. 11.
Tyler St., Aug. 12.
Forest Ave., Aug. 19.
Grand Prairie, Aug. 23, 24.
Oak Lawn, Aug. 26.
Grace, Aug. 30, Sept. 2.
Ervay, Aug 30, Sept. 1.
First Church, Sept. 3.

O. F. SENSABAUGH, P. E.

Bowie District—Third Round.

Bowie Sta., June 23, 24.
Bellevue Sta., June 26, 8:30 p. m.
Barkburnett Sta., June 27.
Barkburnett Mis., Coupat July 4, 5.
Byers, Charlie, July 6.
Wichita Mis., Lake Creek, July 11, 12.
July 10, and preaching night of July 12.
Wichita Mis., Lake Creek, July 11, 12.
Iowa Park, Iowa Park, 8 o'clock 10 a. m., July 13.
Lattona, Scotland, July 14, 15.
Electra Sta., July 19, 20.
Vashti Cir., Vashti Hill, Friday, July 24.
Forest Cir., Sonora, Sat. 25, 26.
Haggold Cir., Moore Chapel, Aug. 1, 2.
Nocona Sta., Aug. 2, 3.
Megargal, McCormick, Aug. 8, 9.
Archer City, Bells, Aug. 9, 10.
East Oak, Antelope, Aug. 15, 16.
Blue Grove, Joy, Aug. 16, 17.
Crafton, Cundiff, Aug. 22, 23.
Dundee, Marvin's Chapel, Aug. 23.

J. H. MORRIS, P. E.

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.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

J. M. HARRISON.

The name of J. M. Harrison was the synonym of all that was true and beautiful in Christian life and character. He was born in Quincy, Illinois, May 11, 1830. Spent most of his young manhood in Louisville and Russellville, Kentucky; came to Texas in December, 1851, settling first in Washington County, near Union Hill; after a year spent at that place he went to Columbus, where he married Miss Margaret Wilson Hall in 1853. From Columbus he went to Fayetteville, thence to Oso, and thence to Flatonia in 1874. He served in the Confederate Army in Texas during the Civil War. In 1850 he was soundly converted at the old Rutersville camp ground, and joined the M. E. Church, South. Brother Harrison never doubted his conversion. He was rather reticent in pubic, but when he spoke he had something to say. He had an experience and was never ashamed of it. He was rather reticent in public, but when he always ready to give a reason for the hope that was in him. He was not "a bigot blind from birth," but he had convictions and was true to them. He loved the Church, and regarded it, not as a "fetish" nor simply as a passport to heaven, but as an instrument in God's hand for spreading Scriptural holiness over these lands. No one was surprised that he contributed so liberally to its support. He gave liberally and was a "cheerful giver." It was the usual thing at the close of the conference year if there was a deficit, that Brother Harrison met the deficit from his own pocket. There were never any deficits reported from the Flatonia charge. He cheerfully received and loved every preacher sent by the conference. He loved them for their work's sake. He rejoiced in their success, to which he contributed so large a share, and wept when they seemed to falter or fail. He upheld their reputation, and held up their hands. His seat was never vacant in the house of God, except for good reason. He really delighted in the worship of the sanctuary. It was an inspiration to any preacher to look into his beaming face during the service, and see the intelligent appreciation of the spoken word. I loved him. All the preachers loved him. I met him first in 1881, in my early ministry. He gave me many an encouraging word. He differed sometimes from his brethren, even from his pastor, but these differences of opinion never made him an enemy. He had good judgment and discretion. But above all he had the charity that covereth a multitude of faults. But his virtues shone brightest in his home. It was an ideal, Christian home. His devotion to his family was something beautiful and worthy of all emulation. His devoted wife trusted in him, and his children rise up to call him blessed. "Pappy," as he was familiarly called, was the greatest, best man to them. They loved him, honored him, respected him and obeyed him. He was the son of Dr. Robert Peyton Harrison, an honored local preacher and a successful physician of several years' practice. His father and mother were very devout, saintly people. Brother Harrison was a very successful business man. The very soul of honor. Those who had business with him knew that he could be trusted. The bank of which he was one of the principal officers and directors passed a very touching memorial of his life and relation to the bank. But I must stop. He leaves a devoted wife, one brother, Ran; one half brother, W. H.; three sisters, Mrs. Ellen Eley Mrs. Lula Kerr and Mrs. C. W. Burns. Four daughters, Mesdames W. H. Kerr, Jonathan Lane, Kate Foster and W. H. Nash, and two sons, Henry H. and Charles P. To the bereaved ones we extend our deepest sympathy and tearfully lay this feeble tribute to the memory of one whom to know was to love, whom to name was to praise. He was tenderly laid to rest at Flatonia May 12, 1914, Rev. B. W. Allen, officiating.

W. WOOLTON.

BALDWIN.—Mrs. Fannie C. Parham Baldwin was born in Meriwether County, Georgia, February 13, 1838. She was converted and joined the Methodist Church at sixteen. The same year she married Scott Baldwin. In 1876 they moved to Lamar County, Texas, where they lived most of the time since. She lived a devoted Christian life and died a sweet and peaceful death April 8, 1914. She is survived only by a daughter, Mrs. Jeff Moore, of Woodland, with whom she made her home from the death of her husband twenty-two years ago. Funeral services were held by the writer and Rev. M. L. Hamilton, and she was laid beside her husband in Greenwood Cemetery, Paris, Texas. May we live for Him and follow her.

F. C. ADAMS.

JONES.—Ann Eliza Jones was born in Weakley County, Tennessee, February 20, 1844. She was converted and joined the Methodist Church in girlhood. She was twice married, first to Dan Hilliard, a second time to J. N. Jones. Two children survive. She died in Evant, Texas, May 30, 1914, and was buried near Evant, May 31. For a number of years she was a great sufferer, but she bore her afflictions with patience. She was a true Christian in every sense of the word, and was ready to go. She is now released from earthly care; no longer here shall we see her pale, wasted form, but endowed with immortality. Her ransomed spirit is pressing the sunny fields of paradise. May God sustain and soothe with his grace the loved ones who linger here.

L. B. SAWYERS, P. C.

LACY—John Thomas Lacy was born at Carthage, Panola County, Texas, July 7, 1849. After his mother's death in 1865 he lived with his grandfather at Centennial, near Carthage. In 1869 he was married to Miss Ellen Bailey. To them were born three children, of whom one, R. T. Lacy, of Paris, still lives. Mrs. Ellen Bailey Lacy died in 1879. Mr. Lacy was married again in 1881 to Mrs. Ida Birdsong, of Panola County, who, with two children, Mrs. J. T. Hightower and Mr. Eli Turk Lacy, survive him. For about ten years he held public office in his home county; the remainder of his life was spent in the mercantile and lumber business. After about a year's illness, borne with unusual Christian fortitude and preparing, he died May 20, 1914, at his home at Elysian Fields, as he lived—firm in the Christian faith. A member of the Methodist Church since early in life, he "grew in grace and in the knowledge of Christ" to the end. A faithful and devoted husband and father, a true friend and beloved citizen, an earnest Christian is his record. "Blessed are the dead which die in the Lord."

W. C. TENNEY.

ROBERT MINNIS MORRIS.

The Northwest Texas Conference lost a good man when Bob Morris was transferred to the upper field on the seventh day of May last. He had been in bad health for some time, but a paralytic stroke finally closed his career. He left a wife and nine children in mourning. They loved him dearly and had a good cause for so doing. One child had gone in infancy. All are Christian children. This Scripture was fully illustrated in his life: "Well done thou good and faithful servant, thou hast been faithful over a few things, enter thou into the joys of thy Lord." If the two words good and faithful with him in them, were put in a compress, the test would have been satisfactory. It was easy to know that he was a good man because he was transparent and attempted no deception in anything at no time. He seemed never to know how to be anything else but Bob Morris—straight and simple. He was wise enough to know that that one thing was all there was of it. As a manly man he recognized his inabilities and limitations and fully adjusted himself to those lines, and was always in good humor about it; and always tried to fill the space to its utmost, and thus fullfilled his place without the friction common to the most of men. His whole course of life and labor was smooth because he knew himself and made the most of it. He was content to be his best within his limitations, and accepted the appointments made for him graciously, both on that account and because of his loyalty to his childlike faith in the doctrine of Divine authority and providence. He accepted fully the wisdom of the itinerant system of his Church; and believed in the brotherly love and care of those who had, with the Bishops, the arrangement of the pastors to the pastorates. His wife says that he never complained but one time at his appointment, and that was on the expense account in the move.

As one of his presiding elders and an intimate friend for twenty-five years, it gives me pleasure to bear testimony to these things.

He was a loving and lovable character, in his home, to his wife, to his children, to his friends, to his brethren in the ministry and there was a cheerful response from all in like manner.

His earthly life began in Jackson County, Alabama, on the seventh day of September, A. D. 1852. Five years later his parents removed to Texas and settled in Cass County. He was born of the Holy Ghost in early boyhood and became a member of the Methodist Episcopal Church, South, at once. He was twice married—first time to Miss Mary E. Manning, of Navarro County, Texas, who lived only one and a half years. The second time to Miss Ellen Arena Christie who survives.

During an active ministry of more than a quarter of a century he served the following pastoral charges: Llano Mission, as junior preacher, one year; Burnett Mission, two years; Whitt Circuit, one year; Cartersville Circuit, one year; Vineyard City Mission, one year; Millsap Circuit, one year; Childress Mission, one year; Plainview Mission, two years; Canyon City Mission, one year; Dickens City Mission, two years; Hale Center Mission, two years; Kirkland Mission, one year; Matador Circuit, one year; Floydada Mission, one year; Oglesby Circuit, one year; Pearl Circuit, one year. At the close of this year, which was in the fall of 1901, he was given the supernumerary relation which honorable relation came to him because of failing health and which relation he sustained for some four years, during which time he held meetings and did such preaching as he was able to do.

In the fall of 1905 he was again placed upon the effective list and assigned to Cataline Mission, one year; Groom Circuit, one year, at the end of which time he was placed upon the superannuated roll of his Church, which honorable relation he sustained to the end of his useful life.

Honor to whom honor is due. No man ever was indebted to his wife for his success in life more than the subject of this sketch. This witness is true. At all times, under all conditions, sick or well, Sister Morris was equal to the case. Uncomplaining, cheerful, and promptly did she sustain him in everything. She maintained a most lovely attitude and strengthened him for every demand. Her faith and brave loyalty, love and fidelity was never wavering. The children were taught to believe God implicity and never to question his love and fatherly care for them. Her home affairs were always in readiness for the Lord's way. Thanks be unto God, and our wives, who jointly giveth us our victories!

JEROME HARALSON.

BEDNIGFIELD.—Mrs. Bettie Lewis Bednigfield was called higher April 30, 1914, and laid to rest on the first of May. A sad day for those who loved her, but a joyous one for her since it freed the suffering mortal body from the pain which for two years and a half had been borne with Christian fortitude. She was the daughter of John H. Lewis and his wife, Mary J. Rosser, and was born in Greene County, Alabama, August 9, 1857; was married to R. F. Bednigfield in Cass County, Texas, December 24, 1897. After fifteen months of happiness, her good husband preceded her to the heavenly home, and since then she has been with her mother and sister at the old home near Kildare, Texas, where her girlhood was spent, and where during her years of suffering she received all the attention and kindness that love could suggest from her devoted mother and tender, self-sacrificing "sister Joe." Sadly indeed is she missed by these dear ones but through their tears they look up and thank God she is at rest in His tender keeping.

MRS. H. R. JACKSON.

HUNT—Mrs. Harriette Weaver Hunt was born in Augusta County, Alabama, August 27, 1831, and was converted in early life, and joined the Methodist Church, South, in which she lived a faithful and devoted member until God called her home, November 19, 1913. Sister Hunt was married to Bennett Hunt in 1849. She was a great sufferer before she died, but bore it with patience and fortitude. It was my pleasure to be her pastor four years. She always had a cheering word for the preacher. I learned to love her almost as a mother, she was so good and kind. She was true to her convictions; if a word of reproof was spoken it was always in the spirit of love. In the presence of a large concourse of friends and relatives we laid her body away in the old Point Enterprise Cemetery to await the resurrection. Besides a large family of children and grandchildren, and other relatives, a host of friends mourn her death.

O. B. TURNER.

DUNLAP.—Mrs. Adella Josephine Dunlap (nee Nabors) was born in Spartanburg District, S. C., July 27, 1844; moved to Mississippi, in 1851, where she was married to C. W. Dunlap, February 14, 1872. Her husband died December 18, 1877. Sister Dunlap was the mother of four children, all of whom preceded her to the better world except her son, Prof. J. G. Dunlap, of Cleburne, Texas, at whose home she died May 13, 1914, of paralysis. It was my pleasure to be the pastor of Sister Dunlap and children at Breckenridge for four years. It was her constant prayer that her children might be faithful Christians and active members of the Church. This prayer was beautifully answered. Sister Dunlap was fond and devoted mother, a consecrated Christian. The last time I saw her she expressed her abiding faith in Jesus Christ that reminded me so much of her talks in her home many years ago when I was her pastor. Her children were exceedingly devoted to her and one day they will all be with her where they will enjoy a mother's love forever. May the richest blessings of heaven rest upon her devoted son, the only one of the family left.

S. J. VAUGHAN.

NANCE—Franklin Calhoun Nance, son of David and Mary Nance, was born in Arkansas, March 1, 1853. His parents moved to Texas when he was a small child and settled in Lamar County. He came to Burnet County, at the age of sixteen and lived here until January 13, 1914, when he moved to San Saba County to be near his daughters. He was married to Nannie Langly in November, 1884; she having passed to the beyond eight years ago. October 19, 1913, he was married to Hettie Jackson. He had just moved to where his married daughters lived to be near them, and every one of the family were so delighted to be together again, but on April 6, 1914, the death angel came and severed the cord that bound them together. Brother Nance joined the Methodist Church at Strickland during Brother G. W. Morris' pastorate. Brother Nance had many friends here and quite a large crowd gathered at the Shady Grove Cemetery where we laid his body to rest until the resurrection. To the children and loved ones who survive, may God sustain them and may this scene and experience help them to love and serve the Lord, our Redeemer. May the everlasting Father above comfort in this hour of separation.

R. L. McINTYRE.

PETERS—John Wesley Peters was born April 15, 1844, in Marshall County, Alabama; was converted and joined the M. E. Church South, in 1866, and remained a consistent and devoted member until called from the Church on earth to the Church in heaven, which happy event (for him) occurred May 25, 1914, at his home in The Grove, Coryell County, Texas, where he had lived for sixteen year. He talked freely of his departure; said he was ready to go. He was three times married. Was the father of twelve children—six by his first and six by his second marriage. He leaves a wife, five daughters, several grandchildren and many warm friends to mourn their loss. He was one of my building committee for the erection of a church house, for which he was very much concerned, aiding liberally with his means and influence. His funeral service was the first service held in the new church. He was a good man. We will miss him. He is not dead, but sleepth, and his influence will still live for good. To the bereaved ones: You know where to find him. His pastor,

J. W. BOWDEN.

CLEMONS.—Mary Eliza Clemons, daughter of J. J. and S. E. Gamblin, was born in Osage, Coryell County, Texas, March 6, 1884; gave her heart and life to God when only a child ten years old, and united with the M. E. Church, South; was a consistent and devoted member until God called her from the Church on earth to the Church in heaven, which (happy event for her, though sad for her friends) occurred June 10, 1914, in the sanitarium at Waco, where she had gone for treatment. She was married to J. M. Clemons in 1899. To them were born four children. One departed this life when five years old. She leaves a husband, three children, father, mother, two brothers, one sister and many friends to mourn their loss. Her body sleeps in Gatesville Cemetery. She was an obedient daughter, good wife and mother. Weep not, loved ones, you can meet her again some sweet day. She is not dead, but sleepeth. Her pastor,

J. W. BOWDEN.

JOHNSTON.—W. B. Johnston was born in Madison County, Mississippi, October 12, 1849. He came to Jacksonville, Texas, in 1875 and worked as telegraph operator under C. F. Collins. He worked as operator for the I. & G. N. Railroad for a number of years at different places in Texas, besides working for several other roads. In 1877 he was married to Nannie Hicks Holland, of Riverside, Texas, having been married thirty-seven years and nine days at the time of his death. To this union seven children were born, four boys and three girls. All survive him, besides wife, one sister and seven grandchildren. W. B. Johnston came to Cherokee County, Texas, in 1890, where he lived until the time of his death, May 30, 1914, at the age of 64 years, 7 months and 18 days. He was buried at Frankston, Texas, by the Masons, Sunday, May 31, 1914. About twenty years ago he joined the Methodist Church, of which he lived a member until his death. Brother Johnston was sick but a short while. He suffered greatly but the final came. God said, "come up higher." Brother Johnston was loved by every one who knew him as being a Christian gentlemen. He will be greatly missed by those who knew him and his chair at home will be vacant and the place in the church. It can be said that Brother Johnston was always on time to do his Master's will. His leave will be regretted.

PRESTON FLORENCE, P. C.

LOGAN.—John Drury Logan, son of Rev. J. D. Logan and wife, Mrs. Lona Logan, was born January 15, 1897; departed this life June 8, 1914, at 9:30 o'clock p. m., at his parents' home near Morgan Mill, Texas. His body was put at rest in the Morgan Mill city of the dead, June 9, at three o'clock p. m. Services conducted by the writer. John was deprived of some things in this life, as he could not talk nor hear but we believe that he will be able to both hear and talk in the place of his present abode. Awhile before his departure he told his mother that he must die, and when he got to heaven he could hear and talk. He said that he was ready to go. John spent seven years of his life in the deaf and dumb school at Austin. John loved to read his Bible, he read it as long as he had strength to hold it. I am glad that when we get to heaven we will not see any blind, deaf, dumb nor sick, but will all be alike there, so it is necessary for us to die. John leaves his father and mother and four sisters and two brothers to mourn their loss. All were by his bedside, except one brother and one sister. Dear loved ones, do not weep over John, as he is much better off, only live to meet him in heaven when God calls for you. Take it to God in prayer. His pastor,

HENRY FRANCIS.

HALCOME.—J. C. Halcome was born October 23, 1848, near Dalton, Cass County, Georgia; died Friday, May 29, 1914, at Frankston, Texas, at the age of 65 years, 7 months and 6 days. Brother Halcome was one of the oldest citizens of Frankston. He came here when the town was almost a wilderness. He cultivated the land where the town of Frankston now stands. He married a Miss Ella Morgan, of Comanche, Texas, at the age of twenty-two, and raised a Methodist family for the world. Brother Halcome was a Christian man. He leaves his wife and seven children, besides one brother, of Mason, Texas, and a sister, Mrs. J. J. Cisco, of Justin, Texas. He will be missed by home and friends who knew him. He lived to a ripe old age and the Lord said, well done thou faithful one, come up here and receive a crown of life.

PRESTON FLORENCE, P. C.

MEMORABILIA!

THE TRUTH IS THAT

—for the people of Texas, Louisiana, Oklahoma and adjoining territory, Colorado Springs, Denver and Boulder, Colo., are three of the most attractive, easily reached and comparatively inexpensive vacation places in the West; that they are excellently reinforced by numerous others near by, and that, with their cool altitudes, pure and mineralized waters, delightful atmosphere and rugged picturesqueness, no equally inspiring or healthful situations can be found in any direction!

With double-daily solid through trains using quick schedules between Fort Worth and Denver, including superb dining car service affording all meals at moderate prices and under conditions assuring their leisurely enjoyment, and carrying palatial observation sleepers from New Orleans, Shreveport and Dallas in connection with the Texas & Pacific Ry., also standard sleepers from Galveston, Houston, Corsicana and Dallas in connection with the Trinity & Brazos Valley Ry., and from San Antonio, Austin and Waco in connection with the Mo., Kans. & Texas Ry.—the Fort Worth & Denver City Ry.—("The Denver Road")—leaves nothing to be desired in the way of transportational service to and from the delightful territory referred to—and is therefore in a class to itself.

Ticket Agents of either of the several lines herein mentioned, or Mr. A. A. Glisson, G. P. A., Fort Worth, Texas, will gladly supply beautifully illustrated resort booklets, maps, schedules and information as to low-rate round-trip fares, etc., and all invite calls and correspondence.

Methodist Benevolent Association

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THE NEGRO CHRISTIAN STUDENT CONVENTION.

This great gathering of negro students and leaders of both races was called in Atlanta, Georgia, May 14-18, by Dr. John R. Mott, Chairman of the Continuation Committee of the World's Missionary Conference and General Secretary of the World's Student Christian Federation; Bishop W. R. Lambuth and Miss Belle H. Bennett, of the M. E. Church, South; Bishop J. S. Flipper, of the African Methodist Episcopal Church; Dr. James H. Dillard, President of the Jeanes Foundation and Slater Funds; Dr. S. C. Mitchell, President of the Medical College of Richmond, Virginia; President John Hope, of Morehouse College, Atlanta, Georgia; Major R. R. Morton, Commandant at Hampton Institute, Virginia; Rev. R. E. Jones, editor Southwestern Christian Advocate, New Orleans, Louisiana, and Miss Lucy Laney, Principal of Haines Institute, Augusta, Georgia.

The purposes of the convention as set forth by the leaders, were (1) to give to the present generation of negro students in the United States a strong spiritual and moral impulse; (2) to study with thoroughness their responsibility for leadership in Christian work at home and abroad, thus bringing them face to face with Christian life callings; (3) to face the resonsibility resting upon the negro Churches of America to help meet the claims and crisis of Africa; (4) to consider what light Christian thought may throw on present and future co-operation between the races.

There were 470 students present representing eighty-one schools in eighteen of the Southern States, forty-two teachers and professors; speakers and other leaders, seventy-eight; visitors, seventy-one—a total of 661, of whom fifty-nine were white—a delegated body.

The keyword of the conference I think may be said to have been "Co-operation." This spirit of co-operation between white and colored, North and South, was exemplified throughout the sessions, as men and women of both races of both sections sat side by side on the platform and took part in the program. A spirit of frankness, of utmost sincerity seemed to permeate every paper read, every meeting held; and a deep, earnest desire or mutual understanding, mutual helpfulness, was particularly manifest in the utterances of Southern white people and Southern negroes. In the brief compass of this article I can only suggest a few of the great thoughts brought to us from the great hearts and brains that are struggling with the problems of race adjustment and race uplift.

One of the greatest messages brought was that of Mrs. J. D. Hammond of our own Church—Love as the Basal Element in the Home Life. A. M. Trawick, Secretary of the Y. M. C. A., made a strong plea for the negro woman, setting forth her tremendous responsibility in the race's development, the difficulties under which she has had to work and her training and development as the hope of the race's future.

Among the signs of co-operation, of mutual regard and respect, mentioned by Dr. W. D. Weatherford, Dr. Booker T. Washington, Major Morton, Dr. J. D. Hammond and others, were better educational advantages through the wise administration of the Jeanes fund; local white interests in many sections; efforts to better the surroundings and health of the negro as well as the white sections of the cities by general clean-up days, and health talks; determination on the part of the white man to know sympathetically the life of his colored brother as exemplified through the fact that in the past three years 15,000 Southern white college men have been studying the question, volunteers from these same colleges offering to give their lives to the solution of inter-racial problems; a growing spirit of confidence in the negro and his future, because he is a human being destined to grow into His likeness.

Again and again it was emphasized that most of our differences have grown out of ignorance, a failure on the part of the better class of both races to know and appreciate the best elements in each. Faith in each other; faith in the God who glories in the working out of the impossible; patience, kindliness, helpful service on the part of both white and colored was urged by the speakers of both races.

The great call to strong, consecrated college men of vision and power to man the pulpits of the Church was sounded in no uncertain tones. Young women were urged to prepare themselves to enter the great home field as teachers in rural communities, kindergarteners and and missionaries in the rapidly growing negro slums of our Southern cities.

Africa in all her need and magnificent opportunity was lifted up before these earnest young people by Bishop Hartsell of the M. E. Church, for years missionary Bishop of that great continent; by Dr. Shepherd of the Presbyterian Church, and others.

On Sunday night the great audience sat almost breathless as Dr. Mott, recently returned from a world tour, told of the great world unrest, the unparalleled opportunity of the Christian Church, the wonderful sweep of the Christ power over the great student audiences in China, Japan, Korea, Turkey, Indiana, to whom he had had the privilege of bringing the Gospel message.

On the last day much time was given to the report of Commissions that had been working throughout the conference. The first commission reporting was the one on the task of the Christian Church in Africa. This dealt with the great need and opportunity of the African field, the great responsibility and obligation of the trained, educated American negro and of the home Churches for meeting that need and opportunity, and the meager extent to which this is being done. The commission further presented resolutions and plans for the finding and effective training of workers for the evangelization of that vast continent.

Another commission reported their findings on the need of a better trained ministry.

The women of the conference, white and colored, brought in a resolution pledging themselves to a more sympathetic co-operation one with another and a greater loyalty to Jesus Christ.

The conference was closed with a quiet hour of devotion, led by Dr. Mott, in which he said that Christianity is on trial here in the South. There is no other place where there is so large a proportion of Christians of both races. If Christianity solves our problems, our inter-racial difficulties here, it will elsewhere. Other nations are watching us. Let us fling aside the weight that entangles our feet, the weight of unbelief, and run with patient endurance the race set before us, fixing our gaze upon Jesus. The world, said Dr. Mott, needs not so much brain power, not so much money power, but the power of Christlikeness. Christ is the great solvent of our difficulties.

We stood together as Dr. Mott led the closing prayer. Then after a few moments of silent petition we went out; each in his own place, fixing his gaze on Jesus Christ, to make real in the valleys of distrust and misunderstanding and heartaches the vision seen in this transfiguration mount—the vision of co-operation, good will and Christian brotherhood.

MARY DeBARDELEBEN.

Augusta, Ga.

The recording angel does not consult the popular Church registers when he goes to insert a new name on the Lamb's book of life.

NEW MEXICO

Albuquerque District—Third Round.

Magdalena, June 27, 28.
The Albuquerque District Conference will be held with Pleasant Valley Church, June 4-7. Opening sermon by Rev. James E. Conder, Wednesday night. Pleasant Valley is a country church five miles from Logan Station. Logan is on the Rock Island Railroad, twenty-three miles northeast of Tucumcari, New Mexico. GEO. H. GIVAN, P. E.
107 South Walter St., Albuquerque, New Mexico.

Pecos Valley District—Third Round.

Pecos, June 20, 21.
Toyah Valley, June 23, 24.
Hope, June 27, 28.
Lake Arthur, July 1.
Lovington, July 4, 5.
Grady, July 8.
Sacramento, July 11, 12.
J. A. MESSER, P. E.

WEST TEXAS

Austin District—Third Round.

Walnut, at Hornsby June 20, 21.
S. W. U. Summer School of Theology, June 16-26.
Liberty Hill and Leander, at L., June 27, 28.
Manor, at Osborn Chapel, July 4, 5.
Lagrange and Winchester, at W., July 11, 12.
Elgin, July 18, 19.
Ward Memorial, July 19, 20.
Webberville, at Cedar Creek, July 25, 26.
Bastrop, July 26, 27.
West Point, at Colony, Aug. 1, 2.
First Church, Aug. 3.
University Church, Aug. 4.
V. A. GODBEY, P. E.

Beeville District—Third Round.

June 20, 21, Berclair, at Charco.
June 22, Beeville, 4 p. m.
June 26, 27, Calallen, at Calallen.
June 27, 28, Kingsville.
July 4, 5, McAllen, at Edinburg.
July 5, 6, Pharr.
July 6, Mission, at 8 p. m.
July 7, Mercedes, at La Faria.
July 8, Brownsville.
July 11, 12, San Benito.
July 12, 13, Harlingen.
July 18, 19, Karnes City, at Helena.
July 20, Floresville, 3 p. m.
July 20, Kenedy, at 8 p. m.
July 25, 26, Robstown, at Agua Dulce.
July 26, 27, Alice.
Aug. 1, 2, Riviera, at Driscol.
Aug. 2, 3, Bishop.
Aug. 6, Mathis, at Mathis.
Aug. 7, 8, Falfurrias, at Copeta.
I. H. GROSECLOSE, P. E.

Cuero District—Third Round.

Yoakum, June 20, 21.
El Campo, 8 p. m., Friday, June 26.
Palacios, June 27, 28.
Midfield, at Dunbar, June 30.
Cuero, July 4, 5.
Runge, July 8.
Nixon, July 11, 12.
Smiley, at Seals, July 13.
Pandora, at Gillette, July 15.
Stockdale, at Sunnyside, July 18, 19.
Lavernia, at Elmendorf, July 25, 26.
JOHN M. ALEXANDER, P. E.

Lampasas District—Third Round.

Star, at Moline, June 20, 21.
Llano Sta., June 27, 28.
Mason, at Loyal Valley, July 4, 5.
Fredonia, at Pontotoc, July 6, 7.
Johnson City, at Syd Smith, July 11, 12.
Marble Falls, July 18, 19.
Llano Cir., at Moore's Chapel, July 25, 26.
Willow City, at Oxford, July 26, 27.
J. W. COWAN, P. E.

San Angelo District—Third Round.

Midland, July 4, 5.
Sterling, at Fairview, July 11, 12.
Edith Circuit, July 18, 19.
Paint Rock, at Millersview, July 25, 26, a. m.
Water Valley, at Eola, July 26, p. m.
Ozona, Aug. 1, 2.
F. R. BUCHANAN, P. E.

San Marcos District—Third Round.

Machaca, at Sheppard's Chapel, June 27, 28.
San Marcos, June 30.
Blanco, at Flat Creek, July 4, 5.
Dripping Springs, at Driftwood, July 8.
Staples, at Prairie Lea, July 11, 12.
Leesville, at Floyd's Chapel, July 18, 19.
Lockhart, July 24.
Luling, July 25, 26.
Seguin, July 27.
THOMAS GREGORY, P. E.

Uvalde District—Third Round.

June 21, Rock Springs, at Mantel.
June 21, Uvalde, at night.
June 28, Batesville, at La Pryor.
July 5, Devine and Lytle, at L.
July 12, Utopia Sta.
July 19, Carrizo Springs.
July 26, Crystal City.
S. B. BEALL, P. E.

CENTRAL TEXAS

Brownwood District—Third Round.

Novice, at Novice, July 4, 5.
Winters, at Winters, July 10.
Wingate at Wingate, July 11, 12.
Coleman Mis., at Echo, July 16.
Norton, at Maverick, July 18, 19.
Ballinger, July 19, 20.
Brownwood Mis., at Green's Chapel, July 21.
Goldbusk, at Wesley Chapel, July 24.
Talpa, at Talpa, July 25, 26.
Indian Creek, at Elkins, Aug. 1, 2.
Santa Anna, Aug. 8, 9.
Coleman Sta., Aug. 9, 10.
Blanket, Aug. 15, 16.
Brownwood Sta., Aug. 17.
J. H. STEWART, P. E.

Cisco District—Third Round.

Wayland, at Mt. Zion, June 20, 21.
Pioneer, at Crosscut, 11 a. m., June 25.
Gorman, June 27, 28.
Sipe Springs, at Macedonia, 11 a. m., July 1.
Carbon, 11 a. m., July 2.
Staff, at Flatwoods, July 4, 5.
Romney, 11 a. m., July 7.
Scranton, 11 a. m., July 10.
Cisco Mis., July 11, 12.
Cisco Sta., July 12, 13.
Desdemona, at Salem, 11 a. m., July 24.
C. E. LINDSEY, P. E.

Cleburne District—Third Round.

Granbury Mis., at Colony, June 20, 21.
Main St., June 28, 11 a. m.
Morgan, at Blum, June 28, 29.
Cresson, at Long Creek, July 4, 5.
Granbury Sta., July 5, 6.
Godley, at Bruce, July 8.
Glen Rose Mis., at G.'s Creek, July 11, 12.
Glen Rose Sta., July 12, 13.
Walnut Springs, July 14.
Joshua, July 18, 19.
Burleson, at Crowley, July 19, 20.
W. W. MOSS, P. E.

Corsicana District—Third Round.

Groesbeck, June 20, 21.
Thornton and Steel Cir., at T., June 27, 28.
Corsicana, 11 a. m., July 4, 5.
Horn Hill Cir., at Central Institute, July 7.
Barry and Emhouse at Cryer Creek, July 9.
Emmett Cir., at Jones Chapel, July 10.
Frost, July 12, 13.
Big Hill and Odds, at O., July 18, 19.
Purdom, at Dram, July 23.
Blooming Grove, July 22, 26
Chatfield, at Bazett, July 28, 29.
Harmony, at Persley, July 31.
Dawson, Aug. 2.
Wortham and Richland, at R., Aug. 5.
Mexia, Aug. 8, 9.
Richland Mis., at David, Aug. 12.
E. A. SMITH, P. E.

Dublin District—Third Round.

Huckabay, at Corinth, June 20, 21.
Bunyan, at Cow Creek, June 27, 28.
Duffau., at Plainview, July 4, 5.
Comanche Sta., July 11, 12, Q. C. 8 p. m., July 10.
Comanche Cir., at Cottonwood, 11 a. m., July 11.
Carleton, at Lampkin, July 18, 19.
Hico, 8 p. m., July 22.
Bluffdale, at Acrea, 11 a. m., July 24.
Tolar and Lipan, at Lipan, July 26, 27.
Proctor, at Purvis, 11 a. m., July 29.
S. I. VAUGHAN, P. E.

Fort Worth District—Third Round.

Boulevard, June 21.
Missouri Avenue, June 28, 11 a. m.
Riverside, June 28, 11 a. m.
Diamond Hill and Harwells Chapel, at Harwells Chapel, July 4, 5, 11 a. m.
Brooklyn Heights, July 5, 8 p. m., and 6, 8 p. m.
Glenwood, July 12.
Handley and Sagamore, at Handley, July 19.
Kennadale Cir., at ——, July 25, 26, 11 a. m.
Highland Park and Hemphill Heights, at Highland Park, July 26, 8 p. m., and 27, 8 p. m.
Smithfield Cir., at Oak Grove, Aug. 1 and 2, 11 a. m.
Grapevine Cir., at Euless, Aug. 2, 8 p. m. and 3, 11 a. m.
JNO. R. NELSON, P. E.

Gatesville District—Third Round.

Valley Mills, at Lane C., June 20, 21.
Clifton, June 21, 22.
Crawford, at Compton, June 23.
McGregor, June 27, 28.
Moody, June 29.
Gatesville, at Roland Chapel, July 4, 5.
Killer Cir., at Brown's Creek, July 5, 6.
Nolanville, at Brookhaven, July 11, 12.
Killer Sta., July 12, 13.
Copperas Cove, at Topsy, July 14.
Evant, at Evant, July 18, 19.
Hamilton Cir., at Ireland, July 24.
Hamilton Sta., July 25, 26.
Fairy and Lanham, at Fairy, July 28.
Oglesby, at Stockham Chapel, Aug. 1, 2.
M. K. LITTLE, P. E.

Georgetown District—Third Round.

Temple, Seventh Street, June 21, 22.
Thrall, at Lawrence Chapel, June 26, 27.
Taylor, June 28, 29.
Weir and Jonah, at Berry's Creek, July 1.
Rogers, July 5, 6.
Salado, at Prairie Dell, July 8.
Hutto, at Robertson's Chapel, July 11, 12.
Georgetown, July 12, 13.
Holland, at Heidenheimer, July 14.
Midway, at Leona, July 16.
Florence, at Mt. Horeb, July 18, 19.
Jarrell, at Goodeville, July 25, 26.
Troy and Pendleton, Aug. 2, 3
T. S. ARMSTRONG, P. E.

Hillsboro District—Third Round.

Brandon, at Honest Ridge, June 20, 21.
Penelope, at Penelope, June 27, 28.
Abbott, at Willow, July 4, 5.
Itasca, at I., July 12.
Peoria, at Red Point, July 18, 19.
Hillsboro, at First Church, July 26, 11 a. m.
Hillsboro, at Line Street, July 26, 8 p. m.
Kirk, at Prairie Hill, August 1, 2.
Hubbard, at H., August 2, 3.
Lovelace, at Berry's, Aug. 8, 9.
Huron, Aug. 15, 16.
Whitney, at W., Aug. 22, 23.
HORACE BISHOP, P. E.

Waco District—Third Round.

Hewitt, June 20, 21.
West, at Elm Mott, June 28.
China, at Coon Creek, July 4, 5.
Lorena, at Mooreville, July 8.
Bruceville and Eddy, July 8, 8:30 p. m.
Bosqueville, at Speegleville, July 11.
Austin Avenue, July 12, 11 a. m.
Clay Street, July 12, 8:30 p. m.
Morrow Street, July 26, 11 a. m.
Herring Avenue, July 26, 8:30 p. m.
Fifth Street, August 2.
W. B. ANDREWS, P. E.

Waxahachie District—Third Round.

Red Oak, at Dixon Chapel, June 20, 21.
Forreston, at Collier's Chapel, Sunday, 3:30, June 21, 22.
Waxahachie Sta., June 23.
Bethel Sta., June 27, 28.
Maypearl, at Auburn, July 11, 12.
Midlothian Sta., July 17.
Britton Cir., at St. Paul, July 18, 19.
Mansfield Sta., July 18, 20.
Ovilla Cir., at Long Branch, July 25, 26.
Italy Sta., at Sims, Aug. 1, 2.
Milford Cir., at Midway, Aug. 8, 9.
J. A. WHITEHURST, P. E.

Weatherford District—Third Round.

Millsap, at Brock, June 20, 21.
Weatherford Cir., at Bethel, June 24.
Aledo Cir., at Bethel, June 27, 28.
Azle Cir., at Dido, July 4, 5.
Graford Cir., at Lucile, July 11, 12.
Mineral Wells, at M. W., July 18, 19.
Weatherford, at Couts, July 19, 20.
Weatherford, at First Church, July 26, 27.
JAS. CAMPBELL, P. E.

NORTHWEST TEXAS

Abilene District—Third Round.

Clyde, at Eula, June 20, 21.
Clyde Mis., at Dudley, June 21, 22.
Merkel, June 24.
Anson, June 25.
Buffalo Gap, at Spring Creek, June 27, 28.
Capps, at Capps, June 28, 29.
Trent, at White Church, June 30.
View, at View, July 1.
Putnam, at Moran, July 4, 5.
Baird, July 5, 6.
Nugent, at Nugent, July 11, 12.
Cross Plains, at Cross Plains, July 18, 19.
Ovalo, at Ovalo, Aug. 1, 2.
St. Paul's, Abilene, Aug. 19.
First Church, Abilene, Aug. 20.
C. N. N. FERGUSON, P. E.

Amarillo District—Third Round.

Panhandle, June 20, 21.
Hereford, June 27, 28.
Hansford, at G. P., July 4, 5.
Ochiltree, at Locust, July 8, 11 a. m.
Dumas, at Spurlock, July 11, 12.
Stratford, July 12, 13.
Wildorado, at Adrin, July 18, 19.
Glazier, July 25, 26.
Higgins, July 26, 27.
Amarillo, Polk St., Aug. 1, 2.
Buchannan and H., Aug. 2, 3.
Umbarger, Aug. 8, 9.
I. T. HICKS, P. E.

Clarendon District—Third Round.

Clarendon Sta., June 20, 21.
Lakeview, at Webster, June 27, 28.
Newlin, at Lodge, July 5, 6.
Hedley, at Hedley, July 11, 12.
Quail, at Salt Fork, July 18, 19.
Plymouth, at Dozier, July 25, 26.
Wellington Sta., Aug. 1, 2.
Wellington Cir., at Rolla, Aug. 8, 9.
Clarendon Mis., at Goldston Chapel, Aug. 12.
Goodnight, at Goodnight, Aug. 15, 16.
J. W. STORY, P. E.

Hamlin District—Third Round.

Tuxedo, at Ledgers Ch., June 20, 21.
Hamlin Sta., June 27, 28.
Aspermont, July 4, and 11 a. m. 5th.
Peacock, at Swensen, July 5, p. m. and 10 a. m., 6th.
Rule, at Rule, July 11, 12.
Spur, July 18, 19.
Rotan, July 25, 26.
Sylvester, at Newman, Aug. 1, 2.
Jayton, at Jayton, Aug. 8, 9.
Knox City, at Cliff, Aug. 15, 16.
McCaulley at Niander, Aug. 22, 23.
Vera, at Benjamin, Aug. 29, 30.
Sagerton, at Bunker Hill, Sept. 5, 6.
Rochester, at Turner, Sept. 12, 13.
G. S. HARDY, P. E.

Plainview District—Third Round.

Kress, at Whitefield, June 20, 21.
Hale Center, at Center Plains, June 27, 28.
Abernathy, at June 28, 29.
Plainview Sta., June 30.
Lubbock, July 4, 5.
Littlefield, July 5, 6.
Lorenzo, at Harmony, July 11, 12.
Dimmitt, at Big Square, July 18, 19.
Crosbyton at Cone, July 25 26
Floydada, July 26, 27.
Lockney, July 28.
Turkey, at Quitaque, Aug. 1, 2.
Matador, at Roaring Springs, Aug. 4, 5.
Afton, at Prairie View, Aug. 8, 9.
Happy, at Beulah, Aug. 11, 12.
Silverton, at Lake View, Aug. 15, 16.
Lockney Mis., at Meteor, Aug. 22, 23.
O. P. KIKER, P. E.

Stamford District—Third Round.

Bomarton Mis., June 20, 21.
Haskell Mis., June 27.
Haskell Sta., June 27, 28.
Stamford, St. John's, July 4, 5
Ward Memorial and Leuders, July 8.
Munday Sta., July 11, 12.
Avoca and Bethel, July 18, 19.
Seymour Sta., July 25, 26.
Seymour Mis., July 29.
Westover Cir., July 30.
Throckmorton Mis., July 31.
Throckmorton Sta., Aug. 1, 2.
Woodson Mis., Aug. 3, 4.
Albany Sta., Aug. 8, 9.
JACOB G. MILLER, P. E.

Sweetwater District—Third Round.

Westbrook, at Union, June 20, 21.
Blackwell, at Decker, June 27, 28.
Sweetwater Mis., at Gannon, July 4, 5.
Sweetwater Sta., July 5, 6.
Fluvanna, at Elkins, July 11, 12.
Ira, at Crowder's, July 18, 19.
Loraine at Zelner, July 26, 27.
Camp Springs, at Guinn, Aug. 1, 2.
Roby, at North Roby, Aug. 8, 9.
Dunn and Bermleigh, at Winston, Aug. 15, 16.
District Conference at Snyder, May 29, 31.
B. W. DODSON, P. E.

Vernon District—Third Round.

Vernon Cir., July 4, 5.
Tolbert, July 11, 12.
Chillicothe, July 12, 13.
Childress Mis., July 18, 19.
Estelline, July 19, 20.
Crowell, July 25, 26.
Odell, July 27, at 11 a. m.
Lazare, Aug. 1, 2.
Quanah Sta., Aug. 2, 3.
Quanah Mis., Aug. 3, at 11 a. m.
Vernon Sta., Aug. 9.
Margaret, Aug. 10, at 11 a. m.
Kirkland, Aug. 14, at 11 a. m.
Paducah, Aug. 16.
Dumont, Aug. 16, 17.
Childress Sta., Aug. 23.
Tell, Aug. 25, at 11 a. m.
J. G. PUTMAN, P. E.

TEXAS

Beaumont District—Third Round.

Kirbyville, June 20, 21.
Call, at Call, June 21, at 8 p. m.
Wallaceville, at Wallaceville, June 26, at 8 p. m.
Fort Bolivar, at Fort Bolivar, June 27, 28.
Batson and Saratoga, at Saratoga, July 5, at 11 a. m.
Silsbee, at Silsbee, July 5, at 8 p. m.
Newton, at Farrs Chapel, July 11, 12.
Burkeville, at Survey, July 18, 19.
Liberty, at Hardin, July 25, 26.
Dayton, July 26, at 8 p. m.
Woodville, at Mt. Hope, Aug. 1, 2.
Warren, at Hillister, Aug. 3.
Kountz, at West Nona, Aug. 8, 9.
Sour Lake and China, at Sour Lake, Aug. 15, 16.
Nederland, at Nederland, Aug. 22, 23.
Port Arthur, Aug. 23, 8 p. m
Orange, Aug. 30, 11 a. m
Roberts Avenue, Aug. 30, at 8 p. m.
E. W. SOLOMON, P. E.

Brenham District—Third Round.

Thorndale, at Pleasant Retreat, June 20, 21.
Somerville, June 21, 22.
Lyons Cir., at Chriesman, June 27, 28.
Caldwell, June 28, 29.
Matagorda and Lane City, at M., July 4, 5.
Bay City, July 5, 6.
Wallis and Fulshear, at F., July 11, 12.
Brookshire and Pattison, at B., July 12, 13.
Bellville and Chappell Hill, at Camp Ground, July 18, 19.
Glen Flora, at Iago, July 25, 26.
Bay City Mis., at Matthews, July 26, 27.
Wharton, Aug. 1, 2.
Sealy, Aug. 2, 3.
Richmond, Aug. 8, 9.
Rosenberg, Aug. 9, 10.
Waller Cir., at Kirby's Chapel, Aug. 15, 16.
Hempstead, Aug. 16, 17.
Giddings, at Barton, Aug. 22, 23.
Chappell Hill, Aug. 23, 24.
Lexington, at Early Chapel, Aug. 29, 30.
Lexington Mis., at Salty, Sept. 5, 6.
Brenham, Sept. 6, at 8 p. m.
S. W. THOMAS, P. E.

Jacksonville District—Third Round.

Elkhart Cir., at Antrim, June 20.
Palestine, Centenary Church, June 21.
Keltys Cir., at Wildehurst, June 27.
Alto Sta., June 28.
Jacksonville Cir., at Ironton, July 4.
Jacksonville Sta., July 5.
Redlawn Cir., at Atoy, July 11.
Rusk Sta., July 12.
Alto Cir., at Cold Springs, July 18.
Eustace Cir., at Pickens Spur, July 25.
Larue Cir., at Baxter, July 26.
Cushing Cir., at Sacul, July 31.
Gallatin Cir., at Bethel, Aug. 1.
Troup Sta., Aug. 2.
Mt Selman Cir., at Tatum's Chapel, Aug 7
Overton and Arp at Overton, Aug. 8.
Trans-Cedar Mis., at Atoy, Aug. 15.
Bullard Sta., Aug. 23.
Brushy Creek Cir., at Tennessee Colony, Aug. 29.
J. B. TURRENTINE, P. E.

Marlin District—Third Round.

Marquez Mis., at Easterly, June 21, a. m.
Franklin, June 21, p. m.
Reagan and Stranger, McClanahan, June 27, a. m.
Marlin, June 28, p. m.
Durango, at Blevins, July 4, 5.
Lott, July 5, 6.
Travis and Chilton, at C. S., July 11, 12.
Rosebud Sta., Cir., and Bohemian Mis., July 12, 13.
Kosse Sta. and Cir., July 14.
Bremond, at Boone Prairie, July 15.
Mayfield, at Sneed's Chapel, July 18, 19.
Cameron, July 19, p. m.
Davilla, at Davilla, July 21, a. m.
Gause, at Milano, July 22, a. m.
Buckholts, at Salem, July 26.
Leon Mis., Aug. 1, 2.
Centerville, Aug. 2, 3.
Flynn, at N. Zulch, Aug. 8, 9.
Normangee, Aug. 9, 10.
Jewett, at Jewett, Aug. 16, a. m.
Teague, Aug. 16, p. m.
Fairfield and Dew, Aug. 17.
Wheelock, Aug. 22, 23.
I. F. BETTS, P. E

Marshall District—Third Round.

Henderson Sta., June 21, 22.
Harleton Cir., at Eagle Cr., June 27, 28.
Beckville Cir., at Ebenezer, July 4, 5.
Jefferson, July 8.
Gilmer Cir., at Ogburn, July 11, 12.
Gilmer Sta., July 12, 13.
Kilgore Cir., at Cross Roads, July 18, 19.
Church Hill Cir., at Good Spgs, July 25, 26.
Laneville Cir., at Bethel, Aug. 1, 2.
Rosewood Cir., at Simpsonville, Aug. 8, 9.
Bethany Cir., at Bethany, Aug. 15, 16.
Hallville Cir., at Maple Springs, Aug. 22, 23.
Harrison Cir., at Grover, Aug. 29, 30.
Marshall, 1st Church, Sept. 6.
Marshall, Summit St., Aug. 9.
F. M. BOYLES, P. E.

Navasota District—Third Round.

Shiro, at Mary's, June 27, 28.
Navasota Sta., June 29.
Huntsville Sta., July 4, 5.
Oakhurst, at Riverside, July 6.
Grapeland and Lovelady, at Grapeland, July 10.
Augusta Cir., at Augusta, July 11, 12.
Crockett Sta., July 12, 13.
Anderson and Bedias, at Fairview, July 18, 19.
Porter Springs, at Weldon, July 25, 26.
Conroe Sta., July 27.
Walker County Mis., at Faris, Aug 1.
Milican and Stonham, at Magnolia Aug. 5.
Midway, at Midway, Aug. 8, 9.
Madisonville Sta., Aug. 9, 10.
Brazos Co. Mis., at Union Hill, Aug. 15, 16.
Bryan Sta., Aug. 16.
Cold Springs, at Evergreen — —
Cleveland and S., at Fostoria, Aug. 23.
Montgomery Cir., at Spring Branch, Aug. 29, 30.
Willis and New Wavely, at New Wavely, Sept. 6. E. L. SHETTLES, P. E.

Pittsburg District—Third Round.

Cookville, at Maple Springs, June 20, 21.
Atlanta, Friday night, June 26.
Queen City, at Law's Chapel, June 27, 28.
Linden, at Pearl Hill, June 28, 29.
Batson Cir., Red Bayou, July 4, 5.
Dalby Springs, at Spring Hill, July 11, 12.
New Boston and De Kalb, at De Kalb, July 12, 13.
Hardy Memorial (Conf.), July 13.
Nash, at Red Springs, July 18, 19.
Redwater, at Concord, July 19, 20
Winfield, at Pleasant Grove, July 25, 26.
Mt. Pleasant, July 26, 27.
Hughes Spring, at Mims Chapel, Aug. 1, 2.
Daingerfield, at Harris Chapel, Aug. 2, 3.
O. T. HOTCHKISS, P. E.

Timpson District—Third Round.

Livingston, at Mt. Rose, June 20.
Gary, at Bethlehem, June 27.
Carthage Sta., June 28.
Hemphill, at Pineland, July 4.
San Augustine, July 5.
Kennard, at Ratcliff, July 11.
Mt. Enterprise, at Reed's Mt., July 18.
Garrison, at Arlam, July 19, 20.
Geneva, at Geneva, July 22.
Burke, at Ryan's Chapel, July 25.
Corrigan, at Corrigan, July 26.
Melrose, at Union, July 28.
Pinehill, at Pleasant Hill, Aug. 1.
Huntington, at Odell's Creek, Aug. 8.
Center Cir., at Sand Hill, Aug. 15.
Appleby, at Smith's Chapel, Aug. 22.
Nacogdoches, Aug. 30.
Timpson, Sept. 6.
T. W. MILLS, P. E

NORTH TEXAS

Bonham District— Third Round.

Petty Cir., June 20, 21, at Forest Hill.
Bonham, First Church, June 24.
Dodd Cir., June 27, 28, at Blanton's Chapel
Ector Cir., July 4, 5, at Savoy.
Bonham, Sec. Church, July 5, 6.
Windom Cir., July 11, 12, at Bartley.
Ravenna Cir., July 18, 19, at Ambrose.
White Rock Sta., July 25, 26, Brookston, Aug. 26.
Bailey Cir., Aug. 1, 2.
Ladonia Sta., Aug. 9.
Telephone Cir., Aug. 14, 15, at Telephone.
Red River Mis., Aug. 15, at Tiger Town.
W W. WATTS, P. E.

Decatur District—Third Round.

Krum and Slidell, at Stony, June 20, 21.
Justin and Ponder, at Drop June 20, 21.
Greenwood Mis., at Rush Branch, June 27, 28.
Decatur Sta., preaching, June 29.
Rhome and Newark, at R., July 4, 5.
Perrin and Barton, at P., July 11, 12.
Bryson and Jermyn, at B., July 12, 13.
Decatur Cir., at Oliver Creek, July 18, 19.
Jacksboro Mis., at Rock Creek, July 25, 26.
Jacksboro Sta., July 26, 27.
Alvord Sta., at Foster, Aug. 1, 2.
Decatur Sta., Aug. 2, 3.
Argyle Cir., at Chinn's Chapel, Aug. 8, 9.
Chico Sta., at Pleasant Grove, Aug. 15, 16.
Roanoke and Elizabeth, at R., Aug. 22, 23.
Mexican Mis., at Bridgeport, Aug. 28.
Willow Pt. Cir., Aug. 28, 29.
Bridgeport Mis., Aug. 29, 30.
S. C. RIDDLE, P. E.

Gainesville District—Third Round.

Montague Mis., at Dye Mound, June 20, 21.
St. Jo Sta., June 21, 22.
Woodbine Cir., at Callisburg, June 27, 28.
Marysville Cir., at S. B., July 4, 5.
Pilot Point Cir., at Mustang, July 11, 12.
Pilot Point Sta., July 10, 12.
Aubrey and Oak Grove, July 18, 19.
Denton Sta., July 17, 19.
Myra and Hood, at Hood, July 25, 26.
Sanger Sta., Aug. 1, 2.
Dexter Mis., at Liberty Hill, Aug. 5.
Era and Spring Creek, at S. C., Aug. 8, 9.
Valley View Sta., Aug. 9, 10.
Rosston Mis., at Hardy, Aug. 12.
Broadway Sta., Aug. 15, 16.
Denton Street Sta., Aug. 22, 23.
J. F. PIERCE, P. E.

Greenville District—Third Round.

Greenville and Cash Mis., at Ballard Grove, June 19-21.
Lone Oak Sta., ———, June 26-28.
Jones Bethel and Wesley Chapel, at W. C., July 3-5.
Fairlie Mis., at Fairlie, July 10-12.
Commerce Sta., July 17-19.
Caddo Mills Cir., at Hendrix, July 24-26.
Celeste Cir., at Whiterock, July 31, Aug. 2.
Wolfe City Sta., Aug. 7-9.
Merit Cir., at Bethel Grove, Aug. 14-16.
Celeste Sta., Aug. 21-23.
Floyd and Salem, at Floyd, Aug. 28-30.
Lee Street Sta., Sept. 4-6.
Wesley Sta., Sept. 11-13.
Kavanaugh Sta., Sept. 18-20.
C. M. HARLESS, P. E.

McKinney District—Third Round.

Plano, June 21.
Josephine, at L., June 27, 28.
Allen, June 30, 8 p. m. (Q. C.)
Wylie, at St. Paul, July 4, 5.
Allen, June 5, 8 p. m.
Copelville, at Culloka, July 11, 12.
Melissa, July 12, 8 p. m.
Frisco, at L., July 18, 19.
Anna, July 19, 8 p. m.
Nevada, July 25, 26.
McKinney, July 26, 8 p. m.
Celina, Aug. 2, 3.
Prosper, at L. E., Aug. 8, 9.
Blue Ridge, at H. C., Aug. 13.
Roseland and Cottage Hill, at C. H., Aug. 16, 17.
McKinney, 8 p. m., Aug. 17.
Lewisville, Aug. 23, 24.
Carrollton and Farmers Branch, Aug. 29, 30.
Plano, Aug. 30, 8 p. m.
Renner, at Frankfort, Sept. 5, 6.
Allen, Sept. 6, 8 p. m.
Richardson, at Murphy, Sept. 12, 13.
Farmersville, Sept. 13, 8 p. m.
Princeton, at P., Sept. 19, 20.
Farmersville, Sept. 20, 8 p. m.
Weston, at W. G., Sept. 26, 27.
CHAS. A. SPRAGINS, P. E.

Paris District—Third Round.

Annona, at Garland C., June 20, 21.
Whiterock, at W. C., June 21, 22.
Detroit, at Red Oak, June 27, 28.
Lamar Ave., June 28.
Bonham St., at Cross Roads, July 4, 5.
Roxton, at Elm Grove, July 5, 6.
Woodland, at Blakeney, July 11, 12.
Clarksville Cir., at Prairie G., July 18, 19.
Centenary, July 19.
Bogata, at Fulbright, July 25, 26.
Deport Sta., July 24-26.
Emberson, at Forest C., Aug. 1, 2.
Pattonville, at Shady G., Aug. 2, 3.
Paris Cir., at Reno, Aug. 8, 9.
Avery Cir., at Shawnee, Aug. 9, 10.
McKenzie Cir., at Maple, Aug. 15, 16.
Deport Cir., Aug. 22, 23.
W. F. BRYAN, P. E.

Sherman District—Third Round.

Travis St. Sta., June 20, 21.
Collinsville and Tioga, at Ethel, June 27, 28.
Howe Cir., at Ferguson's Chap., July 4, 5.
Key Memorial, July 5, 6.
Sadler, and Gordonville, at G., July 11, 12.
Whitewright Sta., July 18, 19.
Bells, at Evertheart Memorial, July 25, 26.
Trinity, July 26, 27.
Sherman Cir., at Cedar., Aug. 1, 2.
Pilot Grove, at Gray Bill, Aug. 8, 9.
Van Alstyne, Aug. 9, 10.
Waples Memorial, Aug. 16, 17.
Whitesboro, Robertson Memorial, Aug. 22, 23.
Pottsboro & Preston, Enterprise, Aug. 29, 30.
Denison Mis., Sept. 5, 6.
Hagerman Mis., Sept. 6, 7.
R. G. MOOD, P. E.

Sulphur Springs District—Third Round.

Cooper Sta., June 20, 21.
Lake Creek, at Brushy Mound, July 4, 5.
Ben Franklin & Pecan Gap, P. G., July 11, 12.
Mt. Vernon, at Hagansport, July 18, 19.
Sulphur Springs Mis., Birthright, July 25, 26.
Reily Springs, at Arbala, Aug. 1, 2.
Winnsboro Sta., Aug. 8, 9.
Como and Forest Academy, F. A., Aug. 15, 16.
Purley, at Pine Forest, Aug. 22, 23.
Yowell, at Jardin, Aug. 26.
Sulphur Bluff, at Tira, Aug. 29, 30.
Klondike, Sept. 5, 6.
Brashear, Sept. 12, 13.
Sulphur Springs Sta., Sept. 19, 20.
R. C. HICKS, P. E.

Terrell District—Third Round.

Garland Sta., June 20, 21.
Fate Cir. at Millwood, June 27, 28.
Kaufman Sta., July 1.
Rockwall Sta., July 4, 5.
Kemp and Becker, at B., July 11, 12.
Scurry Mis., at Warsaw, July 18, 19.
Mabank Mis., at Prairieville, July 25, 26.
Mesquite and Pleasant Mound, at M., Aug. 1, 2.
Forney Sta., Aug. 2, 3.
Chisholm Cir., at Allen's Chapel, Aug. 8, 9.
Mesquite Cir., at Pleasant Valley, Aug. 15, 16.
Crandall and Seagoville, at C., Aug. 22, 23.
College Mound Cir., at Morrow's Chapel, Aug. 29, 30.
Elmo Mis., at Pleasant Valley, Sept. 5, 6.
Hutchins and Wilmer, at W., Sept. 12, 13.
Lancaster Sta., Sept. 13, 14.
A. L. ANDREWS, P. E.

QUESTIONS FOR THINKING.

Ask yourself the following questions, reading them over slowly, and think. Then answer to yourself:

Does my life please God?
Am I studying my Bible?
Am I enjoying my Christian life?
Have I ever won a soul to Christ?
Is there any one that I can not forgive?
How much time do I spend in prayer?
Is there anything I can not give up for Christ?
Just where am I making my greatest mistake.
How does my life look to those who are not Christians?
How many things do I put before my religious duties?
Have I ever tried to give one-tenth of my income to the Lord?
Is the world better or worse by my living in it?

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

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North Texas College & Kidd-Key Conservatory

SHERMAN, TEXAS

THE NORTH TEXAS FEMALE COLLEGE was reorganized under its present management in 1888. This reorganization was based on the belief that, in spite of the fact that many women were clamoring for scolastic training identical with that of men, there was a conservative element which held to the conviction that the education of women should be equal to that of men but **different.** The increasing patronage of the school from year to year has justified this belief, and the hope that this conservative force would become dominant is also justified by the present tendency of educational ideals for girls. Now it is generally conceded that there is a need for something more than the curriculum of the public schools offer and something different from the training in co-educational universities. We know that if the new social order is to be enhanced by the activities of women it will be because women will contribute to it womanly and not masculine ideals.

TEN years ago President Harper said he believed the day would come when women's colleges would have standardized courses in music and art which would give women opportunity to indulge their natural love of the beautiful and to cultivate its expression. It is gratifying to the President that the North Texas College took its first step towards the realization of this ideal ten years before President Harper expressed it.

MRS. L. A. KIDD-KEY, President.

Texas Woman's College and Conservatory

(Successors to the Polytechnic College.)

FORT WORTH, TEXAS.

H. A. BOAZ, M. A., D. D., President.

EDUCATE TEXAS GIRLS IN TEXAS.

THE ONLY METHODIST WOMAN'S COLLEGE IN TEXAS MEETING "CLASS A" REQUIREMENTS.

Offers standard courses leading to B. A., and B. S., and B. Mus. degrees.

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Southern Methodist University

We Must Have a Great Theological School And Department of Religious Education

It may be a surprise to some, and though we have not heretofore stated it in print, we are nevertheless glad to announce to Texas Methodism that S. M. U. has already secured $66,000 in cash and subscriptions for the endowment of the Theological Department, and the cash is now properly invested and drawing a good rate of interest.

The determination of the General Conference to build a great Theological School at Southern Methodist University is creating intense interest. From all sections come expressions of interest. The office received yesterday a letter from a presiding elder in the State of Washington.

It seems that the Church leaders are unanimous that we must have equipment for our young preachers far exceeding any plans heretofore made, and in order that the people may have some figures and facts on this subject the following very important statements are made, and if the demand is what we anticipate others will be accumulated and printed from time to time. Requests for information will be given prompt attention by the office.

"In the thirty-eight English speaking conferences of Southern Methodism there are 1155 young men in the under-graduate classes. These are men who have not finished the conference course of study and have not been admitted to full connection in the ministry. Of this number less than seventeen per cent are college graduates and less than thirty-six per cent have not had any college training whatever, while less than three and one-half per cent are graduates of a Theological Seminary. There are 721 supplies serving pastoral charges whose educational equipment for the work falls far below the standard of those under-graduates."—Bishop McCoy.

Charles H. Payne, Corresponding Secretary of the Board of Education of the Methodist Episcopal Church, states that examination of a large number of State institutions shows that but from two to eight or ten per cent at most of their male graduates are candidates for the ministry. Yet statistics from the colleges of the Methodist Episcopal Church show that from thirty to thirty-five per cent of their male graduates in recent years intended to enter the ministry.

Bradford P. Raymond, President of Wesleyan University writes: "To keep our ranks fully provided for growth we need about 1000 recruits annually to the ministry. In the year 1907 the colleges graduated 204 candidates to the ministry. If some commanding officer should call out this regiment of recruits he would find only one man in five had been properly trained. Neither the training of the academy nor that of the high school or that of the conference course of study gives a liberal education."

"In the past twelve years there has been a falling off of eighteen per cent in the attendance of the fifty-eight leading graduate theological schools in the United States. During the same time there was an increase of twenty-five per cent in the membership of twenty-six of the leading Protestant communions and an increase of twenty per cent in the population of the country.

"For every 10,000 membership, the Congregationalists have 12 theological students, the Presbyterians have 11 theological students, the Baptist not quite 3 theological students, the Catholics less than 2, the Methodists a fraction more than 2.

"I am forty years old and my life has been spent in the sacred precincts of the Church, and yet I do not recall ever having heard a sermon on the "Call to the Ministry."—Bishop McCoy.

In the decade from 1870 to 1880, 118 men, who had failed to meet the educational requirements of the Church, were investigated. But one in the number had risen to prominence in the Church's service; 148 who had received college training were similarly investigated and 22 men of National prominence were found in the list. A similar investigation for the decade 1880 to 1890 showed that of 275 non-college ministers not one had risen to prominence, while of 290 college graduates 24 were among the conspicuous leaders of the Church.

A FREQUENT QUESTION AND ITS REPLY.

"Dear Frank: Please send me a list of the subscribers to the University from ——— Charge.

Yours,

———"

"Dear Brother Blank: This office appreciates your interest in the campaign for S. M. U. as manifested by your request, just received, and assure you that every service possible will be offered for efficient co-operation. Your request, however, made in the very best of spirit, while apparently very reasonable, is really very difficult to grant. We have had many such requests and often tried to reply satisfactorily but wish to have you consider the following:

1. When notes are received at the office they seldom bear the name of the charge, but give only the post office address of the donor. It is impossible for us to accurately classify charges by post offices. For instance, a subscriber may live in Sulphur Springs and hold his membership at Sulphur Springs Station, Sulphur Springs Mission, Sulphur Springs Circuit, or some other near by point.

2. In this day of rural free delivery a man may live ten miles from the place designated as his post office and belong to a pastoral charge of entirely a different name.

3. If our pastors only knew how many hundred letters are returned unclaimed each year, indicating the number of people who move annually, thus compelling a great deal of correspondence, they would understand how impossible it is to keep a correct list of subscribers by charges.

4. Again, people living in the bounds of one charge have often desired their subscriptions to go to the credit of other charges.

5. Again, many subscribers have had their notes to designate some bank, often at other places than their post office address, as payee, and the pastors of such places claim credit for the gift because of that fact.

6. Many students have made gifts that were credited to the towns in which they attended school, whereas the post offices placed on the notes represented the home town of the student—thus, making quite an inaccuracy.

7. It is unnecessary to state how impossible it is for us to render this report in towns and cities where there are two or more charges.

With the above in mind and the experience and observation that if we make up a list that is incomplete in any respect, either by omission of names of some subscribers or the placing of others improperly on the list, that the pastor charges us with faulty records, and inasmuch as the sum total of such records would differ widely from the sum total of our subscriptions, and at the very best would be continually changing, we much prefer not to undertake a wholesale compilation of subscriptions by charges.

If you will therefore kindly send us the names of those concerning whose gifts you wish to enquire, we will give you the information by return mail and do it very, very gladly. This office is not afraid of work but cannot afford to do inaccurate work.

Yours for efficiency,

———, Bursar.

The above reasons are earnestly submitted to our pastors for consideration. Our best friends do not know how anxious we are to help in every way possible, but we do not believe we ought to undertake such lists. This might be done if we had only a small list of subscriptions; small schools could do it easily, but our brethren must remember that we have an equivalent of over sixty thousand notes—no further reason being necessary.

Now, if the pastor wishes such a list for the purpose of canvassing his charge, he should remember that all business concerns under such conditions unhesitatingly go to each one of their customers. Any pastor would do the work great good if he would take the entire membership, one at a time, and ask what subscription he has made to Southern Methodist University—in what departments he is especially interested—if he has ever visited the grounds and buildings; if there are any questions he would like to ask or complaints to make, etc., etc. We believe the result would be that many brethren would reply as follows:

"Yes, I gave them a small amount and have not yet paid it all. I am interested in the University and am proud of its record and hope to be able to give them more some day. I have children and friends whom I expect to attend, and am particularly interested in ——— Department. Etc., etc".

It is then very natural for the pastor and University Commissioner to give the brother some appreciative information, and very likely secure another subscription. By this means every member is approached, new subscriptions are certain, old subscribers are satisfied and enthused, good is done to everybody and harm to nobody. We have abundant evidence from correspondence that the above method gets satisfactory results.

Brethren, it does not hurt people to talk to them about Christian education and Southern Methodist University. Our Commissioners when in a town ought to talk to every interested person in that town before leaving it; our pastors would save the University many a dollar if they would see to it that our Commissioners do interview the entire membership as nearly as possible in the proper kind of way. If this is not a good suggestion we are ready for a better one.

A NOTABLE GIFT FROM PILOT POINT.

Pilot Point has a Methodist pastor who is not an old citizen of Texas but nevertheless a staunch friend of Christian education and loyal to the wishes of his Church, as expressed in the work for Southern Methodist University.

It has been some months since Brother Lehnhoff remarked to the University Bursar that, after a conversation with a good lady in his charge, there had been filed with him a document that would transfer to the endowment fund of the University a goodly sum upon the passing away of the donor.

Last week Rev. W. B. Wilson, in his quiet way but with his usual efficiency, happened to be in that goodly little city, and of course was used by Brother Lehnhoff and the good lady for the perfection of the contract. The result was that the trio boarded the train for Dallas and spent last Thursday in going over the University's properties, inspecting the buildings now constructed, the plans for the new ones, and in calling upon the University's attorneys for the completion of the legal phases of the transaction. The work of the day, as reported by the attorney, found three very happy persons, tired, but enthusiastic, over the prospects for the work of Christian education.

The gift consisted of the transfer of two thousand dollars worth of securities, together with other considerations that would mature at the death of the donor. This gift is to apply to the McKenzie Memorial Endowment Fund.

This is an illustration of the work that our pastors and Commissioners are doing. Such splendid manifestations of interest are not unusual, but there are certain conditions that are necessary—one of which is the loyal, aggressive and devoted work of the pastor, another is the efficient service of the Commissioner, together with the greatest possible amount of distribution of information. It is a certainty that the people are willing and only waiting for the coalition mentioned. And thus the work of the Church goes on.

DEATH OF REV. JOHN ADAMS, D.D., OF TYLER.

"Everybody's Uncle John," brings a pain to Texas Methodism, but there is some satisfaction in knowing that already the friends for whom he lived subscribed almost sufficient to place his name on the great memorial tablet in Southern Methodist University.

The same can be said of Rev. J. W. Downs and Rev. J. M. Sherman, recently deceased.

Evangelical Song Leader: Pastors who desire first-class service for revival meetings in the way of good music may be able to secure the services of one of the finest young men Methodism has produced, a capable soloist and leader and a man of such personal power as to be of real value to the meeting. Address Frank Reedy, Bursar, Southern Methodist University, mentioning "C. H."