

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication, 1204-1206 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH,

G. C. RANKIN, D. D., EDITOR.

Volume LVIII

Dallas, Texas, Thursday, June 27, 1912

Number 46

THE BIBLE IN THE HOME

We do not decry the present times as against the old times, yet in the olden times the family gave more attention to Bible reading than is done to-day. Particularly was this the case in the rural home. It was customary in many homes in those days for the father and the mother on Sunday afternoon to gather the children round them and read verse about through several chapters of the Bible; and it more than occasionally happened that the children were encouraged to memorize certain passages and chapters. Before we were far into our teens we knew many of the great passages and chapters of the Bible memoriter and could repeat them as familiarly as we could repeat the alphabet. And those good old hours were enlivened by the head of the family telling us the thrilling stories of the Bible, and we never tired of hearing them.

But in these latter days parents leave largely this sort of reading and study to

the Sunday School. We do not discount the work of the Sunday School in matters of this sort, but neither the Sunday School nor the Church can take the place of the Bible in the home. No father or mother should relegate the whole of this duty to the Sunday School. The home is the place to make the Bible popular with children, and the wise father or saintly mother can so burn its popular features into the minds and hearts of children as to make it a valuable asset in their lives and characters for the rest of their days. The Bible ought to be made the foundation principles of the home life. Upon it all lines of domestic living and thinking ought to be projected. It is there we learn the value of truthfulness, honesty, sobriety and virtue; and when children learn these cardinal truths they are given a moral and a religious support that will never fail them. Therefore let the family make the Bible their staple book in the training of their children.

ECONOMIC CONDITIONS ARE DISCRIMINATING

That there is widespread restlessness among the great laboring and industrial conditions of our country there can be no doubt. Business interests are organized and they are reducing their methods to a strict science. All departments of trade are classified and the competition between them is sharp and exacting. On the other hand, the laboring forces are also largely organized and they are holding an iron hand on their organizations. They are seeking to better their financial conditions and to promote better remuneration for their services. Between the two forces the lines are severely drawn and frequently conflicts ensue. Sometimes they are conflicts of endurance, and sometimes of violence. Both sides are watching each other with keen eyes. Now and then the meddlesome politicians who seek their political preferment step in and augment the acute conditions and add to the troubles. And so the conflict proceeds.

That there are hard and severe men on the side of capital, using their money and influence to oppress and to grind down the working classes, is a truth no one denies; and that there are labor leaders who make it their business to agitate these questions for their own aggrandizement is equally true. But in the main the best class of employers want to divide fairly with their employes, and the great masses of the employed want to do the right thing toward their employers. However, exact solution of the problems growing out of many of the differences existing between these forces has not yet been reached, and fomentation and strife are easily provoked. The two forces have not yet reached the conclusion, except in rare instances, that the one is the undisguised friend of the other. There is an element

of hostility in their relation and a mere spark thrown into the tinder easily starts a conflagration.

Without taking sides partially between these contending factions, we do wish to say that the inequalities of salaries is having much to do with these troubles. When the President or Vice-President of a great corporation sits in his office, because he can control the stock of the company, and draws a fifty-thousand-dollar salary per year for his services, and the man doing his bidding in grime and soot draws from \$750 to \$1000 per annum for his toil, we need not be surprised if the latter once in awhile feels a spirit of resentment. The one lives in a mansion, rides in his splendid private car, or his richly-furnished auto, giving his family summer trips and all other advantages; while the other one lives in a small rented house, in an unsanitary locality, with the bare necessities for his wife and children. No wonder that he chafes and frets and follows a labor agitator semi-occasionally. Or, to change the department of business. Here is the owner of a great establishment. He seems to revel in all that he desires and his family lead in the social world; while his clerks get a mere pittance, and many of the seamstresses and lady sales employes have a bare living. In his service you can often find a poor mother working day and night to keep the wolf from her door, and off of her labor the proprietor is aided in his efforts to accumulate his fortune to give his family every comfort and luxury. No wonder that there is dissatisfaction and restlessness.

No such unreasonable discriminations ought to exist. There is something radically wrong in our political economy that develops this injustice. It is all right for

the railroad magnate to revel in luxuries, and for the proprietor of big business interests to live in a palace. We do not rail at this. But those poor men and women who are behind the guns and make the wealth of these more fortunate people possible are entitled to a better division of what they are helping to produce. Our poor girls, our downtrodden women, our struggling men and their suffering families are entitled to larger consideration. And unless these conditions change the future of society is problematical. Humanity is humanity and it cannot stand

everything, and the tortured worm even may be forced to turn and do something desperate. The golden rule demands equal justice, and Christ came into this world to lift up and not drag down. Children crying, young women being driven to the bad, workmen seeking surcease from mind-hunger in the saloon are not always responsible for their conditions morally. These oppressive inequalities in self-support are too often responsible for these conditions. And as sure as God sits upon his throne these injustices will not continue forever.

Southern Methodist University Attracting Attention

Large enterprises appeal to men of large means, and we have men of that class scattered round over Texas. Many of them are growing old and need to have their attention called to this great institution. They are ready to make handsome bequests if the importance of the enterprise is impressed upon their minds and hearts. No one knows these people like the pastors of our different charges. Hence the pastors have a wonderful opportunity along this line. We can better illustrate our meaning than we can argue it. Recently one of our leading pastors knew of an aged gentleman who had made money and retired from active business. His life has been well-nigh spent and he wanted to dispose of some of his fortune in such way as to make it a blessing to poor boys after he was gone. So the pastor went to him and laid before him the magnitude and importance of Southern Methodist University. He at once received the suggestion as a wise one, and right there and then, in the presence of

legal witnesses, had his will drawn, leaving to this institution one-half of his estate, which will amount in assets to the University at his death something over \$62,000. It will come as a bequest and will swell the endowment fund.

Now what the pastor did in this case other pastors will have occasion to do also. These good men and good women want to do something handsome, but they need the information and the encouragement that the pastor alone can furnish them. Therefore let our pastors keep their eyes and their ears open, just as the pastor above referred to did, and every now and then some good man or some consecrated woman with means will turn it in the right direction at the right time if wisely looked after.

Let people understand that Southern Methodist University is worthy of the respect of people of means and they will respond just as this excellent man did when the institution was called to his attention. Be wise, be alert and the people will respond.

Noah showed wonderful faith when he heeded the voice of God and put in one hundred and twenty years building the ark, but when the flood subsided and he again began the practical work of life he manifested a woeful lack of consistency by making wine and besotting his brain with drunkenness. His beginning was admirable, but his ending was execrable.

It is an easy matter to hurl denunciations at the head of a great congregation, but it takes real courage to walk right up face to face to a flagrant sinner and point your finger into his face and lovingly say to him: "Thou art the man." We have a great many Davids in our audiences, but not many Nathans in our pulpits.

There are three ways in which to study a man's life: Study him as his friends and associates know him. They stand very close to him and from his words and actions learn much of his inner living. Study him as he knows himself. He lives closer to himself than any one else. He sees himself and understands himself as

no one else can possibly see and understand him. Study him as God knows him. For as intimate as he may know himself and as those nearest to him may know him, God knows more about him than all else beside. And God's estimate of him is the correct estimate. So that when we study a man from these three points of view we have a good opportunity to comprehend him almost thoroughly.

Our devotion to the interests of those employed by us is seen not so much in our professions of fidelity, but in our persistent effort to care for the interests he commits to our keeping. And the same is true in our relation to God. Our worship of him and our praise of him are all right, but faithful obedience to his commandments is the real proof of our sincerity.

The only philosophy of faith is child-like confidence in what God says to us in the Bible. There is nothing mysterious about it. It is a simple act of belief and along with it come peace, joy and assurance. Doubt is the opposite of faith and vitiates our whole relation to God.

FINISHING UP THE WORLD

The Punjab, or Land of Five Rivers

By Dr. W. B. Palmore—Article Forty-Seven

"Who has not heard of the Vale of Cashmere, with its foses the brightest that earth ever gave. Its temples, and grottoes and fountains as clear As the love-lighted eyes that hang over their wave."

We did not quite reach the vale of Cashmere, but saw the mountain tops about it in the distance, and had quite an experience in selecting a Cashmere shawl for an American friend. The vast range in prices of such shawls is absolutely bewildering to a mere man with no experience in such commodities. Think of finding people in a mere shanty or shed weaving Cashmere plush carpets worth ten dollars a yard! Think of having great piles of shawls thrown down before you, each shawl worth all the way from one hundred to one thousand dollars! Then think of your friend in America expecting you to bring one of the very best for less than one hundred dollars!

From Tuticorin, the extreme Southern point of India, we journeyed more than two thousand miles northward to a point in Southern Tibet, north of Darjeeling. From this point we traveled nearly two thousand miles westward to the City of Lahore, which is the famous and historic northwestern gateway into India. It was a flourishing city 328 years before the Christian Era, at the time of the invasion of Alexander the Great. Hindoo tradition makes its origin divine, and declares that Loh, the son of Rama was its founder. As many as four Lahores have risen successfully on the same foundation. It is quite different from the other cities of India, and in some respects more interesting than any of them. Its population is such a conglomerate from the interior or heart of Asia that it can hardly be called an Indian city. Here are Afghans, Persians, Sikhs, Cashmerians, Circassians and many other varieties of humanity staring you in the face, to whom we are as great a curiosity as they are to us.

The old or native city with its projecting windows, fantastically carved balconies, museum, mosques, curious ruins of old palaces and temples, interspersed here and there with mud-hovels, presents a strange mixture and variety of architecture. This is in striking contrast to modern Lahore, where the English dwell, with its street cars, villas, churches, hotels, colleges, Young Men's Christian Association building, gardens, orchards and drives. Some of the most famous monuments of the old city are the tombs of Baber, the founder of the mogul dynasty, and Jehangir, whose wife, Nour-Mahal,

"The Light of the Harem"

was immortalized by the Irish bard, Thomas Moore. The monument of Runjet Singh, the Lion of Lahore, is under a dome of convex mirrors, supported by eight double marble columns. At each angle are eight additional marble columns, supporting a marble canopy. Under this canopy is a large covered urn, surrounded by eleven smaller ones which contain the ashes of the great Sikh chieftain, his four wives and seven concubines who were burned with him. It was at Lahore that Lalla Rookh was tendered so magnificent a reception on her way to Cashmere. A magnificent caravan accompanied the bride from Delhi through Lahore to the vale of Cashmere, the rajahs and omras who formed this retinue, scattering munificent gifts to the people, while long lines of beautiful girls and boys waved over their heads bouquets of gold and silver flowers.

The British Empire, which now engirdles the globe, has a great many varieties of soldiers and citizens, but none more picturesque and debonair in appearance than the Sikhs of Punjab. They were originally a mixed community of Rajputs, Jats, and other races who were formed into a religious brotherhood about the end of the fifteenth century by a famous prophet named Nanuk Guru. A singular mixture of Mohammedanism and Hindooism which has been greatly persecuted by both sects. Their famous golden temple, the most sacred place to them in the world, is at

Umritsar,

a walled city of about two hundred thousand, composed principally of Sikhs, Mohammedans and Cashmirs. The temple is in a vast tank of water and is covered with a thin layer of gold. About half a thousand priests are attached to this temple, some of whom are constantly engaged in the various offices of their peculiar worship. The Sikhs are tall, and as erect as telegraph poles. They make about

the finest policemen in the world, and may be found serving, in this capacity in many of the cities of China and of Malaysia. They are not quite so enduring as soldiers as the Gourkas or Highlanders of India. The latter make about the finest soldiers in the world. Should Russia ever attempt to send a land force into India, the attempt will doubtless be through the old gateway of Lahore, and the Sikhs and Gourkas will shed Russian blood about as freely as the Japanese did at Mukden and Port Arthur! It is to be hoped that such an attempt on the part of Russia will never be made. If it should be made the bloodshed will be awful.

Jeyapore, about six hundred miles from Lahore, is one of the most unique cities in all India, and is reputed to be the finest native city in the country. The streets are exceptionally wide and clean, lined with long rows of pink and white houses in all styles of strange architecture. The Maharajah has several palaces, six and eight stories high, one of which is called the Wind Palace, and several are pink in color. His stables were to us more interesting than his palaces. In these stables were three hundred saddle horses and two hundred carriage horses. Each horse has a separate groom and is fed on sugar and grain. Their hair was about as glossy as the finest satin. We have seen the imperial horses of England, Austria and Russia, but they hardly measured up to the horses of this Indian prince, whose general appearance and environment was more suggestive of Solomonic splendor than anything we have ever seen in any part of the world. In his stables are also

One Hundred Elephants,

eighty for riding and twenty for fighting. Elephants on the streets were about as common as horses on the streets of America. On any of the principal streets you may see half dozen or more elephants with howdahs on their backs, filled with natives. Besides these are long strings of camels, moving pictures of patience, like the burden-bearing women in every part of the world where the Nazarene is not known. Wherever his gospel is not known woman is either a painted toy of passion or a beast of burden.

The Rajah gave us a permit to visit his summer palace at Ambar, and also loaned us one of his majestic elephants, with a Mahout astride of his neck, on which to travel. Every feature of this novel mode of travel was memorable, especially the getting down of the elephant for us to mount, and then his getting up! It was something like a mountain in earthquake, or a ship rolling on a turbulent ocean, which makes some people quite seasick, who are inexperienced in travel. We were much surprised to find how rapidly an elephant can walk. At one point we dismounted and walked, but found that we had to trot or run to keep up.

In this region were not only elephants, but tigers, leopards and monkeys. A friend once arranged for us a tiger hunt on elephants, but the day before we were to go, a hunter of the party was killed in trying to shoot a tiger from the back of an elephant, which so saddened the community that we gave up our hunt. It is said that when a tiger once gets a taste of human flesh he will be satisfied with no other food. The natives set ingenious traps for them, and often thus capture them alive, receiving a bounty for each one caught. The trap is made by digging a hole in the ground about fifteen feet deep, in the path of the tiger, which having once made a way in the jungle will generally take the same path. The trap or hole in the ground is covered with branches and leaves. Having once fallen into such a pit, he is kept there without food until nearly starved and so weakened that he can be secured without difficulty, and placed in a cage. When restored by food and water to his normal strength, his rage and ferocity know no bounds! We saw

Seven Man-Eating Tigers

which had been secured in this way, one of which had eaten ten men! As we passed in front of their cages, they, with unearthly screams or roars and wide open jaws would spring against the bars as if they would tear us to pieces in a twinkling! We tried to assume a very calm and self-possessed demeanor, but we confess to having had tremendous solicitude for the strength of the bars. We have never seen or imagined anything more terrifying than the tones of their voices and the expression of their faces. To both and all of which distance lent much enchantment.

Our first visit to India was a short

time after the visit of Edward the Seventh, when he was Prince of Wales. The Rajah of Jeyapore made him a present of a large amount of money, which Edward was wise enough and diplomatic enough to present to the city for a splendid marble memorial, which not only endeared him to this native prince, but to all his people. On the walls of this building are aphorisms taken from "Indian Wisdom," of which the following are specimens: "He has all health who has a mind contented." "To one whose foot is covered with a shoe, the earth appears carpeted with leather." "There is no religion higher than truth." High-minded men delight in doing good without a thought of their own interest." "Do naught to others which, if done to thee would cause thee pain: this is the sum of duty." Fine sentiments to come from a heathen source.

We saw much that was interesting in every part of India, and especially in the great Northwest and Punjab region, but nothing more interesting or important than the splendid work of the

American Methodist Missionaries.

In Cawnpore we found most excellent teachers doing excellent work. In the city of Lucknow we found a son of Doctor Pickett, of Kentucky, doing a great work as pastor of the large English speaking Church, which is certainly quite remarkable for one so young. The small school begun here so long ago by Doctor Badley and his noble wife is now a great college with tremendous possibilities for the fu-

ture. The Isabelle Thoburn School here for women is a great monument to a great woman, a sister of Bishop Thoburn, very much like Miss Laura Haygood, a sister of Bishop Haygood. This school in the quality of students reached, is probably doing the finest work of any girls' college in India. The President of this college now is a daughter of Bishop Robinson. Another one of his daughters is a teacher, with his other children preparing for missionary work. This is a wholesome trend for the children of Bishops.

Rev. O. M. Buck, a splendidly educated young man, whose father was a missionary, is doing a splendid work in the Bareilly Theological School. In opening the chapel services he very adroitly drew out of us an extemporized lecture which he interpreted. The great surprise to us was that the students listened to such a lecture with such intense appreciation. In the afternoon, as we were driving across the campus these students were standing in a body under a great banyan tree to express their thanks for the address of the morning. This was done with such manifest sincerity that we sat in the carriage and delivered them another lecture, with the great banyan tree as an over-arching auditorium. This great school has three departments, one where the theologues themselves are trained, another in which their wives are trained for their life work, and a third for the training of their children. There is a hospital and orphanage here in which two young women are doing great work as surgeons.

THE TAJ MAHAL

The Climax and Crowning Glory of the World's Architecture

XLVIII.

Kwaja Accas, of Western Tartary, disposed of all of his small possessions and started to the far-famed court of Akbar, the real founder of the mogul empire, taking with him his wife and two sons. While crossing the Great Desert his money and provisions gave out, and they were three days at the point of starvation. While in this lamentable condition the wife gave birth to a daughter, whom the despairing parents agreed to abandon to her fate. Just as they were out of sight of the little mound of leaves which covered the infant, the mother threw herself upon the ground, exclaiming, "My child! My child!" Accas, unable to resist the appeal, returned and brought the babe to its mother's arms. Later a caravan was seen coming toward them, owned by a wealthy merchant, who relieved their necessities, and assisted them to Lahore, where Akbar also secured for Accas employment in Akbar's court. Few poor families in the history of the world have been more famous than this little group of five.

Accas, the father, became Prime Minister to Akbar, his name having been changed to Etmad-od-Doulah. When he died, a very wealthy and distinguished man, his daughter, the deserted babe who was left on the desert to die, erected on the right bank of the Jumna River, in Agra, one of the most beautiful marble tombs then in all the world. It is now second only to the later dream in marble, the climax of the world's architecture. This only daughter married Jehangir, one of the mogul emperors, and has been immortalized in Moore's "Lalla Rookh" as Noor Jehan, the "Light of the World." Her brother became the father of Mumtaj Mahal, who married Shah Jehan, the greatest builder of all the mogul emperors. She was one of the most beautiful women in history and was the idol of her husband. On her deathbed Shah Jehan promised her that he would never marry again, but would build for her the most beautiful tomb in all the world. No husband was ever more faithful in the keeping of a promise.

The site he selected was on the left bank of the Jumna River, two miles above the city of Agra and his palace. His great plan was to erect his own tomb on the right bank, opposite to hers, and connect them with a magnificent bridge, which failed on account of waning or falling fortune. Had prosperity attended him to the last a turbulent river today would be flowing between them. Many a couple have been separated in both life and death by excessive wealth.

"John Anderson my Jo, John,
We've climbed the hill together;
And many a happy day, John,
We've had with one another;
Now we must totter down, John,
But hand in hand we'll go,
And sleep together at the foot,
John Anderson, my Jo."

There is often a beautiful poetic

compensation in the failure of ambitious, worldly plans. Were their bodies now resting on opposite sides of the Jumna the conjugal beauty and significance of their lives would be largely lost to the world.

A Dream in Marble.

It was three hours past midnight, Agra was wrapped in profound slumber, and silence was brooding like a gentle spirit over a still and pulseless world. Only the sentinels on the walls of the great fort witnessed our exit from the city, and our lonely carriage ride through the large park to the pale enchantress on the Jumna. The firmament was studded with stars as our carriage halted in front of the magnificent gateway. The aged Mohammedan gatekeeper arose from his slumber, opened the "needle's eye," the small door through the great portal, and loaned me a lantern. With the heavens and earth reflected in the fountains within, it was difficult to realize that we were not walking in our sleep, or through the panorama of a splendid dream. We proceeded to climb the long winding stairway, up one of the four minarets that would like white-robed sentinels about the great white throne. We sat for hours in our lofty balcony. The scene and silence were so overwhelmingly eloquent that we held our breath and listened for the voices and harps of the hallelujah chorus.

We studied it under all the changing hues of starlight, moonlight, twilight and sunlight. By the softer lights it seemed made of pure snow or spotless and stainless alabaster. The dawning of the sun was like the promised Paraclete to take the things of Jesus and show them unto us. Instead of its being absolutely free from color the sun revealed the fact that it was delicately trimmed in purple marble, with nearly all of the Koran. Without the conscious presence of the Paraclete it is difficult for some of our friends to recognize the Deity of the Nazarene. When the fowls of the city and surrounding country began their herald of the dawning day, the multitude of birds of many varieties in the Taj garden opened up with a marvelous and memorable chorus. This garden is bordered on three sides by a lofty and massive sandstone wall. On the fourth side of the garden, which is about a mile in circumference, is the Jumna river. The walks, fountains, flowers and trees are the perfection of restful enchantment. The Taj Mahal rests upon sandstone, one thousand feet wide, three hundred and sixty feet deep, and five feet high. In the center of this platform rises another terrace of white marble, four hundred feet square, with a graceful marble minaret, one hundred and thirty-seven feet high, at each corner. In the center of the marble terrace sits the Taj, the dome of which is seventy feet in diameter and eighty feet high, which seems to spring like a bubble out of the building itself. The structure is one hundred and eighty-six feet square, with corners so cut as to resemble an octagon, and measures two hundred and seventy-five feet from the marble platform to the golden

rescent at the top of the spire. Minarets, towers, kiosks and domes all have gilded spires. A gentleman sat gazing at this miracle in marble, with its image reflected in the fountain below, until his eyes filled with tears. He turned to us and said: "Nothing on earth is so suggestive of the golden city, whose walls are pearls and whose gates are precious stones." Bishop Heber said of the builders: "They designed like Titans and finished like jewelers." Commenced in 1630 and completed in 1648, it represents the age of the most highly elaborated stage of ornamentation, the stage at which the architect ends and the jeweler begins. In color and design, its interior ranks first in the world for purely decorative workmanship; while the perfect symmetry of its exterior, and the aerial grace of its domes and minarets, impress the beholder in a manner never to be forgotten. In the rotunda, whose walls are inlaid with precious stones, and into which the light streams through screens of open marble trellis-work, are the cenotaphs, upon which the most beautiful flowers have been made with lapislazuli, bloodstone, agate, coral, cornelian and other precious stones. The cenotaphs are inclosed by a splendid

White Marble Screen,

six feet high, carved to represent delicate lace work. In the stillness of the early morning, to the old tune of Martin, we sang "Jesus, Lover of My Soul." The echo was such as to fill the vast dome, seemingly, with a multitude of voices. Thinner, clearer, further going, the tones seemed to blend with those of the skies. It sends back the human voice in strains of such marvelous melody that it was easy to imagine that angel bands had caught up the song and were prolonging it through interminable spaces. The lonely Mohammedan guard looked on with blank amazement, as if he had suddenly confronted the man of Gadara! In a vault below the cenotaphs, on a level with the ground, the famous and devoted couple are resting side by side, where they will doubtless be in the morning of the resurrection.

Geronimo Venomeo, a Venetian, is supposed to have been the designer of the Taj. Its architecture is purely Saracenic. Every kingdom in the East was laid under tribute to furnish material. The white marble was from Jeyapore, the yellow from the banks of the Ner budda, the black from Charkoh, Jasper from the Punjab, crystal from China, cornelian from Bagdad, turquoise from Thibet, amethyst from Persia, diamonds from Poona, sapphires from Lanka, agate from Yemen, lapislazuli from Ceylon, and coral from Arabia. It required eighteen years to build it, and besides the incalculable gifts from many kingdoms it cost fifteen millions of dollars when money was worth five times its present value. In all the future history of the world it is hardly possible that such conditions will exist as to make another such building possible. When Shah Jehan was dying he was taken to the front balcony of his palace that his last vision of earth might be the tomb of his lovely wife. When

Ulysses Grant.

who was married by a Methodist preacher on a farm near St. Louis, to a Methodist girl, was dying, he was asked, "Where he wished to be buried?" Among his last words he answered: "I care not where you lay me, so Julia sleeps beside me." These words touched a responsive chord in the heart of American chivalry, and we never visit the massive mausoleum by the Riverside Drive in New York, and look down upon their granite caskets, side by side, without thinking of Shah Jehan and his empress. We recently stood under the gorgeous golden dome of Paris and looked down on the majestic mausoleum in which Napoleon sleeps so solemnly alone! We could but contrast him to the above mentioned men. Had Julia Dent Grant been treated as Josephine was, Grant's star would have doubtless gone down long before he reached Richmond. Much has been said and written about Napoleon's star. When he summoned Josephine to sign the writing of divorcement, she said: "Sire: Behold yonder star! To mine not thine was royalty promised. Separate our destinies and you fall!" And he did fall, with a crash that shook the civilized world!

Akbar's tomb at Secundra, five miles from Agra, five stories high, is one of the most massive in all India. At the head of the cenotaph is an elaborate marble urn three feet high, which was once surmounted by a golden dome, crowned by the famous

Koh-i-noor Diamond.

This "Mountain of Light" from the mines of Golconda in Southern India, first adorned the hideous idol of Orissa. Then it was worn in Akbar's crown, and flamed like a sentinel at the head of his tomb. Nadah Shah, the Persian conqueror, took it to Del-

hi. There Runget Singh, the great Maharratta chieftan, found it and took it to his palace at Lahore. Then it became the property of Queen Victoria, and is now the possession of the Royal family of England.

When the focus of Egyptian power was far up the Nile, and radiated from Thebes, Karnak and Luxor, her kings prepared their tombs in the heart of mountains. When her capital moved far down the Nile to Memphis, where there were no mountains, her kings erected mountains in the form of Pyramids, in which to hide their mummies. We have been to the heart of the greatest of these tombs and found the coffins empty, the dust scat-

tered and their mummies conspicuously absent. What oceans of money and Nations of laborers have been wasted in Paganism's vain struggle for immortality! While he who was laid to rest in a borrowed grave is lifting empires from their hinges, turning the stream of the centuries and is still governing the ages!

In a cave at the summit of Mount Hor we found the tomb of Aaron still sealed and untroubled through thousands of years, which will doubtless thus remain to the end of time. So long as conjugal fidelity is admired and chivalry throbs in the hearts of men, so long will the Tap Mahal be guarded, protected and preserved by all Nations.

THOSE GRADED LESSONS

By Rev. John D. Major

I have just been looking over a leaflet from Charles Scribner's Sons advertising the "Bible Study Union Lessons: the Completely Graded Series for Sunday Schools and Bible Classes." This reminds me that this is still a very live and a very important question—I mean the question whether we use the old uniform lessons or introduce and use the new international graded series.

At present the two kinds of literature are before the public with the same kind of international endorsement and it is assumed that the question will be settled finally by the law of the survival of the fittest. The schools that prefer the Uniform Lessons can use them; those who prefer the Graded Lessons can have their choice. This seems perfectly reasonable and fair, and in view of the fact that no one is pushing the Graded Lessons, even those who oppose them would seem to have little room for complaint, especially those who are content with the Uniform Lessons.

But there are other important questions involved. It has long been felt by teachers in the Sunday School that there is an inherent weakness in the principle of the Uniform Lessons. Uniformity has been preserved at the expense of efficiency. It is believed by the experts that sooner or later the Uniform Lessons must give place to the Graded Series. It is charged that the experts who are behind the Graded Lesson movement are also devoted to the modern higher critical views of Bible interpretation, and along with better methods of teaching they are also seeking to introduce a new way of believing among the Churches. This is of course a very delicate matter, and must be done adroitly if done at all.

There are those who believe in the principle of the Graded Lessons, but also believe in the traditional views of Bible interpretation. These cannot see why Graded Lesson helps may not be prepared from the traditional viewpoint as well and as truly as from that of the higher criticism. But as it is, if we are satisfied with the Uniform Lessons we can have them with traditional orthodox meted out to us at the hand of Methodist teachers, but if we want the Graded Lessons it seems that we must take the dose the critics have prepared for us. And while they are not insisting that we take it, when a few more of our large city schools take it, and a few more of our Sunday School leaders are taught to love it, and a few more of our leading preachers learn how to openly defend it, we may have to take it or do worse.

In the Advocate of May 29 Dr. Chappell, speaking for the Sunday School Board and the publishing agents, gave us an extended statement concerning the Graded Lessons. It seems that this statement is intended to clear up some suspicion concerning certain phases of the Graded Lessons and the Graded Lesson helps. While I am willing to accept Dr. Chappell's explanation as the explanation of the International Lesson Committee, and of the experts who prepared the lesson helps, yet I must admit that to my mind his explanation by no means goes to the bottom of the matter.

In order not to misrepresent our Sunday School editor I will make a somewhat extended quotation: "For instance, a friend wrote to the Sunday School editor, calling attention to the fact that in the lesson on the Flood, in the first quarter of the first year of the Primary Grade, nothing is said about sin as the occasion of the destruction of the wicked. Turning to the lesson schedule for this quarter, as furnished by the International Committee, we find that the lessons are arranged under five themes: 'God, the Creator and Father,' 'God, the Loving Father and His Good Gift,' 'God's Care Calling Forth Love and Thanks,' 'Love Shown by Giving,' and 'God's Best Gifts.' The story of Noah and the ark is given as one of the illustrations of theme III, 'God's Care Calling Forth Love and Thanks.' It will be seen at once that the destruction of the wicked has no place in the lesson as planned by the committee. The idea of the committee evidently is that the destruction of the wicked by the flood is not a lesson suited to a

child of six, since such an understanding of the enormity of sin as would be required to justify in their minds this awful catastrophe is absolutely impossible to them." This explanation would have been more convincing if Dr. Chappell had informed us at what age the child should be taught the enormity of sin and that God destroyed the wicked with a flood because of it. The difficulty which Dr. Chappell discovers seems to me not a difficulty of the mind of a child of six, but rather the difficulty of what is called the "modern mind." There are some of us who are not pedagogists, but were once children, and we have not forgotten the impression of childhood. With all due respect to the wisdom of Dr. Chappell, a child of six would hardly undertake to find the exact proportion between the terrible catastrophe that overwhelmed the wicked and the exact character and quantity of sin for which it was a just punishment, but a six-year-old child of ordinary development can easily understand how the good God saved Noah and his family because they were good, and destroyed the wicked because they were bad. But did the International Committee, or that particular portion of it delegated with the direct work of getting out the Graded Lessons, "have such an understanding of the enormity of sin as would be required to justify in their minds this awful catastrophe"? Rumor says they had not. If some one who has inside information on the subject will refute this rumor it may go a long way toward popularizing the Graded Lessons. Perhaps Dr. Chappell has forgotten it, but it is in the memory of some now living that a prominent theologian, once writing in the Sunday School Magazine, pointed out the fact that some of the judgments recorded in the Old Testament are out of proportion to the crimes said to have been committed and to be inconsistent with the modern conception of God as a God of mercy and love, and he was not a child of six by any means. Is it any wonder that friends are inquiring of Dr. Chappell why certain omissions are found in the Graded Literature?

After explaining the principles upon which the lessons of the Intermediate grade are constructed he gives us this general statement: "These explanations are given in order that those using the Graded Lessons may understand the principles upon which they are constructed, and hence may not be surprised to find that in the lessons for the lower grades many important things are passed over in silence. This simply means that they are to be reserved to later stages of the pupils' development."

The important things passed over in comparative silence in the lessons of the Intermediate Grade are some very striking miracles that get inconveniently in the way of the character lessons of this grade. It is thought not good to divert the mind of the adolescent from the great characters under consideration, especially by miracles. For instance, in the lesson on the call of Moses the teacher is warned not to emphasize the burning bush, and the plague stories are carefully avoided. Of course Dr. Chappell explains this in the lesson helps, but there are some things that are not explained. The writer of the helps to this intermediate literature refers the teacher to such authors as Prof. Charles Foster Kent, who deny that these miraculous accounts are historical. I hardly think the Doctor would deny that this educational expert, who prepared the helps to this grade, is a so-called higher critic.

Again he says: "The graded courses have been outlined by a company of conservative Christian scholars who have made a careful study of all the problems involved and who are sincerely desirous of serving the cause of Christian education," and yet the Church at large does not know what Dr. Chappell calls a conservative Christian scholar, nor who this group of Christian scholars are, nor exactly how they propose to serve the Christian education. We do not know to what Church they belong, or what they believe, and yet their theories are to be tried out by a dangerous and ex-

pensive experiment in the most important department of our Church work. Briefly and in a very general way it has been stated that in order to secure the services of high-priced experts to prepare the Graded Lesson helps, four or five of the largest Churches, including the Methodist Episcopal Church and the Methodist Episcopal Church, South, syndicated, and now we have syndicated literature by paid experts concerning whom the average Church member knows nothing except their names. I believe that the Sunday School Board and the Sunday School editor have made a mistake in not taking the Church at large more fully into their confidence. It is not simply a question of honesty of purpose. These conservative scholars, and the Sunday School editor, and the publishing agents are liable to make mistakes and the Church has a right to know all about its own business. When the Church is taught to place such unbounded confidence in this "company of conservative Christian scholars," and that the syndicated literature is the very best to be had, they may decide that Charles Scribner's Sons are the people from whom to get the genuine article. Already they are offering to forward samples on request. I remember that this preacher paid a dollar and more for the privilege of making a partial examination of the literature, and from Dr. Chappell's statement I see it is still possible to buy samples of the precious article at our Publishing House.

JOHN D. MAJOR.

METHODIST TRAINING SCHOOL COMMENCEMENT.

The commencement exercises of the Methodist Training School closed on Wednesday morning, June 5, at 12 o'clock. The commencement was one of great interest, not only to the students, but to the friends of the institution throughout the Church. The occasion was opened with a dinner tendered the faculty and senior class on Friday evening, May 31, by President and Mrs. William F. Quillian. On Saturday evening the young men gave an exhibition of the work done in the gymnasium.

The commencement services were held in the West End Methodist Church Sunday morning at 11 o'clock. It was a beautiful scene when the students of the Training School marched down the two aisles of the church singing, "Lead On, Oh King Eternal," and remained standing in their places while the congregation stood together with them and followed this crusader's hymn with the doxology. Dr. G. H. Detwiler then offered an inspiring prayer. The responsive lesson was read by Dr. W. W. Pinson. A solo and an anthem appropriate to the sermon was rendered by the choir. The sermon was delivered by Dr. Charles M. Bishop of Southwestern University, Georgetown, Texas. Dr. Bishop read the story of Hagar from the Old Testament and announced for his text the words of Peter, "Lord to whom shall we go; thou hast the words of eternal life." He said that the cry of Hagar is the great heart-cry of the world; that life as we know it is radically wrong; that the world itself is wrong. Our only hope is in the answer of God to the cry of the world. Were it not for God, life would be a hollow mockery—a thing unbearable. We would fight against it, we would challenge it, we would defy it. The cry of Peter is the only cry which this world can make. The French infidel spoke of Jesus as a "walking vagabond, as one who went up through Galilee talking, talking, talking words that seemed foolish and powerless, but the words of this man have rescued lives, transformed continents and changed the whole face of the world." He then closed with a beautiful application of the message to those who were going out to perform loving deeds but more especially to speak loving words. He told them to never underestimate the power of their messages to the lonely outcast in dark places of the homeland and to the desolate seekers after God in the foreign fields. It was just such a sermon as will exalt the work of the Training School and the life of the Christian workers and make both feel their places of power and responsibility in making an adequate answer to the great cry of the world. At the close of the sermon Rev. W. F. Quillian announced the appointments of the outgoing class. Two deaconesses, three to China, six city missionaries, five kindergartners and two pastors. The closing prayer was offered by Dr. Ed. F. Cook and the benediction pronounced by Dr. Bishop.

The consecration service was held in the parlors of the school just at twilight. Dr. Pinson preached. A soul-stirring address was made by Dr. W. B. Ricks, pastor of Tulip Street church, after which the entire company bowed and sang the hymn of consecration, "All For Jesus." Dr. O. E. Brown then led in prayer. Many of the students and teachers gave testimony and expressed a purpose to

Hair Falling? Go to Your Doctor
Hair falling out? Troubled with dandruff? Want more hair? An elegant dressing?
Ayer's Hair Vigor Sulfur, Glycerin, Quinin, Sodium Chlorid.
Capsicum, Sage, Alcohol, Water, Perfume.
We believe doctors endorse this, or we would not put it up.
DOES NOT COLOR THE HAIR
J. C. Ayer Company, Lowell, Mass.

reconsecrate more fully their lives to the service of the Master. The communion was administered by Dr. E. H. Rawlings.

Monday was Junior day. It began with the singing of the Junior song at an early hour and closed with a picnic at Central Park, at which time an interesting and entertaining program was rendered by the entire Junior class. The Alumni meeting and dinner occurred also on Monday. The dining room was beautifully decorated and about one hundred persons were present at the dinner. A short talk was made by representatives of the different classes, each of which rang with a loyal enthusiasm and a devotion to the school and with an earnest purpose to live its splendid teachings. Miss Eleanor Neill was re-elected President of the Association.

Tuesday was Senior day. The Seniors, thought perhaps slightly more dignified than the Juniors, were no less interesting and entertaining than their schoolmates. The day closed with a reunion of the class presumably held in 1912. The different members had gathered in a Wesley House presided over by one of the graduates of this year. The play was altogether original and full of wit and philosophy. The members had come up from Africa, China, South America and the different sections of our own country. After the program a reception was given by the Senior class and a large number of friends enjoyed a delightful social hour together.

Wednesday was the day of graduation. Several excellent musical numbers were rendered, among them was the chorus of the Junior class. The prayer was offered by Dr. W. B. Lowry, presiding elder of the Nashville District. The address of the occasion was delivered by Prof. A. M. Trawick, formerly Professor of Sociology and Psychology in the Training School. He said that the great object of Christian workers was the building of the Church. Different ones have different ideas as to how this should be done. There are three methods which have been and are being worked out by those most loyal to the Church, viz: Homeletic, Theologic and the Social. The first two of these, while good and necessary, are not sufficient in themselves. There must be recognized on the part of each man that he is related to and responsible for his brother man. We must not only be interested in the saving of a soul, but in the saving of his life for this world. We all believe this to be true but the difficulty is that we have not a conviction that gets into the red blood of our lives and makes us earnest in the advocacy of this important truth. Above all things else we need to realize that the world of toil will not be satisfied so long as the Church commands the brother of wealth and has nothing to offer to the brother in poverty, except in exhortation to patience. The Church should interest itself not only in the collection of statistics but also in the relief of conditions. We regret that we cannot give this address in full for it was one that will long be remembered by those who were privileged to hear it. Professor Trawick is now connected with the National Committee of the Y. M. C. A. and is doing a notable work among the negroes of the South.

Rev. W. F. Quillian closed the program with a brief address to the graduating class. He said that the faculty felt toward the students as toward actual brothers and sisters because, in the language of the Master, "He that doeth the will of the Father is the same as my mother, my sister and my brother." We are sending this class forth with joy rather than with regret. We rejoice because we believe it to be the will of God that they should take up this service. May the class never forget that the way to become greatest is the path of service. He is greatest who serves most. Be content with the lowest, be worthy of the highest. Never lose faith in the certain victory of your cause and the ultimate conquest of this world for Christ. Commune often with God and though you may not need the physical veil to soften the glory of your own face yet as you come down from the Sinait of life the people will take knowledge of you that you have been with Jesus. Ruskin says, "Tell me what you like and I will tell you what you are like." Yield yourself daily in loving devotion to Jesus Christ. Love him, serve him, trust him, and you will become like him. May you so live and may your work be so wrought as that of each of your lives it may be said, "At eventime it is light." Diplomas were given to the nineteen graduates. The

doxology was sung. The benediction was pronounced by Dr. W. W. Pinson. W. F. QUILLIAN.

A PANHANDLE PROTEST.

Whereas, There appeared in the columns of the Texas Christian Advocate of the issue of June 6, an article from the pen of one J. W. Dawson, of Conlen, Texas, criticising the use of Home Mission Funds in this section, therefore be it

Resolved, That we, the members of the Third Quarterly Conference, of the Dumas charge, Amarillo District, Northwest Texas Conference, do hereby protest that said article is unfair, unfounded and misleading as to the facts. And, in order that readers of the Advocate may not be misled, thereby injuring the cause of Home Missions, we append the following facts:

Eight of the sixteen pastoral charges in the Amarillo District receive help from the Mission Board. There are forty preaching places in these mission charges, and all but seven are schoolhouses. Only six of the sixteen charges are stations, and the pastors, together with the pastors of the two self-sustaining circuits, are preaching at twelve schoolhouses adjoining their works. Altogether there are sixty-two preaching places in the Amarillo District, and fifty-one of these are mission points. Possibly Brother Dawson is as uninformed of the real work going on in the Panhandle as he is indifferent to having preaching in his own town. There is only one pastor of a station, or self-sustaining circuit, in this great district who is not preaching at some point outside of his charge; and that pastor offered to preach at Conlen, Brother Dawson's home town, and his offer was refused by Brother Dawson himself, because the pastor could only give them an afternoon hour. At another time our presiding elder went to Conlen to see about arranging for preaching the following Sunday, and was told that the date did not suit, as he (Dawson) had to attend a Sunday dinner at a neighboring ranch. Coming as it does, we resent the insinuation that our self-sacrificing pastors and presiding elder are not doing all that is in their power to preach the gospel to every creature in the Amarillo District. With sincere charity, we grant Brother Dawson the grace of ignorance, as the only reasonable ground for his unfair article.

J. T. HOWELL,
For Conference.

Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divid-d.—Bible.

DOCTOR'S SHIFT

Now Gets Along Without It.

A physician says: "Until last fall I used to eat meat for my breakfast and suffered with indigestion until the meat had passed from the stomach."

"Last fall I began the use of Grape-Nuts for breakfast and very soon found I could do without meat, for my body got all the nourishment necessary from the Grape-Nuts and since then I have not had any indigestion and am feeling better and have increased in weight."

"Since finding the benefit I derived from Grape-Nuts I have prescribed the food for all my patients suffering from indigestion or overfeeding and also for those recovering from disease where I want a food easy to take and certain to digest and which will not overtax the stomach."

"I always find the results I look for when I prescribe Grape-Nuts. For ethical reasons please omit my name." Name given by mail by Postum Co., Battle Creek, Mich.

The reason for the wonderful amount of nutriment, and the easy digestion of Grape-Nuts is not hard to find.

In the first place, the starchy part of the wheat and barley goes through various processes of cooking, to perfectly change the starch into dextrose or grape-sugar, in which state it is ready to be easily absorbed by the blood.

The parts in the wheat and barley which Nature can make use of for rebuilding brain and nerve centres are retained in this remarkable food, and thus the human body is supplied with the powerful strength producers, so easily noticed after one has eaten Grape-Nuts each day for a week or 10 days.

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

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

Notes From the Field

Fort Worth.

Glenwood is a nice, clean community and is a part of the city of Fort Worth, proper. We have no saloons or other objectionable business in Glenwood. In the most part those who live here own their homes. None but white people can own property in Glenwood. We have good, honest, quiet people here. We have been well pounded twice since conference and the last time was much the greater. Many good things were brought by a large crowd of people. This is a desirable part of Fort Worth in which to live. I could wish we had a home here for the rainy day. I am sure there are those who are able to pay for a home who would buy here if they only knew this as it is, and property will go up soon. We have on foot a plan to move our church two blocks south so as to make it more central and also in order to have it on the car line about half way between the courthouse and Polytechnic Heights. We have received twenty-eight members into the Church since conference.—Joseph B. Dodson, P. C.

Mulkey Memorial, Fort Worth.

Last evening we closed a good meeting at Mulkey Memorial Church, members say one of the best that has been held here in many years. The spirituality and loyalty of the members were deepened, there were about fifty professions, and to date we have received twenty-eight members with more on the string. We hope to make it forty. Pastor preached two sermons, Rev. D. L. Coale one and the rest of the preaching was by that sweet-spirited, consecrated, successful revivalist, Rev. John S. Huckabee, of Rogers, Texas. I know of few men whom I would prefer to have in a revival meeting to Brother Huckabee. Our own choir and choir leader managed the singing to the delight of the congregation, and better financial management of a meeting I have never known. It was handled privately, without a jar and to the entire satisfaction of all. A more admirable Board of Stewards I have never seen than the one at Mulkey Memorial. They handle all the finances of the Church and are a unit in whatever a majority of them decide. Altogether we are making progress, for which we thank God and take courage.—S. J. Rucker.

Pilot Point Circuit.

This is the first year for the Pilot Point Circuit in its present form. I came here on Tuesday after conference adjourned. The officials met on Thursday and furnished the program. The family came on the following Monday and so the work began. We have been going steadily forward ever since; have organized one new class in a splendid community and expect to build a house of worship before conference. This class gave the preacher a pounding before they were a month old; the others had already accomplished the feat. No man serves a better people than I. Have four Sunday Schools; have observed Children's day at each one and they made an offering together of \$14. The spiritual condition of the charge is growing. The Sunday Schools have almost doubled their enrollment, the attendance is good and with hustling superintendents and a live lot of teachers we expect to keep going until we reach a maximum of success. My meeting begins the first Sunday in July. Rev. F. A. Rosser will be with me at Friendship the first Sunday in July. Our Third Quarterly Conference will be held at Friendship, June 29. No district has a more brotherly man for presiding elder than the Gainesville District has, and of course he can preach for he comes from preaching stock. My people are expecting a great meeting at each appointment. God grant that the fire may fall and sinners may be saved.—E. F. Brown, June 21.

Grace Church, Palestine.

Will you permit a comparative stranger to say a word through your columns? We are just concluding a great meeting at Grace Church, Palestine. There have been something like a hundred and fifty conversions and a large number of accessions to the Church. The pastor will write up the meeting when the returns are all in. My wish is to say a word about this splendid pastor and his faithful people. While Grace Church is the second Methodist Church here it has a future. There is not a more compact faithful, earnest and progressive band of followers of the Savior anywhere than in this Church; they have religion of the old fashioned amen corner brand. They are ready and anxious to pray with groanings and tears for the salvation of souls, and then go out and work to answer their prayers. One of the most beautiful features of

the work at Grace is the devotion and pride this loyal people center in their earnest young pastor, Rev. W. F. Smith. Even the little boys in the congregation try to act like him. During the two weeks of the meeting we have had the constant co-operation of pastor and people, and much of the success of the revival effort has been due to the pastor's prayers and labors before the meeting began. We have been the recipient of many courtesies at the hands of the other pastors, particularly the officials of the Y. M. C. A., and Rev. Ellis Smith, whose work at Centenary is telling on the life of the town. This is the sixth meeting we have assisted in the State of Texas. It is a great State, with a great people, and none greater than our own Methodists, though there are royal spirits not a few in the other Churches.—Walter G. Harbin, Haynesville, Louisiana.

Caddo Mills.

Ever since we were read out to Caddo Mills at our last annual conference it has been the desire of my heart to have a great revival at each place on this charge. This we fully believe the Lord is going to give us. He has already given us a sweeping revival at Caddo Mills. About five months ago some representatives from all the Churches organized here were talking over our Church situation. We came to the conclusion that what Caddo needed was a co-operative effort on the part of all the Churches looking toward the salvation of the unsaved. But it looked very much like we were not going to have such a meeting. A co-operative meeting had never been held here. There were very few who had ever attended such a meeting. But our hopes began to rise when Lockett Adair promised me that he would give us ten days, if he should have the opportunity. This opportunity came on May 30. My father, J. S. Huckabee of the Central Texas Conference, began the meeting on the Sunday before. Good results came from the very start. But it took two weeks to break into the ring. But when the break did come it astonished the natives. We did not have any preaching for two nights. There were 110 men present and shouting in a drug store one afternoon at our men's prayer meeting. The Lord certainly has visited his people here. One proof that the revival has not gone with Lockett Adair is shown by an experience I had three miles in the country on last Sunday night. The fire fell and fourteen souls were saved. Ten of these came into our Church immediately. This made forty-two that we have received since the meeting began and sixty-three since conference. We are fully expecting to have good revivals at our two other appointments. "The Lord hath done great things for us whereof we are glad."—R. N. Huckabee.

Waco, Elm Street.

If it were you that said a presiding elder can't hold a meeting, you must take it back for Rev. S. A. Barnes, presiding elder of the Abilene District, has just held for us at Elm Street Church, Waco, the greatest meeting that this part of the vineyard has known in recent years. He was delayed three days in reaching us and Rev. A. D. Potter served in his stead, laying well the foundation for the future success of the meeting. Both of these brethren have been pastors of this Church and both found it easy to make the interest of the meeting his own. Everything was in fine shape when Brother Barnes arrived and he did some of the most searching gospel preaching that it has ever been my privilege to hear. His messages were bold and uncompromising. When he had drawn the line no one was left in doubt as to his spiritual bearings. As you might suppose, the result of such preaching was that from the beginning deep conviction fixed upon the people and they were not able to shake it off until scores were converted. The congregations were said to be the largest ever seen in East Waco. Another element of incalculable value in the meetings was the singing led by Rev. W. L. Hightower, of China Springs. He is one of the few men who can perform this delicate and difficult work in so satisfactory a manner as was done in this meeting. He took the great choir which Bro. Britton already had so well trained and with apparent ease contributed no small part to the success of the meeting. Beside the piano and organ several violins and horns were used, making in all a very fine orchestra, which, as an accompaniment, aided very materially in this important department. Another factor which made possible the great success of this meeting was the efficient service of the personal workers. Probably a score or more of men and women went in the after part of

each service as if propelled by the Holy Spirit and came leading their friends to Christ. I never saw more faithful and efficient service rendered. But you are already asking what about results. Well here they are: Accessions to Elm Street Methodist Church, nearly all on profession of faith, 176; conversions and reclamations, probably 250; raised in cash and good subscription about \$1300 during the meeting and every department of the Church vitalized and put in fine working order; over 400 present in Sunday School, see? It will be easy for you to believe me now if I tell you that we no longer find room in the church building but are out. Sunday School and all worshipping under an 80-foot tent. The Lord only knows what we are to do when winter comes unless we succeed in building. If all the members of this Church alone were to attend at one time, of whom there are now about 600, we could seat only about half of them in the present building. Pray for us that the results of this great meeting may be wisely conserved and that this may be the beginning of the establishment of a really great Church on Elm Street. P. S.—I forgot to tell that among all these other good things the pastor and wife were remembered with a beautiful new suit of clothing each, for which grateful appreciation is hereby expressed.—J. J. Creed, Pastor.

First Church, Shawnee, Okla.

On Sunday, May 19, we began revival services in our church with Evangelist D. L. Coale, of Fort Worth, Texas, and his singer, Prof. Robert E. Huston, of Wolfe City, Texas, and closed last Sunday, June 2. It was one of the best revivals ever held in Shawnee. Our Church was greatly blessed, many who were cold or indifferent were revived, and new life has been given to the Church. There were seventy-five conversions and reclamations by actual count, with many others reclaimed whose names we did not get. We received forty-four into the Church last Sunday. Other Churches were greatly blessed also. Several of them will receive a number of members as a result of the meeting. These are only some of the visible results; the meeting reached all parts of the city and eternity alone will reveal the results. Our church being too small, we had to go into Convention Hall, where we had great crowds at every service. Our Church, as a result of the meeting, is in better condition for work than at any time during my pastorate. Evangelist Coale and Huston, are, I believe, the best help I ever had in a revival. Brother Coale is a fine pastor's helper and leaves the Church in splendid condition. Our people want him again. The members and pastors of other Churches were delighted with Brother Coale. There was not a discordant note, everybody feeling good. Prof. Huston is a splendid choir director and soloist, a young man of fine spirit, whose life is consecrated to the work.—J. H. Ball.

Hempstead.

Rev. Walter W. Armstrong, of Troup, closed last night a series of eighteen sermons for us. Every sermon was of a high-class, thoughtful and forceful for a man of his age and experience. His mind is well trained his sermons revealed heart-training, soul-training and a decided conviction. All who heard him, attentively, were edified and delighted. While we had no great revival, we are grateful for the providence that brought this gifted young man to Hempstead. Such preaching will help any community. A useful career is before him.—T. J. Milam, June 17.

Higgins.

I desire to report our victory on Saturday, June 15. We went dry in each voting precinct. The county is dry by 55 majority. The antis had one of the completest organized forces we have seen outside of the larger centers. They busied themselves through the months past to make the law odious to

EDUCATIONAL

GET THE METROPOLITAN

STAMP OF QUALITY on your business education—it insures success. THE METROPOLITAN was established in 1887. Financial responsibility \$200,000; owns finest exclusive business college building in the United States; 6,000 successful students; absolutely thorough; nine expert teachers; unlimited demand for our graduates; under same management 12 years. Write for catalogue, stating course desired. METROPOLITAN BUSINESS COLLEGE, Dallas, Texas.

MARY BALDWIN SEMINARY

FOR YOUNG LADIES. Staunton, Virginia. Term begins Sept. 12th, 1912. Located in Shenandoah Valley of Virginia. Owns possessed climate, beautiful grounds and modern appointments. Students from 31 States. Terms moderate. Pupils enter any time. Send for catalogue. Miss E. C. WEIMAR, Principal.

Randolph-Macon Woman's College Lynchburg, Virginia. One of sixteen "A" colleges for women in the United States. Equipment complete. \$250,000 just added to endowment. Rates \$500 a year for full literary course. For catalogue address WM. W. SMITH, A. M., LL. D., President.

good people, and then held up their hands without gloves in a whirlwind campaign. The pastors of Higgins worked day and night in the light; Judge Sewell, with three strong men and men of Lipscomb County went

after them without gloves in a whirlwind campaign. The pastors of Higgins worked day and night in the light; Judge Sewell, with three strong business men, composed our central

EDUCATIONAL

North Texas Female College

"KIDD-KEY CONSERVATORY"

Luigi Gulli, : : Director

Classical, Scientific and Literary Courses, Music, Art and Expression

Leading Ladies' College of the Southwest:

In Patronage, In Enrollment, In the Fine Arts, In Location

For Catalogue, address the President,

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

E. L. SPURLOCK, Business Manager.

SHERMAN, TEXAS

POLYTECHNIC COLLEGE

"POLYTECHNIC COLLEGE shall be continued in its present status until the opening of the University. All graduates and ex-students of the POLYTECHNIC COLLEGE shall be given the rights and privileges of graduates and ex-students of the Southern Methodist University and all undergraduate work accepted with full credit."—Resolution of the Education Commission at Dallas in April, 1911.

A school under positive Christian influence. Co-educational. Seven stone or brick buildings; steam heat; electric lights; modern scientific equipment.

Three schools: A COLLEGE of first rank, conferring A.B. and B.S. degrees. Teachers' certificate to students completing courses in education. A strong PREPARATORY SCHOOL fitting for entrance to any college. A SCHOOL OF MUSIC, ART and ORATORY. "the most distinctive SCHOOL OF FINE ARTS in the Great Southwest."

Don't neglect to investigate POLYTECHNIC before you decide which college to attend. It has some distinctive characteristics which will appeal to you. Send for general catalogue or special illustrated bulletin of the SCHOOL OF FINE ARTS.

Address J. E. WILLIS, M. A., Fort Worth, Texas.

Switzer School of Music and Expression

(Successor to Switzer Conservatory, Itasca, Texas)

Opens in Dallas, September 10, 1912.

For full particulars, till Aug. 1, write D. S. Switzer, M. A., President, or Mrs. R. S. Switzer, Director, Itasca, Texas.

WHAT DO YOU KNOW ABOUT COLLEGES?

Are You Interested in the Merits of Some College?

Then Watch This Space Each Week for Information---Not Reiterated Affirmation.

Write to Us at Once for Particulars.

Do You Not Know Who?

San Antonio Female College

The acknowledged great school of South and Southwest Texas for young women and girls. Charges not increased—\$130.00 for half school year. Special rates to preachers. Ten per cent discount for two sisters; 15 per cent for three sisters. School year begins Sept. 4. Catalogue ready. Write J. E. HARRISON, President, Sta. A., San Antonio, Texas.

committee: the women were of great service with their petition, badges, lunches, singing children and prayers; Judges Hoover, Baker, Reece Ewing, W. P. Works, Revs. Arthur Jones, Chas. R. Nickol, E. L. Storey, A. Coleman, J. P. Patterson and O. P. Kiker, spoke in the county in the interest of our remaining in the dry column. We are now under the new statute and will make the bootlegger skidoo.—J. P. Patterson.

New Boston.

The great Lowrey meeting came to a close last night. The people say that New Boston never had such a revival; but few people of the town who were not reached by the meeting. The visible results of the meeting are great; two hundred and six conversions and reclamations; we received sixty-two into our Church in one class, and six gave their names for membership last night, and there will be others to follow. The Baptists received thirty and they will have others to join, the Presbyterians received ten or fifteen into their Church, Brother A. P. Lowrey preaches a gospel of power; cries aloud and spares not, he declares the whole counsel of God; he hits sin in every form. I have heard a great many evangelists and Bro. Lowrey is one of the most successful evangelists that I have ever seen his privilege to hear. He does not do a shallow work, his work will abide. We had an old-fashion mourners' bench thirty feet long and sometimes it was full of men and women down on their knees praying to God for mercy. I wish I could write up this wonderful meeting, but it is beyond my power to give anything like an adequate description of this wonderful revival. We gave Bro. and Sister Lowrey a nice freewill offering and another result of the meeting was a raise of \$200 on the preacher's salary.—A. T. Walker.

Azie.

We have just closed a great meeting at Azie, in which we had the able assistance of Rev. R. J. Tooley. Under the preaching of the plain gospel truth by this man backsliders and sinners repented, public confessions of sin against God and man were made and old quarrels and prejudices melted away. It was a grand thing indeed to see strong men, who had been at enmity for years, grasp each other by the hand once more, resolving to bury the past and in the future to live for God and heaven. We also had with us the pastor's father, Rev. J. M. Bond, Sr. During the meeting there were twenty-five conversions and nineteen additions to the Methodist Church. The Church membership was greatly revived, the moral and religious tone of the entire community being lifted to a higher plane. At the last Sunday morning service the people were quick and cheerfully raised about \$125 for Brother Tooley, after which we enjoyed dinner on the ground in the good old fashioned way and a general good time in which there was nothing manifest but Christian fellowship and brotherly love. We have had a good meeting and a good rain, and are thankful to God for his great blessings.—J. M. Bond, Jr.

NOTES FROM GEORGIA.

Only a few days ago, I had the opportunity to make a long desired visit to the classic groves of Emory College, Oxford, Ga.

I found it a charming spot, an ideal campus, a perfectly magnificent college community; one thorough democracy with splendid ideals and mighty history to inspire the dreams of youth and the reminiscence of age. Not Methodism only, but the South herself has no greater educational institution than Emory College. Here the walks and the lanes are bordered with nature's variety of simple flowers and climbing vines, all shaded by towering oaks and elms, many of them sentinels on duty for more than a cen-

tury. The campus is a delightfully entrancing spot. And the buildings are ample, adequate, and of interesting history and association. Every department of learning is fully provided with facility for the best work. I was very gratified with the marvelously deep and enduring work which has been done by Georgia Methodists in building so strong and deep the foundations at Emory.

The seventy-fifth Commencement is now passed into history, and a memorable time it was. A fine class of some twenty-eight young men were graduated. Great crowds of enthusiastic Emory Alumni returned to pledge ever increasing loyalty to their Alma Mater, and the events of these few days will be accented far down the future.

President J. E. Dickie has accomplished a great work in adding to the Emory endowment another \$200,000 during the recent years, and now it is the new and immediate purpose of the Board of Trustees to build a great Dormitory, ample for all future needs, modern in every respect, thus making Emory second to no institution in the land.

Oxford has its sacred spots where travelers and visitors may profitably linger awhile. In the open green, a sort of mall, in front of the Main Building on the campus, there stands a simple, but imposing, cenotaph with granite base, and pedestal and obelisk of marble, a memorial to Dr. I. A. Few, the founder and first President of Emory College. Before this I stood in silence for some moments meditating upon the course of God's providence in the lives of men. One cannot help being struck with the inscription on that marble shaft. Part of it is this: "In early life an infidel, a Christian from conviction, and for many years of deep affliction, he walked by faith in the Son of God."

Elsewhere in mother earth sleep the ashes of this great man of early Methodism in Georgia, but Emory boys have the inspiration of his life and work repeated in the chaste language of this marble shaft and these noble halls every day.

Out on the hill at the border of the village, surrounded by princely oaks, songing pines and clambering birch and vine, is the little cemetery in which repose the ashes of Bishops James Osgood Andrew and Atticus Green Haygood and Dr. Alexander Means, and other valiant and noble Methodist heroes "of whom the world was not worthy."

With uncovered head and throbbing heart, I stood beside the marble slab which covers the spot where rests the dust of Andrew, and what an unforgettable vision of an unapproachable past!

A unified Methodism rent asunder, slavery melted in the pot of war, our Southern Methodism spread into a world-wide agency; and then again the immortal circuit rider, the intrepid evangel, the mighty men of God who laid the foundations and made these easy places for us who heir the historic memories and old traditions of that glorious period!

And here too is urred the mortal form of Haygood, that matchless thinker and peerless preacher! Here is the marble shaft telling the world of the books he wrote; and yonder, through the spreading tree-tops rise like prospects of super-human achievements, the domes and spires of the academic walls in every stone and brick of which imagination may picture the resistless eloquence and indomitable energy of Atticus G. Haygood, whose Herculean endeavor roused Georgia Methodists to make Emory what it is today. Alas, he left earth all too soon for the finish of his task! Not Emory College alone has missed his mighty presence, but Methodism, and the South emphatically. Had he lived, the splendid vision of improved relations between the races might have had its earlier realization. Not all the men in America have done so much for making a proper public opinion on the question of the Race Problem as did Haygood in that wonderful book, "Our Brother in Black."

As I stood beside the silent sepulchers of these great men, I felt myself on holy ground. My thoughts swept earth's remotest bounds, for I was somehow led along the paths of thought to the farthest point touched by the influence of these mighty sons of the South; and I was a traveler on every continent, in every nation, among all the races, on all the seas, and everywhere the memory of them was blessed.

But to return to the College community itself, there are scenes of interest. There is the very house in which Bishop Andrew lived. It is occupied now. It rests far back from the walk under the thick-gathered boughs of cedar and pine and oak. Its modest portals bespeak the simple and sincere hospitality of its splendid history.

There is the President's Home, a large and stately mansion. In it have resided the men who have made the

destinies of Emory. It has weathered no less than seventy winters, and promises to stand the blasts for long days to come. Its front gate, a square frame with a strong mullion in the center in which are set two rows of rungs, one reaching to the top and the other going to the bottom, is said to be the remains of the handiwork of the famous old Dr. Longstreet, the author of "Georgia Scenes," himself one time the President of Emory. I was informed that Dr. Longstreet whittled these very rungs out of native pine with his pocket knife.

But I am not writing a history of Georgia, nor making a diary of a few days in Emory College. Merely the thought that some old Emory boy, and perhaps some homesick Georgian, somewhere far from the scenes of his boyhood might be interested to see a few small reminders of the days of yore leads me to mention these small details.

With every good wish for the prosperity of the brethren and ye editor, I am, respectfully, S. E. WASSON, Atlanta, Ga., June 14, 1912.

A REVIEW OF NOEL GAINES' ANSWER.

In Advocate of June 6 Bro. Noel Gaines has quite a lengthy article in which he reaffirms his position on baptism and regeneration. He also gives a good deal of attention to my criticism of his former article. I have no desire to continue controversy, but as I still believe he fails to give the right interpretation of Scripture, I write again. Let me try to give a clear statement of the difference between us.

- 1. Bro. Gaines contends that water baptism baptizes us into the atoning death of Christ and is necessary to the remission of sins.
2. That regeneration by the Holy Ghost necessarily follows water baptism.
3. That the disciples were not regenerated until Pentecost.

I am sure I have stated the matter clearly in the foregoing. I feel sure he has missed the right interpretation of the Scriptures, notwithstanding he says, "I have diligently sought him to open my understanding."

That water baptism as a symbol of cleansing, in some sense, refers to the remission of sins, I doubt not. Water is nature's great cleansing element. It is also one of nature's greatest life-giving elements. Therefore we find in the Bible that it is used extensively to represent cleansing; and there is no element better suited to represent the Holy Ghost in its cleansing and life-giving power. Hence John says, "I indeed baptize you with water unto repentance * * * he shall baptize you with the Holy Ghost and with fire." For ages the Jews had used water as a symbol of cleansing, and it was a public declaration of cleanness; hence John's baptism was no new thing to the Jews. So in receiving it they virtually said that they had repented of their sins and were prepared for his coming who alone could baptize with the only cleansing and life-giving power. John brings these two—water and Holy Ghost—into parallel lines. Why does he do so, if it is not to represent Spirit baptism by water baptism. "The Spirit giveth life." 2 Cor. 3:6. If Spirit birth is a necessity, and water baptism represents Spirit baptism, by which we are all baptized into one body, then is it not a proper symbol of the new birth?

The Bible shows everywhere that faith is the means by which the sinner receives the remission of sins. This is so abundantly set forth in the Word of God that I deem it unnecessary to make quotations, but will give this one: "For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16. Note two things: Jesus makes faith in himself the condition of having everlasting life. 2. He is still talking to Nicodemus about being born again. Again he says, "He that believeth on him is not condemned." Verse 18. If not condemned, then his sins are remitted. But faith is the condition; not water baptism. As to the Jews on the day of Pentecost; I stand by my former interpretation. They had rejected Christ, putting him to death. They could not truly repent until they had as publicly undone what they had done. Hence, take the mark of discipleship in baptism. Paul in spirit had been guilty of the same thing and was required by Ananias to be "baptized and wash away their sins, calling on the name of the Lord." Acts 22:16. It was equally necessary that Paul should turn from an opposer to a supporter of Christ. So he needed to take the mark of discipleship as a means of restitution, as well as a symbol of putting away his sins. I repeat the disciples—the twelve—did not make it a condition except on Pentecost.

If water baptism is necessary for the remission of sins, how was it that

an exception was made in the case of Cornelius and his friends? Acts 10:44-48. The Holy Ghost fell on them as it did on the apostles. Peter tells us that God gave them the Holy Ghost "and put no difference between them and us, purifying their hearts by faith." Acts 15:8-9. Purifying their hearts by faith—not by water baptism. Here again we have the condition of faith on the human side, and Spirit-baptism on the divine, and we are told plainly that God put no difference between the Jews and these Gentiles. Much more might be said to show that water baptism is not necessary to the remission of sins, but space forbids.

Deeming the foregoing a sufficient review of the first and second positions of Bro. Gaines, I will take up the third. That the disciples were not regenerated until the day of Pentecost. In doing so, I again refer to what occurred at the house of Cornelius. There was no difference between them and the disciples, their hearts were purified by faith. They received the Holy Ghost without water-baptism. Again I will ask Bro. Gaines to show me chapter and verse where the disciples were baptized by Christ, or with Christian baptism. He contends that they could not be regenerated because the Spirit had not been given. My contention is that they were regenerated because the Spirit and Christ were co-operating while he was on earth. It is true that Christ had not sent him, because both were on earth together. When Jesus went away he sent the Spirit, and he is to abide forever. Now let us note what he was to do. And in so doing I will try to adhere as closely to the Scriptures as Bro. Gaines dares to do. I will not dodge Jesus' words.

He cites John 7:39. "Why does he not quote verse 38 also. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

Note the following facts: Christ invites the thirsty to come to him and drink; then he makes the statement of verse 38. Rivers of water are to flow from believers. The thirsty need to drink. These rivers were to flow when the Spirit should be given. This shows an especial equipment that was to be given to the believers when endued with that Spirit. The apostles were endued with the power of that Spirit on the day of Pentecost and three thousand thirsty souls came and drank. Thus an especial endowment of power by the Holy Ghost was given that the apostles might fulfill their mission. This is in accord with Acts 1:8. "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Bro. Gaines also calls attention to John 16:7-8. This shows that the Spirit shall reprove the world of sin, of righteousness, and of judgment. Verse 13 shows what the Spirit will do for the disciples—guide them into all truth. I think Bro. Gaines will have no trouble if he will keep in mind the threefold operations of the Spirit: 1. To reprove, or convince, the world. 2. To regenerate the believer. 3. To give power to the worker. The apostles had believed on Christ and were therefore clean. They were in Christ and as the branch partakes of the life of the vine, so were they partaking of the life that Christ imparts. They were regenerated, if you please, born of the Spirit. But on the day of Pentecost they were endued with power by this same Spirit who gives to every man as he wills. See 1 Cor. 12.

Now as to Romans 6:3. Let us take the exact words: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death." It is evident that you must be baptized into Christ in order to be baptized into his death. "Therefore if any man be in Christ, he is a new creature; old things have passed away; behold all things are become new." 2 Cor. 5:17. Is not this regeneration? What but the Spirit can regenerate? Then if this baptism puts one into Christ, and being in Christ makes a new creature, or secures regeneration; then surely Rom. 6:3 refers to Spirit-baptism; for you must be baptized into Christ in order to be baptized into his death, according to verse 3. Then if the "old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin," and if "he that is dead is freed from sin," it looks to me very much like the baptism into Christ and into his death has something to do with our becoming dead to sin, and enabling us to walk in newness of life; or if you please, regeneration. "By one Spirit are we all baptized into one body." 1 Cor. 12:13.

"For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ." Gal. 3:26-27. Again I say that faith is the means from the human standpoint, by which we get into Christ. Spirit-bap-

Don't Wear A Truss!

After Thirty Years Experience I Have Produced An Appliance For Men, Women or Children That Cures Rupture.

I SEND IT ON TRIAL.

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day and I will send



The above is C. E. Brooks, inventor of the Appliance, who cured himself, and who has been curing others for over 30 years. If ruptured, write him to-day.

You free my illustrated book on Rupture and its cure, showing my Appliance and giving you price and names of many people who have tried it and were cured. It gives instant relief when all others fail. Remember, I use no salves, no tannin, no Res. I send on trial to prove what I say is true. You are the judge, and once having seen my illustrated book and read it you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time whether you try my Appliance or not.

FREE INFORMATION COUPON. C. E. Brooks, 217 State Street, Marshall, Mich. Please send me by mail in plain wrapper your illustrated book and full information about your Appliance for the cure of rupture. Name, Address, City, State.

tism puts us into Christ, as the power from the divine side, cleansing us from sin. I trust these references will be satisfactory to the reader, even if they fail to satisfy Bro. Gaines. Jesus baptizes with the Spirit, the Spirit re-proves, regenerates, endues with power. The Romans had been baptized into Christ and therefore into his death, and the result was walking in newness of life. The apostles were baptized with the Spirit on the day of Pentecost to equip them thoroughly for their work. Such is my understanding of the Scriptures bearing on this subject. J. H. CHAMBLISS.

LEIDE AND HIS FROGS.

There is a monument in Philadelphia erected to Prof. Joseph Leide, the most distinguished naturalist probably ever connected with the University of Pennsylvania. It is related of him that once, having collected a half dozen frogs for the purpose of studying their habits under certain conditions, he shut them up in a box for a little while until he could give the time necessary for his desired observations. Forgetting all about his captives, he left his home on some important errand. When he was six miles away he suddenly remembered them, and lest they should suffocate because of his neglect, he walked back the whole distance to place them in comfortable quarters. This was told as by one familiar with the circumstances. It seems this regard for all sentient life was characteristic of the man.

It is a fine contradiction of the too-often accepted notion that to be a great scholar or scientist, or to be particularly gifted intellectually, you must necessarily be deficient in heart. Many a lad has imagined that cleverness and kindness seldom go together.—Selected.

The truly great and good in affliction bear a countenance more princely than they were wont, for it is the temper of the highest hearts, like the palm tree, to strive most upward when most burdened.—Sir Philip Sidney.

SOMETHING EXTRAORDINARY.

A personally conducted first-class special train excursion through the Rocky Mountains to the world-famous Yellowstone National Park and return, under the auspices of the "The Campus," the new monthly magazine of Southern Methodist University, at low rates and consuming about fifteen days (tickets to be good until October 31 for return and allowing stopovers enroute), will leave Dallas and Fort Worth August 12. For complete itinerary, expense particulars and photographic literature, illustrative of the journey's superb attractions, free of cost, address Frank Reedy, Bureau Southern Methodist University, Dallas, Texas.

CANCER REMOVED. By a New, Quick, Sure Method. No X-Ray. No Pain. No Poison. No Burning Plaster. Written Guarantee. I had cancer growing on my nose, which got so severe it kept me out of the public for one year. All the doctors said cut it out, which I did not like. In a year I went to the Cancerorium and the Specialist made one application on Monday and another on Tuesday of Tuesday evening each, and the next Sunday I filed my report and am well today. No knife, no pain and no blood. The doctor is my blessing. Rev. James H. Smith, Paulding, Ohio, April 30th, 1912. Sept. 1911, I went to the Cancerorium for the removal of a severe cancer of my face. It had been growing and getting me for three years. I had had little faith. The Specialist applied his remedies three times and in a few days the cancer dropped out leaving no scar. My neighbors said it is the most marvellous removal of such a cure of cancer ever seen, and give us advice that the treatment is a medical wonder. I have no hesitation in saying to all of those afflicted with cancer to go to the Cancerorium and be sure of speedy relief. Henry E. Sprague, Esq. Judge Probate Court. PAY WHEN CANCER IS OUT. Will forfeit \$1,000 if our treatment does not excel any other in the world. Forty years curing Cancer—Thousands Cured. For Free Book Address COLUMBIA CANCERORIUM 1220 Spy Run Ave., Fort Wayne, Ind. KINDLY SEND TO SOME ONE WITH CANCER

Devotional Spiritual

LIFE'S WINDING STAIR.

The evolution of conduct is a cycle from simplicity to simplicity. Life is like a tower with a spiral staircase, a door at the foot, and a window at the top. You enter at the door of childhood and begin the ascent of life, and it is sometimes dark about you, so that you have to grope your way. At last you come to the top and look out from the window of maturity, and to your surprise it is the same view which you saw as you entered childhood's door. The winding stair has brought you round to the same outlook, but the horizon is far wider than you could see below. You have not descended into childishness; you have ascended into childlikeness. You have been converted; that is to say you have turned round, as you ascended the spiral stair, and as you look out over the broader view, close at your feet are the fearlessness, simplicity, and love of the little child.—Rev. F. G. Peabody, D. D., in Mornings in the College Chapel.

A SERVICEABLE WALK.

Let us not forget that Christ's walk was a serviceable walk. "He went about doing good." He came "not to be ministered unto, but to minister." He even "gave his life a ransom for many." It will not be walking in his steps unless we make our lives serviceable lives. "Ye are the light of the world." Ye are leaven. Ye are salt. Then let your light shine. Let the truth you have passed on to permeate other souls. Let your saving qualities come in contact with those needing their application. Be a personal, individual worker. Do not copy others, but ask the Lord what he would have done by you. Say, "Lord, what wilt thou have me to do?" Do not depend on committees or societies, however good, but work as if all depended on individuals. You will have to give to God a personal account. See that you have a personal work to show and a personal reward to receive. Walk as Christ walked in the way of personal and loving service.—Rev. G. B. F. Hallock, D. D., in Upward Steps.

CHANGED INTO CHRIST'S LIKENESS.

As a bit of glass, when the light strikes it, flashes into sunny glory, or as every poor little muddy pool on the pavement, when the sunbeams fall upon it, has the sun mirrored even in its shallow mud, so into your poor heart and mine the vision of Christ's glory will come, molding and transforming us to its own beauty. With unveiled face reflecting, as a mirror does, the glory of the Lord, we "shall be changed into the same image." "We shall be like him, for we shall see him as he is."—Alexander MacLaren, D. D.

FINDING THE TRAIL.

A party enjoying the charms of Lake Placid in the Adirondacks thought that they would do a little exploring. They paddled to one of the large islands in the lake, and leaving their canoe on the shore began to look around. It was in the late fall, and the island was deserted. A signboard indicated the places of interest on the island and the distance to each. From the signboard a well-worn path started into the woods, and this the explorers followed. It soon grew less plain, and finally disappeared entirely. Returning to the signboard, they found another path, which they followed with the same result. Yet the sign plainly said that the trail must be followed to reach these places of interest. One of the party, happening to look up, saw a piece of cloth fastened on the trunk of a tree about eight feet above the ground. Looking beyond and up, they saw a piece of cloth similarly placed on a tree about twenty feet ahead, and then another and another. The trail to be followed was not on the ground but high up. Not the path that men's feet had trodden was to be the safe guide, but the signals that had been placed for them to look up to. Example in life is of value, but those who try to live a right life by walking in the paths in which others have walked often will be puzzled. Do not make your life too much an imitation of those about you, even though you love and honor them. Fix your eyes on high principles and noble ideals; follow them, and you will find and keep the trail that leads to life's best goals.—Wellspring.

REFRACTORY SOULS.

We read the other day of an awkward diamond. The diamond usually yields to the efforts of the grinding tool, which makes several thousand revolutions in a minute. However, a

large jeweler in New York had to confess himself beaten some time ago by a diamond, which had been submitted for a hundred days to a grinding wheel making twenty-eight thousand revolutions per minute. The diamond came out of this ordeal in precisely the same condition as before it was touched. The total distance represented by the revolutions of the grinding wheel was equivalent to three times the circumference of the globe, and in this instance the ordinary weight of two pounds was replaced by one of forty pounds. The only effect of the combat was to put the lapidary on the sick list from exhaustion. After this experiment the jeweler gave up the task as hopeless, and sent the diamond as a curiosity to the Scientific Institute of New York.

Reading of this awkward gem made us think of the refractoriness of men under the purifying and shaping hand of God. How strangely and wickedly do we sometimes resist his wise and patient treatment! By the ordinances of nature, by the events of life, by the teachings and strivings of his spirit, would he shape us, polish us, and make us things of beauty fit for splendid places; but we are blind, stubborn, indifferent, revolting, and infinite ingenuities of wisdom and love are lost upon us. The New York jeweler persevered until the total distance represented by the revolutions of the grinding wheel was equal to three times the circumference of the globe; and God makes this earth to spin for fifty years, for seventy years, and yet men end in the gross condition in which they began! The awkward diamond was a curiosity, but we are forced to think that refractory souls are sadly common. In the sick lapidary we see a faint image of the sorrowful God when he is compelled to drop into the waste the soul designed as a star of light for his own diadem.—Rev. W. L. Watkinson, D. D.

CROWNING OF OUR SORROW.

It is not forgetfulness of my cross that I most require; it is glorified remembrance. I want my cross not to be lifted up—raised into the sunlight. The world cannot do that for me, O Lord! It can say, "Bury thy sorrow," but not, "Take up thy bed." Thou canst say, "Take up thy bed." Thou canst show me not merely the burial of my cross, but its resurrection into newness of life. Thou canst transform my thorn into a flower, and I want my thorn transformed into a flower. Job has got the sunshine after the rain; but has the rain been all waste? Job wants to know, and I want to know, if the shower had nothing to do with the shining. And thou canst tell me—Thy cross can tell me. Olivet is not the death of Calvary; it is Calvary in bloom. Thou hast not buried thy sorrow; thou hast crowned thy sorrow. Be this my crown, O Lord! The world can dry my tears, the world can drown my cares, but I only triumph in thee when I have learned the radiance of the rain.—Rev. George Matheson, D. D., in Thoughts for Life's Journey.

For Old and Young

POETRY OF THE BIBLE.

Why has so large a part of the Bible been written in poetic measures? Is not the language of plain prose more accurate and simple and better suited to a practical and important message?

Prose will answer well enough for the purpose of science and history, but the splendid imagery of the finest poetry is required to express the spiritual truths which science and history cannot reach. The grandest truths are too deep for accurate expression, yet the soul of man thirsts for them and revels in them and languishes without them.

The human soul, like the lark, sings when it soars, and sings most sweetly when it soars highest. A great thinker has said, "A bird in the hand never sings." Let it loose, give it wing and liberty and it will sing. So the highest inspirations of man require a song. Psalmists and prophets were wont to sing messages into the hearts of the people, which they never could have uttered in common prose. The beloved disciple could never have conveyed an idea of the golden vision which he received on Patmos except in pictures. Paul, whose mind was so severely logical that one would not have supposed him capable of poetic fancy, broke forth into singing when the message of divine love struggled within him for utterance. And Jesus summoned poetic genius to serve his turn when he would tell his disciples

of the many mansions in the Father's house.

While studying the Bible and trying to interpret its message and expound its meaning many a preacher has devoutly wished for a touch of poetic fire. How can he tell men of the love of God, the raptures of the spiritual life, the beauty of holiness and the glory of heaven in the common speech which men use to set forth the nature and value of material things. Happy is the preacher who is also a singer, who can say with the psalmist, "I will sing of the mercies of the Lord forever." Our hymn-writers have contributed as much to thrill the souls of men with the truth of the Lord as the preachers have. Martin Luther sang the doctrines and the spirit of the Reformation into the people of Germany, and Charles Wesley sang the exalted experiences of personal religion into the thirsty souls of the people in his time. Nearly all religious revivals are promoted largely by poetry and song. The first impulse of a soul newly born into the kingdom of God is to sing the praises of his Redeemer with his whole heart.

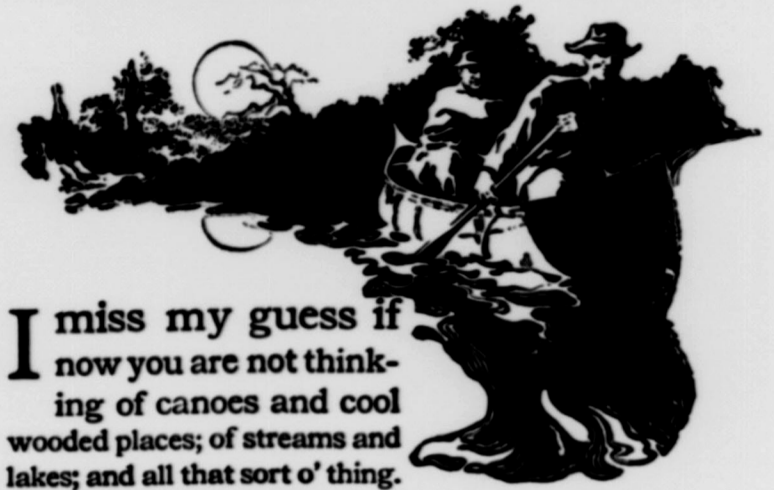
How the poetical portions of the Bible have been cherished! Perhaps no part of the Word of the Lord has been read so much as the Psalms and the poetical exhortations and revelations of the New Testament. In these we find consolation in time of trouble. These portions of Scripture are read by the bedside of the sick and dying. On the wings of these musical mes-

MISUNDERSTOOD BY HIS FRIENDS.

"His friends . . . said, He is beside Himself." v. 21. These "friends" of our Lord were probably his relatives, v. 31, but they were not kin to Jesus in the highest sense. If they had been they would have "known the mind of the Lord," 1 Cor. 2:16, and would not have said that he was "beside himself." They thought he was in a dangerous position, and that his mind was unbalanced by the presence of the "multitude" which thronged him, v. 20. Those who are filled with the Spirit of God have a "sound mind." 2 Ti. 1:7. And those who stand firm in their conviction for truth, like Luther; who have a lofty, masterful passion for winning souls, like Finney; who cannot "so much as eat bread," because the multitude crowd them for physical and spiritual healing, like Dorothea; who cut themselves adrift from sectarian traditions, like Catherine Booth, are likely to suffer as did these with their Master. If you are absolutely faithful, you will be misunderstood. Friends will say, "He is beside himself," they will cry "crank," "fanatic," "enthusiast," and what is oftentimes harder to bear, they will grieve and try to "call" you away from the great purpose of life. But never mind, be true and trust, like Jesus.

Bishop Beverage wrote a precious letter years ago to Rowland Hill, and it contains advice for all of us who are enthusiastic, persecuted, or perplexed.

"My Dear Rowley.—Your letter refreshed me much. Go on, and fear nothing but your own heart. You are on the high road to everlasting honor, pursuing the very track of our Master, and highly favored by him. Your ship is now in full sail, and, of course, will require much ballast to keep her steady and upright. This ballast will be thrown at you, and into your ship, providentially, just as it is wanted, by ill-judging, lukewarm professors, and a crazy world. When Jesus sees your heart elevated, though secretly unknown to yourself, he will throw in a fresh skep of ballast to sink your heart a little lower. When you need but a little depression, the world may give it; when you want more, professors may give it; when more still, your wife may give a blow. They are all your friends when they use you ill, and you ought to be as thankful to the heavenly Physician for thus paring off the proud flesh from your heart as to an earthly surgeon for paring the proud flesh off your limb. Did not the world scourge your Master, spit in his face, crown him with thorns, and crucify him? Did not the chief priests and Pharisees insult him, mock him, tempt him, defame him? Did not his kinsfolk come and lay hold of him to stop his ministry when he first set off, thinking him beside himself? (Mark 3:21.) Well, you know the servant must be as his Master. Yet, fear none of these things. Jesus will make you more than a conqueror. Needful support and comfort will be given thee here, and everlasting glory crown thy head hereafter. If your old college friends drop their correspondence, heed it not; only seek a closer communion with Jesus. One cistern must first dry up before we can lie wholly at the fountain."



I miss my guess if
now you are not thinking
of canoes and cool
wooded places; of streams and
lakes; and all that sort o' thing.

And there's but one best place to go—the great North lake country. Among the thousands of delightful resorts up North there is one that just fits your ideal in pleasures and price.

It's not far away via Frisco Lines—the direct route to Chicago, with splendid electric lighted, fan cooled sleepers—and diners serving Fred Harvey meals. Immediate connection at Chicago with steamers and resort bound trains. Find out today about the

Reduced fares to Michigan-Wisconsin

resorts. See your Frisco agent and let him tell you what an extra good time you could have by going to the Great Lakes country. Or write to

C. W. Strain, General Passenger Agent
Binz Bldg., Houston, Tex.



sages of promise and hope many a soul has soared away from the sorrows of earth to the glories of Paradise.—New York Advocate.

SOME COMMON ERRORS.

The fourteen mistakes of life, as Judge Rentoul recently told the Bartholomew Club of London, are:

To expect to set up your own standard of right and wrong and expect everybody to conform to it.

To try to measure the enjoyment of others by our own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to hold the dispositions of everybody alike.

To look for protection in our own actions.

To worry ourselves and others about what cannot be remedied.

Not to alleviate if we can all that needs alleviation.

Not to make allowances for the weaknesses of others.

To consider anything impossible simply because we ourselves happen to be unable to perform it.

To believe only what our finite minds can grasp.

To estimate people by some outside quality, for it is that within which makes the man.—The Interior.

A WORD TO THE TOILERS AND SPINNERS.

We who toil and spin and grow weary with labor, and meet disappointment and endure sorrow, should stop in these spring days to let the voice of Jesus say, "Come unto me and rest." Every flower that blooms, every breeze that wafts fragrance through our open windows, every morning bright with sunshine, and every crystal shower, testify to us that there is One above whose care is unceasing, whose love never fails, and whose goodness has no limit. Let us consider the lilies. Not only do they grow without error or fatigue of theirs, but they grow tall and straight, and year after year at the appointed hour they are here again, reminding us of the infinite power and infinite resource of the Father in heaven.

A mother among my friends had lost her youngest child. The little coffin had been carried to the cemetery, and the spring flowers were growing over the grave. The mother was not easily comforted. She yielded to dumb despair, was deaf to the voices in her home, and spent hours in walking to the place where her darling lay. One evening in the twilight a neighbor came in, and, putting both arms around the drooping figure, said simply: "I know what you are undergoing. My dear, I have lost six children." It is in the school of suffering that we learn sympathy, just as in the school of joy we learn the secret of being glad with those who rejoice.

Let us consider the lilies, how they grow. Let us be strengthened to overcome difficulties by the thought that our Lord never forgets us, and that, though our prayers may seem unheard while the answers tarry, they are in reality messages to the throne, and to every one of them the right answer will be sent at the right time.—Margaret E. Sangster ("Aunt Marjorie"), in Christian Intelligencer.

PERSONAL VANITY.

Every personal allusion is an impertinence. Vanity is one of the great characteristics of the American people. Why do loud Americans make themselves the laughing stock of the English people especially? Vanity! The business men of America, as well as all other professional men, want to do something big that will bring ego before the people. This subordination of egotism is one of life's great battles. O Vanity, how many crimes have been wrought in thy name? Vanity, the great originator of trouble in friendship, the iron hand that wrenches asunder family ties, that ruins orators, preachers, and forever the enemy of equality, until the one great foe—Death—shakes the colossal vanity of human nature into insignificance.

Let us look at the great legacy of vanity that we have inherited from the past. Old Egypt has on her bosom many marks of the egotistic nature—the great pyramids grew out of the heart of one of the haughty, self-conceited Pharaohs, the thousands of mummies are certainly an expression of personal glory. Even the American Indians would gather around the campfire and shout the individual, heroic deeds until the rising sun sent them into their mean wigwams. Look at this scene modernized. Did you ever go to a mixed dinner and listen to a conversation, and have to lower your head in absolute repugnance, because of the profuse manner in which some gentleman was throwing bouquets at his own expansive bosom? Did you ever see an orator take thirty minutes when he was entitled to only ten? Personal vanity! Why do families entertain strangers when their poor kinspeople are starving? Why do young men take their girls automobile riding when they haven't the price of a lunch? Why is the mirror business becoming so extensive? Why do nobodies cover their chest with medals, decorations, class-pins, etc.? Personal vanity!

So you may put it down in your intellectual dynamo that one of the greatest natural instincts is vanity, and when this feeling is wounded it is never forgotten. You may praise your friend thousands of times, but one severe criticism will forever break the ties of friendship. A young lawyer, through the influence of aristocracy, was induced to snub a friend at an evening social, the friend being a newspaper editor. Later, the lawyer decided to try for the governorship of his State. After he had announced, the newspaper editor that had received the lash had never forgotten, and immediately entered the campaign with all the vim he could command. He defeated the ambitions of a would-be Governor on account of a social snub thirty years old. Men may forget many things, but never a thrust at their personal vanity. Death accomplishes one victory because she stains and insults the vanity of human nature. Remedy this by thinking, and remembering that "molasses catches more flies than vinegar," then do not criticize. O, remorseless vanity! how long will thy iron hand control the natural heart?

WALLACE E. HAWKINS.

DROPSY TREATER. Quick relief, swelling, short breath soon removed, often entire relief in 15 to 25 days. Trial treatment sent FREE. Write to: W. H. Cooper, Box 7, Atlanta, Ga.

SOCIAL SERVICE.

The Fourth Vice-Presidency embraces more work than all of the vice-presidents combined, and even more than that of the President. It not only embraces the local work, the visiting committees, social service, but belts the earth and includes the foreign work as well. But to come to our subject, "Social Service," we will not take the few moments we have today to define what we mean by this work. The committees, sub-committees and the various plans that are comprised under this heading, for I am sure since the union of our two societies we have been seriously and earnestly studying these important questions—the question of the Church today.

This is a new work in a way, or rather the old work under a new caption, reaching out and embracing a wider field of Christian usefulness. In other words, social service is vital Christianity. The old idea of the Church was to deal only with spiritual and religious problems. The more modern conception is the Church as a Church is responsible to a considerable extent for social conditions and under obligations to promote the welfare of the people, not so much a gospel of medicine for the cure of social ills, as a gospel for upbuilding and prevention. The Church should be the center of inspiration to work for the welfare of all the people. The Church should be the center of every thing that is Christian.

As we have said this is a new work, in a way, and since being elected Fourth Vice-President, which office embraces this work, it has been constantly on my mind and heart. I wish to speak first on the "visiting committee." It is really the foundation of Church work. Outside of our own immediate circle we can never know how to help others until we know their surroundings and the conditions of their home life. We have been especially stressing this phase of the work in our society this year, and we can already see good has come of it.

You will pardon me, I am sure, for these suggestions concerning the programs sent out for our Social Service meetings the second Monday in each month. The program for the first quarter was on "Child Labor in this Country and Brazil." It is an important question and one that should be looked into. The conditions in our own great State are not so very bad, although they are far from an ideal one. There are children at work who should be in school, but we do not have the terrible factory conditions that exist in the large Eastern cities. It is well for us to know these things affecting the welfare of children in any part of our Union, and it should be the work of us women to agitate the subject of compulsory education until we get the law passed. But, it seems to me, we could condense this information in a half hour's time, and are so many other things that more closely touch the lives of our children. The program for the second quarter is good—"The Child at School." Would it not be well to have one entire meeting on "Social Parity," "What a Young Boy and Young Girl Should Know," and "How to Claim and Keep Their Confidence?" 'Tis a serious mistake we make. Because they are our boys and girls we think they know no evil and can do no evil. The other child may do wrong, but not ours. One little child in the beginning of its little life is just as pure as another. The only reason why mine is better than the other one is because she is taught and carefully watched. We should not take anything for granted, but every parent should be a detective. Let the boys and girls be put on their honor, but let it be our duty to know, without their knowing it, that that honor is kept inviolate. A recent article in the Literary Digest, from a judge of the juvenile court of Idaho, showed shocking cases of immorality among children. His statements made a tragic and profound impression. All writers upon the subject agree that the beginning of immorality is due to ignorance. From a mistaken idea to preserve the innocence of our children as long as possible, parents neglect this important duty, but a neglect to inform them is criminal and ignorance

Stopped Those Pains

Copper Hill, Va.—Mrs. Ida Conner, of this place, says, "For years, I had a pain in my right side, and I was very sick with womanly troubles. I tried different doctors but could get no relief. I had given up all hope of ever getting well. I took Cardui, and it relieved the pain in my side, and now I feel like a new person. It is a wonderful medicine." Many women are completely worn-out and discouraged on account of some womanly trouble. Are you? Take Cardui, the woman's tonic. Its record shows that it will help you. Why wait? Try it to-day. Ask your druggist about it.

is followed by secret vice. Nothing is more psychologically true than that we grow by what we see. The influence of immoral pictures and books, lascivious picture shows and vaudeville performances is too well known. The mother who teaches her children the purity and beauty of the power of parentage in all living things, and that all God has made is beautiful and full of wisdom and love, will already begin to reap her reward. She will see these same children touched with tenderness for all helpless creatures, champions of clean speech and clean ways; careful of their own bodies, as repositories of a great trust and stirred with the ambition to "pass the torch of life a pure, clear flame, a blessing and not a curse." "It is teaching such as this we need," some one has said, "and not silly prudery, making unclean what God hath cleansed and honored."

There was a strong article a few months ago in one of the leading magazines under the head of "Social Service," on "the Paganism of Modern Literature." Many of the new books of today contain conceptions of so-called religion that aim at the very foundation of the gospel of Christ. Some of the modern religions are only Confucianism and Buddhism dressed in the garb of Christianity. The books our children read should receive our most careful consideration. Many of the much talked of books that lie upon our center tables contain the most insidious poison, low ideals of purity and the worst sins dressed in new and fascinating form: such as the new-coined word; "affinity; and such like. A mother should know what the books are before her children read them. It takes time. Yes; but better leave off the embroidery on the little girl's dress and the frills on the pastry; they won't know the difference in a few years, but they will know as they grow in years whether we mothers are well informed women and capable of guiding them.

Dr. Alexander preached a sermon in our town last fall during conference that should have awakened every mother who heard him to her responsibility. He said he was boarding in a young ladies' school, and he found on the hall floor one day a book of which he had heard. He took it to his room, locked the door, and began reading it. A few chapters were all sufficient. He took it to the lady principal and she said it wasn't the first one of that kind she had taken from the girls. Can a character developed under such influence be able to stand in the hour of temptation? The white slave traffic is another evil upon which we should inform ourselves. It is the darkest blot upon our civilization. It is more fitting for the dark ages than to exist in the light of the twentieth century. Five years ago not a single State in our Union had any law at all adequate to punish the offender, but one State after another has passed laws until now there is an unbroken chain of them from the Atlantic to the Pacific. The laws have been passed with remarkable celerity, but it is said by a wise observer of our methods that one set of officials pass one set of laws to please one class of people, and then fail to enforce them to please another set. It is a matter we women will have to agitate, to see that the laws are enforced. If we go about this work with a determination to succeed, with patience, courage, common sense and charity, this reform in which we are so deeply interested will be surprisingly fast. This evil does not exist with us in so great a degree as in the very large cities, but if some things are true which have been written in the papers, there are terrible conditions existing even as near as Dallas and Fort Worth, not to speak of those more terrible in San Antonio.

The permanent organization of a Southern Sociological Congress, which was accomplished the other day at Nashville, Tennessee, is a matter of profound moment. Its purpose is not to make men better, but to give them a chance to make themselves better. Sociology is the science of social gardening. It is not yet sure of its methods. It stumbles and retreats, but the conviction that there is a valid work for it to do sustains it and enables it to recover from failures and disappointment. As we have said it is a work of prevention. Many millions more are spent every year in the United States for the prosecution of crime than are spent in all educational purposes. I saw the other day where it cost the State \$54,000 to prosecute the famous Thaw case. There are 900 boys, under the age of eighteen, in the Texas penitentiary, 2000 under the age of twenty-five. It costs from \$100 to \$500 to keep a boy in jail a year. The society of sanitary and moral prophylaxis, headed by Dr. Morrow, is a movement which is designed to combat the wide-spread evil of so-called social diseases, by instruction in matters hitherto carefully suppressed. A short time ago Dr. Morrow sent to 1200 college and university presidents a letter, asking their opinion relative to the importance of educating young persons in physiology and hygiene of sex and the practical

bility of introducing sex teaching in schools and colleges. Their replies were almost unanimous in favor of it. John Stewart Mills declared the diseases of society can no more be checked or healed than those of the body without speaking of them. "This social pestilence has for centuries been in our midst, poisoning the sources of life, sapping the foundation of national vitality and vigor, ravaging the home and family, while society behind its seven-fold veil of prudery and false modesty refuses to recognize its existence." The Board of Education of Washington has made sex teaching mandatory in all the normal schools of that State.

There are many other questions we would like to discuss, but time forbids. I did not know until a few months ago the length and breadth of this great work we are undertaking. All the leading magazines and papers are just teeming with articles on these vital questions.

A bright woman said to me not long ago, we must be up and doing or the club women will invade our field and claim our laurels. As you know the club women of today are very aggressive. They are studying the problems of child welfare, hygiene, better conditions for the poor, civic beauty and civic righteousness, and many others. Would it not be well for us to follow some of the plans of the women's clubs and have a year book prepared a year ahead of time, so that each woman may know just what is expected of her? Never a program over an hour, and the last fifteen minutes round table, and each woman have something apt and pertinent to say and not let the meeting drag.

Before closing I wish to mention briefly the social center movement which comes under the head of our June program. The twenty-third annual reunion and dinner of the Public Lecture Corps of the Board of Education was held in New York recently. Dr. Leupziger, who is the soul of the public lecture system, declared there had been given during the past season 6000 lectures, to which 1,250,000 people had listened. The lecture corps is really providing a "university for the people." It is democratic and cooperative, for the immigrant and college graduate are bound together in the common desire to broaden their intellectual horizon and share alike in the feasts of art, literature and music.

It would be well for us to study the unique plans and methods of Jane Addams, of Hull House, Chicago. Twenty years ago she blazed the way for these new reforms, working out her own ideas along an untraveled path with no guidance except her desire to live in a really living world and serve God in her own invincible way. How well she has succeeded Hull House and the settlement work of Chicago stand today as a monument to the remarkable character of this cultured, sympathetic and unselfish woman.

Miss Leathorp, who is the chief of the newly established Children's Bureau in the Department of Commerce and Labor, has been for years one of Jane Addams' associate workers.

I will close with an extract from one of George Stuart's sermons. A church is open. It is light and warm. Step inside. The minister is preaching on the text, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Fine sermon. Benediction, and the audience moves out. A youth stands at the door. One good woman stops and shakes hands with him. "Glad to you see him out. Hope he will come again." No she does not know of any work, doesn't know that he is hungry and can't tell him where to go. "Good-bye, and may God bless you." The minister comes along. He is tired and nervous, too warm to stand in the open air; knows of no job now open. "Sorry; I hope you will find a job. Come back to services." What services, who is serving? Next Sunday night is a long time for a hungry fellow to wait for services.

A girl comes to Church from the "red light" district. Comes to the altar and is converted. The minister and good people shake hands with her warmly and tell her to "go and sin no more." She looked piteously in their faces and said, "Go where?"

The Church has been saying for centuries, "Go and sin no more," but the Church has not fully answered the question, "Go where?" It is the mission of the social service work to help the Church answer that question.

MRS. N. C. SNIDER.

BASEBALL AND FOOTBALL.

I would ask our brethren who are so enthusiastically in favor of intercollegiate baseball and football, to answer the following questions:

1. Which passage of Scripture requires us to give so much attention to these games?
2. What great leader or reformer in the Church, from Moses down to the present day, became such by taking part in or encouraging national sports?
3. How do you explain "Love not

Eat the Cracker that BROWN makes



Simple--- Wholesome

A delicious cracker.

Selected graham flour mixed by spotless machinery with other pure ingredients according to our special recipe.

Rolled thin and cut by machinery.

Passed into white tile ovens where they're baked to a turn. Packed hot and crisp in packages that are dust, dirt and moisture-proof.

Brown Label Graham Crackers

A sensible "between meals" sweet for children—a dainty table delicacy for grown-ups.

If your grocer says he does not keep "The Crackers that BROWN Makes" ask him to get them for you.

If he fails you, write to us and we will see that you are supplied.

Made in Texas for Texans 9-A

Brown Cracker & Candy Company

DALLAS FT. WORTH SAN ANTONIO HOUSTON

the world," and "Be not conformed to this world," when you read them before young men? Are not baseball and football, in the eyes of the world today, the rage?

4. When you read, "Abstain from all appearance of evil," do you inform young men who hear you that Paul was a narrow-minded pessimist? You must know that these games provoke young men to blasphemy the name of God, to gamble, to disregard and desecrate the Sabbath day. Do you see no appearance of evil in these things?

5. Do you think the proper way to develop true manhood is to encourage young men to engage in a sport that will cause the most successful ones to turn from the necessary vocations and useful avocations of life to follow an employment that will benefit nobody, and work incalculable harm to multitudes, lured by a salary so great as to make one they might expect for any honest labor seem as nothing? Would you bring the rising generation of young men to suppose that gain is godliness?

6. Does it thrill your heart with gladness to see "The Epworth League Baseball Squad," "The Big Methodist University League," mixed up with the sporting news?

7. Can you answer all these questions to the satisfaction of your conscience, by simply calling me a crank? J. D. HENDRICKSON.

THE REVIVAL.

I see that the revival is still a live theme. Having shown in a former article that when a Church has accomplished the distinctive work for which it was raised up, unless it projects an advance movement its tendency is to go to the bad. Methodism, having accomplished the distinctive work for which it was raised up—to spread scriptural holiness over the land—is liable to crystallize and become a fossil, unless we project a campaign looking to a nearer approach to the ideal kingdom of God. Our creed stands in the way of doing this, for to add anything new would be to change the creed, and this we are reluctant to do; and this is the reason why every moral advancement has been built up outside of the Church organization. God's ideal kingdom is the family; it is the only social organization God ever instituted. He began with the

family of Adam; when that went to wreck, he began again with the family of Noah; when that went into idolatry, he called Abraham out of Ur of the Chaldees to found a new family. This family went to ruin when it crucified Christ.

Since Christ's mission was to the world at large, it could not be restricted to a single family. He, nevertheless, sought to unite them on the basis of family relationship; whoever accepted his words and obeyed his commandments was his mother and sister and brothers.

Luke tells us that on the day of Pentecost "all that believed had all things common." A few days later, at the conclusion of Peter's prayer, the multitude were filled with the Holy Ghost, and "they had all things common." Here, in both instances, they were prompted by the Holy Ghost to establish the family relation. Why, then, was not this family relation perpetuated? First, God inspires the motive, but leaves man to work out the practical details. God may inspire the motive for Church organization, but leave man to work out the practical details. Again, their understanding may not have been sufficient to enable them to perfect and perpetuate such an organization. And in any event, the Roman government would have crushed such an organization. Conditions have changed since then; we have sufficient understanding to perfect such an organization, and our civil law would protect it.

But some say, if you take away a man's opportunity to promote his personal interests you destroy all motive to energetic action. If this be so, then God has made a great mistake, for he has selected love as a motive strong enough to overcome selfishness. Another may say, such social relation is impracticable, it cannot be done. Let us remember this: Until we undertake the impossible we will never have God for a partner. God will never do for man what man can do for himself. If the ideal is right, it is our business to press toward it and leave results with God. H. B. SMITH.

Stephenville, Texas.

None shall rule but the humble, And none but toll shall have.

—Emerson.

The drying up a single tear has more Of honest fame than shedding seas of gore. —Byron.



BLAYLOCK PUB. CO. Publishers

Office of Publication--1804-1806 Jackson Street

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D. Editor

SUBSCRIPTION—IN ADVANCE.
 ONE YEAR \$2.00
 SIX MONTHS 1.00
 THREE MONTHS50
 TO PREACHERS (Half Price) 1.00

For advertising rates address the Publishers.
 All ministers in active work in the Methodist Episcopal Church, South, in Texas, are agents, and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card. Subscribers asking to have the direction of a paper changed should be careful to name not only the post-office to which they wish it sent, but also the one to which it has been sent.

Back Numbers—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

Discontinuance—The paper will be stopped only when we are so notified and all arrears are paid.

All remittances should be made by draft, postal money order or express money order or by registered letter. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to

BLAYLOCK PUB. CO., Dallas, Texas.

DISTRICT CONFERENCES

Tyler, at Lindale, 9 a. m. June 26
 Pittsburg, at Mount Pleasant, 9 a. m. June 26
 Cleburne, at Joshua, 11 a. m. June 27
 Cisco, at Rising Star June 27
 Dublin, at Dublin, 2:30 p. m. July 1
 Marshall, at Kilgore, 8 p. m. July 2

OUR CONFERENCES.

North Texas, Bishop Atkins, Lavaca Oct. 3
 West Texas, Bishop Atkins, Beeville Oct. 23
 German Mission, Bishop Monzon, Houston Oct. 24
 Northwest Texas, Bishop Atkins, Abilene Nov. 6
 Central Texas, Bishop Atkins, Cleburne Nov. 13
 Texas, Bishop Monzon, Marshall Nov. 20
 North Texas, Bishop Monzon, Dallas Nov. 27

WEST TEXAS CONFERENCE DATE CHANGED.

Please announce through the Advocate that the West Texas Conference will meet on October 23rd instead of the 16th, as heretofore published. This will make a conflict with the German Mission, but the interests to be served in West Texas are such as to call for the change.

JAMES ATKINS.

June 24th, 1912.

As we go to press the Democratic National Convention is in session in the city of Baltimore. They are inspired with bright hopes, and have before them the greatest opportunity has presented itself in the last fifty years, but they are showing some signs of bickering, and it awaits to be seen whether they will act with wisdom or folly.

The Republican National Convention adjourned last Saturday night, the 22nd, after one of the most bitter gatherings in the history of that party. The Taft people used their majority on the National Committee to unseat enough Roosevelt delegates to give the nomination by a bare majority to the President, and when this was done Mr. Roosevelt's friends met and nominated him on an independent ticket. He accepted and delivered an address to the people. So the G. O. P. is split wide open, and her fortunes are greatly jeopardized.

Rev. J. W. W. Shuler, one of the prominent members of the Holston Conference, has recently been on a visit to his son, Rev. R. P. Shuler, at Temple, and while there aided in a fine revival meeting. A good number of conversions is reported and nearly fifty accessions. Brother Shuler, on his return, wrote an elaborate account of his Texas visit for the Midland Methodist, and, among other things, gave a sketch of the old Holston men who have made good in Texas, but in the list he left out completely the editor of the Advocate! Think of such a blunder! We can only account for it on the ground that we have been in Texas so long that we are now regarded not as an imported article but a native to the manor born! Out of this thought, at least, we gather a crumb of comfort.

CHANGE OF PLACE FOR CENTRAL TEXAS CONFERENCE.

The Central Texas Conference at its last session accepted an invitation from the good people of Temple to hold its next session in that city. Subsequently our church there was destroyed by fire. Our people are in the midst of the erection of a much more magnificent building, but they find it impossible to complete the church in time for the session of the conference. On this account the pastor and congregation deem it best for some other place to entertain the conference this fall, allowing Temple to have that privilege at a later date.

The Main Street congregation in Cleburne was at the same time asking the conference to meet with them. They have now very kindly and considerably renewed that invitation. Therefore, after consultation with the presiding elders, I wish to announce that the Central Texas Conference will convene in Main Street Church, Cleburne, Texas, on November 13, 1912.

On behalf of the conference I desire to thank the people of Cleburne for this timely courtesy.

JAMES ATKINS, President.

DEDICATION AT IRVING.

Last Sunday was a red-letter day at Irving, Dallas County. For some years our people have been struggling there to build and pay for a church-house. At last the desired end was reached, and now they have a beautiful building, modern, tasty, commodious and attractive, and last Sunday I went out there to take part in the dedicatory services. The house has cost them at least \$2000 and every dollar of it is paid. Rev. Daniel Schrimpf is the pastor, and he is in good repute with his excellent people. A large congregation completely filled the house, the music was inspiring and the program was carried out orderly and successfully. After the sermon, Hon. Curtis Hancock, Chairman of the Board, presented the house for dedication, and we set it apart to the worship of Almighty God according to the formula of our Discipline. It was an impressive service. The other congregations of the town called in their services and joined in ours. Irving is a good town, composed of moral and intelligent people. They are a credit to the great county in which they live. While among them we enjoyed the hospitality of Sister Williams, long a resident of the town, and a working member of the Church.

A GREAT DAY FOR GRACE CHURCH, HOUSTON.

Last Sunday was a great day for the Grace Church people in Houston Heights. It was the time to clean the Church of debt and dedicate the building. Rev. H. D. Knickerbocker, of Waco, was the preacher. There was considerable encumbrance on the church in the way of indebtedness, and after the sermon the minister took this in hand. It was not long until the people became enthusiastic in their contributions, and they continued to pour in until something over eight thousand dollars was subscribed. This was a trifle more than they needed and Rev. R. T. Morehead and his good people were happy beyond measure. And they had a right to be happy, for it was a great triumph. Having said this much we will now let the reporter for the Houston Daily Post, in its Monday's edition, tell the rest:

The new church is one of the handsomest church buildings in Houston, constructed of pressed brick, with mahogany finish interior, with beautiful memorial and art glass windows, luxurious pews, rich carpeting and artistic lighting apparatus—everything that goes to make up a modern church building. The audience was one of the largest ever assembled in the Heights. Every seat from top to bottom was occupied and the people had to sit close. The gallery is artistically arranged, running clear around the main auditorium of the church, and it was packed, as well as the floor below.

An elaborate musical program was arranged under the direction of E. P. Shannon, choir leader, and Miss Has-

el Hawkins, organist. Besides the regular choir G. W. Hurd sang a baritone solo in his usual pleasing manner, "Open the Gates of the Temple," a very appropriate one for this occasion. Julian Binz rendered a 'cello solo, "The Evening Star," and a violin solo by Ellis P. Collins was much enjoyed by the music lovers in the congregation. Miss Hazel Hawkins was accompanied on the piano.

Dr. Knickerbocker's sermon proper was brief. He spoke from the familiar story of the Scriptures concerning the woman who broke the box of alabaster at Christ's feet. His theme was giving in the spirit of love. Judas Iscariot said that the woman was a fool, he said, to waste so much precious ointment, and so many business men of today would regard it same act. But the woman gave because of her love for Christ. And she got more out of it than she gave, he declared. She got a monument that lasts until this day and shall last forever. She got a companionship with Christ while he lived that few others ever enjoyed, and she got her brother Lazarus back from the grave.

From this incident the minister argued that it was proper to build beautiful houses for the worship of God. If men provide good homes for their children and provide liberally for the education and material welfare, it is all the more incumbent on them to provide spiritual things as well. He declared that no Church in Texas had a brighter outlook for the future than Grace Church, located in a growing community, where a first-class citizenship resides.

Leading the people through laughter and tears the minister told in eloquent words of the love of Christ, of his sacrifice for the redemption of the world, and he closed with the question of should one dare to think of worldly goods as his in the presence of these great facts.

The appeal met with a wonderful response, as evidenced by the generous giving that ensued.

Last night Dr. H. D. Knickerbocker preached another great sermon. It was his desire he said to christen the church with an outpouring of the Holy Spirit, and his sermon was along a different line from the morning discourse, his appeal being strictly evangelistic.

We copy the following from the Baptist Standard of June 20, and our only comment is that Dr. Bradfield can always be depended upon to stand on the right side of all moral questions:

Sometime ago it became noised about by those who wished it so, that Rev. W. D. Bradfield, pastor of the First Methodist congregation of Austin, was supporting Governor Colquitt for Governor. The talk was persistent. The preacher and the Governor were boys together. Dr. Bradfield is the Governor's pastor. It would be worth a good deal to have it go out that a man like Dr. Bradfield is supporting a rank advocate of barrooms for Governor. These were specially embarrassing environments and entanglements for a weak man, but not for a man of Dr. Bradfield's heroic and sane spirit. He met the situation and quit him like a man, by telling his congregation of the long time relations between him and the Governor, then saying outright, that he would not support Mr. Colquitt, giving his reasons for his conduct. He took the only righteous position, saying he would consider the safety and well-being of the young men of the State, and the good of all the people, not a narrow personal matter. This is lory citizenship, true citizenship. He who can be pulled around by personal feelings in politics is a cheap John, very dangerous to the country.

Our young Leaguers are making strenuous preparation for their greatest occasion at Epworth-by-the-Sea this summer. They have been in operation down there several years, and they have gone beyond the tentative stage in their enterprise. They are now moving along well defined lines, their program is to be one of the best, the entertainment up to date, and the bathing and the fishing most exhilarating. They are preparing for a great crowd.

Hon. Jacob Wolters has been walking round with a chip on his shoulder for some weeks daring Hon. Morris Sheppard to knock it off. He went so far as to offer \$250 to Sheppard if he would meet in one joint discussion of the tariff question. Mr. Sheppard grew tired of Wolters' bantering, and he accepted his challenge, and they met last Monday in the presence of about 4000 people at Athens for the discussion. And now Mr. Wolters would gladly give twice the amount

he offered if he could recall the discussion, for Mr. Sheppard romped all over him to the delight of the crowd, and to the chagrin of Mr. Wolters. You can safely put it down that Mr. Wolters will seek no more joint discussions with Mr. Sheppard. The crowd was largely for Sheppard, and Mr. Wolters had a bedraggled appearance when the discussion closed. Morris Sheppard is one of the readiest men on the stump in Texas, a veritable live-wire, and the man who tackles him in debate had better understand his business. It seems from all the reports that Mr. Wolters did not understand his business even a little bit!

Rev. E. O. Brown, D. D., of the Vanderbilt University, has been granted a leave of absence for one year and it is his plan to make an extended tour of Europe, Palestine and a number of our mission stations. This will not only be a great benefit to Dr. Brown in restfulness and recuperation, but to the Church at large since he will give the Church the benefit of his observations.

It will be noted in this issue in a statement from Bishop James Atkins that on account of the inability of the good people of Temple to have their new church enterprise completed by fall, the Central Texas Conference is changed from Temple to Cleburne—with the understanding that next year the conference will certainly go to Temple. Cleburne was a close second last fall when Temple won the conference session, and it is the logical and the proper thing for Cleburne to get it since Temple forgoes the privilege this year.

Mr. J. M. Cotton, of Houston, died last week after a long illness. He was a prominent business man in that city and for a great many years one of the leading officials in old Shearn and later, First Methodist Church. When we were pastor of Brother Cotton for four years in the long ago we found him one of our safest counselors and most liberal supporters. He was an earnest, devout, and consistent Christian man, ready for every good word and work. His death is mourned by a large circle of relatives and friends, and by none more than the writer of these lines. His end was one of peace and he now rests from his labors. May the blessings of God rest upon his widow and immediate relatives who feel his loss most keenly.

Bishop Hoss in the last issue of the Nashville Advocate commends most highly the "Life of Bishop Soule," by Dr. H. M. DuBose, and we are prepared to fully endorse every word he says since we had the pleasure of reading the book with more than ordinary interest. The life of the great Bishop covered one of the most important periods of American Methodism and right well has Dr. DuBose brought out its salient points and thrown them into living form. Every preacher ought to read that little volume, for it is not only replete with facts and information, but it is as entertaining as a romance.

The Bulletin of the Biblical Department of Vanderbilt University which has just reached our desk shows that our Theological Seminary has had a year of unprecedented prosperity. The enrollment reached 134, or an increase of twenty per cent over the figures of last year. The percentage of increase is chiefly in the Junior (first year) class, there being a net gain of 34 per cent over the enrollment of this class last year. There are nineteen young men from Texas, twelve of whom are in the Junior class. The Cole lectures for this year were unusually inspiring. Dr. W. H. P. Faunce, President of Brown University, and one of the foremost Baptist ministers of the world, was the lecturer. Day after day the large University Chapel was filled with students and friends of the University,

who gave eager attention to the message. The subject of the series of lectures, and of the book which will soon be in print is, "What Does Christianity Mean?" The preachers' institute is now in session, and the attendance is quite large. Every State of the South is represented among the visiting preachers, and all are enjoying the inspiration and uplift of contact with the noted speakers who compose the program.

The publisher of the Advocate had the pleasure of worshiping with First Church, Galveston, last Sunday. Bro. C. S. Wright preaches to large audiences morning and night, notwithstanding the attractions afforded by seaside resorts. In his sermon on Sunday morning he touched forcefully on the pleasures generally indulged by the younger element in many congregations. He did so in a wonderfully pleasing and effective way, and though his arguments ran counter to the views of some of the younger people, no doubt, his logic went home to many hearts. After all, it is better to persuade than to scold. Bro. Wright has a strong hold on the people of the seaway city, and his pastorate there will count much for Methodism.

The Supreme Court of the United States has finally knocked the bottom out of the efforts of the anti in Oklahoma for years to come to unseat State-wide prohibition in that Commonwealth, when said Court decided that under the old act prohibiting the shipment and sale of liquor in the Indian Territory was still in force and would be until the time prescribed by that act had transpired. So Oklahoma will have a rest from these disturbers for a long season.

Dr. W. W. Pinson is now off on a long, Eastern tour, and he will soon be on the various foreign mission fields of the Church, giving to them practical inspection as our Missionary Secretary. He is a man of keen insight, a close observer and full of practical wisdom, and his visit will be of incalculable value to the Church, and to those far-off interests.

We notice from the Epworth Era of recent date that it is hereafter to become a monthly periodical instead of a weekly. This is a change for the better, in view of the fact that the Era has rarely ever, if even rarely, been self-sustaining, and it has not been the fault of the Era, either; for it has always been a meritorious paper and worthy of the largest patronage and support. The young people of the Church have simply not rallied to it and enlarged its circulation, and the result is that the Church has spent thousands of dollars publishing it for their benefit. As a monthly it will not be so expensive; it will take less office force to get it out, and it will contain all the Epworth League news that the young people will need. Now, since they failed to support it as a weekly, it is to be hoped that they will make it a self-supporting enterprise as a monthly. It is a good paper, and it has won a reputable place in Church journalism.

WESLEY AND HIS WORK.

The above is the title of a new book issued by Bishop Candler and published by our House. It is not a book in the ordinary sense—that is, it is not a book written by the Bishop along a consecutive line of thought. Rather it is a book made up of ten addresses delivered from time to time by Bishop Candler, and all of them, more or less, discussing different phases of the same subject. As a whole, it bears largely on the life and work of Wesley. It begins with the masterful fraternal address delivered before the Wesleyan Conference, as the representative of our Church to that body a year or two since, and closes with an address delivered in Atlanta sometime back at the laying of the cornerstone of the Inman Park Church. Between these two come eight others of kindred character, and

the whole makes a neat little volume of intrinsic merit. It is about one of the best pieces of literary work given to the Church by our good Bishop, and it is worthy a place in all the homes of our people.

REV. J. L. MASSEY, OF CENTER, ILL.

At this moment our beloved pastor, Rev. J. L. Massey, is lying critically ill with a severe kidney or bladder trouble, with nothing but an operation in sight and even with that there is not much hope of his recovery, so say the doctors. His brother and son have been wired for and our own hearts are bowed down with grief. Will the Church remember his afflicted wife and loved ones at a throne of mercy? We need him so much yet awhile. Your brother, J. E. ARMSTRONG.

This is sad news, and it is our earnest hope that Brother Massey will find relief in an operation. He is one of our truest men.

PERSONALS

Rev. Jno. Moore, of Sherman, one of our honored supernumeraries, made us a brotherly call this week.

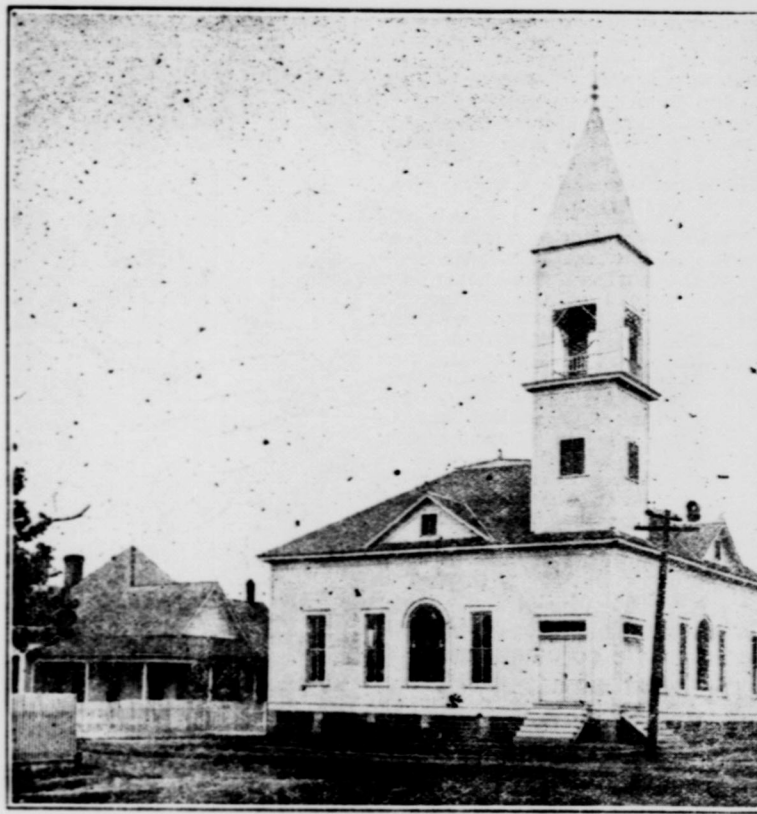
Mr. and Mrs. Robert Keith Traylor announce the marriage of their daughter, Mary Louise, to Mr. Duval Adams Davidson on Wednesday, the twenty-sixth of June, nineteen hundred and twelve, at Traylor Chapel, Oliva, Texas.

We had a pleasant visit recently from Sheriff J. A. Baggett, of Big Spring. He has been sheriff of that county for fourteen years and he has made gambling scarce, and since local option was adopted he has made the illicit sale of liquor scarce. But the anti-out that way want to defeat him this time. Of course they want to defeat any man who stands in their way. Sheriff Baggett spoke in high terms of his pastor, Rev. C. W. Hearon.

THE BIBLE AND MISSION SCHOOL AT DENTON.

By Dr. G. B. Winton.

The Bible and Mission School expresses in its very name a thought which cannot be too much emphasized. Scripture is the basis of missions. The history of the religious life of a people in the Old Testament and the exhibition and early workings of the redeeming gospel which are the contents of the New are an inexhaustible mines of suggestion and guidance for those who now concern themselves about the salvation of the world. The bible must be studied as a guide book for missions. On the other hand it is also sure to be reinterpreted in the light of missionary achievement. No truer prophecy has been uttered than the declaration of the old Puritan, looking across the Atlantic to the New World, that "God has yet more light to break from his word." And so truly as have American life and history restated and re-established the old



M. E. Church, South, Groveton, Texas.

Rev. J. W. Cullen, Pastor.

The above is a good cut of our new church at Groveton, and also one of the excellent pastor, Rev. J. W. Cullen. His picture in the Advocate will take him by surprise as he did not know that we had it in our possession; but a man who has done such an admirable work deserves to have his picture in the paper, even without his knowledge or consent.

The church building is 48x60 feet in length and width, with two nice rooms 12x15, the one for the pastor study and the other for the cradle roll. The walls are twenty feet in the clear, three beautiful memorial windows, costing about \$300; and the floor drops toward the pulpit about fifteen inches. The work was finally determined on and the people went to work with a will and within forty days from the time it was planned they had the structure about completed and were worshipping in it. The building and furniture cost \$3600 and to date they only owe \$1000 of this amount. It will seat 500 people and it is lighted with electricity. That Brother Cullen and his people have done a wonderful work goes without saying. He has unity of purpose among his membership and he is deservedly popular with them. He has done the most im-

portant work of his life at Groveton and we congratulate him and his good people on their success.



Rev. J. W. Cullen.

DEATH OF MRS. O. A. FISHER.

writer, so truly is the work of missions now shedding a fresh radiance upon the pages of the old Book, which is forever so new.

Mrs. Mary Susan Fisher, the widow of Rev. O. A. Fisher, died on Monday night, June 17, 1912, in the home of her eldest daughter, Mrs. Harper Simpson, at Edna, Texas. Sister Fisher was 69 years of age. She was the mother of eleven children, forty-nine grandchildren and three great grandchildren. All of her children are living and all but one daughter were present at her funeral. Her body was laid to rest beside her husband's in the cemetery at Utopia. Utopia was sister Fisher's home for many years. Her husband died there, while pastor of that circuit in 1884, and there most of the children and grandchildren live yet. Five years ago, upon the death of the wife of her son, Rev. Sterling Fisher, Sister Fisher went to fill the vacant mother-place in the bereft home, but she always counted Utopia home, and expected to return there to die. But about a year ago she was taken with her final and fatal illness. A few months since she was removed to the home of her eldest daughter in Edna, from where she passed to her eternal home in heaven. Sister Fisher was a woman of unusual excellency in the force and beauty of her character. Within the bounds of simple truth and justice she deserves to have set opposite her name a great woman. Hard and great tests were put upon her in the home of the pioneer preacher and in her widowhood, to be at once mother and father to her family and she bore every test bravely and triumphantly. And as she bore what would have been burdensome hardships to most women, she lived in cheer and love lighted her atmosphere. She would have graced any circle of unusually excellent people as a chief character in it. Her father was Thomas Simons, whose home was at Texanna in pioneer days. There Sister Fisher was born and there she was married to Rev. O. A. Fisher in 1860. For twenty-four years she served with him in the itinerancy until he died in 1884. After that sad event her eldest son, Rev. Sterling Fisher, who had previously entered the ministry, assumed his father's place on the Utopia Circuit and took his father's place at once in the Church and in the home. She had the help

of her son for two years; then he went on in the itinerancy and she took care of her large family alone. She continued in Utopia Canyon and reared all of her children to be honorable Christian men and women. Before she left them she saw all of them in the Church, serving and loving the same Savior who had been her strength and support. Few are the women who have lived to better and larger results of life than she. Few children had a greater mother, none had a better one and no mother had a more loving and tender reverence not only of her children but of all who knew her. Her life was beautifully finished. She was beautifully ready to leave this world and beautifully ready to enter heaven. As a bride waiteth in her veil and ready heart, Sister Fisher was ready when her Lord came for her. Such a character, the result of the Christian life, is a crown jewel in the glory of Christianity. Rev. Sterling Fisher will later tell more fully the life of his mother in the obituary which it is most fitting he should write.

A. L. SCARBOROUGH, Beeville, Texas.

LAKE SHORE ASSEMBLY.

Every day adds an attraction to the Lake Shore Assembly. I have just received the program which will be offered to the Leaguers. This department will be under the direction of Rev. W. Y. Switzer, the Conference Secretary of Epworth Leagues in the Northwest Texas Conference. Without undertaking to give all of this admirable program at this time, I give a few of its strong numbers:

The League and Personal Evangelism, Dr. DuBoise; The League and Intellectual Culture, W. A. Palmer, Esquire; Social Life in the League, Miss Mabel Wyatt; The Obligation of the League to Missions, Jackson B. Cox; One-by-One Campaign, J. Marvin Culbreath; The Place of the League in the Church, Rex B. Wilkos; Our Special Field—Cuba, Dr. E. H. Rawlings.

We are anxious for a thousand young people to hear these live topics discussed by great leaders.

The Mission Study classes are being formed. It is to be hoped that everybody will take these courses. Mrs. J. T. Griswold will teach "The Church of the Open Country," and it will be possible for all to attend these lectures. Mrs. Otis Truelove, of Amarillo, will teach "China's New Day." The women of both conferences are becoming greatly interested in the good things that the assembly offers. Mrs. Truelove is very anxious to have every superintendent of the Reading Course to attend these classes.

The prospect for a large attendance is very bright. In this week's mail reservations were made for a banker's family, a lawyer's family, a presiding elder's family and a station preacher's family. Several have written saying that they are forming a club and would be there solidly "Spend your vacation with us."

JNO. E. ROACH

EPWORTH-BY-THE SEA.

Information folder giving about all the data needed to intelligently plan for a visit to Epworth is now ready and can be secured by addressing either A. K. Ragsdale, President, San Antonio, or Dr. Glenn Flinn, Dean of Program, Bryan, Texas. Let every League President and Sunday School Superintendent get busy and have an organized delegation at Epworth. There are lots of places you can go for a vacation, but no place like Epworth, where you camp with a body of congenial people, have a special committee to plan accommodations and also plan for your entertainment.

We want a thousand Leaguers at Epworth, and want them to come with banners and songs and badges, camp in certain locations and "get in the game" to enjoy it themselves and make the other fellow enjoy it.

Camp life at Epworth is just what you make it. If you bring with you plenty of wagon sheets, blankets, pillows, etc., with a few rugs to make your tent cosy and comfortable you will enjoy it much more than a cottage, especially if you join some neighbor and take two tents together and use the ten-foot space between with an awning over it. There is no house-keeping and you are "out in the open" where you ought to be in summer. They are coming in swarms—never saw before the interest manifested this year—so if you want a good location in a framed tent, write today for reservation and also send a check for \$5 for the tent, payable to W. N. Hagy, Treasurer. You will be sure to get "preferred attention" then.

We have in Texas something like 1500 Methodist Sunday Schools. Can't we, from all this number, get at least two thousand people who are vitally interested in Sunday School work to meet at Epworth July 19 to 28 for a great council of workers exchanging ideas, meeting each other, making friends and going fishing? This is our property, equipped for our enjoyment, and we ought to use it. The cost is

JUST MILK and JELL-O Ice Cream Powder

without cooking and without adding anything else, make the finest Ice Cream. Dissolve the powder in the milk and freeze it. That is all there is to do to make Ice Cream in the new and easy way. Anybody can do it. It will cost you only nine cents a quart. Think of that for the price of Ice Cream. Made in five kinds: Vanilla, Strawberry, Lemon, Chocolate and Unflavored. Each 10 cents a package at grocer's. Send for our beautiful Recipe Book. The Genesee Pure Food Co., Le Roy, N. Y.

not great and the Sunday School Assembly gets the same railroad rates, the same accommodations at Epworth as the Epworth League, only you get first chance at it. The program will be excellent and the outing one long to be remembered. Brother Superintendent, make up a fund for your pastor's expenses and you together start a move to get all your teachers with your adult classes to attend the Sunday School Assembly.

Like Teddy, I am once more declaring myself "against a perpetual term in office," and am this time going to stick to it. We have long since reached the opportune time when we are going to have it. The nominating committee has already been appointed with instructions to look carefully over the State and select a corps of officers from among the young life of Texas Methodism who can be put in charge of the work. I appreciate very much the loyal support of all who have helped in any way, and will continue as best I can to help do the work, but not any more, please, for me.

The Leaguers of Texas must wake up to the fact that we have come to a point where we must have a paid Secretary under the central office, located at Dallas, to push the work of the League and the Assembly in Texas. Talk it over and make some plan and suggest to us whereby we can carry this out. The best way, of course, is for each League to say, "Count us in," and we can do it next year.

A. K. R.

CHANGE OF ADDRESS.

Prompt notice should be sent by the subscriber of any change of address either of post-office 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.

Subscribers who desire the Advocate discontinued must notify us at expiration, either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers, and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

There are no points of the compass on the chart of true patriotism.—Robert Winthrop.

ROUND TRIPS TO

Table listing round trips to Galveston, Aransas Pass, Palacios, and Collegeport with prices and sale dates.

Also to Many Other Destinations

VIA T. & B. V.

"THE SHOT LINE" TWO FAST TRAINS DAILY 9:30 A. M., 11:15 P. M.

Electric Lighted Sleepers to Houston or Galveston open at 9:30 p. m., Terminal Station, Commerce and Lamar. For reservations or information write or phone

A. E. DOVE, C. P. A., 1001 Main St., Phone M. 5906

Advertisement for Tanks of Cement, featuring a large image of a cement tank.

Advertisement for Bells, featuring a large image of a bell.

Advertisement for WEREELY & CO. featuring a large image of a bell.

Advertisement for BOWLDEN BELLS featuring a large image of a bell.

Advertisement for BELLS, PAALS, CHIMES featuring a large image of a bell.

Advertisement for CHURCH BELLS SCHOOL featuring a large image of a bell.

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.

STATE LEAGUE CABINET

President—Allan K. Ragdale, San Antonio.
First Vice-President—H. M. Whasing, Jr., Houston.
Second Vice-President—Miss Mary Traylor, Oliva.
Third Vice-President—Miss Jackey Miller, San Antonio.
Fourth Vice-President—Miss Evelyn Wynn, Dallas.
Secretary—Benjamin P. Lane, San Antonio.
Treasurer—A. B. Hardin, Denison.
Junior League Superintendent—Miss Olive Ferguson, Corpus Christi.
Superintendent of Boys' Work—Rev. A. E. Rector, Galveston.
Dean of Encampment—Rev. Glenn Flinn, Bryan.

OFFICERS OF BOARD OF TRUSTEES.

President—Rev. J. E. Harrison, D. D., San Antonio.
Vice President—Rev. H. A. Boaz, D. D., Dallas.
Secretary—Rev. W. J. Johnson, Galveston.
Treasurer—W. N. Hagy, San Antonio.
Bondholder—G. W. Thomasson, Dallas.

CABINET OF NORTH TEXAS CONFERENCE EPWORTH LEAGUE.

President—A. B. Hardin, Denison.
First Vice-President—Ed S. Brown, McKinney.
Second Vice-President—R. Deshong, Paris.
Third Vice-President—Miss Mary K. Brown, Dallas.
Fourth Vice-President—Miss Villa Curtis, Denton.
Secretary-Treasurer—Layton W. Bailey, Dallas, care Methodist Publishing House.
Chairman of Ruby Kendrick Memorial Fund—Miss Mary Ferguson, McKinney.

COMING MEETINGS.

North Texas Conference Epworth League, Terrell, June 13-16.
Texas Sunday School Encampment, Epworth-by-the-Sea, July 18-28.
Lake Shore Assembly, Wichita Falls, July 29-August 5, 1912.
Bowie District League, Wichita Falls, during Assembly.
Texas State Epworth League Encampment, Epworth-by-the-Sea, August 1-11.

CORRESPONDING SECRETARIES.

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

THE TERRELL CONFERENCE.

The twentieth annual consecutive session of the North Texas Epworth League Conference was held in Terrell, June 13, 14, 15, and 16. There was an aggregate attendance of more than three hundred delegates and visiting Leaguers. A number of the pastors were present from time to time. On the whole the conference was a very successful one.

An unusual but very pleasing feature of this session was the presence of the president and his bride, Mr. A. B. Hardin, who was married to Miss Ruby Perryman at Greenville on June 12, coming immediately to the conference. The ceremony was performed by Rev. D. H. Aston in Kavanaugh Methodist Church on the evening of Wednesday, amidst a scene of great beauty and splendor. Both are very popular young people in social as well as religious circles. Both are active Epworth League workers. The Leaguers took advantage of their genial good nature and remembered them in various and sundry ways during the breathing spells at the conference. They were the recipients of much attention, in all that the expression implies. But they seemed equal to the occasion and maintained a bold front throughout the succession of events.

The more serious phases of the conference were the departmental studies, which were, perhaps, more carefully planned and more constructive than any heretofore undertaken. Many very practical discussions marked the several periods. The Junior Department, under the leadership of Mrs. Fred Mercer, of Roysce, was a distinguishing feature. Much of the program was given up to Junior work. Demonstrations by chapter delegations was an innovation which evoked great praise from those in attendance. Two of the little folks, particularly, impressed their personalities upon the conference, one being little Miss Jeanette Hargraves, of the Oak Cliff Junior League, Dallas, five years of age, and who was, we believe, the youngest participant in the program. She recited a charming little story made over into her own phraseology. Little Miss Anderson from the Oak Lawn Junior League, Dallas, was the star expressionist, her reading on "Wood Ticks" bringing down the house in enthusiastic appreciation. The Nevada Juniors, under the leadership of Mrs. Mollie Davis, a former South Texas League worker, known to the Leaguers before her marriage as Miss Mollie-Daviss, exhibited splendid technical knowledge in their Bible review. Miss Pearl Wallace, District Junior Super-

intendent of Dallas, proved herself a master hand in the Junior social demonstration. Very few, if any, of the folks, either young or old, will not soon forget "My Grandmother's Visit to China." Rev. Walter Douglass, of Forney, delivered an inspirational address touching the pastor's duty to the Juniors.

The business session on Saturday evening was marked with much rivalry, and a spirit which at times did not reflect credit upon the organization. We do not remember but one occasion in the long history of this conference where such marked feeling was exhibited. We are frank to say that we do not approve of many of the things which were done on this occasion and our regret is all the more keenly felt by reason of the condition arising out of the Dallas chapters. It is to be hoped that the rank and file of our Leaguers in this city may take high ground against a repetition of this kind.

A great service was, of course, the afternoon memorial hour. This was devoted to the Ruby Kendrick fund. Miss Mary Hay Ferguson, of McKinney, chairman of this special, was in charge. She reported more than \$2,200 expended in the three years since the work was undertaken, with three missionaries supported the last year in the foreign field. One of these is by the Decatur District, one by the Trinity Chapter at Dallas and the third by the conference as a whole. Reports were heard from each. During the year a systematic plan of records was worked out by Miss Ferguson and submitted to the conference to be used another year. The system was unanimously adopted, and it is believed will mean a large increase in the effectiveness of the campaign for funds. The writer was again charged with raising the collection for another year. In all, the sum of \$2406 was pledged in a very few minutes. It is believed that this will be increased from the chapters not represented, and by those whose delegates did not feel authorized to subscribe, to an amount beyond three thousand dollars. The Juniors are to have a large share this year in this work, and will raise through their department funds for equipping a hospital in Chon Chun, Korea.

The Terrell people proved themselves generous and painstaking hosts. The delegates were loud in commendation of the splendid treatment received. The conference has met here before and the occasion was much in the nature of a home-coming this year. Next year the conference will return for a third visit to Paris. Ralph Deshong led the campaign in behalf of this city and won out easily. He is exceedingly popular with all the delegates and is a campaigner of marked ability when it comes to securing pledges in advance of the voting. His fine leadership put others out of the running to such an extent that they did not even ask for the next conference.

After the smoke of battle cleared away it was found that, following the contest of Saturday evening, the following officers were elected, viz: President, A. B. Hardin, Denison (re-elected); First Vice-President, Ralph Deshong, Paris; Second Vice-President, Wade Fleetwood, Terrell; Third Vice-President, Mrs. J. B. Greer, Greenville; Fourth Vice-President, Miss Ludie Cartwright, Terrell; Junior Superintendent, Mrs. Fred Mercer, Roysce; Secretary-Treasurer, Layton W. Bailey, Dallas (re-elected); Chairman Ruby Kendrick Memorial Fund, Miss Mary Hay Ferguson, McKinney.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

The conference closed with a consecration service at which Rev. New Harris, of Trinity Church, Dallas, preached. We were not present at this hour and have not heard the results. We know, however, that a splendid sermon was delivered and we have no doubt as to the closing hour being an inspiring one.

campment at Epworth, but who is exceedingly anxious to go and study in order that she might do effective work in the Church. We will be glad to furnish the name and address of this young lady to any individual sufficiently interested to invest the small amount that will be necessary. We believe the case to be a worthy one.

Occasional inquiries come to us about bond interest. The final transfer of the trusteeship has never been made to us and we are therefore unable to act in any manner touching the matter. When we agreed to accept the work we expected to have some time ahead of the encampment to put the affairs of the trusteeship into re-organized condition, but in this we are going to be disappointed. We will not undertake the work at all if the matter is much longer delayed. We do not know where the responsibility for the delay rests, but presume that the official papers are safely pigeon-holed in some trustee's desk.

GATESVILLE DISTRICT EPWORTH LEAGUE CONFERENCE.

The second annual conference of the Gatesville District Epworth League met in Clifton, June 7, 8, and 9. After the devotional services Friday night, which were conducted by Rev. C. W. Bell, Meridian, Mr. J. G. Delken gave the welcome address. Rev. E. S. Cook, Meridian, in a few well-chosen words, responded to the address. Rev. F. O. Waddill, Turnersville, preached the opening sermon. His subject being "The Basic Principles of Success."

On Saturday morning, June 8, at 8 o'clock, the conference was called to order, and for twenty minutes a devotional and song service was enjoyed. Owing to the fact our District President, Mr. Gerald Johnson, was out of the district and could not come, the chair was filled by Rev. S. J. Vaughan, our presiding elder.

The First, Second, Third and Fourth Departments were taken up and discussed. We heard quite a number of very inspiring and helpful papers read, such as: "What is the Greatest Present Day Mission of the League?" by Miss Mattie Jarrett, Valley Mills; "How to Win the Irreligious by the Social Department of the Epworth League," by Miss Loraine Teague, Moody; "How to Make the Charity and Help Department Helpful," by Mrs. W. R. Nail, Crawford. These papers will be published in the Christian Advocate and Epworth Era. We had other excellent papers and talks, too numerous to mention. We spent the day discussing League work, and at the close of the afternoon program every Leaguer told how they could improve their own League, after hearing so many good talks and plans for broadening the League work. After the installation service Saturday night, we listened to a very interesting and helpful address given us by Rev. B. A. Evans, of Valley Mills, subject being, "The League as a Soul-Winner."

The love feast Sunday morning was a benediction to all present. The ringing testimonies of our young people give promise of great things for this year. At 11 o'clock Rev. J. O. Leath, principal Meridian College, preached the League sermon to an appreciative audience. The Leaguers were glad to have the opportunity of hearing and meeting him. Rev. G. F. Winfield, president Meridian College, was present with his cheerful smile and good suggestions. He preached a very interesting sermon Sunday night.

Miss Josephine Fields, of Meridian College, and Mrs. J. S. Pool, of Valley Mills, assisted in the music.

Reports show good work being done in the district, although more work is being done than was reported, as several Leagues failed to send full reports to the district officers. Nearly fifty visitors and delegates were present. The conference will be held in Meridian next year.

The officers elected for the year are: "President, C. W. Bell, Meridian; Vice-President, Joe Loper, Clifton; Second Vice-President, Miss Alice Hendrickson, Crawford; Third Vice-President, E. S. Cook, Meridian; Fourth Vice-President, Miss Mattie Jarrett, Crawford; Epworth Era, Miss Lola Jones, Crawford; Secretary-Treasurer, Miss Carrie Swilling, Clifton.

CARRIE SWILLING, District Secretary.

THEY ARE GOING TO EPWORTH.

Who are going to Epworth? The Sunday School workers of Texas. In almost every mail now the editor is getting letters from those who are going to Epworth for the Sunday School Encampment. These letters are from pastors, superintendents, teachers and others.

Rev. J. H. Bowman, of Graham, writes: "Mrs. Bowman and I are going to the Epworth Sunday School Encampment."

J. F. Hays, of Boerne, writes: "I



Satisfies
There never was a thirst that Coca-Cola couldn't satisfy. It goes, straight as an arrow, to the dry spot. And besides this,

Coca-Cola
satisfies to a T the call for something purely delicious and deliciously pure—and wholesome.

Delicious Refreshing Thirst-Quenching
Demand the Genuine as made by THE COCA-COLA CO., ATLANTA, GA.

Free Our new booklet, telling of Coca-Cola vindication at Chattanooga, for the asking.

expect to send my wife and two small children." We take it that Brother Hays is one of those Sunday School superintendents who cannot get away from his work to go himself. So he is going to send his wife and let her tell him what she learns. That is the next best thing to going himself.

J. W. Thomason, superintendent of the Huntsville Sunday School, writes: "Our school will be represented at the Sunday School Encampment by some of its officers and pupils."

J. R. Ables, superintendent of Powchataula, Louisiana, writes that he will be there.

J. B. Wilson, of Granbury, a veteran superintendent, writes for information and thinks his school will be represented.

There will be many from Dallas, Fort Worth, Waco, San Antonio, Houston and other cities. The fellowship of all these kindred minds will be worth the cost and time spent at the Encampment.

And as the program develops we are more and more convinced that it will be the finest ever offered to an audience of Sunday School workers in Texas. No Sunday School worker who is not provisionally kept away can afford to miss this meeting. It begins on the night of July 18 and lasts through July 28.

THAT PROGRAM FOR EPWORTH-BY-THE-SEA.

The program for the eighth annual encampment of the Texas Leagues is now being rapidly completed and will be ready for publication within the next eight or ten days.

The program is a strong and attractive one, and the encampment promises to be the best ever yet held.

The Music
of the encampment will be under the supervision of Mr. A. C. Fisher, of Fort Worth, who will bring Mrs. Fisher with him for one of the accompanists, and those who have ever had the good pleasure of hearing this pair know what a musical treat is in store.

The Bible Hour
this year will be under the supervision of Prof. James Watt Rains, of Berea, Kentucky, and the experience of Prof. Rains in this kind of work, with Y. M. C. A. student conferences of both the United States and Canada, is a guarantee that the Bible cause this year will be a specially profitable one.

The Study Hour

will be devoted to classes in missions, Home and Foreign, and in addition, this year, courses will be offered in "Social Service," "Church History"

and "Personalism Evangelism." These classes will be cared for by Dr. Rawlings, Miss Head, Mr. Culbreth, Mr. Kern and an able lot of helpers.

The Institute Hour.
is to have a greater emphasis than ever before and the four departments of the League's work are to be cared for separately by leaders who have been at work already for some time preparing to give the vice-presidents of the State something really worthwhile. We are looking for a record-breaking attendance of League officials from all parts of the State.

The Evening Hour
will be devoted to inspirational addresses, and the men already booked for this hour are Bishop J. H. McCoy, Prof. James Watt Rains, Drs. H. M. DuBose and T. R. Culver. Dr. Andrew Sledd, of Southern University, has also consented to come if possible.

The Attendance,
we believe, will exceed all former encampments. Many inquiries are being received already. Special efforts will be made to have at least 1000 accredited League delegates from the many chapters in the State. Let Epworth clubs be formed throughout the State, and let the slogan go out this year: "A Thousand Epworth Leaguers for Epworth!"

GLENN FLINN.

Righteousness exalteth a Nation—Proverbs.

Pains All Over

Houston, Tex.—"For five years," says Mrs. L. Fulenck, of this place, "I suffered with pains all over, especially in my back and side, and was so weak I could hardly do my housework. A friend told me of Cardui. Since taking it, I feel so much better! Now I can do all my housework and pains don't bother me any more at all." Cardui is a strength-building medicine. Fifty years of success have produced, amongst its many users, confidence in Cardui and what it will do. During this time, Cardui has relieved the female ailments of over a million women. Why not yours? Try it, to-day. Your druggists sell it.

The Best Way

The use of the INDIVIDUAL CONTRIBUTION SERVICE has increased the attendance at the Lord's Supper in thousands of churches. It will do so for your church. Send for illustrated price list.

INDIVIDUAL CONTRIBUTION SERVICE CO.
814 N. Grand Avenue
St. Louis

THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Georgetown, Texas.
REV. A. E. RECTOR, Assistant Editor, Galveston, Texas.

All communications for this department should be sent to either of the above addresses.

BAD NEWS FROM OUR ASSISTANT EDITOR.

Under date of June 18, Mrs. A. E. Rector writes, "Mr. Rector is away from home at present but wishes me to write to you that owing to serious trouble with his eyes his oculist has ordered him to cut out all engagements for the summer, so that it will be impossible for him to go to Epworth this year. He had expected to be there from the first day until the last." This will be distressing to many besides Brother Rector's co-laborers in the Sunday School field. Many will join us in the prayer that he may have a speedy recovery.

THE LARGEST EVER.

Concerning the Dublin District Sunday School Conference recently held the presiding elder, Rev. M. K. Little, writes, "Our Sunday School Conference just over. Had 209 delegates present and nineteen visitors. A great meeting." Truly it was. But the Dublin District is a great district and has a big presiding elder.

THEY ARE GOING TO EPWORTH.

O. M. Woodward, of Davis, Oklahoma, and S. G. Dougherty, of Martha, Oklahoma, writes that they expect to be present at the Sunday School Encampment.

J. S. McGhee and wife, of Sabinal, will attend the S. S. Encampment. So will Mrs. H. S. Kline and others of Lane City.

They are going to the Encampment from the East and the West and the North and the South. They will be there from Oklahoma, Louisiana, Texas and Mexico. What about you?

SUPERINTENDING THE RURAL SUNDAY SCHOOL.

Generally speaking, the people to be found in rural communities in the South are not unlike those who live in towns and cities. Many Sunday School problems are common to all schools. But a peculiar difficulty for the rural superintendent grows out of the fact that frequently he has a small school whose membership is scattered over a large territory. Consequently he knows that many things recommended in books on Sunday School management would be impracticable in a school such as his, and he may conclude that any attempt at improvement would be useless. But there are some things that any superintendent can do. For instance: He can train the scholars to habits of punctuality by always being present and beginning and closing on time. To display carelessness at this point is to lead young people to think that waste of time is no sin and the damage that may ensue cannot be estimated.

No matter how small the school, the superintendent can see that it is classified according to age and that the right kind of literature is supplied to each class. Of late we have seen intermediate scholars studying the Junior Quarterly, Juniors studying the Intermediate Quarterly, Intermediates studying the Senior Quarterly, and what not? Where the different grades of literature can be had at practically the same price, such conditions can be due to nothing but incompetence or indifference on the part of the superintendent. Either he is not informed as to what his school should have or he fails to supervise the ordering of its literature. Neglect at either point is inexcusable. We do not urge or even recommend the Graded System of literature for every school. In fact, we feel that many schools are not yet ready for that. But our own uniform periodicals are carefully prepared with reference to the mental and moral development of scholars of different ages, and the school should be so organized and equipped as to obtain the best results. The rural superintendent may not be able to hold a teachers' or workers' meeting; may not, in fact, be able to see the different members of his working force at all except at the sessions of the Sunday School. But he can improve himself by the reading of a few books on Sunday School management, by a close study of our own periodical literature and by attending Sunday School conferences and institutes whenever he finds it possible. He can also do his school good service by encouraging the teachers to at least read such books as "The Lesson of Honor Training Lessons." There may be circumstances under which Sunday School workers cannot attend an institute,

but the most impoverished and confined can afford a book or two.

As he has opportunity, the rural superintendent can speak to those in the community who do not belong to the Sunday School and try to induce them to join. He may also enlist other members of the school in this work. Often the coming of a single child into the Sunday School has meant the redemption of the whole family. Such a superintendent can also think out plans for improving the social life of the community, which in many places is meager, inadequate and pitched on a very low plane. The picnic, basket supper, song practice, social gathering at the neighborhood schoolhouse or at the home, properly conducted, of course, are all means to this end.

Lastly, the rural superintendent who is thoughtful, and who loves God and his fellows, will reflect that eighty per cent of the Sunday School work in the South is being done in such schools as that which he leads, that in such schools most of our present-day leaders got their first Christian ideals and inspiration, that the leaders of the future are being trained today in the same environment, and that therefore such work as he is doing is vital to the welfare of our Church and country in the years to come. The man who thinks on these things will bestir himself.

CONVERSION OF CHILDREN.

No other form of Christian service brings such immediate, such large, such lasting results as work for the conversion of children. It has many advantages over other forms of work. First of all, children are more easily led to Christ than adults. In the second place they are more likely to stay converted than those apparently converted at a later period in life. They also make better Christians, as they do not have so much to unlearn as those who have grown old in sin. They have more years of service before them. A man converted at sixty is a soul saved, plus ten years of service; a child saved at ten is a soul saved plus sixty years of service.

DR. R. A. TORREY.

THE JUNIOR AGE AND CONVERSION.

If nature has cared for the spiritual life of the child, he will probably desire, during the junior period, to publicly confess his love for Jesus Christ. Even if he has not been so matured, every condition in his life makes it easier now than ever it will be later to lead him to acceptance of Christ. Though there comes a great spiritual awakening in adolescence there is, at the same time, more in the life to oppose the decision for Christ than in childhood. The Christian life has not the meaning for him that it will have later on. Spiritual vision is not broad or deep, but if the child genuinely loves the Savior and wants to use his energy for him, he is laying at the Master's feet all he now has to give, and, if Christ accepts the gift, the Church ought to accept the giver. There is no greater crime against childhood than to bar the door to these babes in Christ, nor, assuredly can any act bring deeper pain to the passionate lover of little children, who said "Let them come unto me, and forbid them not."—Mrs. A. A. Lameveaux, in The Unfolding Life.

HEREDITY AND THE ATONEMENT.

Heredity simply means a pull upon the life in a certain direction because of the way those before have lived. It is easier to climb upward if "the hands of twenty generations are reached down from the heights to help them as if they reached up from below to drag us down. But whatever the inherited tendencies, any life may have the "antithetic heredity."—Mrs. Lameveaux.

A MODEL REPORT.

The following report is a model of its kind, and we commend it to the consideration of pastors and superintendents.—Editor.

Anglin Street M. E. Church, South. Cleburne, Texas, May 20, 1912.

Presiding Elder and Members Third Quarterly Conference:

Dear Brethren.—Anglin Street Methodist Church has one Sunday School with an average enrollment since our last report of 181, consisting of 18 officers and teachers and 163 scholars.

This report covers a period of 13 Sundays, embracing February 19 to May 20, 1912, inclusive, and during which time we have had an attendance of 16 officers and teachers and 106 scholars, making an average Sun-

day attendance of 122, which is 67 per cent of our enrollment.

During this period our offering has been \$41.42, and from this we deduct for missions every first Sunday collection of \$9.95, which leaves net for Sunday School supplies \$31.47.

This represents an offering of two and one-third cents for each member in attendance for every Sunday of the quarter.

We are pleased to say that our school is advancing along all lines at the present time. The outlook is most gratifying. The teachers are loyal and true, faithful and punctual in attendance; they love God and are striving to promote his cause.

Respectfully submitted,
C. C. LEWIS, Superintendent.

DUBLIN DISTRICT LEAGUE AND SUNDAY SCHOOL CONVENTION.

Chicago and Baltimore are not the only convention cities and all the enthusiasm of the year has not been corralled by the politicians alone. De Leon, Texas, waked up last Tuesday morning to find 200 visiting delegates knocking at her gates, and considering her size, she beat every convention city on the continent in her hospitality and her good will. The mayor pushed wide-open his gates to the city, he declared, for every loyal Leaguer and Sunday School worker to enter. Brother Bickley opened wide his big, black eyes with surprise as the delegates began to pour and pour from every part of the district. The genuine hospitality of our people at De Leon in caring for so large a delegation struck the first note of the success of the convention.

Brother Lloyd, the president of the district, had laid well his plans and had advertised them possibly a little better. This was the cause of the record-breaking attendance. Almost every point on the district was represented. There were nineteen pastors, eighteen superintendents, fifty-three teachers, some of our dearly beloved superannuates and other delegates, numbering in all 209. These, together with the local forces, practically filled the house at every service and gave the convention the appearance of a conference and not a district affair. This unprecedented attendance struck the second note of success.

The program was well rendered. Such an audience of the picked folks of the district put our speakers on their metal and called for their best. Our enthusiastic and indefatigable presiding elder said he believes every one on the program did their level best. As a whole the addresses were models, concise and to the point; full of pith, awakening interest, deepening knowledge and generating enthusiasm. The preachers were ready at all times to lend a hand in the discussions, but our laymen and women proved that they were studying and were well prepared to take their own part. Honestly and truly there were few dull moments, very few. This together with the inspiring songs led by Bro. Chas. Little struck another note of success.

The last hour of the conference proved to be one of the best of all. Brother Little conducted a testimony meeting in which nearly every one told what they were impressed with most and what they intended doing when they got back home. It was a blessed hour. The Divine presence was manifest. Tears of repentance for indifference were seen and many a vow for better and more loyal service was expressed. The convention closed with a feeling in every heart that it was indeed "good to be here." At the depot a throng of De Leon workers saw us off, cherishing with songs and yells.

Uncle Jack Morton says he has been to all the conventions and that this one beats all in size and enthusiasm. President Lloyd was loud in his praises, but declared this was but a starter towards next year. Brother Bickley said: "You may say anything you wish anywhere within reason and you cannot miss the truth far. It was great." I am sure he thought so when 100 extra delegates took him by surprise. Brother Little declared it will be of untold value to the schools and the Leagues. Brother Hearson said he had learned something, and was going to go home and put it into service.

The district camp-meeting is the next thing you shall year of from us. It begins on June 27. Everyone is invited who wants to work.

THE MEETING OF THE GENERAL BOARD OF CHURCH EXTENSION.

In Advocate of June 6 Rev. J. S. Chadwick gives an account of the proceedings of the thirtieth session of the Board of Church Extension. In this report we see what, to our mind, has been the tendency of the board for several years.

1. To concentrate all of the work of church and parsonage building in this board.
2. To minimize the work of the board, so far as donations are concerned, and

WHY SWELTER ? ? ?

COOL COLORADO

affords numerous pleasant hotel, ranch, camping and fishing resorts which may be enjoyed at moderate expense, and the undersigned will gladly supply, free of charge, such illustrated and detailed information regarding them as will greatly assist in deciding your point of

VACATION

The Great Colorado Chautauqua,
at Boulder, opens July 4th. with
an exceptionally strong

SIX WEEKS PROGRAMME

Palace Electric Lighted Sleepers between Galveston, Houston, San Antonio, Austin, Waco, New Orleans, Dallas, Fort Worth—and—Trinidad, Pueblo, Colorado Springs and Denver.

For low rates, sleeper reservations and special information call on Ticket Agents of the Trinity & Brazos Valley, the Mo., Kans. & Texas, or the Texas & Pacific Rys., or address:

A. A. GLISSON, G. P. A., "The Denver Road" Fort Worth, Texas

to emphasize the loan fund department.

In our judgement neither is wise. We believe the transferring of the parsonage building work of the Woman's Home Mission Society to this board was a mistake. In this article we shall be content to discuss the latter proposition.

In the twenty-ninth annual report the general secretary says: "Donations may foster in the recipients a spirit of dependence, a sort of mendacity, disastrous to the independent self-respect so necessary to a strong spiritual Church."

In the thirtieth report he says: "But for the pressing demand for aid in the form of donations, a part of the amount realized from assessments would be carried each year to the loan fund account, and it is probable that within the next two years this policy can be adopted."

Brother Chadwick says: "This is the mind of the board, as expressed in resolutions adopted during the 1912 meeting." Elsewhere he gives the following: "Resolutions were adopted recommending that the general board and conference boards make, so far as possible, loans rather than donations, and to this end set apart so much of the income from assessments as can be spared for the increase of the loan funds of both boards."

Immediately after reading said report we wrote Dr. McMurry, asking him to cite the law under which the funds raised by the assessments could be carried to the loan fund by the general board. Replying, he refers us to Article 393, and then charged us with not having read our discipline. But we were perfectly familiar with said article, also with article 394, which says: "The board shall have authority to raise and administer a loan fund, which shall be held separate from funds raised for general distribution. Now if paragraph 393 authorizes the general board to use the funds coming into its hands from the assessments, which are raised for general distribution, as a loan fund, to our mind, paragraph 394 is superfluous. And if the board does use the money coming into its hands for loans and at the same time keeps the loan fund separate from the funds raised for general distribution, as Article 394 says it shall, it is beyond our power of comprehension to understand how it can be done."

As we understand the spirit of the law, the two funds, though administered by the same board, are separate and the board has no right to use one dollar of either fund for the use of the other. But if the letter of the law, Paragraph 393, does give the board authority to loan the funds realized from the assessments and thereby maintain two loan funds, we believe it defeats the spirit of the law. "The letter killeth, but the spirit giveth life."

Passing now the legal feature of the question, let us look at it from the points of right and expediency. The secretary says donations may foster in the recipients a sort of mendacity—"The state of being a beggar" (Webster). Under our connectional form of government, in which strong assist the weak, which principle we believe to be the spirit of Christianity, we do not believe such language ought to be admissible.

As to facts in the case, I speak out of an experience of twenty years building churches, parsonages and

paying debts. I have never known an application made to any board for aid wherein I believe the spirit of the beggar was exercised. On the other hand we know many churches that have been assisted by donations that have soon developed into strong self-supporting Churches and invariably ever afterwards warm friends and supporters of Church Extension; while where loans have been made it is almost always a hard debt to collect, and when at last it is paid the Church feels under no obligation to the board—no friends have been made for the board.

Resolutions adopted by the board recommend that, so far as possible, loans be made rather than donations. This is strong language, but few things are impossible. And, notwithstanding the fact that in 1911 we had 2942 "homeless congregations," all homeless doubtless because they are unable to build, our secretary thinks it is probable that within two years the policy of carrying a part of the fund raised by the assessments for general distribution to the loan fund will be adopted. We beg the Church, both preacher and laymen, to consider carefully these things, for, in our humble judgement, serious mistakes have been, and more serious ones may be made.
Kirbyville, Texas. J. R. MURRAY.

RESOLUTIONS.

On February 23, 1912, just at nightfall, without a moment's warning, Mrs. Julia Dozier, wife of J. J. Dozier breathed her sweet young life away. All of her life has been full of suffering, but also full of patient submission, and only five minutes before the Death Angel entered her home and claimed her, she was in her usual, though frail, strength. Could love and devotion and tender ministrations have prevailed, she would not have gone, but silent and surely Death will come; we cannot stay his ruthless hand. Truly she was a woman of whom the world could say naught, leaving the rough edges of everyone's life to others, for herself only seeing the good and lovely things. She was affectionate and very tender, and though the summons came suddenly she was ready. She joined the Methodist Church when a girl, and had always served her Church as far as her strength would allow. With deepest sympathy our hearts go out to her bereft husband and sisters. Therefore, be it resolved, first, That the Church and Woman's Foreign Missionary Society feel they have suffered an irreparable loss in the death of this pure, good woman; that they will miss the pure, sweet friend who has met with them so long. But we know where she is and we pray that we each may endeavor to meet her in the heavenly home. May God be merciful to the sorrowing husband and sisters, and may the Father's tender care be over them. Second, That a copy of these resolutions be sent to the Christian Advocate and also to her husband and sisters.

MRS. HARRIS,
MRS. WILSON,
MRS. BEJON.

Telephone M-5720. Hours: 9 to 1. 3 to 5

W. R. JONES, M. D.

Practice Limited to

EYE, EAR, NOSE AND THROAT.

615 Wilson Building. Dallas, Texas

Woman's Department

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

There comes to our desk the daily paper of the Northwest Texas Conference of our women, published during their conference at Colorado City. It is brimful of good reading and shows an enterprise worthy of wide-awake women. Three cheers for our Northwest. Let others profit by their example.

What about Mrs. Hargrove for Epworth-by-the-Sea? Are we going to bring her down to teach our Leaguers the duty and joy of Bible study? The trip to Epworth is all the outing some of our young people can afford and it behooves us to aid the enterprise in every way. Let not Lakeshore, of the Northwest and Denton of the North detract from our interest at Epworth. Our young people need our help and it is unfair to withdraw our aid. Give Epworth the right-of-way first for the sake of the Leaguers.

ROANOKE MISSIONARY SOCIETY.

The history of the Woman's Missionary Society of Roanoke is that of continual enlargement and development.

We have twenty-one members; eight subscribers to the Missionary Voice, and eight to the King's Messenger. Our officers are: Mrs. Chas. Medlin, President; Mrs. C. L. Lane, First Vice-President; Mrs. Guy Bourland, Second Vice-President; Mrs. W. W. Castor, Third Vice-President; Mrs. Lee Cornwall, Fourth Vice-President; Mrs. Maude Howe, Recording Secretary and Treasurer for the Home Department; Mrs. Eva Horton, Corresponding Secretary and Press Reporter; Mrs. Lee Cornwall, Corresponding Secretary and Treasurer of the Foreign Department. Our women are loyal and faithful, and under the leadership of our consecrated and efficient President, are ready to do anything they can in the Master's name. We are highly complimented in having one of our leading members, Mrs. J. W. Roark, District Secretary. Am sure she will make the work a success, as she is a woman of great zeal and ability.

The work under the new order is progressing and plans for still greater advancement are being made. The Society meets every week. The first Monday we study, "Consecration of National Ideals;" second, "The Light

of the World;" third, "The Bible;" fourth, "Our Efficient Schools" in connection with business. It is our aim, with the help of him, to whom we look for guidance, to carry out every department of the work and make this the ideal Society of Decatur District.

MRS. EVA HORTON, Press Reporter.

THE BIBLE AND MISSION SCHOOL AT DENTON IS A PERMANENT FEATURE OF TEXAS METHODISM.

The last session of the Bible and Mission school was a splendid success and everyone present felt that this school should be made a permanent feature of Texas Methodism.

Mrs. F. B. Carroll called a meeting over which our dear Miss Head presided, and all present voted enthusiastically for the permanent continuance of the Bible and Mission School.

All the Texas Conferences were represented in this meeting except West Texas, and we felt sure they would gladly co-operate. A Board of Directors was elected to consist of the following members: The presidents of the five Texas Conferences, the Press Superintendents of the five Texas Conferences, Mrs. F. B. Carroll, and Mrs. W. H. Johnson.

The Board of Directors elected the following officers:

President, Mrs. L. P. Smith, Cooper, Texas; Secretary, Mrs. J. W. Downs, Station A., Fort Worth; Treasurer, Mrs. F. B. Carroll, Denton. The presidents of the five Texas Conferences constitute the Program Committee. The Publicity Committee is composed of the Press Superintendents of the five Texas Conferences, with Mrs. J. H. Stewart, Chairman. Mrs. B. J. Williams is Chairman of Recreation Committee.

Dr. G. B. Winton, Miss Mabel Head, and Miss Mabel Howell are asked to return as part of the faculty for 1913. With such a faculty, the Methodist Dormitory and its splendid manager, its touch with summer school at the State College of Industrial Arts, Bro. Cooper, and this splendid organization, the Bible and Mission School must and will be a great success in 1913.

Will you have an interest in its success. MRS. J. H. STEWART, Chairman Press Committee.

Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

YOUR CHURCH VOWS AND PROHIBITION.

Are you a member of any Church? If so, have you ever been able to reconcile the vows taken at the altar with any form of adherence to the whiskey traffic? It is a solemn thing, unspoken solemnity, to stand up before a host of witnesses and voluntarily take upon yourself the vows of the Church. Can you harmonize the teachings of your Church with any form of support to breweries or saloons or candidated known to be sympathizers of these institutions? This little item is not intended as an argument in favor of prohibition, but merely as a test of your sense of self-appreciation and your respect for the vows you have taken or may take. Think over these matters deeply and earnestly and then make answer to your own heart and to God.

HISTORY OF THE APOSTLES—BARTHOLOMEW.

This apostle has two names in the Bible. Matthew, Mark and Luke call him Bartholomew and John always calls him Nathaniel. He came of a prominent family, was well educated. His brother was Philip and his sister was Miriamne. The two brothers took the sister with them wherever they went to preach the gospel. We often hear the question quoted: "Can any good thing come out of Nazareth?" This question was asked of Philip by Bartholomew when Philip said: "I have found Him of whom Moses in the Law and the Prophets did write—Jesus of Nazareth."

From the time he accepted Jesus he seems to have been a steadfast follower down to the crucifixion. He remained with the other apostles until the day of Pentecost. Then he went into various countries. He traveled in Upper India, preaching and then to Eastern Asia. Then he went into Phrygia as a co-laborer with his brother, Philip, and the sister, Miriamne. Many peo-

ple were converted under their joint ministry.

They were condemned by persecutors to die. In some way there was suspension of judgment except as to Philip, and the other brother and sister were compelled to see him die. These same persecutors afterwards seized Bartholomew and Paul, condemned them to die, fastened them on crosses, and then for some unknown reason released them. May God not have answered their prayers? Later Bartholomew was preaching in Armenia, a country inhabited by idolatrous people. The rulers headed the persecution, the apostle was seized and executed. It is only another example of the martyrdom of those who would rather die in Christ than live to deny him.

SOME POINTS ABOUT PROMISSORY NOTES.

Did you ever make a promissory note? Or has some one else made one payable to you? There are certain points about such an instrument that are often overlooked to the sorrow of those who are not careful.

Usually the form is about like this: "One year after date (or July 4, 1913), for value received, I promise to pay to John Doe the sum of six hundred dollars, (\$600), with interest from date (or maturity as the agreement may require), at the rate of eight per cent per annum until paid, and usually a clause is added conceding 10 per cent of the principal or some other specified sum in case the note must be collected by legal process.

A note payable on demand bears interest from date whether so specified or not. Court decisions have been made that the words "for value received" are not absolutely necessary to the validity of a note, the fact of one's signing a promise to pay being prima facie evidence that he has had value received. To avoid trouble or question, however, better insert them.

A note may be invalidated by parole testimony, that is by witnesses, though the general rule of law is that a writ-

ten instrument cannot be annulled orally. For instance it would be proper to prove orally that a note was obtained by fraud or under duress, or that the holder had failed to make good the consideration for the note. But ordinarily the existence of a note is prima facie evidence of validity.

A note made on Sunday or a legal holiday is void unless it has been ratified on a week day or some other than the days just named. Any contract with a drunken person is invalid, so also with one of unsound mind or a minor, unless by process of the court. It is customary to specify the place as well as time for paying a note. Of course the note is dated at the top right hand corner and the sum to be paid is specified on the upper left hand corner. There may be many other conditions to notes not here named and of course they must be stated.

Vendor's lien notes specify the realty held for payment. Notes are given for balance of purchase money of personal property often. Usually they require or have some form of mortgage embodied. If you own a note and transfer or sell it, you will be held responsible for its payment unless you write on it in connection with the language making the transfer the words "without recourse."

If a note is bought by a third innocent party, the maker will not be released from payment unless notice has been given to that effect publicly. Never sign any instrument without reading it yourself carefully. A note made bearing interest higher than the established legal rate is void or at least voidable. A note in pencil is good. Endorsing notes to accommodate your friends is sure to lead you into financial disaster. Don't do it, and don't ask it. Mortgage your coat first.

Demand payment of note at time and place specified. If you endorse a note with others, and find that you repudiate the act, give notice of this act to all endorsers, otherwise you are held. If you ask to be released from an endorsement of a note, be sure to have witnesses to the request. If in any way you release the maker of a note, you also thereby release the endorser.

Never on your life sign a blank note to be filled in as to amount and other conditions by any man. If a note is lost you can sue on it all right, the burden of proof being on you, of course, to show the existence of such a note and that it remains unpaid. Neither a note nor any other contract signed by a minor is binding. If you make a partial payment or interest on a note, see that it is credited then and there. Make as few notes as possible, for interest is hard to pay. Yet sometimes one may make good money with borrowed money.

GIRLS AND THEIR CARE.

I was asked not long ago to write an article on the "Care of Our Girls," which I tried to do, but guess I must have made a failure. Having had twenty-three years or more experience with them, I am ready to declare I know nothing on the subject. A long time ago in Mississippi, a dying mother called her son and daughter to her to give them her parting advice. To the boy she said: "You are a boy and can strike back. Let no one impose upon you. Be good and do your best." To the girl she said: "You are a girl and must take what comes."

I remember asking: "Is that so?" Does a girl always have to take and never strike back? The answer was "yes." The subsequent life of the two proved that the girl turned out better than the boy.

I have had a lot to do with girls and have always found them ready to respond to the power of kindness. When I was cross they would be cross, but when I had control of myself I could do much with them. Through it all, although I have been sorely tried, I never had one who willfully disobey me. I was rather careful in my requirements of them. My opinion is the institution is the best place for girls' until they are old enough to work for themselves and think for themselves. One of the reasons I believe in the institution is that, in good hands, it is a safe place. Another is the girl never gets lonesome. Put one out in a family where it is work, always work and nothing else, from sheer loneliness, she is ready to fall into the hands of the first one that offers a change. Of course, there are exceptions. A woman of forty scarcely remembers her girlhood days, longings and aspirations. A woman over fifty has absolutely forgotten all else but that she was a walking angel, "minded her ma," and did not do, "or want things when she was young." They are no longer companions for youth, and a great mistake is made when they take a girl to raise, unless they are willing to sacrifice. May God help the motherless girl who gets the ill will of women. She may do no worse than their own girls, yet she is deemed "mighty bad" and entirely "to pert."

Yes, a girl must take what comes. She may rise early and toil late; cook, wash, iron and scrub—have no wants or wishes otherwise; smile contentedly when she sees other girls going to parties or moving picture shows, but woe unto the "worm" if it turns. Women, good women, will roll their eyes heavenward and say: "Did you ever. Why she was imprudent to Sister 'Sanctified,'" for getting there was another side.

Like little Joe in "Bleak House," she is sent moving on with a whisper following. I have been with girls in the Orphanage, have had them in my own home and have seen them in other homes. The last girl I had with me had had "trouble" with those she lived with. She had not arrived at years of discretion not being more than thirteen years old, and knew not how to pick and choose, her one idea only being to escape. Laboring under a sense of injustice, she was an Ishmaelite—her hand against every one and every one's hand against her. It was then I saw what a transforming power lay in a few kind words. In the five or six weeks she was with me a better child I never saw.

Kindness and protection and a little more exercise of that charity, which is said to cover a multitude of faults, also wonderful factors in the care of girls. Let everybody try it and you will soon see the girl problem growing less.

MRS. W. H. VAUGHAN.

FRONTIER REMINISCENCES.

In a recent issue of the Advocate, in Notes from the West, by H. G. H. (I always read what appears with these initials), referring to Alonzo Reese and V. M. West, he inquires, "Will these old men live forever?" This reminds me of the inebriate who, intoxicated himself, believes every one else drunk.

Notwithstanding H. G. H.'s agility both in body and mind, the indisputable testimony of the calendar proves that he has lived a long time.

When comparatively a young man, thinking that I was threatened with the white plague, I came to South-west Texas and settled in an unorganized county, twenty-eight miles from a postoffice and a hundred miles from a railroad. I pitched my tent on Nueces River in Zavalla County, in the midst of a gang of desperadoes, the notorious King Fisher, the Burtons, Steadams and others. These men and their families never attend Church, their children sadly needed religious instruction. Desiring to be helpful to my neighbors, also to hold myself in line religiously, I procured suitable literature and started a Methodist Sunday School. King Fisher and the other squatters seemed glad to have a Sunday School in their community and treated the tenderfoot superintendent with much consideration. Anxious to manifest his appreciation of the school, Fisher sent me word to bring the school, some Sunday, to a beautiful grove on the river; he would kill a calf, we could catch fish and thus have a Sunday School picnic. This invitation perplexed me. He was a dangerous character when opposed, reputed to have slain many men. I knew it was improper to desecrate the Sabbath with a picnic, and I was afraid he would regard it as an affront to decline. Seeking an interview, I told him we appreciated his kind invitation, but that it was inappropriate to have a Sunday School picnic on the Sabbath; that if he would name any other day we would gladly attend. This was his reply: "God! I didn't know; I thought Sunday was the right day, any day will suit me. I couldn't tell when Sunday comes if it wasn't for that school."

With such environments I felt the necessity of Church fellowship, and ascertaining when the circuit rider would preach at Uvalde, I appeared at the service and deposited my Church letter. William Monk was the preacher. I took him to our camp. He preached for the settlers, and reported the Sunday School to the Quarterly Conference. The next appointment was Quarterly Conference occasion, no one present save the presiding elder, preacher in charge and this new superintendent. I was elected to the District Conference to be held at Center Point, about a hundred miles from my camp. Bro. Monk and I went together, camping out on the way. At this conference I first met H. G. H. He was then in his prime, and the star preacher at the conference. I well remember how I enjoyed his sermons. This was in 1879 and he had traveled Uvalde Circuit some twenty years before, and yet he speaks of old Bro. West, and wonders if he will live forever. Bros. Monk, H. G. H. and Henry T. Hill are the only living preachers that were members of this conference.

The San Antonio District Conference was held at Center Point this year. Three laymen were present that were delegates at the conference held there thirty-three years before—Bros. Reese, Pafford and myself. I put

Read our Liberal Sample Offer

Rohrer's Artesia Face Cream

It is as necessary a food to your skin as meat and vegetables are to your system. Age cannot wither nor time destroy the beauty of a skin given daily massage with Artesia Cream, for besides being a skin food it is a restorer of healthy skin conditions.

Try the sample (see offer below)—you will find that it relieves sunburn and windburn; chaps on face, hands or lips and will give you enough of a trial to promise a beautiful complexion.

Daily use of Artesia Face Cream will fill out the hollows in face and neck, eradicate wrinkles, blackheads, pimples, ruddiness and roughness, harsh dry skin or too oily a skin and keeps the skin pink, clear and absolutely clean.

For comfort, beauty of complexion and the health of your skin use Artesia Face Cream.

Our Offer



Send for the sample in stamps for postage and packing and we will send you, with our compliments, a nice sample of Artesia Face Cream, a dainty powder and a sample of our Powder and a sample of Artesia Cream Skin Soap. Any one of these articles is worth the price alone.

Also, free, for the asking, our book on the skin. It tells how to have a beautiful complexion—is full of valuable beauty hints about dirt and care of the skin and scalp. Do not forget to send for this book—every woman will find it useful. Please include your dealer's name and address when writing.

The Artesia Cream Co. Waco, Tex.

Uvalde in nomination for the next conference, arguing that it was a frontier town, the people never had seen a conference, needed to hear some good preaching, etc. Rev. A. J. Potter, in seconding the nomination, said the Uvalde people were not strangers to good preaching, for he and Bishop Pierce had both preached there. That fall I was elected principal of the public school in Uvalde. (It did not require much scholarship to be a principal in those days.) Religious standards were very low in the town. Bro. Monk said, "Except Sister Pulliam there wasn't enough religion in Uvalde to save one soul. Sister Pulliam, dear old saint, is still living and enjoying that religion which has sustained her in all the trials of her long life. Not being acquainted with Texas statutes, I did not know that it was unlawful to read the Bible and pray in the public schools, neither did my trustees, or if they did know they did not object, for I opened school with Scripture reading and prayer the whole two years I taught.

I have always been glad I commenced Church work as soon as possible after locating on the frontier. Had I not at once united with the Church what would have become of me with the surroundings I had. If I amount to anything in the world I owe it to the Church. Bro. Reese and I were elected delegates to the Annual Conference from Center Point in 1879 and also in 1912. Within eight months after coming to Texas I was made a member of the Quarterly, District and Annual Conferences and have been attending them with constancy ever since.

I must have a venerable appearance. A lady whom I met at Epworth-by-the-Sea said to me, "Grandpa, we want you to dine with us today." I feel young and enjoy life, but after awhile I will meet H. G. H. and Bro. Reese in the beyond, where we will enjoy perpetual youth, then, H. G. H. and I will live forever. V. M. WEST, San Antonio, Texas.

A SAD WEEK.

The year had gloomily begun. For Willie Weeks, a poor man's SUN. He was beset with bill and dun. And he had very little MON. "This cash," said he, "won't pay my dues; I've nothing here but ones and TUES." A bright thought struck him, and he said, "The rich Miss Goldrocks I will WED." But when he paid his court to her. She lapsed, but firmly said, "No THUR." "Alas!" he said, "then I must die!" "I'm done, I'll drown, I'll burn, I'll FRID." They found his gloves, and coat and hat.

The coroner upon them SAT —Exchange. A merry heart maketh a cheerful countenance.—Proverbs.

"THE FREE STATE OF OCHILTREE."

To those familiar with the early history of Ochiltree County this heading will stir the heart with a memory of dangerous days when this community defied the whole State and set up a rule of the unit with the county absolutely self-controlling. But finally after turbulent times the county allowed connectional spirit to prevail, and now along with all the other counties she is rich and happy in the great sisterhood of counties going to make up the aggregate of the "Lone Star" State. But this lovely land is so far away from Texas centers. Three railroad towns compete for the commercial favors—Glazier, in Hemphill County, on the Santa Fe, fifty miles; Guyton Oklahoma, and Liberal, Kansas, both last named on the Rock Island. This makes it hard to thoroughly Texanize this country. The business men buy largely from the wholesale houses of Kansas City and Wichita. The daily papers from these cities get into this country in advance of Fort Worth and Dallas papers. A choice population has settled in this county and from most every portion of the country.

The people mean business. They are turning to the building of schoolhouses that are commodious and well equipped; the organization and support of Churches; the investment of means for public improvement.

I have just finished a community campaign of the whole county, accompanied by our pastors in that section, and especially our minister at Ochiltree, Rev. D. W. Hawkins. The County Evangelistic Committee gave us much help and encouragement. The visitations carried us to the following communities: Ochiltree, Alfalfa, Brillhart, Paradise, Plainview, Missouri Avenue, Locust Grove, McMullan, Black and Bodgett. We received the most marked courtesies from the people at all these points and space forbids personal mention. We have in this county six organized Churches.—Ochiltree, Plainview and Locust Grove, served by Rev. D. W. Hawkins; Black and Bodgett by Rev. B. J. Osborne; Paradise by Rev. Munsey, of the West Oklahoma Conference. We will organize at other points before conference. Brother Hawkins is the resident and active preacher-pastor in the whole county and he is making history for Methodism in that territory.



Rev. D. W. Hawkins, P. C., Ochiltree Charge.

No other pastors of any denomination are coming into this country. The people of all Churches are turning to us for the gospel, for we have shown our purpose to stay by them under all conditions and the people appreciate this spirit.

My, those "dinners on the ground" at Plainview, Missouri Avenue, and Locust Grove! Ochiltree is quite a commercial center, at least for an inland town. We have a \$4000 church just completed and it is perhaps the best church building on the North Plains. This town will, when railroad facilities are had, become a great city for this territory. It is properly located and in a county where ninety-five per cent of the land is sufficient for highest cultivation. This county is the last flat land before the converging of the rivers. Most any crop will do well. While the altitude is sufficient for health and coolness, it is low enough even to produce cotton.

The people are coming out of the old-time "dug outs" and are getting above ground in comfortable, and, in many cases, palatial homes having every convenience. It is thought that this county this year has produced almost a half-million bushels of grain.

But with the coming in the very next few months of the railroad, which is an assured fact this great country will go forward by swift strides. Lands of the most valuable kind are yet within reason as to price. This country will be the home in a very few years of thousands of happy peo-

ple. We have a splendid and progressive constituency in the communities of this county. Among the many efficient laymen we mention the District Steward, Judge R. I. Hanna, county judge of Ochiltree County.



Judge R. I. Hanna, Dist. Steward, Ochiltree Charge.

This article would not be complete in any wise should I fail to mention the cultured and aggressive wife of the pastor, Mrs. Hawkins, whose life is truly consecrated to the work. People and preacher are happy in their labors. O. P. KIKER, Presiding Elder Amarillo District.

THE WAY I AM IMPRESSED BY THE SUMMER SCHOOL OF THEOLOGY.

Now it came to pass as it began to be about the middle of the sixth month of the good year 1912 that many disciples began to gather at a certain school known as Southwestern University. Some came to prophesy and to teach the younger disciples, but for the most part they came to sit at the feet of more learned disciples that they might have a better knowledge of the things written in the Book. Now concerning these disciples which came from afar, none of them were particularly prepossessing as to outward appearance, but they were men of sterling worth, of renown and much learning, and last but not least they were full of the Holy Ghost. Blessed were all they who had the privilege of partaking of the precious things which these three wise men brought. Two of them from the North and one from the East. As to the first, Dr. George Elliott, as some of the boys expressed it, "He was a perfect sight." He did not impress the writer as a handsome man at all, but, my, that man knows a lot of things and he can sure tell them, too! No going to sleep among those who sit under his ministry. Many attended upon the words which he spoke. They clapped their glad hands, they rejoiced they said amen; and occasionally a hallelujah would burst forth spontaneously. The truths which he uttered seemed like the flowing of a great deep river, and yet the effect was more like that of a great soul-stirring sermon at a campmeeting than a lecture. Then came the learned Dr. Sledd, whose writings we all have become familiar with in our Sunday School literature, meek as a lamb and much wiser than any serpent that I ever heard of. To say that his lectures were fine is to express it very tamely.

The large company of disciples present requested him to put his lectures in book form and subscribed for many copies thereof. It will sure be a good book and ought to have a wide circulation. Last on the program, but the peer of any who came before him this year, or any other year, was the good-natured, learned and fraternal Bishop McConnell. Of course being a Bishop is a new thing with him as he was ordained only a few days before. Certainly our good brethren north of the Ohio made no mistake in putting this honor upon him. He certainly said big things and things that meant something. He did not seem to think himself that he had any humor in his lectures and yet he would say things often that would make the audience roar with laughter and then go right on without smiling. If no one, North or South, carried any more sectional prejudice than Bishop McConnell we would soon have a united Methodism adapted to every section of the United States.

Now, the three aforesaid were all Methodists and I am sure that I voice the sentiment of those who have attended from time to time when I say that we have never had a series of lectures during the life of the Summer School of Theology which have given more general satisfaction than those just delivered.

I suppose the writer has seen as much of the Summer School of Theol-

ogy as any one. I was here when it came into existence; I have attended every year since, but one. My convictions are that it grows better all the time. I finished the postgraduate course and got my diploma, but that is just the dawn. I am going to stay with it. I cannot afford not to. It is one of the best places for a fellow to find out how little he knows that I ever saw. I think it is as necessary for a preacher to take these lectures annually as it is for a physician to attend medical lectures or for a public school teacher to attend the institutes. I have often thought I would like to take a summer outing in the mountains or by the sea, but if matters are such that I cannot take both the outing and the lectures then I must take the lectures anyway.

C. G. SHUTT, Georgetown, Texas.

DOTS FROM DENTON. Bible and Mission School, Church Dedication.

The second annual session of the Bible and mission school has closed. The attendance was representative, and the character of work in all departments was high grade. Drs. Winton, Gibson, Eger and Morgan did most efficient service in the classroom and on the platform. Rev. J. F. Pierce, presiding elder, conducted the chapel service one day and attended a number of the lectures.

The women who were in lead are to be commended. Misses Head and Howell spoke often and well. In the classroom and on the platform these two gifted women were eagerly heard. They are experts in their departments, and speak with authority the things which they have seen and felt. Then, Mrs. Godbey, Mrs. Downs, Mrs. Stewart, Mrs. Johnson, Mrs. Smith, Mrs. Barnum, Mrs. Bacon, Mrs. Price, Miss Sullenberger, Mrs. Perry, Mrs. Mulkey, Mrs. Roberts, Mrs. Carroll and scores of others were in attendance.

The young women attending the College of Industrial Arts were present at the lectures as often as their own duties would allow. They expressed appreciation of the messages which came to them. Many of them received a larger vision of the scope of Christian opportunity and service. The local Church in Denton rejoiced that these master-workers in the kingdom were sojourning with us, and are deeply grateful for the information and inspiration received.

It is gratifying to know that broader plans have been formulated for the permanency of the Bible and Mission School. An Executive Committee composed of the presidents of all the Texas Conferences of the woman's missionary work, together with the respective press reporters are to be the managing board for the school. The first meeting of the committee has been held, and definite policies have been worked out for next year's school. That looks like business. Here it, our women do things!

We have completed furnishing and overhauling our church in Denton. The new pews and choir chairs are in place, a new cork carpet completely covers the floors, the walls within and without have been done over; And now we are ready for the belated dedication. Bishop E. D. Mouzon will be with us first Sunday in July. We are anxious that former pastors spend the day here. Entertainment will be provided for all those who advise us of their coming. Things are still lively in Denton. Over a thousand students are now in the summer sessions of our great State colleges. Every room in the Methodist dormitory has been engaged for next year.

O. T. COOPER, Denton, June 22.

"THE RECONCILIATION" AGAIN.

This is indeed a fast age, an age calling for swift thinking and hasty conclusions of new, startling, half-baked views on many themes, theology not excepted. "Everyone has a vision, every one an interpretation." This writer feels at times compelled to the unwelcome task of urging the brake of patience. Go slow, brethren. Our fathers had not many books, but they took time to think, and think much and deeply. Dr. Adam Clarke and Richard Watson, and such men, did not claim to know it all, but the commentaries of the one and the institutes of the other are mighty good reading yet; fine to steady the nerves when anything new and startling comes up—recent views on the atonement, for example.

There are two or three misconceptions in Dr. Campbell's good-natured reply that I must note briefly. My first protest was against the charge of ignorance: "In the beginning man did not know right from wrong." This appeared to me a part of the modern scientific(?) rot that has sought to make a "cave-man" out of him whom God created in his own image. "Didn't know enough to wear clothes," "knew nothing of tools or the use of them," "nothing yet of the elements of agri-

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.

HONEY—NEW CROP.
Fine quality, bulk comb, 1 lb. in 60-lb. cans. Extracted, 5c. per lb. Order early. W. W. LOWRANCE, Centerville, Texas.

MISCELLANEOUS.
BROTHER accidentally discovered root will cure both tobacco habit and indigestion. Gladly send particulars. T. H. FOKER, Moshaw, Florida.
Any intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address Press Correspondence Bureau, Washington, D. C.
WANTED—A man or woman to act as our information reporter. All or some time. No experience necessary. \$30 to \$200 per month. Nothing to sell. Send stamp for particulars. SALES ASSOCIATION, 700 Association Building, Indianapolis, Indiana.
AGENTS WANTED—Exclusive territory. Good chance to build up permanent business. Mail us \$10 for 36-pound Feather Bed and receive, without cost, 8-pound pair pillows. Freight on all prepaid. New feather Bed. Working. Satisfaction guaranteed. TURNER & CORNWELL, Feather Dealers, Charlotte, N. C. Our references: Commercial National Bank.

GOSPEL SINGER.
I have open dates for revivals beginning June 27th, and will be glad to assist any pastor or evangelist who needs a gospel singer. W. G. WALTER, BIRK, Hester Grove, Texas.

PERSONAL.
Bro. Presiding Elder, are you in need of a preacher? I am willing to teach in an active, active ministry. Reference: S. A. Brown, Abilene, Texas; R. E. CURRY, Houston, Texas.

MORTUARY NOTICE.
Mrs. Mary A. Littlepage, wife of Rev. S. C. Littlepage, died at their home in Waco, after a lingering illness, June 17, 1912. She was a member of the Auxiliary of the Central Texas Conference Brotherhood. Her funeral will be held on Sunday, June 24, at 11 o'clock, in the home of her son, Mr. L. B. Littlepage, 214 North Third Street, Waco, Texas. Burial in the cemetery of the Methodist Episcopal Church. The family will receive friends at 11 o'clock. H. BASCOM WATTS, Laveria, Texas.

CHURCH DEDICATIONS.
On Sunday, July 21, at 11 a. m. our new church at Parita will be dedicated by Rev. J. M. Alexander, presiding elder of the Carter District. All former pastors are invited to be present. H. BASCOM WATTS, Laveria, Texas.

Dr. G. C. Rankin will dedicate our Church at Roanoke, Texas, on the first Sunday in July, at 11 o'clock. We extend an invitation to all former pastors and presiding elders to be present. We expect to make this a great occasion for the Church. ELBERT H. COBURN, Pastor.

IF THE BABY IS CUTTING TEETH.
Be sure to use that old and well-tried remedy Mrs. Winslow's Soothing Syrup, for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

MARRIED.
Coneland Fowler.—At the Methodist parsonage, Whitney, Texas, June 9, 1912, Mr. S. C. Coneland and Mrs. Fannie Fowler, Rev. J. H. Bassell officiating.
McCown-Dean.—In the Methodist Church, Whitney, Texas, May 8, 1912, Mr. Frank M. McCown and Mrs. Martha E. Dean, Rev. J. H. Bassell officiating.
Norris-Boz.—At the home of the bride's parents, June 17, 1912, Mr. James L. Norris of Clifton, Arizona, and Miss Madeline E. Boz of Cabela, Texas, Rev. J. W. Rowland officiating.
Halchak-Galk.—At the home of the bride's parents, Ringer, Texas, June 20, 1912, Mr. Stephen John Halchak and Miss Magie Pearl Galk, Rev. J. W. Rowland officiating.
Sniely-Williams.—On June 19, 1912, at the home of the bride's parents, Mr. and Mrs. W. C. Williams, Mr. Gus Sniely and Miss Florence Williams, Rev. H. B. Clark officiating.

San Marcos District—Fourth Round.
Lockhart, at Lockhart, July 27, 28.
Harwood, at Harwood, Aug. 3, 4.
Marchaca, at Creedmore, Aug. 10, 11.
Broda, at Broda, Aug. 11, 12.
Kyle, at Kyle, Aug. 17, 18.
Waelder and Thompsonville, at Thompsonville, Aug. 24, 25.
Luling, at Luling, Aug. 25, 26.
Belmont, at Belmont, Aug. 31.
Seaman, at Seaman, Sept. 7, 8.
Conzales, at Gonzales, Sept. 14, 15.
Stanley, at Stanley, Sept. 21, 22.
Martindale, at Martindale, Sept. 28, 29.
Dripping Springs, at Dripping Springs, Oct. 5, 6.
San Marcos, at San Marcos, Oct. 12, 13.
W. H. BIGGS, P. M.

SAN ANTONIO FEMALE COLLEGE
DIPLOMAS AND CERTIFICATES 1911-12.
Mistress of English Literature.
Misses Ruth Ashford, Audrey Chapman, Ruby Hoagland, Marion Scroggin, Mary Schaeff, Gladys Collier, Essie Mills and Ruth Thomas.
Bachelor of Literature.
Misses Irene Longmaid, Maude Taylor, Beulah Webb and Vivian Weeks.
Bachelor of Music.
Misses Irene Norvell and Vivian Weeks.
Diploma in Expression.
Misses Verna Brandrett, Maida Davis and Stella Hagy.
Diploma in Physical Training.
Misses Gladys Collier, Stella Hagy and Vivian Weeks.
Diploma in Teachers' Course.
Miss Ollie Caldwell.
Diploma in Vocal Music.
Misses Audrey Chapman and Irene Longmaid.
Graduate Certificates.
English and History, Misses Ethel Wilson and Mattie Bell Wilson.
Latin, Miss Pearl Buchanan.
Certificates in Piano.
Misses Nola Hardin and Florence Williams.

DO NOT BE CARELESS.
We receive in almost every mail letters or postal cards in which the writers fail to give their postoffice address, and much trouble and delay result. Sometimes we fail entirely to locate the writer. When writing to us or to the Advocate always give your postoffice address, route or street number, and sign the name and initials to which your paper is addressed.
BLAYLOCK PUB. CO.

DON'T YOU OWE YOURSELF SOMETHING?
For programs and beautifully illustrated literature (free of cost), relating to the great Colorado Chautauqua at "Beautiful Boulder" and numerous splendid, home-like and not unreasonably expensive resorts throughout wonderful Colorado and along the Pacific Coast, address A. A. Glisson, General Passenger Agent "The Denver Road," Fort Worth, Texas. Little vacations in these directions are always worth more than they cost.

Sin has many tools, but a lie is the handle which fits them all.—Holmes.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

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

Poetry Can in No Case be Inserted.

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

REV. THOMAS. B. NORWOOD.

The subject of this sketch was the son of W. C. and Eliza (LeGrand) Norwood; born in Burke County North Carolina, February 13, 1835; came to Texas with his father in the forties and settled in San Augustine County; professed religion under the ministry of Rev. Neal Brown in 1856 and joined the M. E. Church, South, on probation, and was baptized and received into full connection in 1859 by Rev. W. P. McKenzie, D. D., while a student at McKenzie College; licensed to exhort by Rev. A. R. Dixon, presiding elder, in 1860, and to preach by Rev. J. B. Kabb, presiding elder, in 1861; received into the East Texas Conference on trial at Sherman in 1861; ordained deacon by Bishop Marvin at Marshall, 1866; elder by Bishop McFeyre at Sulphur Springs, 1867. He was happily united in marriage with Mrs. Mary Arnold, January 19, 1865. Of this union six children were born. Our acquaintance and friendship with the deceased began at McKenzie College in 1859, he a pupil and I a teacher. Here a strong attachment was formed, which was intensified by close ministerial relations as members of the same conference and for some years as presiding elder and preacher in charge. A truer, better friend I never had. My life has been made better and sweeter by his, and I shall miss his smiling face, warm handclasp and sympathetic soul. He baptized some of my children and I some of his. We were brothers and friends in deed and in truth. I loved his companionship and shall long for the reunion that shall not be marred by sorrow or separation. He was a pure, clean man, of shrinking modesty, industrious and faithful as a preacher and his ministry bore fruit. He always built up his work, materially and spiritually. He served on small salaries, and generally his inadequate support was supplemented by a crop, the labor of his own hands. He was blessed with a congenial, economical and industrious wife, who sympathized with his calling, made his home happy and his success possible. At the division of the East Texas Conference in 1866, he adhered to the Trinity, now the North Texas Conference, and barring a few years in the Northwest Texas Conference, spent his life principally in that conference. His appointments, in the main, were as follows: Shelbyville, Jasper, Daingerfield, Glimmer, Kellyville, Marysville, Denton, Decatur, Dublin, Salado, Dexter and Reinhardt. He was given a superannuate relation about thirteen years ago, and moved to Durant, Oklahoma, but served as a supply two or three years and preached to the last, as long as strength would permit. His life was much saddened by the death of his faithful wife two years ago, and he lived much in prayer and meditation after her departure. He had greatly endeared himself to the people of Durant, and his funeral was largely attended by sympathizing friends. Services were conducted by the pastor, Rev. J. M. Cantrell, and the former pastor, Rev. G. C. French. Two stepchildren, Mrs. George Skinner, of Denison and Frank Arnold, Esquire, Anson, survive him, and six of his own children, A. L. Norwood, of Chandler, Oklahoma; T. B. Norwood, of Memphis, Texas; Mrs. W. C. Grounds, of Roseburg, Oregon; Mrs. O. F. Kolb, of Haskell; Miss Nell Norwood, of Denison; Miss Burta Norwood, of Durant, Oklahoma. My heart goes out in earnest prayer for the children and grandchildren, that all may so live as to join their godly parents and constitute an unbroken family in heaven. Good-bye, dear brother, till we meet at Jesus' feet. JNO. H. McLEAN.

REV. S. K. STOVALL.

Another good man has passed to his reward. On April 7, Easter Sunday, amid a great host of sorrowing relatives and friends, Rev. S. K. Stovall was laid to rest in the Rusk Cemetery to await the resurrection of the just. On the first Sunday in March he was with us at Church and assisted in the communion service, and seemed to enjoy the service very much; on the next communion day he was with his Master in the kingdom of God. After the funeral services, which were conducted in the church by the undersigned, his body was turned over to the Masons, of which order he had been a faithful member since 1855, and was buried with Masonic honors. Rev. S. K. Stovall was born October 11, 1833; died April 6, 1912. His parents came to Texas and settled in San Augustine County, when he was three years of age. At the age of sixteen he professed religion and joined the Methodist Church, and at seventeen was licensed to preach and for thirty years was an itinerant preacher. He entered the Confederate Army and served as chaplain of the 10th Texas Cavalry until the close of the war, when he again entered the ranks of the itinerancy. In July, 1861, he was married to Miss Fannie Berry. To this union thirteen children were born, eleven of whom, with the sorrowing wife, survive him. Brother Stovall was a strong preacher, a sweet-spirited Christian, an Israelite in whom there was no guile, a devoted husband, a kind father, a true friend. We commend his sorrowing loved ones to the care and keeping of a merciful, loving Heavenly Father, who knoweth and doeth all things well and who has promised that "all things shall work together for good to them that love the Lord." His pastor, CHAS. W. HUGHES.

FRANK JOHNSON DAILEY.

Frank Johnson Dailey, son of A. B. and M. W. Dailey, was born in San Marcos, Texas, January 14, 1884, and gave up his life by accident while at the post of duty, May 20, 1912, in Ray, Arizona. "Truly death loves a shining mark." Frank was a fine specimen of robust manhood; his death was untimely, but how thankful we are that his life before loved ones and friends testify to his noble Christian character. In boyhood he gave his heart to Christ and united with the Methodist Church. His tender devotion to his widowed mother, brother and sister, was remarkable and most beautiful. "The heart of his mother safely trusted in him." His loved companions attest the sweet spirit of justice and uprightness. He exemplified the spirit of the Master in all his acts. We are bowed in grief and feel this world is poorer for his going away, but we know heaven is richer, because one of the purest of spirits has entered through the gates into the "Eternal City." Loved ones will listen for his sweet voice and long for the touch of a vanished hand. He will not come back to us, but "some sweet day" all will be reunited in that beautiful "City of God," never to be separated any more. "Sometimes we'll understand," and God will wipe our tears away. Precious will be thy memory, dear Frank. I commend mother, brother and sister to God and the Word of his grace. Affectionately, AUNT FANNIE.

WILLSON.—Mrs. Carrie Elizabeth Willson (nee Dutcher) was born in the Dominion of Canada July 11, 1839, and died at her home in Raymond, Washington, May 31, 1912. In 1879 she came to Texas and lived in Gainesville until after the death of her husband. She then moved to Washington where her sons had preceded her. Sister Willson was a lifelong Methodist and while in Gainesville was a consistent member of Broadway, and the stroke of paralysis, from which she never recovered, came while she was happily engaged in a prayer-meeting. Unconscious at the end, yet it seemed that she was trying to sing as the spirit left the body. Her end was great peace and she has entered into the saints' rest. JNO. E. ROACH.

QUALLS.—James C. Qualls, son of E. J. and L. H. Qualls, was born in Baxter County, Arkansas, October 17, 1885; died March 29, 1912. He was happily married to Miss Fannie Hamilton, daughter of J. R. and E. L. Hamilton, December 4, 1911; was converted in 1909 and joined the M. E. Church, South, where he lived a true Christian life. He was reared in a Christian home and always loved the Sunday School and Church services. He leaves a wife, father, mother, three sisters, four brothers and many other relatives and friends to mourn his death. Two brothers have preceded him to the better land. He was buried in the Itasca Cemetery to await the resurrection of the just. His last words were, "Tell mother I'll be there." To those who sorrow let me say in the language of St. Paul: "I commend you to God and to the Word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified." JAS. M. WYNNE, Pastor.

JAS. M. WYNNE, Pastor.

Itasca, Texas.

WARD.—My father, A. B. Ward, was born at Hillsboro, Mississippi, August 20, 1838; died at his home in Jedd, Texas, June 11, 1912, being near 74 years of age. I was with him when sick and in death, and while largely unconscious, yet he asked for prayers to be held, which was done, and I am sure he was ready to go. Sometime before his death he wrote these words: "Thank God! can say that while the outward man perisheth the inward man is renewed day by day. Thank God for old-time religion." He joined the Methodist Church about fifty-six years ago, and was a good, spiritual man. It was said that he was one of the smartest men in the country, and had he had the opportunity no doubt he would have been in the front ranks in the ministry. But, alas, six motherless children were left on his hands, and we were homeless and had poverty to fight! However, he was a useful local preacher for a number of years. We brought him to Dale and put him by the side of mother. Rev. Bagley preached his funeral, after which the Masons buried him with their appropriate form. While our hearts are sore, yet we don't mourn as those who have no hope. We are expecting a happy meeting some sweet day. W. D. M. WAJED.

DAVIS.—Mrs. Lottie Davis was born in the State of Alabama, February, 1835, and departed this life at Oak Forest, Texas, May 26, 1912. Sister Davis was a good woman and she will be missed not only in the home, but in the community as well. Was a consistent Christian and a member of the Methodist Church. She has been a sufferer for some months, and it was while she was spending a few days with one of her married daughters that she was taken down and was not again able to return home. Though denied the return to the home on earth she is today enjoying the home made with hands that Christ promised to the faithful. To those who have been left behind we would bid them be of good cheer, for mother is in the home where there is no suffering or trials, no sickness and where she has the pleasure of the redeemed, where Christ is the light and the life. It seems hard to part with one we love, but knowing the true worth of Sister Davis the Lord has only called her to the better home where love is law of life. Surrounded by a host of sorrowing friends and kindred we laid her body to rest in Smith Cemetery May 28. When our summons comes to join that great caravan that is moving across the river may we be able to meet our Redeemer as peacefully and as calmly as did Sister Davis. W. D. WILLIAMSON.

JORDAN.—Gideon Luther Jordan was born in Georgia December 29, 1834, and died at Mexia, Texas, June 1, 1912. He was married to Miss E. E. Lewis at Brenham, Texas, July 14, 1858. His wife died at Cotton Gin, March 4, 1882. Six children, a number of grandchildren and great grandchildren survive him. Gideon Luther Jordan professed faith in Christ about thirty-five years ago and soon after united with the Methodist Church. Brother Jordan for many years was a successful teacher. He had the confidence of all who knew him. His disposition was bright and happy. Everybody who knew him said "He is a good man." He suffered a stroke of paralysis two or three days before his death, but his mind was clear and his faith was strong. He expressed his readiness and willingness to go. Thus came to its earthly close a long and useful life. May the Heavenly Father guide and keep all the children and bring them after a while to a happy reunion in that sinless, deathless land where Christ has gone to prepare habitations for his own. E. P. WILLIAMS, Pastor.

HOLLERS.—Mattie L. Hollers, daughter of J. H. and M. Mays, was born February 21, 1868, in Calhoun County, Alabama. She was converted at the age of twelve years and united with the Methodist Church and continued a consistent and zealous member until the time when she joined the "hosts above." Coming with her parents to Texas in childhood, they located in Comanche County, where she remained until October 13, 1895, when she was married to Rev. J. L. Hollers, a member of the Northwest Texas Conference. Six children were born to them, all of whom, with the husband, survive the mother and wife. After a painful and lingering illness she passed peacefully away, April 20, 1912, at Hamlin, Texas. Hers was a life devoted wholly to duty. No truer, better woman has lived than Sister Hollers—devoted to her family, her Church, her home was one in which the Master dwelleth. Her interest in her husband's work was intense. Her sacrifices were great, but she bore them all cheerfully, gladly. No one who ever knew her doubts where to find her. G. S. HARDY.

BREWER.—On the evening of June 15, 1912, Henry Hill (Hillie) Brewer, aged 13 years, 3 months and 14 days, was hauling a load of oats from Ennis, when some of the oats fell and the wagon and the wheels ran over him, crushing him so badly that he died on the 16th in great pain. Henry was the son of John W. and Mittle Elizabeth Brewer, who lived in Georgia and came to Texas a few years ago. Hillie was baptized in Reynolds Church in Ellis County, Texas, when a baby by this writer in 1900, who was then the pastor. His parents are devoted members of that Church. He was regular at Sunday School and recited good lessons to his teacher, Miss Rubie Treadaway. The funeral sermon was preached to a large congregation at Alma Methodist Church by this writer, who is now the pastor. The heart of the congregation beat in sympathy with the dear family, for Hillie was much beloved and many eyes were wet with tears. He was laid to rest at Rice, Texas, Navarro County, by Dr. P. M. Riley, pastor. May the God of all comfort soothe the sorrow and dry the tears of the parents and family whose hearts are broken. W. H. CRAWFORD.

TAYLOR.—Henry E. Taylor was born in Butler County, Alabama, September 22, 1844. He was received into the M. E. Church, South, at old Mt. Zion, Alabama, August 1, 1887, by Rev. A. J. Lamar, D. D. He remained a devout and faithful member of his Church until May 11, 1912, when he was transferred from the Methodist Church, at Mineola, Texas, to the Church above. He was in business in Aquilla, Alabama, for twenty-eight years. For a large part of this time he served as superintendent of the Sunday School, and filled other important official positions in the Church. He always gave liberally of his time and means to the Church. He never wanted to miss a District Conference, and he was a valuable member of the conference. Up to the time of his death, it was a common thing for him to receive letters expressing appreciation of the help he had rendered the writer. For he had touched many lives for good. He was married to Miss Louisiana DuBose, December 16, 1866. She lived to become the mother of thirteen children, eight of whom are living, to mourn their father's death. He was married the second time to Miss Lucy Chapman, on November 16, 1893. To this union were born eight children, four of whom remain with their mother to mourn his departure. Bro. Taylor and family came to Mineola, Texas, January 5, 1901. Since that time he has been a useful member of the Church here. While in peace and triumph he left us on May 11, 1912, we know where to look for him. The Church will miss him greatly. May the Great Head of the Church bless and comfort the bereaved family. His pastor, E. L. INGRUM.

BRENHAM DISTRICT CONFERENCE.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

Aids Nature

The great success of Dr. Pierce's Golden Medical Discovery in curing weak stomachs, wasted bodies, weak lungs, and obstinate and lingering coughs, is based on the recognition of the fundamental truth that "Golden Medical Discovery" supplies Nature with body-building, tissue-repairing, muscle-making materials, in condensed and concentrated form. With this help Nature supplies the necessary strength to the stomach to digest food, build up the body and thereby throw off lingering obstinate coughs. The "Discovery" re-establishes the digestive and nutritive organs in sound health, purifies and enriches the blood, and nourishes the nerves—in short establishes sound vigorous health.



If your dealer offers something "just as good," it is probably better FOR HIM—it pays better. But you are thinking of the cure not the profit, so there's nothing "just as good" for you. Say so.

Dr. Pierce's Common Sense Medical Adviser, in Plain English; or, Medicine Simplified, 1608 pages, over 700 illustrations, newly revised up-to-date Edition, paper-bound, sent for 21 one-cent stamps, to cover cost of mailing only. Cloth-bound, 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

WARD.—My father, A. B. Ward, was born at Hillsboro, Mississippi, August 20, 1838; died at his home in Jedd, Texas, June 11, 1912, being near 74 years of age. I was with him when sick and in death, and while largely unconscious, yet he asked for prayers to be held, which was done, and I am sure he was ready to go. Sometime before his death he wrote these words: "Thank God! can say that while the outward man perisheth the inward man is renewed day by day. Thank God for old-time religion." He joined the Methodist Church about fifty-six years ago, and was a good, spiritual man. It was said that he was one of the smartest men in the country, and had he had the opportunity no doubt he would have been in the front ranks in the ministry. But, alas, six motherless children were left on his hands, and we were homeless and had poverty to fight! However, he was a useful local preacher for a number of years. We brought him to Dale and put him by the side of mother. Rev. Bagley preached his funeral, after which the Masons buried him with their appropriate form. While our hearts are sore, yet we don't mourn as those who have no hope. We are expecting a happy meeting some sweet day. W. D. M. WAJED.

DAVIS.—Mrs. Lottie Davis was born in the State of Alabama, February, 1835, and departed this life at Oak Forest, Texas, May 26, 1912. Sister Davis was a good woman and she will be missed not only in the home, but in the community as well. Was a consistent Christian and a member of the Methodist Church. She has been a sufferer for some months, and it was while she was spending a few days with one of her married daughters that she was taken down and was not again able to return home. Though denied the return to the home on earth she is today enjoying the home made with hands that Christ promised to the faithful. To those who have been left behind we would bid them be of good cheer, for mother is in the home where there is no suffering or trials, no sickness and where she has the pleasure of the redeemed, where Christ is the light and the life. It seems hard to part with one we love, but knowing the true worth of Sister Davis the Lord has only called her to the better home where love is law of life. Surrounded by a host of sorrowing friends and kindred we laid her body to rest in Smith Cemetery May 28. When our summons comes to join that great caravan that is moving across the river may we be able to meet our Redeemer as peacefully and as calmly as did Sister Davis. W. D. WILLIAMSON.

JORDAN.—Gideon Luther Jordan was born in Georgia December 29, 1834, and died at Mexia, Texas, June 1, 1912. He was married to Miss E. E. Lewis at Brenham, Texas, July 14, 1858. His wife died at Cotton Gin, March 4, 1882. Six children, a number of grandchildren and great grandchildren survive him. Gideon Luther Jordan professed faith in Christ about thirty-five years ago and soon after united with the Methodist Church. Brother Jordan for many years was a successful teacher. He had the confidence of all who knew him. His disposition was bright and happy. Everybody who knew him said "He is a good man." He suffered a stroke of paralysis two or three days before his death, but his mind was clear and his faith was strong. He expressed his readiness and willingness to go. Thus came to its earthly close a long and useful life. May the Heavenly Father guide and keep all the children and bring them after a while to a happy reunion in that sinless, deathless land where Christ has gone to prepare habitations for his own. E. P. WILLIAMS, Pastor.

HOLLERS.—Mattie L. Hollers, daughter of J. H. and M. Mays, was born February 21, 1868, in Calhoun County, Alabama. She was converted at the age of twelve years and united with the Methodist Church and continued a consistent and zealous member until the time when she joined the "hosts above." Coming with her parents to Texas in childhood, they located in Comanche County, where she remained until October 13, 1895, when she was married to Rev. J. L. Hollers, a member of the Northwest Texas Conference. Six children were born to them, all of whom, with the husband, survive the mother and wife. After a painful and lingering illness she passed peacefully away, April 20, 1912, at Hamlin, Texas. Hers was a life devoted wholly to duty. No truer, better woman has lived than Sister Hollers—devoted to her family, her Church, her home was one in which the Master dwelleth. Her interest in her husband's work was intense. Her sacrifices were great, but she bore them all cheerfully, gladly. No one who ever knew her doubts where to find her. G. S. HARDY.

BREWER.—On the evening of June 15, 1912, Henry Hill (Hillie) Brewer, aged 13 years, 3 months and 14 days, was hauling a load of oats from Ennis, when some of the oats fell and the wagon and the wheels ran over him, crushing him so badly that he died on the 16th in great pain. Henry was the son of John W. and Mittle Elizabeth Brewer, who lived in Georgia and came to Texas a few years ago. Hillie was baptized in Reynolds Church in Ellis County, Texas, when a baby by this writer in 1900, who was then the pastor. His parents are devoted members of that Church. He was regular at Sunday School and recited good lessons to his teacher, Miss Rubie Treadaway. The funeral sermon was preached to a large congregation at Alma Methodist Church by this writer, who is now the pastor. The heart of the congregation beat in sympathy with the dear family, for Hillie was much beloved and many eyes were wet with tears. He was laid to rest at Rice, Texas, Navarro County, by Dr. P. M. Riley, pastor. May the God of all comfort soothe the sorrow and dry the tears of the parents and family whose hearts are broken. W. H. CRAWFORD.

TAYLOR.—Henry E. Taylor was born in Butler County, Alabama, September 22, 1844. He was received into the M. E. Church, South, at old Mt. Zion, Alabama, August 1, 1887, by Rev. A. J. Lamar, D. D. He remained a devout and faithful member of his Church until May 11, 1912, when he was transferred from the Methodist Church, at Mineola, Texas, to the Church above. He was in business in Aquilla, Alabama, for twenty-eight years. For a large part of this time he served as superintendent of the Sunday School, and filled other important official positions in the Church. He always gave liberally of his time and means to the Church. He never wanted to miss a District Conference, and he was a valuable member of the conference. Up to the time of his death, it was a common thing for him to receive letters expressing appreciation of the help he had rendered the writer. For he had touched many lives for good. He was married to Miss Louisiana DuBose, December 16, 1866. She lived to become the mother of thirteen children, eight of whom are living, to mourn their father's death. He was married the second time to Miss Lucy Chapman, on November 16, 1893. To this union were born eight children, four of whom remain with their mother to mourn his departure. Bro. Taylor and family came to Mineola, Texas, January 5, 1901. Since that time he has been a useful member of the Church here. While in peace and triumph he left us on May 11, 1912, we know where to look for him. The Church will miss him greatly. May the Great Head of the Church bless and comfort the bereaved family. His pastor, E. L. INGRUM.

BRENHAM DISTRICT CONFERENCE.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

The great success of Dr. Pierce's Golden Medical Discovery in curing weak stomachs, wasted bodies, weak lungs, and obstinate and lingering coughs, is based on the recognition of the fundamental truth that "Golden Medical Discovery" supplies Nature with body-building, tissue-repairing, muscle-making materials, in condensed and concentrated form. With this help Nature supplies the necessary strength to the stomach to digest food, build up the body and thereby throw off lingering obstinate coughs. The "Discovery" re-establishes the digestive and nutritive organs in sound health, purifies and enriches the blood, and nourishes the nerves—in short establishes sound vigorous health.

If your dealer offers something "just as good," it is probably better FOR HIM—it pays better. But you are thinking of the cure not the profit, so there's nothing "just as good" for you. Say so.

Dr. Pierce's Common Sense Medical Adviser, in Plain English; or, Medicine Simplified, 1608 pages, over 700 illustrations, newly revised up-to-date Edition, paper-bound, sent for 21 one-cent stamps, to cover cost of mailing only. Cloth-bound, 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

BRENHAM DISTRICT CONFERENCE.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

Out of Sorts?

Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

WEST TEXAS CONFERENCE

San Marcos District—Third Round. Staples Cir., at Staples, June 29, 30. Martindale Cir., at Prairie Lea, July 6, 7. Dripping Springs, July 13, 14. San Marcos Sta., July 20, 21. W. H. H. BIGGS, P. E.

Cuero District—Third Round. Midfield, at Dunbar, June 29, 30. Palacio, at C., July 2, 3. Cuero, July 6, 7. Nixson, July 7, 8. Nixson, July 13, 14. Smiley, at Elm, July 14, 15. Leesville, at Floyd's, July 17, 18. Laverania, at Parita, July 20, 21. Pandora, at Caddo, July 27, 28. Stockdale, at Stockdale, July 28, 29. JOHN M. ALEXANDER, P. E.

San Angelo District—Third Round. Ozona, June 29, 30. Paint Rock, July 6, 7. Water Valley, July 13, 14. San Angelo Cir., July 20, 21. Dates of District Conference, at Junction, changed to May 15-19. L. C. MATTHIS, P. E.

Austin District—Third Round. West Point, at Ford's Prairie, June 29, 30. Lagrange and Winchester, at Winchester, July 6, 7. St. Luke's and Walnut, at Walnut, July 1. Liberty Hill and Leander, at Leander, July 13, 14. South Austin, at Austin, July 14, 15. Ward Memorial, at Austin, July 16. University Church, at Austin, July 18. First Church, at Austin, July 19. McDade Mis., at Alum Creek, July 20, 21. Pfaffville Mis., at Hopewell, July 27, 28. NAT B. READ, P. E.

Beeville District—Third Round. Beeville, Q. C., June 28. Kennedy, O. C., at Escondida, June 29. Escondida, June 30. Alice, O. C., July 5. Mathis Cir., Q. C., at M., July 6. Alice, 11 a. m., July 7. Mathis, 8 p. m., July 7. Floresville, O. C., July 12. Oakville Cir., Q. C., at Mineral, July 13. Mineral, July 14. Fairburn, Q. C., July 19. Robinson, Q. C., at Banquete, July 20. Banquete, July 21. A. L. SCARBOROUGH, P. E.

Llano District—Third Round. Mason, Loyal Valley, June 29, 30. Bertram, Strickland, July 6, 7. Burnet, July 8. Fredonia, July 13, 14. Loneta, Standley, July 20, 21. San Saba Circuit, July 27, 28. San Saba Station, July 29. Johnson City, Sandy, Aug. 3, 4. Blanco, Live Oak, Aug. 10, 11. D. SCOTT, P. E.

San Antonio District—Third Round. Hauser Circuit, at Ingram, June 30. Boerne Circuit, at Boerne, July 7. Bandera Circuit, at Tampey, July 21. Medina Circuit, at S. H. C. BURGIN, P. E.

Uvalde District—Third Round. Del Rio Station, July 7. Laredo Station, July 10. Eagle Pass Station, July 14. Hondo Station, July 21. Asherton, July 24. Rock Springs, July 29. S. B. BEALL, P. E.

NORTHWEST TEX CONFERENCE

Clarendon District—Third Round. Higgins Sta., June 29, 30. Ostlin Mis., at Brown, July 2. Goodnight, July 6, 7. McLeer, at Heath, July 11. Wheeler Cir., at Kellum, July 13, 14. W-Fingert Cir., at Rolla, July 25. Quill Cir., at Ring, July 26. Burroughs Cir., at Dozier, July 27, 28. Groom Mis., at Olive Branch, Aug. 7. Y. W. STORY, P. E.

Stamford District—Third Round. Tuxedo, June 29, 30. Haskell Mis., July 6, at 11 a. m. Haskell Sta., July 7. Weinert, July 8, at 11 a. m. Goree, July 13, 14. Ward Mt. and Leuders, July 20, 21. St. John's, July 29. Spring Creek, July 31, at 11 a. m. Seymour Mis., Aug. 3, at 11 a. m. Seymour Sta., Aug. 4. Munday, Aug. 11. J. G. PUTMAN, P. E.

Plainview District—Third Round. Lockety Cir., at Meteor, June 29, 30. Aften, at Wichita, July 6, 7. Mataror Sta., July 13, 14. Turkey, at Emmott, July 16. Krens, at Liberty, July 20, 21. Lockety, July 23. Plainview Mis., July 24. Dimmitt, July 27, 28. Slaton, at Prairie View, Aug. 24, 25. Lubbock Sta., Aug. 25, 26. Plainview Sta., Aug. 28. J. T. HICKS, P. E.

Sweetwater District—Third Round. Colorado Station, June 29, 30. Loraine, at Leuer, July 6, 7. Roby, at El Paso, July 13, 14. Hyton, July 20, 21. Colorado Mission, at McKenzie, July 27, 28. Sweetwater Mission, at Grover, Aug. 3, 4. Roscoe Station, Aug. 10, 11. Roscoe Mission, Aug. 17, 18. Snyder Station, Aug. 24, 25. Snyder Station, Sept. 1, 2. Fluvianna, Sept. 7, 8. Sweetwater Station, Sept. 14, 15. SIMEON SHAW, P. E.

Hamlin District—Third Round. Peacock, at Sinslow, July 6, 7. Sylvester, at Paloma, July 13, 14. Vera, at Gillespie, July 20, 21. Spur Mis., at Red Mud, July 27, 28. Sour Sta., Aug. 4, 5. Rotan Mis., Aug. 10, 11. Layton, at Clermont, Aug. 17, 18. Royston, at Fisher, Aug. 24, 25. Sagerton, at Bunker Hill, Aug. 31, Sept. 1. Pinkerton, Sept. 7, 8. G. S. HARDY, P. E.

Big Spring District—Third Round. Seminole, at Besse, June 29, 30. Gail, at Durban, July 6, 7. Peace City, July 13, 14. O'Donnell, at Pride, July 13, 14. Big Spring Mis., at Moore, July 18. Stanton Mis., at Willingham, July 20, 21. Lamasa and Tahoka, at L., July 27, 28. Crowell Sta., Aug. 3, 4. W. H. TERRY, P. E.

Vernon District—Third Round. Childress Mis., June 29, 30. Vernon Cir., July 6, 7. Childress Sta., July 13, 14. Kirland Cir., July 20, 21. Childress Sta., July 27, 28. Crowell Sta., Aug. 3, 4.

Odell Mis., Aug. 10, 11. Tolbert and Fargo, Aug. 17, 18. Medicine Mound Mis., Aug. 24, 25. Quannah Mis., Aug. 30. Quannah Sta., Aug. 31, Sept. 1. Swearingen Mis., Sept. 6. J. G. MILLER, P. E.

Abilene District—Third Round. Tye, at Smith, June 29, 30. Merkel, June 30, July 1. Hawley, at Truby, July 6, 7. Anson, July 7, 8. Trent, at U. R., July 13, 14. Clwde, at Eula, July 20, 21. Cross Plains, at D., July 27, 28. Denton, at Oplin, July 28, 29. Putnam, at Meran, Aug. 3, 4. Nugent, Aug. 10, 11. First Church, Aug. 11, 12. Tenth St., at Tuscola, Aug. 17, 18. St. Paul, Aug. 18, 19. GUS BARNES, P. E.

Amarillo District—Third Round. Amarillo Park Street, 8 p. m. June 28. Wilbroad, at Adria, June 29, 30. Amarillo, Buchanan Street 8 p. m. July 1. Canyon City 8 p. m. July 5. Hoffman-Day Sunday, July 7. Hawford, Friday July 12. Notias July 13-14. O. P. KIRKP. P. E.

NORTH TEXAS CONFERENCE

Bowie District—Third Round. Iowa Park, Denny, June 29, 30. Burkburnett Sta., June 30, July 1. Henrietta Mis., Mable Deen, July 6, 7. Byers Cir., Charlie, July 7, 8. Henrietta Sta., July 14, 15. Post Oak Cir., Antelope, July 20, 21. Blue Grove Cir., Joy, July 23. Archer City Mis., Longley, July 27, 28. Archer City Sta., July 28, 29. Bowie Mis., Vashti, Aug. 10, 11. Newport Mis., Pacific Branch, Aug. 11, 12. Crafton Cir., Red Bud, Aug. 17, 18. Sunset Cir., Fruitland, Aug. 18, 19. Dundee Mis., Megargal, Aug. 24, 25. Holiday Mis., Lake Creek, Aug. 25, 26. Sunshine Mis., County Line, Aug. 31, Sept. 1. T. H. MORRIS, P. E.

Greenview District—Third Round. Fairlie Cir., at Olive Branch, June 29, 30. Wolfe City Sta., June 30, July 1. Celeste and Orange Grove, at Orange Grove, July 6, 7. Lee Street Sta., July 7, 8. Floyd Cir., at Bethel Grove, July 13, 14. Merit and Lane, at Merit, July 14, 15. Campbell Circuit, at Caney, July 20, 21. Wesley Sta., July 21, 22. Jones-Bethel and Wesley Chapel, at J. B., July 27, 28. Kington Mis., at White Rock, Aug. 3, 4. Quinlan Cir., at Ward's Chapel, Aug. 10, 11. Lone Oak, at Hooker Ridge, Aug. 11, 12. Commerce Mis., at Center Chapel, Aug. 17, 18. Commerce Sta., Aug. 18, 19. Greenview Mis., Aug. 24, 25. R. G. MOOD, P. E.

Sherman District—Third Round. Pottsboro and Preston, at Pottsboro, June 30. Quarterly Conference, Aug. 14. Van Alstyne, July 7. Travis Street, July 7, 8 p. m. Pilot Point, at New Prospect, July 13, 14. Sherman Ct., at Friendship, July 20, 21. Southmayd Cir., at Ethel, July 27, 28. Collinsville and Tioga, at Tioga, July 28, 29. Trinity and Messenger, at M., Aug. 3, 4. Whiteboro, Aug. 18. Bells Cir., at Everhart Mead, Aug. 17, 18. Sadler and Gordonville, at S., Aug. 24, 25. Howe Cir., at Gunters, Aug. 31, Sept. 1. Waples Memorial, Sept. 1, 8 p. m. A. L. ANDREWS, P. E.

Decatur District—Third Round. Alford Sta., June 29, 30. Rhone Mis., at Dido, July 6, 7. Decatur Cir., at Shiloh, July 13, 14. Greenwood Mis., at Sildeld, July 20, 21. Ponder and Krum, at Stony, July 21, 22. Willow Point Cir., at Westbrook, July 27, 28. Chico Cir., at Chico, Aug. 3, 4. Bryson Cir., at Bryson, Aug. 9, 10. Jacksboro Sta., Aug. 11, 12. Justin and Roanoke, at Roanoke, Aug. 17, 18. Jacksboro Mis., at North Creek, Aug. 24, 25. Oak Dale Cir., at Oak Dale, Aug. 25, 26. S. C. RIDDLE, P. E.

Terrell District—Third Round. Chisholm, June 29, 30. Mabank, July 6, 7. Kemp, July 13, 14. Rockwell, July 20, 21. Fate, July 27, 28. Roysse, July 28, 29. Crandall, Aug. 3, 4. Terrell, Aug. 10, 11. Garland, Aug. 17, 18. College Mound, Aug. 24, 25. Kaufman, Sept. 1, 2. Forney and Mesquite, Sept. 8, 9. M. L. HAMILTON, P. E.

Dallas District—Third Round. Ervay, 11 a. m., June 30. Oak Cliff, 8 p. m., June 30. Lewisville, July 6, 7. Cedar Hill and Duncanville, at Duncanville, July 13, 14. Oak Lawn, 11 a. m., July 21. Trinity, 8 p. m., July 21. Forest Avenue, 11 a. m., July 28. St. John, 8 p. m., July 28. Hutchins and Wilmer, at Wilmer, Aug. 3, 4. Grace, 11 a. m., Aug. 11. First Church, at 8 p. m., Aug. 11. Irving, at Bethel, Aug. 17, 18. Grand Prairie, 8 p. m., Aug. 18. Oak Cliff, 11 a. m., Aug. 25. Ervay, 8 p. m., Aug. 25. Lancaster, Aug. 31, Sept. 1. Wheatland, Sept. 7, 8. Forest Avenue, 8 p. m., Sept. 8. J. M. PETERSON, P. E.

Gainesville District—Third Round. Broadway Sta., June 29, 30. Sanger and Bolivar, at S., July 6, 7. Denton St. Sta., July 7, 8. Valley View Sta., July 13, 14. Era and Spring Creek, at Lewis, July 20, 21. Bonita Cir., at Prairie View, July 27. St. Jo, July 28, 29. Marysville, at Van Slyke, July 30. Woodbine Cir., at V., Aug. 3, 4. Rosston Cir., at Forestburg, Aug. 24, 25. Dexter Cir., at D., Aug. 31, Sept. 1. Dexter Cir., at D., Aug. 31, Sept. 1. Dexter Cir., at D., Aug. 31, Sept. 1. Dexter Cir., at D., Aug. 31, Sept. 1. J. F. PIERCE, P. E.

Sulphur Springs District—Third Round. Hagansport Mis., at Lavada, June 29, 30. Ben Franklin and Pecan Gap, at P. G., July 6, 7. Lake Creek Cir., at Lake Creek, July 8, 9. Cooper Sta., July 20, 21. Yowell Cir., at Jardin, July 27, 28. Reily Springs Cir., at Reily Springs, Aug. 3, 4. Brashear Mis., at Bonanza, Aug. 4, 5. Como Cir., at Harper's Chapel, Aug. 8, 9. Sulphur Springs Sta., Aug. 10, 11. Klondike Cir., at Habern's Chapel, Aug. 13. Winnsboro Sta., Aug. 17, 18. Weaver and Saltillo, Aug. 23. Sulphur Bluff Cir., Aug. 24, 25. Purley Cir., Aug. 27. R. C. HICKS, P. E.

Paris District—Third Round. Woodland, at Hickory G., June 29, 30. Pattonville, at R. Ford, July 6, 7. Detroit, at Fullbright, July 13, 14. Deport Sta., July 14, 15.

White Rock and W. C., at W. R., July 21, 22. Bogata, at Rugby, July 27, 28. Bonham St., at Cross Roads, July 28, 29. Cunningham Mis., Aug. 3, 4. Paris Cir., at Reno, Aug. 10, 11. Lamar Ave., Aug. 11, 12. Emberson Cir., at Forest C., Aug. 17, 18. McKenzie Cir., at Maple, Aug. 24, 25. Avery Mis., at Shawnee, Aug. 25, 26. W. F. BRYAN, P. E.

McKinney District—Third Round. Plano, June 30. Weston, at R., July 6, 7. Renner, at L., July 13, 14. Wyhe, at P. V., July 20, 21. Anna, at C., July 27, 28. Princeton, at B. C., Aug. 3, 4. Nevada, Aug. 10, 11. Celina, Aug. 18, 19. Frisco, Aug. 24, 25. McKinney, 8 p. m., Aug. 25. Carrollton and F. B., at F. B., Aug. 31 and Sept. 1. Farmersville, Sept. 8, 9. Josephine, Sept. 21, 22. CHAS. A. SPRAGINS, P. E.

TEXAS CONFERENCE

Marshall District—Third Round. Hartlet Cir., at Eagle Creek, June 29, 30. Bettles Cir., at Ore City, July 6, 7. Rosewood Cir., at Hamills Chapel, July 13, 14. Gilmer, July 14, 15. Elysian Fields Cir., at Bethel, July 20, 21. Beckville Cir., at Rehoboth, July 24, 25. Kellyville Cir., at Smithland, July 28, 29. Henderson Cir., at Carlisle, Aug. 3, 4. Longview, Aug. 7, 8. Church Hill Cir., at Fowler's Chapel, Aug. 10, 11. Kilgore Cir., at Bellview, Aug. 14. Hallville Cir., at Maple Springs, Aug. 16. Harrison Cir., at the Circuit Parsonage, Marshall, 3 p. m., Aug. 18. Preaching at Scottsville, Aug. 19. North Marshall, Aug. 18, 19. Marshall, First Church, Aug. 20. F. M. BOYLES, P. E.

Tyler District—Third Round. Alba, at Olive Branch, June 29, 30. Big Sandy at Hawkins, July 6, 7. Edom, at Sextons Chapel, July 13, 14. Willis Point Cir., at Myrtle S., July 20, 21. Grand Saline, at Sand Flat, July 27, 28. Colfax, at Oaklawn, July 29. Quattman, at Liberty, Aug. 3, 4. Emory, at Woosley, Aug. 7. Tyler Cir., at Liberty Hill, Aug. 10, 11. Murchison, at Phillips Victory, Aug. 17, 18. Edgewood, at Small, Aug. 24, 25. Mt. Sylvan, at Sabine, Aug. 28. Lindale, Aug. 29. Whitehouse, at Flint, Aug. 31, Sept. 1. Minceola, Sept. 3. Willis Point Sta., Sept. 4. Cedar Street, Sept. 8, 9. Marvin Church, Sept. 10. CLYDE B. GARRETT, P. E.

Navasota District—Third Round. Montgomery Cir., at S. Branch, June 28, preaching. Montgomery Cir., at Planterville, Q. C., June 29. Magnolia Mis., at Harmony, June 30. Midway Mis., at Midway, July 6, 7. Madisonville Sta., July 7, 8. Crockett Cir., at Lataco, July 13, 14. Grapevine and Lovelady, at Lone Pine, July 14, 15. Augusta Cir., at Pleasant Grove, July 20, 21. Crockett Sta., July 21, 22. Huntsville Cir., at Old Waverly, July 27, 28. Onalaska and Westville, at Carmona, Aug. 3, 4. Groveton Sta., Aug. 4. Oakhurst Cir., at Riverside, Aug. 10, 11. Trinity Sta., Aug. 11, 12. Cold Springs Cir., at Farleys Chapel, Aug. 17, 18. Shepherd and Cleveland, at Shepherd, Aug. 18, 19. Bryan Sta., Aug. 25, 26. Bryan Cir., at Welborn, Aug. 26, 27. Willis Sta., Sept. 1, 2. Huntsville Sta., Sept. 2, 3. J. B. TURRENTINE, P. E.

Pittsburg District—Third Round. District Conference, Mt. Pleasant, June 26, 28. Winfield, at Pleasant Chapel, June 29, 30. Mt. Pleasant, June 30, July 1. Douglassville, at Jones' Chapel, July 6, 7. Linden, at Kildare, July 8, 9. Redwater, at Concord, July 13, 14. Nash, at Red Springs, July 14, 15. Hughes Springs, at Mamma Chapel, July 20, 21. Pittsburg Cir., at Ebenezer, July 27, 28. Pittsburg Sta., July 28, 29. Cookville, at Argo, Aug. 3, 4. Winnsboro, at Shady Grove, Aug. 10, 11. Dalby Springs, at Dalby, Aug. 17, 18. New Boston and DeKalb, at DeKalb, Aug. 18, 19. Cornett, at Walker's Chapel, Aug. 24, 25. Danglerfield (conference), Aug. 26, 8:30 p. m. Texarkana, Central (conference), Aug. 30, 8:30 p. m. Naples and Omaha, at Omaha, Sept. 1, 2. O. T. HOTCHKISS, P. E.

Brenham District—Third Round. Thorndale, at Pleasant R., June 29, 30. Lexington, at Early C., July 6, 7. Hempstead, July 13, 14. Sear, July 20, 21. Brookshire-Patterson, July 27, 28. Wallis-Fulshear, Aug. 3, 4. Waller, at Macedonia, Aug. 10, 11. Bellville, at Camp G., Aug. 17, 18. Chapel Hill Camp Ground, Aug. 17, 18. Giddings, at Burton, Aug. 24, 25. Lane City, at Matagorda, Aug. 31, Sept. 1. Bay City, Sept. 1, 2. Wharton, Sept. 4. Richmond, Sept. 7, 8. Rosenberg, Sept. 8, 9. Brenham, Sept. 11. Somerville, Sept. 14, 15. R. A. BURROUGHS, P. E.

Jacksonville District—Third Round. Eustace, at Meredith Camp Ground, June 29, 30. Sta., June 30. Bullard, at Bullard, July 6, 7. Mt. Selman, at Mt. Selman, July 6, 7. Alto Cir., at Adams Chapel, July 13, 14. Alto Sta., July 17, at night. Rush, July 18, at night. Keltys, at Wild-Hurst, July 20, 21. Cushing, at Douglas, July 24. Frankston, at Pleasant Hill, July 27, 28. Jacksonville Cir., at Gallatin, Aug. 3, 4. Troup and Overton, at Arp, Aug. 10, 11. Jacksonville Sta., Aug. 12. La Rue, Aug. 17, 18. Bushy Creek, at Bushy Creek, Aug. 21. Neches, Aug. 24, 25. Centenary, Aug. 26. Elkhart, Aug. 27. Jacksonville, Sept. 8, 9. Brenham, Sept. 11. Huntingdon, Aug. 31, Sept. 1. I. T. SMITH, P. E.

San Augustine District—Third Round. Carthage, June 28. Pine Hill, at Clayton, June 29. Tenaha, at Concord, July 6. Timpson Sta., July 10. Nacogdoches, July 14. Melrose, at Fairview, July 15. Lufkin Sta., July 17. Kennard, at Bethel, July 20. Mt. Enterprise, at Reed's Mt., July 27.

DR. CALDWELL'S SANITARIUM, McKINNEY, TEXAS. Splendidly equipped with all modern appliances for the treatment of Chronic Diseases. Especially equipped for the successful treatment of "CANCER" without resorting to surgical procedure. The only private institution of magnitude of its kind in the South. Conducted by a physician of twenty-five years' experience.



Geneva, at Patron, Aug. 3. Corrigan, at Barnum, Aug. 9. Burke, at Ryan's, Aug. 10. Hemphill and Braman, Aug. 17. San Augustine, Aug. 18. Center Cir., Aug. 20. Livingston Sta., Aug. 23. Livingston Cir., Aug. 24. Caro and Appleby, Aug. 31. J. W. MILLS, P. E.

Beaumont District—Third Round. Amelia, at Cheek, June 29, 30. Burkeville, at Farr's Chapel, July 3. Call, at Ford's School House, July 5. Kirbyville, July 6, 7. Bateson and Saratoga, at Saratoga, July 13, 14. Port Bolivar, at Port B., July 20, 21. Brookland, at Browndell, July 22. Jasper Cir., at Peach Tree, July 24. Jasper Sta., July 24, 8 p. m. Niederland, at Deweyville, July 28, 29. Liberty, at Liberty, Aug. 3, 4. Sour Lake and China, at Greyburg, Aug. 10, 11. Woodville, Aug. 17, 18. Warren, Aug. 18, 19. Wallisville, at Anahuac, Aug. 24, 25. E. W. SOLOMON, P. E.

Pittsburg District—Third Round. District Conference, at Mt. Pleasant, June 26-28. Winfield, at Pleasant Chapel, June 29, 30. Mt. Pleasant Sta., June 30, July 1. Douglassville, Jones Chapel, July 6, 7. Linden, at Kildare, July 8, 9. O. T. HOTCHKISS, P. E.

Marlin District—Third Round. Marquet Mission, at Bishopville, June 29, 30. Franklin, June 30, July 1. Bremond, at Boone Prairie, July 2. Iola, at Iola, July 6, 7. Fairfield, at Free, July 7, 8. Teague, July 14, 15. Leon Mission, at Liberty, July 20, 21. Jewett, at Buffalo, July 21, 22. Centerville, at Evans Chapel, July 27, 28. Wheelock, at Alexander, July 30. Marlin Mis. at Shields' Academy, Aug. 3, 4. Lott and Chilton, at Lott, Aug. 4, 5. Calvert, Aug. 7. Kosse, at Harmony, Aug. 10, 11. Reagan and Stranger, at Reagan, Aug. 11, 12. Milano, at Minerva, Aug. 17, 18. Harne, Aug. 18, 19. Travis, at Powers' Chapel, Aug. 24, 25. I. F. BETTS, P. E.

CENTRAL TEXAS CONFERENCE

Weatherford District—Third Round. Whitt, at Peaster, June 29, 30. Loving, at Markley, July 5. Olney, at Olney, July 6, 7. Newcastle, at Trace, July 7, 8. Graham, at Graham, July 10. Eliassip, at South Bend, July 11. Graham Mis., at Henry's Chapel, July 13, 14. Gradorf, at Lucile, July 15. Mineral Wells, at M. W., July 17. Weatherford Cir., at Buckner, July 19. Millsap, at Brock, July 20, 21. JAS CAMPBELL, P. E.

Corsicana District—Third Round. Kerens Cir., at Powell, June 29, 30. Northam, at Thornton, July 6, 7. South Corsicana Cir., at Eureka, July 13, 14. Eleventh Avenue, July 20, 21. Chaffield Cir., at Roane, July 27, 28. Mt. Zion and Harmony, at Pursely, Aug. 3, 4. JNO. R. NELSON, P. E.

Cleburne District—Third Round. Lillian, at Kahil Ch., July 3. Alvarado, July 6, 7. Burleson, at B., July 13, 14. George Creek, at G. C., July 17. Venus, at Barnesville, July 20, 21. Godley, at Bruce, July 27, 28. Granbury Cir., at the Colony, Aug. 2. Granbury Cir., Aug. 3, 4. Morgan, at Kopperl, Aug. 10, 11. Walnut Springs, Aug. 17, 18. Anglin Street, Cleburne, Aug. 19. Main Street, Cleburne, Aug. 20. Brazos Avenue, Cleburne, Aug. 21. Glen Rose, Aug. 24, 25. Grandview, Aug. 31, Sept. 1. E. A. SMITH, P. E.

Cisco District—Third Round. Rising Star, 4 p. m., June 27. District Conference, at R. S., June 27-30. Staff, at S., July 6, 7. Pioneer, at Sabanno, July 13, 14. Sipe Springs, at Okra, July 20, 21. Scranton, at Pisgah, July 27, 28. Cisco Mis., at Bedford, July 28, 29. Carbon, at Center Point, Aug. 1, 11 a. m. Caddo, at Cedar Springs, Aug. 10, 11. C. E. LINDSEY, P. E.

Waxahachie District—Third Round. Mansfield Sta., July 1. Ferris Sta., July 6, 7. Midford Cir., at —, July 13, 14. Italy Sta., July 14, 15. Britton Cir., at —, July 20, 21. Middlebush Sta., July 21, 22. Maypearl Cir., at B. V., July 27, 28. Ovilla Cir., at Sarsis, Aug. 17, 18. Bethel Sta., Aug. 24, 25. T. S. ARMSTRONG, P. E. Per J. A. WHITEHURST.

Hillsboro District—Third Round. Irene Cir., at Salem, June 29, 30. Hillsboro, Line Street, July 6, 7, evening. Delia Cir., at Wart, July 13, 14. Pelopone Cir., at Mesquite, July 16, 11 a. m. Lovelace Cir., at Pleasant Hill, July 20, 21. Abbott Cir., at Honor Ridge, July 23, 11 a. m. Kildar Cir., at Ben Hill, July 27, 28. Peoria Cir., at Meelow, Aug. 3, 4. HORACE BISHOP, P. E.

Fort Worth District—Third Round. Polytechnic, June 30. Smithfield, at Oak Grove, July 6, 7. Central, July 14, 11 a. m. Riverside, July 14, 8 p. m. Kennedale, at Thomas' Chapel, July 20, 21. Brooklyn Heights, July 21, 22. First Church, July 28. Grapevine, at Eulis, Aug. 3, 4. Eworth League District Conference, Arlington, May 30. District Sunday School Conference, Arlington, May 31. Where dates for business sessions are not indicated, due notice will be given all officials. TEDDIE DUNCAN, P. E.

Norton, at Pleasant Retreat, July 27, 28. Brownwood Sta., Aug. 1. Winters, Aug. 2. Wingate, at Wingate, Aug. 3, 4. Bronite, Aug. 9. Robert Lee, Aug. 10, 11. Ballinger, Aug. 12. I. H. STEWART, P. E.

Gatesville District—Third Round. Hamilton Cir., at Liberty, June 29, 30. Fair and Lanham, at Fairy, July 6, 7. Nolanville, at Brookhaven, July 13, 14. Copperas Cove, at Topsy, July 20, 21. Jonesboro, at Union Grove, July 24. Meridian Cir., at Grapevine, July 27, 28. Orlesby, at Station Creek, July 30. Killen Sta., 8 p. m., Aug. 2. Killen Cir., at Young's Port, Aug. 3, 4. Crawford, at Compton, Aug. 10, 11. Corvill, at Leon Junction, Aug. 17, 18. Hamilton Sta., Aug. 24, 25. S. J. VAUGHAN, P. E.

Waco District—Third Round. China Springs, at Smith's Bend, June 29, 30. Whitney, June 30, 8 p. m. Lorena, at Mooreville, July 6, 7. Mart, July 11. Hewitt, at Spring Valley, July 13, 14. Fifth Street, July 21. W. B. ANDREWS, P. E.

Dublin District—Third Round. DeLeon Cir., at Downing, June 29. DeLeon Sta., June 30, July 1. Hackabay, at Oakdale, July 6, 7. Bonvan, at Longview, July 7, 8. Gorman, July 10. Indell, July 12. Duffau, at Plainview, July 13, 14. Hico, July 15, 16. Gustine, at Emery, July 20, 21. Carlton, at Spurlin, July 21, 22. Bluffdale, at Center Grove, July 26. Tolar and Lujan, at Tolar, July 27, 28. Proctor, at Edna Hill, July 31. Pervis, at Pervis, Aug. 3, 4. M. K. LITTLE, P. E.

Georgetown District—Third Round. Granger and Jonah, at Jonah, June 29, 30. Bartlett Station, July 6, 7. Taylor Station, July 7, 8. W. H. VAUGHAN, P. E.

NEW MEXICO CONFERENCE

Albuquerque District—Third Round. Melrose, June 29, 30. Star, July 2. McAister, July 6, 7. Tucumcari Circuit, July 13, 14. San Jon, July 20, 21. Tucumcari Station, July 27, 28. Cimarron, July 30, 31. Clayton Circuit, August 3, 4. Y. H. MESSER, P. E.

Pecos Valley District—Third Round. Carlsbad, June 29, 30. Malaga, July 2, 3. Roswell, July 6, 7. Dexter, July 7, 8. Odessa, July 13, 14. Ft. Stockton, July 17. Artesia, July 20, 21. Sacramento Mission, July 27, 28. J. B. COCHRAN, P. E.

El Paso District—Third Round. Alamoordo, June 30. La Mesa, July 7. Sierra Blanca, July 11-21. I. ALLEN RAY, P. E.

The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of especial revelation from God.—Webster.

She Told You—

We knew she would. That's why we told you to ask your good neighbor about the Advocate Machine. The best advertisement we have of our machines are the satisfied users. They never tire of telling of the excellent work done on our New Model Automatic Lift Machine. Many have told us the machine is the equal of the best \$75.00 machine on the market. Some have said it was worth even more, but we will let you judge its real value. The Advocate Machine is shipped direct from the factory to your station, freight prepaid, for \$24.00, and this price includes one year's subscription to the Texas Christian Advocate. The factory guarantees the machine to be all we claim for it. But you are dealing with us and know us best, so we will guarantee all the factory says about the machine. You are thus doubly secured in your purchase. Address with price,

BLAYLOCK PUB. CO., Dallas, Tex.

The Greatest Individual Bequest

At the last hour before going to press, the wires flash the glorious news that a consecrated layman, in a distant section of the State, in the presence of one of our devoted pastors and other laymen, bequests to Southern Methodist University Endowment Fund the magnificent sum of SIXTY-TWO THOUSAND FIVE HUNDRED Dollars. This far-seeing business man's heart yearned toward the struggling Christian boys and girls of our State and divides his magnificent estate with them. It is expressly stipulated that the funds are to be used strictly by Southern Methodist University as an Endowment. Future generations will bless his name.

REPORT FROM BRO. McCLURE.

It was my great pleasure to spend from Sunday, June 5th, to Tuesday, June 11th, with Brother T. C. Willett and good people of Post City. I preached two or three times daily during that time in a revival series and presented the claims of Southern Methodist University to a representative audience on Sunday morning, receiving subscriptions of \$2,000 which, considering the strength of the Methodists and Church in Post City which has a membership of only a little more than sixty, is one of the most liberal responses made by any congregation in Texas. Bro. Willett threw himself behind the interest of Southern Methodist University and appealed to his people to subscribe their share, which they did nobly.

Bro. Willett has done a great work there within the last four years, having recently built one of the most beautiful chapels of its kind in Texas, having gathered about him and into the Church a heroic band.

Post City, which gets its name and largely its backing from C. W. Post, of Battle Creek, Mich., is destined to be one of the most splendid little cities of that part of the West, and the whole citizenship show spirit, life and push with their great leader, Mr. Post.

The West is doing her part for Southern Methodist University most nobly.

Within the last three weeks I have touched the following points: Willis Point; San Augustine District Conference, at Carthage; Rockdale; Brenham District Conference, at Lexington; Beaumont District Conference, at Orange; the Houston District Conference, at Katy; Bay City, Sealy and Post City. We took collections for Southern Methodist University at most of these places and the responses were reasonably liberal. Some difficulties that were in the way at present prevented some of our most liberal men from subscribing, but promised to do things for us later. I found the pastors at each of these places more than willing to give the University the right-of-way and where we did not take collections it was not the pastor's fault, but due to weather conditions over which no one had control. I have spent the last week at Post City, beginning Wednesday morning and closing the next Tuesday morning a series of revival services. I represented the claims of the University on Sunday morning, June 9th, and received what I consider the most liberal response from any similar congregation I have visited. A small membership of a little more than sixty, gave a subscription for \$2,000. Several of their best members were not present, but they will raise \$2,000, too, when we have the opportunity of closing up with them. Post is a new city on the Santa Fe railroad, about eighty miles from Sweetwater, and the county seat of Garza County. It is a town only four or five years old and has had a railroad about one year. There are about one thousand people in that city and it has a very bright future. Mr. Post, of Battle Creek, Mich., owns very large holdings in and around the city. He is spending an immense amount of money in the development of all the resources of that country. He has about six thousand acres in cultivation on the plains, just to the west of the city and is experimenting with every kind of crop that has any promise of growth in that climate and soil. He pays the best wages for his farm laborers or perhaps any planter in the State, or in the South. He furnishes the best homes for them to live in that I have ever seen on any plantation. He supplies each home with water throughout and gives access to phone service into the city. He is building a cotton mill plant and power plant in the city of Post which is capitalized

at \$650,000.00. He is spending quite a good deal of money in experimenting with dynamite in the attempt to produce rain and has thus far met with remarkable success in the experiment. He has planted sixty-six miles of beautiful shade trees along the streets of the city of Post, and is building the best lot of homes for the people I have ever seen in any similar city, and selling them to the laborers on terms that make it possible for any man to pay for his home at an ordinary rent rate. He has gathered about him in the enterprise, some of the nicest spirits that it has ever been my pleasure to meet. They are making things hum in that part of Texas. The Methodists in that community, led by our pastor, Rev. T. C. Willett, have recently built one of the most beautiful chapels of its kind in Texas and have furnished it throughout as neatly as any church I know. Bro. Willett has done a magnificent work in the establishing of our work in that city and is closing out a quadrennium of very successful work. I have not visited a community in Texas that promises more than Post. I should like for the readers of the Advocate to keep their eye on Post City and see what push and enterprise can make of a western town, which began a few years ago with nothing. The last three weeks has added about \$6,500.00 to the amount raised for S. M. U.

If the seasons are reasonably good from now on until harvest time, there is no doubt about Texas doing the magnificent thing for S. M. U. In spite of the depressing financial conditions resulting from the three years' of drouth, the Methodists are heroic in subscribing and trusting to the good providence of God, who will help them to make their obligation and make good for Southern Methodist University.

DR. BOAZ AND PRESIDENT SLOVER TOUR THE PANHANDLE.

The trip through the great Panhandle of Texas has been a joy. President Slover and I have had a most delightful time. He is an untiring and a most congenial companion. Bro. Jas. M. Sherman, Commissioner of Education for the Amarillo District, deserves credit for planning a most successful trip. We began the tour June 13, at Hereford, his home town. He had thoroughly advertised the lecture and a crowded house listened for an hour. The good people pledged to the cause \$2010. This speaks volumes. For a small town within forty miles of New Mexico line, to make such a contribution indicates interest. Hereford is the home of our loyal layman, G. A. F. Parker, who gave us royal entertainment and pledged his liberal support. On the next evening a packed house greeted us at Canyon and we secured \$890. Rev. John A. Wallace pledging the larger part.

Sunday morning found us at Stratford, the home of L. N. Price, who had already agreed to make a large contribution. Besides this we secured only \$150 in signed pledges. At night we presented the cause at Dalhart and secured \$830. This good town is within a few miles of the Colorado line. On Monday we were at Panhandle. It rained and was cold. No lecture was given on account of the rain. Only \$75 was secured. On Tuesday Pampa gave us \$225. On Wednesday Miami gave us a good hearing and pledged \$800. Canadian pledged \$555 on Thursday night. On Friday we visited Higgins, only a few miles from the Oklahoma line and secured \$325.

Sunday and Monday we spent at Amarillo, the home of Commissioner T. F. Turner, securing \$2687, with more to follow. Dr. E. E. Robinson and Bro. Turner showed us every courtesy. In fact every pastor on the tour did everything possible to advance the cause. The ten days spent in the Panhandle

brought in \$9225 or nearly \$1000 for every day in the field. The weather was delightful. It was too cold a part of the time—for two full days I wore a borrowed overcoat and then shivered most of the time. I slept under cover every night.

I hope to return soon to complete canvassing the territory that received us so gladly. H. A. BOAZ.

THE SOUTHWESTERN UNIVERSITY SUMMER SCHOOL OF THEOLOGY.

The Southwestern University Summer School of Theology, after a 10 days session at Georgetown, closed last Wednesday. In this day of extravagance and often groundless praise one can scarce avoid triteness, so hackneyed are all eulogistic expressions. But let us give a few facts.

Including the instructors there were this year registered one hundred and sixty-eight preachers against one hundred and forty-three last year. United action was taken to have every undergraduate preacher in the Texas Conferences present next year, and an attendance of over two hundred and fifty is assured. The Bohemian Methodist brethren had just held their first conference in Texas and several of them remained over for the Summer School. There were five Mexican preachers present, among them the brilliant and zealous Esequiel Vargas, of San Antonio. Many of the preachers came early enough to witness the Commencement exercises as Southwestern closed her thirty-ninth year of great work, and among the instructors and students were to be found many ex-students of the regular college departments. Whether ex-students or visitors for the first time to the classic halls, all were deeply impressed by the display of culture, success during the past year, and optimistic hold on the future, with which Southwestern closed the academic session.

The "theologs" were kept busy enough during the time, attending classes and lectures from 7:45 a. m. to 3:45 p. m., besides rising to the highest point of enthusiasm always over the public lecture of the evening. But there was plenty of fun, what with kangaroo courts, over which Judge E. W. Alderson presided with unusual dignity and learning, singing—sometimes too early and sometimes too late to suit those preferring mundane sleep, above all, with sweet, sympathetic, harmonious fellowship. "What a thing friendship is! How it gives the heart and soul a stir up!"

Many were heard to wonder how such board could be provided at Mood Hall and the "Woman's Building" at such cheap rates. Indeed, first-class hotel accommodations were given. "Satisfactory," "desirable," "inspiring to the depths," were some of the universal expressions concerning the instruction. With all the years it has improved. But the essence of spirituality, of scholarship, of sympathy, of inspired prophecy, was poured out in the public lectures by a trio of lecturers, at least as efficient and eloquent as ever spoke before the School of Theology.

The first lecture was by Dr. George Elliott, of Bay City, Michigan, who preached one of the most powerful baccalaureate sermons ever delivered from the Georgetown pulpit—a pulpit in which have stood the chosen of many denominations from two continents. His sermon was on "The Measure of a Man." He followed this with mighty lectures on "The Immortality of the Soul." Humor, pathos, an electric personality, with knowledge of all religions, literatures and men, the breath of God—all are his.

The next lecturer was Dr. Andrew Fledd, President of Southern University, Greensboro, Alabama, who spoke on "The Minds of the Prophets." Retiring, sweet of disposition, in whom

is woven the gentility of the Old South and the trustful sureness concerning the future of the New, he, too, is a deep scholar and a lover and charmer of men. As he preached before the crowd of preachers, citizens and students Sunday, June 16, the kiss of Christ seemed to make his words sweet and his countenance beautiful. Last lecture, in his easy, human, simple, but profound manner, was Doctor F. J. McConnell, President of DePauw University, Greencastle, Indiana, lately elected Bishop in the Methodist Episcopal Church. He must have strengthened the faith of any one. If we were asked to characterize all these men in a word we would say they are broad, unafraid of tradition, hungry for truth, sure of God and the final fulfillment of this plan, all tempered by love.

The instructors in the school were: J. W. Hill, Wichita Falls; W. E. Boggs, Brownwood; V. A. Godbey, San Antonio; W. F. Andrews, Tyler; H. B. Smith, San Augustine; C. H. Booth, San Marcos; J. W. Mills, Timpson; C. R. Wright, Corsicana; E. W. Alderson, Denison; E. L. Shettles, Houston; J. A. Ruffner, Gatesville; Thomas Gregory, San Antonio; A. L. Moore, Vernon; S. C. Riddle, Decatur; A. D. Porter, Waco; D. H. Hotchkiss, Texarkana; L. B. Elrod, Marshall; C. W. Dennis, Rockwall; Joe F. Webb, Yoakum; C. A. Spragins, McKinney; E. W. Porter, Carthage; J. H. Phillips, San Antonio; G. W. Davis, Crockett; F. M. Boyics, Marshall; W. H. H. Biggs, San Marcos; S. W. Thomas, Brenham; E. L. Egger, Dallas; E. Hightower, Georgetown; H. M. Long, Clarendon.

Never was there a more harmonious meeting. So the preachers left singing in their hearts, "God Be With You Till We Meet Again," and praying "Revive Us Again," one year hence. As refreshing as rain to parched corn, as sweet in fellowship as the stolen tryst in the twilight hour was the association. Southwestern bade the brethren welcome with all her resources—they felt the welcome and blessed it.

J. FRANK DOBIE, Georgetown, Tex., June 25.

SUMMER SCHOOL OF THEOLOGY, SOUTHWESTERN UNIVERSITY.

Several very important steps were taken by the management and faculty at the recent session of our Summer School of Theology at Georgetown. It was decided to issue beautiful certificates to those who finish the four years' undergraduate course. A publicity committee was appointed whose duty it is to write to individuals, the Texas Christian Advocate, and use such other means as they may deem wise to thoroughly advertise the advantages of the Institute to our young and older preachers. The attendance this year was much larger than last and the institute on the whole was by far the best we have ever had. But others will write up this phase. The Publicity Committee referred to consists of J. W. Hill, V. A. Godbey, E. L. Shettles, F. C. A. Lehmburg, A. L. Moore, E. Hightower, J. A. Phillips.

The following were appointed as representatives in their respective conferences of the Summer School of Theology, with power to appoint a commissioner in each presiding elder's district and whose duty it shall be to have the school represented at the District Conferences and pastors' conferences, to make provision for all our young preachers to attend the sessions of the institute and undertake such other enterprises in connection with the work as they may deem wise: Texas Conference, L. B. Elrod; North Texas, C. W. Dennis; Central, A. D. Porter; Northwest Texas, T. S. Parcus; West Texas, C. H. Booth; Mexican Mission, J. A. Phillips; German Mission, F. C. A. Lehmburg. It was also decided that those taking the postgraduate course must hand in their theses not later than Feb. 1st next succeeding the session at which they take the lectures. The session next year will open Monday night and close Thursday noon of the next week. GEO. W. DAVIS, Secretary of the Faculty.

When one-half of the Sabbath is given to pleasure, religion is not likely to share much of the other half.—Sir Walter Scott.

LETTER OF COMMENDATION.

When I went to keeping house I started by subscribing for the Texas Christian Advocate. Of all the papers and periodicals that come to my desk I consider the Advocate the most important and by far the one most capable of wielding an influence for good. For that reason it would suit me better to do without all my other periodicals, including the great dailies with their display of headlines, their political news and their pages of sporting news, than to do without the organ of the conferences of Texas.

The editorial page is filled with items of spiritual interest pertaining to the moral and religious uplift of both layman and clergy. The accounts of visits made by the editor are sources of information, showing us the conditions of the various charges of the great State, keeping us informed as to the material progress of the many sections into which he is called and binds us into a closer band, apparently, as Methodists from the different geographical centers of our great Commonwealth.

It is divided into distinct departments offering one the opportunity for gaining facts, statistics and announcements concerning the different branches or auxiliaries of our great Church. The Sunday School department, headed by its matchless leader, keeps us informed as to the doings of that most important department of the Church—properly called the nursery of the Church—throughout the five conferences of Texas and even the Union. In the page devoted to the Epworth League one may learn from time to time the work of the young people of Texas Methodism. In the Woman's Department are reports from the good women of our Church, concerning the Woman's Home Mission and Woman's Foreign Mission Societies. What could our Church do without these good women? Then we have "Notes From the Field," "Personal," "Devotional-Spiritual," "Boys and Girls Self-Culture Club," "Appointments," and "Obituaries." Even the advertisements afford the perusal of columns of clean matter. Letters from the best writers of the Church, both in and out of the State, full of subject matter, give food for thought in the realms of spiritual, historical, physical and metaphysical. For example, who can fail to read every word with avidity of "Just One Thing After Another," from the pen of Gulpfer? The letters from Georgia, by G. C. Smith, how inspiring; and no one can read "Fishing Up the World," from the pen of that fluent and versatile writer, Dr. W. B. Palmer, without feeling that he, the reader, has come in personal contact with the scenes and peoples of the world.

Where is there a so-called Methodist who is not a better citizen, a better Methodist by reading the Advocate? Yet, miserable to say, the writer knows officials in the Church who refuse to take in on account of the paltry two dollars. Its influence cannot be estimated. When I was a boy my father took the Advocate. Young people do not read as much as older people think they should and I was no exception. I rarely read its columns then. But the fact that it was on the center table and visited the family regularly every week made an impression on me that I have never been able to get away from. We do not always know the influences, silent though they may be, that are effecting the lives and destinies of our children. Better part twice the amount charged and place a clean sheet in our household that our children may be led into pure ways of thinking and living than to pay half the price for a paper which will fill the minds of the young with the wicked, carnal dogmas of the world.

If I could call the Methodists of the great State together as one family, I should be pleased to say, let every one take the Texas Christian Advocate on account of its pure and far-reaching influence in the future and thereby help the greatest editor of the best paper in all Methodism to "On with the battle" G. T. BLUDDWORTH, 2009 College Avenue, Fort Worth.

If you have peace, be glad of it. If you have no peace, go on just the same, resolved to show the world yourself and your Master how loyal you can be to your own life, to your fellow-men, and to Him.—Lyman Abbott.

Drink Habit and Drug Addictions

MENTAL AND NERVOUS TROUBLES
ETHICAL AND SUCCESSFUL TREATMENT ASSURED
DON'T DELAY
CALL — WRITE — PHONE
WHITE SANITAR UM TENTH & TYLE, AK CLIFF
PN NE CLIFF 142, DALLAS