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## THE DISTRACTIONS OF MODERN LIFE

We are living in an age of hurry. Time has ceased to drag heavily on the hands of men and women. We rush pellmell at whatever we have before us. The good old easy methods common to our fathers and mothers are gone. Along with those methods have passed some customs and usages that ought to survive. The old-time greeting of neighbors by the way, the complacent hospitality once so generous and open-hearted, the friendly visits of some days at a time exist now mostly in the memory of the man or woman advanced in years. We have exchanged these happy experiences for practices of another sort. We scarcely take time now to cultivate friendship, to leisurely exchange neighborhood views, or to mingle socially. We visit each other rarely now and the circles of friends are narrowed to the few. We walk rapidly, we talk nervously, we spend but little time even in our homes. We plunge heels over head into business, we are anxious to convert time, energy, talent and the products of toil into money. We are under the constant pressure of obligation and we seek to enlarge our possessions. In fact, we are reducing everything to the cold and calculating rules of business.

As a result, we have no time for the cultivation of our better natures. We read newspapers, but do not spend much time on good and solid literature. As to meditation and prayer, it is almost a lost experience. To take time to seriously consult the Bible is something rare in the progress of most of our lives. To sit down in our homes for a protracted communion with the children is not often thought of. To spend a day in the home of a neighbor, with the most of us, is time thrown away. Really we are too busy to live normally. We are forcing ourselves to keep step with the modern demands. Our thought is on the crop, the store, the clerkship and how to make more money and how to enjoy pleasure. Women compete with each other in social gaities, children are restless and want recreation, the father burns up his nerve-force to get more money for his family, and the mother makes herself a slave to push her girls into society. Yes, we are living in a rapid world and we are drifting rapidly with the current of the day. Stop a moment and think and then see if we are right in these reflections. Is it not time to call a halt?

that the wicked rule and the people are made to mourn. And our brother preachers will suffer this word: Preachers who take no worthy part in public affairs, who do not lead in moral movements, who are silent on the watch-towers when the enemies of righteousness invade public places, come short of their plain duty. We are resolved that if the friends of barrooms and other evils triumph in this struggle, it shall not be our fault. None of the evil which will certainly follow the success of the present frame-up of mischief shall be laid to our charge, for we will do what we can to put the affairs of our State in the hands of men with no secret or open alliances with the enemies of righteousness. We appeal to every preacher to deliver God's message concerning righteousness in public and private life. There has never been a moral victory won but preachers were in the forefront of the fight. The Louisiana Lottery was overthrown under the leadership of that devout and high-souled Presbyterian preacher, Dr. B. M. Palmer. John the Baptist rang out a clarion note against rottenness in the highest seat of power in his day. Preachers in Texas should sound out a clear note against corrupting influences in high and low places, now seeking to control our State government. If in the pending election men pledged to end the power of the liquor combine and other special corrupt interests are elected to rule over the people, the way will be open to go on with the work we are in till the State is redeemed from the power of the domination of corrupt combinations formed to exploit the people in their own interest without regard to morals, public or private. We do not question that the patriotic moral elements in Texas can control, if they will be as zealous for the right as the saloon element is for gain. We only need to do our plain duty to win a signal victory.

J. B. GAMBRELL.  
G. C. RANKIN.

Peter was bold, impulsive and sometimes reckless, but Christ needed him in the work of the ministry. Often he had to chip off his crudities and rebuke him with severity; but he became a power in the early Church and he left an enviable record as a man of faith and earnest devotion. It is wonderful to what extent Christ can polish and make efficient many of the crude and unsightly men whom he calls into the ministry.

Thomas was a doubting man and often discouraged; yet he had his place in the Apostolic College and filled his sphere as a gospel preacher. True, we know but little of him after the Master was crucified, but then there are thousands of God's most faithful children of whom we hear but little, if anything. They labor on amid discouragement, but try to do their duty, and in the end die and go home without much mention in the annals of men.

## The Preacher And The Pending Issue

Every effort is being made by partisans and beneficiaries of the organized liquor traffic in Texas to perpetuate its control in the civic affairs of this State. The men who are in office by reason of the solid liquor vote at the last general election are candidates again. The man who led the saloon forces last year, who received and disbursed an enormous slush fund to override the white vote of Texas with the low negro and Mexican vote, is now a candidate for the United States Senate, with the finely organized liquor forces pushing his candidacy. The liquor organization is seeking every branch of our State government in the interest of the liquor and other special interests. And there is every reason to believe that as in the prohibition election last year this combination is financed by the liquor interest it serves, practically without limit. These facts are outstanding and clear. Only the very silly can be deceived.

If this frame-up of saloon politics succeeds it will be heralded to the world that the liquor interest carried Texas and it will be so. Immeasurable harm will result to every moral interest in our State. Advance legislation on moral lines will be utterly thwarted, and the State will be bound for another term to the enemies of all good. All history proves that no issue or interest of any sort can be safely trusted with its enemies, and it is quite as clear that men in public life favor those who put them in office.

The present campaign is not one of personal issues. It is a campaign of great moral issues, this issue underlying all the rest: "Shall Texas be controlled by special interests for special interests, the liquor interest being chief?" Holy Writ is not truer than that the underlying and controlling issue of this present campaign has been correctly stated. It is essentially, fundamentally and vitally a moral issue and because it is such and the work the moral and religious people have done for the moral uplift of Texas in the past is imperiled we make this appeal. We appeal to every Christian, to every enemy of the barrooms of Texas, to every citizen who believes in clean politics and good government; every one who is opposed to the domination of the public affairs of our State by special interests, to help defeat this conspiracy against the private and public morals of the Commonwealth. The insistent declaration that prohibition is not in the campaign is deceiving, and, to the unthinking, misleading. The plain truth is the barrooms, the organized liquor interest and every other corrupt special interest is in the campaign to dominate every branch of the government for their own good. It is a time for every good citizen to do his full duty. It will be wicked for good people to supinely look on and let this combine of immoral forces succeed. There is no greater danger to our country than the bad citizenship of good men. It is by an inexcusable defalcation in the high trust of citizenship

## Just One Thing After Another

By Gulliver

The recently adjourned session of our Summer School of Theology was, by every token, the most interesting and profitable yet held. There was an increase in attendance of twenty-two—one presiding elder, Rev. J. W. Mills of the San Augustine District having eleven of his preachers present. This was the best showing for any one District in the State. The Texas Conference furnished the largest number as a Conference—thirty-six. The entertainment of the brethren, as to bed and board, was all that could be desired. This was certainly true at the Annex, where I boarded, and where Dr. and Sister Bishop sat us down to a regular feast three times a day. Mood Hall was in charge of Brother Board and was full up, as was also the Annex. It was a fine crowd they had down there.

The faculty made the happiest hit possible in the matter of program. We had three general lecturers from abroad—Dr. Elliott, of Bay City, Mich., Dr. Sledd, president of the Southern University at Greensboro, Ala., and the recently elected Bishop McConnell of the M. E. Church—all Methodists. We have had a number of great men before us from different denominations, and they did magnificent work; but it was the general verdict that our Methodist "big guns" shot as far, hit as hard and did as much execution as any ecclesiastical artillery ever touched off at Georgetown. We had one Texas gun that hit the spot every time the trigger was pulled—Brother Shettles. Shettles is an antiquarian and a curio hunter in the realm of Methodist history; and what he told us about Wesley and his times—about the controversies and the war pamphlets that raged during the life of our great founder, was, in the language of one of our Bishops, "a plum sight." He brought before us the original sources from which all the Wesleyan literature circulated among us drew its authority. He has about 800 volumes of books, pamphlets, magazines, etc., all bearing on this period, and he gave us copious extracts which threw new and strong light upon the life and times of the Father of Methodism. Brother Shettles is a strong man, and the Church of the future will be greatly indebted to him for the part he is playing in keeping the record straight concerning the origin and progress of the Wesleyan movement on both sides of the sea.

The Country Church Problem is felt to be more and more acute. The rush to the towns and cities of land-proprietors and the consequent weakening of our one-time strong country Churches, gives the thoughtful great pause. There is being more and more said about it, but, unfortunately, very little done. Our Methodist army is suffering at its base of supplies. We are being cut off from our commissary department and from our recruiting ground. Not only so, but we are being attacked by divers and sundry enemies, who find a fruitful field of exploitation among our country people. Every fad and heresy known to the times is being industriously propagated among those who are the least able to defend themselves; and unless something is done, and done speedily, it takes no prophet to foresee a disastrous issue.

In view of all this, the Faculty of the Summer School of Theology requested the Theological Faculty of the Southwestern University to arrange for a series of lectures to be delivered at our next session by Rev. A. J. Weeks. Brother Weeks, in his capacity of pastor, presiding elder and secretary for Home Missions in all this Western country, has had large experience and extensive observation, and is without question the most capable man among us of discussing the country Church problem and pointing out the best means of its solution. We shall look forward with great interest to this proposed series of lectures by Brother Weeks, and hope by this means and all others available, to see our way clear to a speedy remedy of the evil that besets us in these premises.

One of the most interesting features of our Summer School is the presence from time to time of our German, Bohemian and Mexican preachers. The importance of evangelistic work among these foreigners cannot be over-estimated; and that we are able in a large measure to accomplish this through men of their own nationalities, is one of the most hopeful signs of the time for our Methodism.

These brethren are representative men among their people; and while progress in Christian work is not as great as could be desired in these fields, it is nevertheless steady, and the outlook is hopeful. It is significant that so many of them are attracted to our great school down here. It suggests the importance of the Southwestern University as an outpost along the frontiers of foreign civilization within the borders of our State. A continuous stream of immigration is swelling the numbers of these alien people; and they are crowding us from the South and Southwest more and more. It is well that when they reach Georgetown, or the neighborhood of that school, they come in contact with the best type of our Protestant Christianity. Much might be said about this but space forbids. Perhaps at some future time I may take the matter up and consider it more at length.

Dr. Bishop seems to be in high favor with the faculty and student body of the University and with everybody else, so far as I could learn. He seems to be the proper timber for a school man—a rare thing. Most anybody, most people think, can teach school, conduct a newspaper, or even preach the Gospel. But successes in these fields are like poets—born, not made. Fact is, no amount of training or mere "book learning" can take the place of mother wit and good old common sense. Colleges and universities may arrange and develop it, but they create no "gray matter." Native ability may reach its highest possibilities under proper training and discipline; but even a prophet must find some meal in the barrel and a little oil in the cruse before many meals can be provided for. A few loaves and

fishes, with the blessing of Christ, may feed multitudes with many fragments left over; but the loaves and the fishes must be there in the beginning. One of the saddest things I see is a man who has had all sorts of literary and scientific advantages, and yet has not sense enough to set a hen on a hillside. A graduate with a sheepskin in his pocket and a sheepskin on his shoulders—well, I will not branch out here.

There is a big noise up in this part of the country about the coming session of our Lake Shore Assembly, which convenes here on July 29. This institution was originally founded for the benefit of the North and the Northwest Texas Conferences; but it is now bruited about that the Western Oklahoma Conference is coming into the combine, and that Lake Wichita is destined to be the center of a magnificent circumference, in which are included a sufficient number of Methodists to make the Lake Shore Assembly one of the biggest things of its kind west of the Mississippi River. Wichita Falls is fast becoming a great city; and conservative people who are in possession of facts believe that it is destined to be the future metro-olis of the Panhandle. Its inexhaustible water supply, its abundance of natural gas, its position as a great railroad center and its prominence as a distributing point, are all suggestive of rapid and continued development. Lake Wichita, six miles from the city, and connected with it by electric railway and by the Wichita Valley steam railway, is the largest lake in the State; and upon the north shore of this magnificent body of water are grounds and buildings and all necessary items of equipment for the accommodation of thousands of people. Here we begin to hold forth on the 29th of July, and here we expect to meet a hundred thousand visitors from various parts of Texas, Oklahoma and New Mexico. Let the reader come early and avoid the rush.

deeper friendship to God and his work. But above all, it is for prayer. And when a Christian is at prayer he never fails to secure some inspiration that spurs him on to renewed work in the kingdom. And the prayer meeting should be conveyed to our homes. In season and out of season we should be diligent in supplication. It is the only way the Christian has of securing divine power. And if we fail to apply for power by this wireless method, we may never expect it from other sources.

Did you never enter a Church service with scores of Christians at the ebullition point? Long before the preacher took his text you have seen good old women and men sitting with tears trickling down their faces, all but shouting. And when you saw this peculiar condition you knew that if you were a sinner or blackslider, if you didn't get outside, you would feel very uncomfortable. This picture of spiritual effervescence is what we need in this day in order that we might have the great old-time rejuvenation of the sin-cursed world. We must have power in order to bring about revivals, and this power cannot be secured through any other means than a deep and longing desire to conquer stubborn hearts for Christ. When we feel we would give all this world for just one soul for God we need not become discouraged. Just at that point God's ever helping hand will sweep from heaven in a mighty resurrecting power and those persons to whom we have gone on numerous occasions with a cross of Christ in an indifferent way, will see that we now mean what we say. The Spirit of God will enter that stubborn heart and with a little personal work there will be an instantaneous yielding upon the part of the sinner.

Most preachers before commencing a series of revivalistic services fall prone upon their knees in supplication to God. If they did not we would hardly call them true preachers. But this is not all that is needed in order that the conquest might be complete. We preachers must impress upon the hearts and minds of our members the supreme necessity of their praying incessantly for the revival. If any of them felt that he is not just right, we should implore him to let everything else fall aside until he shall have gotten the conquest over his own soul, and is willing to do everything in his power to make the revival a measured success.

A human soul is the most valuable thing on earth. Our business may be great, demand precise and interminable attention, but such business can never become so important and delicate as to allow us as Christians to sidestep to the side of materialism. Though we might through diligent application to work amass millions, those millions will fade away when the angel of death calls us from this mundane sphere. Life would then be amiss, profitless. But the soul savior may eat dry husks and experience all sorts of adversities in this world. The results of his labors on earth, that through successive generations went down through great profit to God, will be revealed to him there.

But all of this article might have been said in a few words. The only requisite for a successful revival are, prayer by the preacher, prayer by the Church and personal work among the sinners. Under these conquests for God is irresistible.

Hylton, Texas.

### CITY MISSIONS AND A SQUARE DEAL.

Recently a man died in the city of Chicago who was the first child born in that city. At his birth the city consisted of a store and a lumber camp. At his death it was a city of more than two million inhabitants. Cities have never grown in the history of the world as rapidly as now. Once the population of the United States was largely rural. Now forty-six per cent of the population reside within the larger towns and cities. A vote of only five per cent will give the city a controlling power in this government. Already in New York, Illinois and several other states the city is the controlling power. Dr. Josiah Strong maintains that soon the city will dominate the State and control the United States, and asks this pertinent question: "When the city rules the Nation, who will rule the city?"

Our Texas cities have practically doubled in the last ten years. Some of them have done more than that. Where are the people coming from? Bro. Hay is said to have delivered the following lecture to one of his city congregations: "Now, you folks need not put on too much style because you

## "The Old-Time Revival"

By  
W. H. Wright

In the Advocate for June 6 appears an article entitled "The Old-Time Revival," from the succinct pen of Bro. "Finch" M. Winburne, which is the same head used by me in an article of April 18 in the Advocate. In this, he refers to my article and then wishes that "Bro. Wright would tell the preachers how to get the people to believe in the old-time religion." The very secret of the question is found tersely narrated in his article when he speaks of the unsuccessful prayer meetings held in his section. I think he realizes as well as myself what method constitutes the best treatment of this phase of Christian effort, for no doubt his many years of experience in revivalistic work stand him in good stead.

But in order that I might supplement the article written several weeks ago in a way to give more perspicuity to the question in consideration, I shall try to give my ideas of how the masses of the people who seem so indifferent in revivals may be reached.

It is quite a hobby in this day upon launching a revival to import a preacher into the territory for the purpose of doing the preaching. I believe I do not mistake when I say that this means is resorted to for the reason that he expects a foreign evangelist will be able to attract a larger attendance and at the same time give something "new" to the people. While it is easily perceived that this method is a good one for the newness of the preacher and his sermons, it remains obvious that the people have always desired to know the man who shall do the preaching. Before a man can expect to make any impression upon an audience he must have a tolerable good reputation and manifest in his sermon delivery his earnestness in the business to which he is devoting his life. Though it is a good idea to have such a preacher to do the main preaching during the revival, I think that more and better results can be attained by the preacher in charge taking upon himself the whole of the preaching.

The Church must be in the right fetle for the revival. Many preachers predicate the propitiousness of the time upon the condition of the sinners. This is a very insolent way to do. The Church should never let the condition of the sinners govern their meetings. If the Church is spiritually right, it may begin a successful revival at any time and under any circumstances. It is not the sinners, but the Christians that should govern the revival.

Not until the Church as a whole be-

comes spiritually stimulated by the grace of God to feel the necessity of saving souls will it be able to achieve anything like a small per cent of the work required of it. It appears to me that it would be a great move for every preacher to preach a special sermon to Christians every month, in order to show them that the are the workers and the power that shakes sinners for God. The preacher may be the most powerful, but if his adherents are slothful and figureheads, his Church will not attain that goal that is expected of it. Every Christian that lacks hunger in his heart for the saving of souls should not rest at night until that spiritual appetite is returned. The absence of it portends spiritual decay. At this point the Devil has made the turn in the Christian's life.

When every Church member longs for the return of Israel to their God and is willing to put forth every effort toward making a world-wide conquest for its reclamation, there will be a renaissance of the old-time Religion. In short, before we attempt to reach sinners in a wholesale way, we must reach ourselves. If we are so small and stingy with our religion that we outwardly manifest our indifference to the salvation of our sinner friends, we cannot expect to be of much impression to the sinner who is ready to turn away from thralldom but cannot secure encouragement.

The lack of attendance at the prayer meeting of every Church member is another vital subversion of religion. In fact, I honestly believe that the prayer meeting is the one greatest meeting of the Church and that it is a thermometer of spirituality that accurately records the height of Christianity in our hearts. Many an old Church member never attends these spiritual meetings for the simple reason that he knows that it requires individual work of its members and because it is the straw that shows which way the spiritual wind is blowing. More good can be accomplished in one single prayer meeting than in any other meeting. It is the gathering place of an excellent host of Christians who come expecting to revel and bask in God's sunshine. And then did a Christian attend a prayer meeting without securing some good, being quickened and made to feel that all earth and its adjuncts stand immeasurably infinitesimal in comparison with the assuring Spirit of God.

A prayer meeting is for prayer, the reading of the Word, for telling of experiences, and for many other functions that all go hand in hand toward cementing between the Christians a

happen to have a little money. You are just a lot of country people moved to town, that's all." But you say that there are many foreigners in Houston and Galveston. True, but shall we turn these cities over to the aliens without an effort to save either the cities or the aliens? Do they not even now control Galveston, which was once the Mecca of Texas Methodism? Within the city limits of Houston we have one Methodist preacher for every 10,000 people. In Galveston, a city of 38,000 inhabitants, we have only two established pastorates, and one of them with 19,000 people. Does such a state of affairs exist anywhere else in our conference? Is not this a crying need? So much so that the General Board of Missions, the Woman's Missionary Council, and all other Annual Conferences of the State have come to the rescue, and help support the Galveston Port Mission. Shall we, in whose conference Galveston is situated, do less?

Within the city limits of Houston we have one Methodist to every twenty-nine inhabitants. Some are foreigners. Some are our own good country people moved to town. In Galveston we have one Methodist to every forty-seven inhabitants. From our preachers and laymen who are really doing something beyond what the Church requires for rural missions, I have heard no complaint of what the Board of Missions is doing even in the cities. Jesse Lee and Madisonville, his plucky station, believe in rural missions, and charity like they begin at home and help support their neighbor communities of the Madisonville Mission, who are not yet altogether able to support their pastor as they should. Old Jess has largely solved the problem of the rural mission. Our Church has followed his example. In Marlin, according to the census, every seventh man you meet is a Methodist. Our laymen, like Jesse Lee, thought it was more Christian to support a mission without any help at all from the Mission Board than it was to be rate the Board for not appropriating more than \$100.00 to our country neighbors, who trade with us, or to raise a howl about what the Church is trying to do for the unchurched thousands of the city. Where will you find a country community with only about two Methodists in every hundred people and only about 7 per cent of the people Protestants? I have made no allowance for negroes in these figures, believing that they would figure equally in country and city.

The Board appropriated to the mission fields within the limits of the Houston District, \$3970.00. But of this amount \$2220.00 goes to purely alien work, viz: Port Mission, \$900.00; Beaumont and Galveston Italian Mission, \$900.00; Dickinson Italian Mission, \$420.00. I trust that I shall be pardoned for showing just where a good part of the money for the Beaumont and Galveston Mission and that of the Dickinson Mission came from. Of the appropriation to the former a large part was raised at the Annual Conference in a public collection. Dickinson was the last mission the Board provided for. Many of the Board gone home, and there was not sufficient funds to carry on the work begun. The following members of the Board with Bro. Johnson, came to the rescue of this mission just in the order named:

Geo. S. Sexton .....	\$ 20.00
F. M. Boyles .....	50.00
D. H. Hotchkiss .....	25.00
.....	25.00
J. B. Turrentine .....	25.00
Judge Bowers .....	10.00
W. J. Johnson .....	15.00
<b>Total .....</b>	<b>\$205.00</b>

So that the cost of our two alien missions is not so much to the Church at large for at least this year.

Our fathers had their difficulties and mastered them. They did not have to support alien missions here at home for the foreigner had not arrived, at any rate as he had today. They did not have to master city problems because they did not have any cities. They did not bug the railroad because there was none to bug. The railroad has made the city and the city has invited not only the foreigner but also people from the country. How many of our best merchants today are from the country? The country merchant is moving to town, the country preacher is moving to town and sometimes even a country lawyer moves to town. It may be a rest for him, but if anybody thinks that the city is a place of inactivity he ought to visit a city just one time.

We have been unable to ascertain authentically just what the Baptists

pay on an average to the charges supported by their Board of Missions. We are sure of one thing, however, that when they see a rapidly developing field they put the best man they can get there to man it at whatsoever cost. We have, however, made some observations and have gathered information from our Presiding Elders and our brother pastors who come into contact with our Baptist brethren in their country work and the consensus of opinion is that our preachers not only compare favorably and hold their own with them, but also that they are paid a salary equal to if not a little better than that of the other Church, and that Church is the one in Texas with which we shall have to compete.

But it will be maintained that the comparison is not with the Baptist Church but the country mission with that of the city. The average appropriation for the circuit mission in our Conference is \$133.50. The average for that of the city is \$207.15. A difference of \$73.65 in favor of the city mission, or a little more than half as much again. Why this difference? Let us see. The average of salary paid in this part of Texas for work in the country is \$30.00 per month. The lowest possible union wage in the city, and very few work at that, is \$65.00 per month. (we are talking of men, not women.) Why this difference? Plainly and naturally the difference in each case is a difference in the cost of living. But more anon.

J. W. BERGIN,

Texas Conference Missionary Sec'y.

**SWEETWATER DISTRICT CONFERENCE.**

The District Conference for the Sweetwater District met at Fluvanna, Texas, May 23, 1912. Delegates and visitors came in on the morning train and the opening session convened at 3 o'clock, p. m., Rev. W. E. Long preaching to a good congregation at that hour, immediately following which was the organization for business. Presiding Elder Simeon Shaw called the conference to order and J. W. Hunt was elected Secretary.

The regular committees were announced and on motion of A. M. Martin the business of the conference was transacted as a committee of the whole. The hours and the bar of the conference were fixed and the committee on public worship announced M. W. Clark to preach at the evening hour. The session then adjourned. Just a few minutes after supper, and about the time for the preaching service, occurred a number that was not on our program. Some curious looking clouds in the southwest held a get together meeting, practiced a little out in the flat and then developed urban propensities. The fury of the storm best be indicated by the trail of destruction it left in its wake. Nearly every house in town was wrecked. Some were blown to pieces, some moved from their blocks and all were damaged to a greater or less extent. An early crowd of worshippers had gathered at the Church. The cyclone tore a cement building to pieces and as the cloud rose from the earth, it struck the church, carrying the roof away, towers and all, and hurled scintling and immense cement blocks thru the ceiling, the debris falling all about the worshippers, while the walls swayed, the building careened and seemed on the point of collapsing. The congregation tried to reach the doors or crawled under the oak pews, as seemed most feasible. There was no panic or stampede, and all escaped serious injury. The quiet heroism of that little body of believers is a mighty testimonial to the calmness of a faith well founded.

The next morning we gathered at the Presbyterian Church which was out of the path of the storm, and at the repeated and earnest solicitation of those good people, we voted to stay with them the allotted time of the conference, they making heroic sacrifices for our entertainment.

Bro. May, our pastor, Bro. Tate, the Presbyterian pastor, and all those good people rallied magnificently to the crisis, and we went on with our regular work. A resolution was adopted asking the Church at large to come to the help of the Fluvanna Church in its hour of distress. Following is the resolution:

Resolved, That each pastor of the District, present the cause to his charge and take a collection at once, and send the amount to Rev. J. W. Hunt, of Snyder, Texas, who shall be Treasurer of this fund, disbursing it as the relief and building committee shall agree and direct. We ask the Church at large to assist us in every

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way possible and that our Church Extension Board give their endorsement to the representatives, Bro. May and the relief committee, W. E. Lyon, A. M. Martin and J. W. Hunt, may send out the appeal they make.

Answers to this appeal are beginning to come in slowly. Immediate help is needed, for while the insurance will about cover the damage, there was a debt of \$1400 on the house and the people have lost so much in the damage to their homes, that help from other quarters is imperative.

Business of interest to the Church, generally, was transacted as follows: Wm. Hamilton Wright was licensed to preach and recommended to the Annual Conference for recognition of orders.

The following delegates were elected to the Conference at Abilene in November:

- A. S. MAUZEE.
- J. B. LEWIS.
- J. L. ROSS.
- J. T. SLATER.

**Alternates:**

- Rev. G. H. Gattis.
- D. C. McRae.

The District Parsonage matter was placed in the hands of a building committee with full power to act with the District Stewards. Loraine was chosen as the next place of meeting, on the assurance of Rev. J. W. Smith that they would dispense with cyclones during the session of the Conference.

Mrs. Merrett, of Colorado, District Secretary of the Woman's Mission Society, was present and made a fine address. Bros. Smith, Caperton, Hill, Anderson, Martin and Hunt preached during the Conference, and since "we" did it, it was of a "very high order." Brethren, Saturday a great thanksgiving service was held in gratitude for our escape from injury or death in the storm. A ringing report on Temperance, which appears elsewhere, was adopted. Sunday was a great day, people coming for miles to hear the preaching and take part in the services. We had with us Bro. Wm. Taylor, of Borden County, an old Methodist preacher, over eighty years of age, full of the Holy Spirit and rejoicing as well in health and bodily vigor.

A resolution of thanks that meant more than the usual vote of thanks because of the circumstances surrounding it, was unanimously adopted. Those good people of Fluvanna deserve all we can say in their behalf and much more. May God bless and prosper them.

J. W. HUNT, Sec.

**TEMPERANCE REPORT—SWEETWATER DISTRICT.**

In view of the rising tide of indignation against the high-handed methods and bloody crimes of the liquor traffic and open stand of our great communion in the forefront of the opposition to it, and the crisis now on in our great State,

Resolved, That we as the Sweetwater District Conference, declare ourselves in line with the great Prohibition movement and urge upon our Churches and members to leave nothing undone to drive the liquor traffic from our fair State and the Nation.

Resolved, That we endorse the Texas Christian Advocate and its editor, Dr. G. C. Rankin, in their brave warfare, and also that of the Home

& State, organ of the Anti-Saloon League.

Resolved, Further, that we are in line with the Anti-Saloon League in its plan to campaign and pledge it our hearty support in all its work.

Resolved, finally, that we urge our people to carefully consider the candidacy of men offering themselves for office in this State and not be sidetracked by side issues and appeals to prejudice, but stand for principles first, last and all the time, and to remember that God, home and native land are first in consideration.

Resolved, That a copy of these resolutions be sent to the Texas Christian Advocate.

Signed:

- J. W. HUNT,
- J. T. SLATER,
- W. M. SHULER.

There is nothing like putting the shine on another's face to put the shine on your own. Nine-tenths of all loneliness, sensitiveness, despondency, moroseness, are connected with personal interests into unselfish ones, and by so much we change opportunities for disheartenment into their opposite.—W. C. Gannett.

I wonder why it is we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. "Love never fail eth."—Professor Drummond.

**DUBIOUS**

**About What Her Husband Would Say.**

A Mich. woman tried Postum because coffee disagreed with her and her husband. Tea is just as harmful as coffee because it contains caffeine—the same drug found in coffee. She writes:

"My husband was sick for three years with catarrh of the bladder, and palpitation of the heart, caused by coffee. Was unable to work at all and in bed part of the time.

"I had stomach trouble, was weak and fretful so I could not attend to my housework—both of us using coffee all the time and not realizing it was harmful.

"One morning the grocer's wife said she believed coffee was the cause of our trouble and advised Postum. I took it home rather dubious what my husband would say—he was fond of coffee.

"But I took coffee right off the table and we haven't used a cup of it since. You should have seen the change in us, and now my husband never complains of heart palpitation any more. My stomach trouble went away in two weeks after I began Postum. My children love it and it does them good, which can't be said of coffee.

"A lady visited us who was usually half sick. I told her I'd make her a cup of Postum. She said it was tasteless stuff, but she watched me make it, boiling it thoroughly for 15 minutes, and when done she said it was splendid. Long boiling brings out the flavour and food quality." Name given by Postum Co., Battle Creek, Mich.

Look in pkgs. for the famous little book, "The Road to Wellville."

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

### Commerce.

Well, here we are in east Hunt County. Left Sunset June 23, spent following Sunday in Gainesville, attended Church and Sunday School at Broadway, heard J. E. Roach preach a very impressive and instructive sermon to the W. O. W's., and we regard any charge fortunate who has J. E. Roach for a pastor. This writer preached Sunday night to a large and attentive congregation, and married a fine looking couple of railroad people the next day, and spent the next Sunday in Denison; worshiped God with the Baptists at 11 a. m. H. T. Money preached, a preacher I had known all his life. He has been preaching thirty years and has improved considerably I enjoyed the sermon. Went over to Trinity at night and heard our own Maness preach a fine sermon on missions. Maness serves a good people, and is doing a good work. I landed in Commerce 6th inst., found E. H. Casey in high favor with his people, and giving them good service. I next went to Delta County and visited my mother's grave, but as my experience was much the same as Dr. Rankin's.

I will not attempt to describe it. I attended Church Sunday at Horton, on Midland railroad, in what is known as the Forks of the Creek in Delta County between South and Middle Sulphur and heard a good sermon by a Firm Foundation Campbellite, with only twelve hearers present; one old man, an old woman, two young women, three girls, one boy, two young men, one woman and little babe, and it is said from Hunt County line east to forks of the creek there are one hundred well-to-do families in a distance of about eight miles, and Horton the only school house in the territory, and not a Methodist preacher in the land. Ought not our Mission Board to look after these out of the way places? I will leave here in a few days for the extreme northeast corner of the State and if this does not miscarry you will hear from me again.—J. M. Hoyt.

### Martindale Circuit.

We are in the midst of a protracted meeting at Martindale. We have just closed a great revival at Prairie Lea, a point on the charge. The meeting at Prairie Lea was indeed a great success. The Church was helped greatly and a number of souls were saved. We have yet to see what the result of our meeting at Martindale will be. Rev. W. G. Callihan, of Luling, did the preaching in the meeting in which we are now engaged. Bro. Callihan is surely a power in God's hands for good. He is a man of one book. He preaches the positive, plain Scripture. His consecrated life enforces the truth he preaches, and he does not go into a community to hold a meeting without bringing conviction to the hearts of sinners and making Christians love God more. We have had a heavy loss in membership this year, but our gain has been sufficient to give us a net increase. The connectional claims will be in full.—Lewis McVea, P. C.

### Beeville.

When arriving in Beeville, one among the best men in the world, W. B. Lyth, met us and said we must stop at his house for a while, so we did, and it was pleasant to be there. At once we put our hands to work, such as we found for them to do, and until now have tried to be faithful in the same. We found the parsonage in need of repair—this we have done. Have added one room, painted, pap-

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REGISTRAR OF SOUTHWESTERN UNIVERSITY, Georgetown, Texas.

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ered and repapered entire building on inside at a cost of \$150.00, not counting the work, (this was donated by the pastor and his wife.) Will finish up on outside before conference, God being willing, and it will be a nice comfortable home, which I believe God wants us to have. Last night we closed a very successful meeting at Kenney. Here is where we have a new church building, which was wrought by Bro. I. W. Campbell. No man ever did a more wonderful work than Bro. Campbell in the building of this church. It wasn't finished when I came on the work, but under fine headway, and so wisely planned, on it went without any work on my part. Bro. Campbell has done a work here, I'm sure, only a few men could do. The third Sunday night in May was the first service in this handsome church. Not having seats for it the people went to one place, then another, until seats of various kinds were secured, and when preaching time came every seat was taken up. Space will not permit me to say much of our meeting. It was well attended. Four united with the Church, three by baptism and one by vows. Baptized two children. Incidentals all overpaid; three dozen song books paid for, and \$72.00 secured for a new organ. Organized a Sunday School. We all think it's good. Our annual camp-meeting begins July 18th. Bro. Burroughs, our goodly presiding elder, is to be with us, assisted by Bro. H. J. Hayes and J. W. Goodwin. We are praying and working for a good meeting. Will write you about it later on.—G. C. Cravy, P. C., June 24.

**Elmo.**

Our Third Quarterly Conference is now a thing of the past. On the 8th day of June we assembled at Able Springs and after hearing a great sermon by our beloved presiding elder and partaking of a sumptuous dinner, we then proceeded to attend to the business of the conference. The Churches were well represented and the preacher amply provided for. We are trying to enlarge the circulation of The Advocate. We have taken several subscriptions this year. We are greatly encouraged in our work. Our people are loyal. We have had seventeen additions to the Church and have baptized five infants since conference. My brethren gave me quite a surprise today. They gave me a purse of \$21.75, which was highly appreciated. Brethren, pray for us, that we may have a great revival this year.—E. B. Jackson, P. C.

**Bastrop.**

Only four more months until conference. I am well on into the second year of my ministry at Bastrop. This is one of the oldest Churches in the West Texas Conference. We had quite an interesting meeting in April. Rev. J. J. Franks of Beeville was with us for ten days. He rendered us fine service. I took in six members on profession of faith. The meeting did us much good. Our Third Quarterly Conference has been held. Finances are well up. We expect to report everything in full at conference. Recently our two Missionary Societies agreed to unite. They have elected officers and now have a strong Missionary Society. We hope by conference to report one of the best societies in the district. We also have a Ladies' Aid Society, which is doing good work. Valuable improvements have been made on the parsonage since we came here. It is now neat and comfortable. The church has been recently recovered at a most of over two hundred dollars. We have a splendid Junior League of fifty members. Mrs. N. G. Fowler, superintendent. This section of the State has recently been blessed with a great rain and the crop prospects were never finer. What we need now all over this country is a great revival of religion. The Texas Advocate is in a majority of the Methodist homes in Bastrop.—I. T. Morris.

**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.

**Meridian Circuit.**

Meridian Circuit is in fine shape, and we are moving along nicely with the work of the year. We have a host of splendid, loyal, devoted people. Our treatment by them has been most kind indeed. We began the conference year with six appointments, and now have nine. One of our new points is Dyersville. We organized a Church of eighteen members at this point. We also organized a Sunday School which Mrs. McCarter has been conducting, and which now has enrolled most one hundred. It was her tireless work alone which made this school possible. We have just closed a revival meeting at that place, which was an event that will be long remembered. It was good to be there. The Lord was present in power. There were fifteen conversions and one accession by ritual. The future of this charge is full of promise. With deep gratitude and a happy heart we press forward with fresh courage. Home Mission work in the country has its hindrances, and they are neither few nor small, but it also has its happy rewards.—J. M. McCarter.

**DISTRICT CONFERENCE OF THE WESTERN DISTRICT, GERMAN MISSION CONFERENCE.**

The Eighteenth session of the Western District Conference was held June 20-24, 1912, in the Mason charge, thirty miles off the railroad station. The Llano and Mason charges had united in camping out on the grounds, for a campmeeting was held in connection with the district meeting. The entire section of the country had been suffering from a severe drouth, but the people made great sacrifices and went to work pitching their tents, there being thirteen camps—two and three families to the camp.

Just a day or two before conference the Lord opened the windows of heaven and sent a most refreshing rain. The intense heat and drouth were now broken, the atmosphere was bracing, and everybody in high spirit.

All the preachers were present with the exception of Revs. J. G. Mueller, C. H. Waltersdorf and J. F. Koch. Rev. W. D. Weimers preached the opening sermon. All the preaching was spiritual and powerful, and many souls were converted and reclaimed. There are hosts of young people who have indeed a golden opportunity, being saved from many worldly amusements. You won't find a single saloon or a single dance hall in that entire section of the country.

The conference opened for business Friday morning with Presiding Elder P. H. Hensch in the chair. He ruled with tact and as one familiar with the present-day interest of the Church.

Friday evening was given to the Laymen's Missionary Movement and it was indeed a movement forward. Bro. C. H. Grate, District Leader, took charge of the meeting and delivered an address, relating some thrilling incidents from the lives of pioneer preachers, and appealed to the consciences of the people for a better support of the ministry. Rev. J. A. G. Rabe and Bro. H. W. T. Lang were the other speakers on the program. The Committee on Missions recommended the appointment of Miss Dina Jordan, of the Mason charge, as conference missionary.

Education received due attention. Southwestern and Cherokee Junior College pennants were in evidence. Rev. C. A. Lehmerz, President of the Cherokee Junior College, was present and delivered a timely address in behalf of Christian education. Rev. R. Moerner discussed the education of the child in the home, and Rev. J. A. G. Rabe discussed the importance and necessity of elementary education.

The following were elected delegates to the Annual conference:

- A. J. HOFFMAN,
- H. F. VORDFENBAUMEN,
- ALBERT ORTS,
- CHARLES KOTHMANN.

Alternates:  
John Muermink,  
John Kneese.

The next session of the conference will be held in the San Marcos Street Church, San Antonio.

The conference was a success in every way. The Lord honored his word, and blessed our humble efforts.  
R. GAMMENTHALER.

Property has its duties as well as its rights.—Thomas Drummond.

As said by one in ancient times, let us "Thank God and take courage."

**HISTORY OF SUPERANNUATE ENDOWMENT FUND IN FIGURES.**

Conference.	Total cash rec'd from	Number years assessed.	Total rec'd from assessm't	Last disbursement from fund to
Alabama	\$10,049.08	4	\$5000.73	\$276.50
Arkansas	2,526.28	3	861.11	122.50
Baltimore	6,903.50	3	3086.00	287.00
Columbia	226.00	..	..	17.50
Denver	421.00	2	94.95	14.00
East Columbia	4,122.20	..	1197.92	17.50
Florida	401.08	3	401.08	24.50
German Mission	7,685.49	3	2385.38	241.50
Holston	586.41	4	277.64	35.00
Illinois	4,476.79	3	1691.72	108.50
Kentucky	3,921.02	(Assessed for 1910)	592.00	178.50
Little Rock	9,928.75	..	449.13	141.00
Louisiana	4,084.00	(Quasi-assessment)	444.05	199.50
Louisville	1,685.45	5	..	31.50
Los Angeles	7,923.77	(Assessed at last Conference)	504.45	266.00
Memphis	10,086.99	2	3145.75	238.00
Mississippi	5,902.18	4	..	189.00
Missouri	105.00	..	10.50	10.50
Montana	851.10	7	783.10	14.00
New Mexico	5,422.27	(Assessed at last Conference)	..	230.50
North Alabama	6,577.78	1	933.82	185.50
North Carolina	4,988.93	..	..	371.00
North Georgia	8,269.80	3	1273.15	196.00
North Mississippi	8,194.48	2	1290.83	213.50
North Texas	4,994.95	(old)	..	..
Northwest Texas	..	(new)	..	84.00
Central Texas	..	(Assessed at last Conference)	..	234.50
N. W. Mexican Mis.	3.00	..	..	..
Oklahoma	3,187.59	(old)	1070.00	..
Oklahoma	261.14	1	261.14	77.00
West Oklahoma	223.28	1	223.28	66.50
Pacific	1,555.81	4	1258.35	105.00
St. Louis	4,205.67	4	3194.15	108.50
South Carolina	6,398.52	3	3905.42	350.00
South Georgia	4,517.68	..	..	224.00
Southwest Missouri	3,342.47	(Assessed for 1910)	..	230.50
Tennessee	12,018.57	3	3086.00	238.00
Texas	7,136.80	2	1765.52	238.00
Virginia	4,521.37	1	1696.48	388.00
White River	1,797.16	3	837.55	108.50
Western N. Carolina	6,697.06	3	757.25	206.50
West Texas	6,336.07	2	795.30	150.50
Western Virginia	5,878.20	1	118.25	119.00
Western	371.56	(United with S. W. Mo.)	..	..

**DIGEST OF ABOVE FIGURES.**

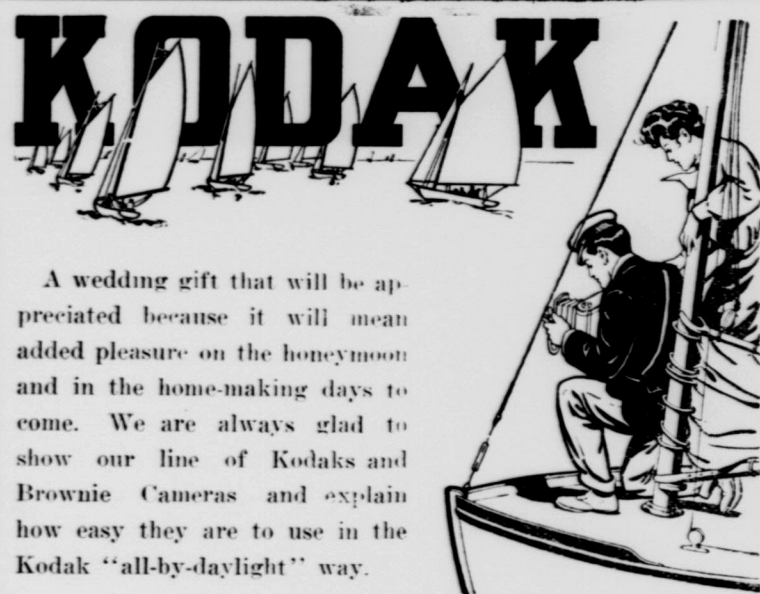
We think the time has come when a complete statement should be made of what each conference has contributed, how it has been done and to what extent each conference is reaping benefit from the Connectional Superannuate Endowment Fund. The showing above has been prepared with care and may be relied upon. It will be interesting and in some respects surprising.

The "Dallas Subscription" has been distributed to the conferences from which the contributors came.

The total sum received from all the conferences by all methods is \$188,787.25. The amount received from the assessing conferences is \$48,328.21. From these figures it may be seen that a little more than one-third of this total sum has been paid on assessment. The average time which the assessment plan has been in operation is only three years, while by voluntary contributions it requires ten years to collect not quite two-thirds of what we have, from all the conferences, while not all of them have had assessments. Our cash assets April 1, 1912, were \$208,497.07. The total amount disbursed to beneficiaries is \$21,448.00.

The total income from investment, after paying all expenses, is \$41,139.82. Do endowment funds pay? About one-fifth of our total cash assets has come from interest on investment.

This is a Connectional Fund. The great inequality of contributions made and of benefits received by the several conferences is evident. We must insist on the active co-operation on the part of all the conferences, according to the most successful method hitherto employed.  
JNO. R. STEWART Secretary-Treasurer.



A wedding gift that will be appreciated because it will mean added pleasure on the honeymoon and in the home-making days to come. We are always glad to show our line of Kodaks and Brownie Cameras and explain how easy they are to use in the Kodak "all-by-daylight" way.

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H. A. GODDRICH, Vice-President. N. M. JONES, Treasurer.



## 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.

### IN THE WEST TEXAS CONFERENCE.

Under date of May 27 Rev. J. A. Pledger, Chairman of the West Texas Conference Sunday School Board, writes as follows: "I am glad at last to see a most excellent article on 'Graded Lessons,' by Dr. E. B. Chappell. It does seem to me the subject of graded lessons could not have been better explained. As Chairman of our board I have been asked many times for just this information. So I hope the pastors of our conferences, as well as the superintendents and teachers, will look up this article in the Advocate of May 23 and read it carefully, for to my mind the teacher who tries to teach these lessons without these ideas in mind will largely fail to reach the pupil. I am quite sure all our Sunday School people realize that the graded lesson is here to stay, although it will no doubt undergo some changes. It has taken forty years since their introduction to bring the uniform lessons up to what they are. We need not expect to have the graded lessons perfect from the first.

"We are expecting a forward movement in our conference this year. In the Uvalde District about half the Sunday Schools have introduced some part of the graded lessons. We think best in many cases to introduce the primary lessons only at first.

"I am delighted to know that many of the members of our Sunday School Board, as well as Dr. Godbey and wife, are holding Sunday School institutes and otherwise assisting in spreading Sunday School information.

"We have just had a splendid Children's Day program. Let all our pastors see that this day is observed. We mean to know who has not done so by conference."

### SUNDAY SCHOOL AND EPWORTH LEAGUE CONFERENCE.

The Sunday School and Epworth League Conference of the Cleburne District, Central Texas Conference, met at Walnut Springs, Texas, May 29, 30 and 31. Presiding Elder E. A. Smith was chosen President and Henry F. Brooks Secretary. It was unanimously stated on the floor of the conference by those who have attended

the several sessions that this was the most interesting, the most helpful, the most spiritual of any of the sessions of the Conference yet held. The presiding elder had seen to it that a good, suggestive program had been previously prepared, and then as presiding officer he carried it out in full, introducing such variety of subjects as to prevent the least state of monotony. The services were deeply spiritual, the papers and addresses well prepared, the reports from the representatives of the many Sunday Schools and Epworth League Chapters showed the work in the district to be not only in a continual state of growth numerically but that there was efficient work being done along every line.

The presence of Rev. E. Hightower, Field Sunday School Secretary of our Conference, was a blessing not only to those present, but is now being demonstrated throughout the district. His addresses were masterly, suggestive, helpful and soul-stirring. He is a live wire on the Sunday School question—"the right man in the right place."

His work with us was unique in that he began by taking an inventory of the difficulties and hard problems of the pastors, superintendents and teachers of the district and then began to answer each as he went along. These answers were as helpful and interesting and endeared him so much to the hearts of his hearers that when the night session began there was a house full of anxious people, not only Methodists, but of all denominations waiting for the masterful address on the subject, "The Sunday School as a Field for Work." This address stirred the hearts of the audience and lifted them up to where they caught a vision of the possibilities of the Sunday School work. We believe in the earnestness and consecration of the man and in the success that must come to the work he represents.

Brothers E. B. Hawk, of Grandview and L. L. Felder, of the Brazos Avenue Church of Cleburne, preached very helpful sermons.

The reception, entertainment, kindness and courtesy given by the pastor and people of Walnut Springs to those attending was of the very highest order and endeared them to the hearts of all who attended. We will be glad to go back again. Respectfully submitted,  
HENRY F. BROOKS, Sec.

## Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

### GREAT RELIGIONS AND THEIR FOUNDERS.

Among the great religions of the world may be mentioned the following: Brahminism in India, Brahma being the god and not the founder, a very old religion. Brahminism has no creator in the Christian sense, for he is himself evolved out of absolute and impersonal good. The sacred literature is called The Vedas. (Vah-dahs, 1), and there are the epic poems and thousand of hymns. One of their maxims is: "The soul knows no person." And "the body is the enemy of the soul." This last being either copied by or from the Egyptians. The real founder is unknown and the worship is no longer practiced.

Buddhism, from the title, Buddah, of Gautama its founder, meaning the enlightened. He died in the 5th century, B. C. He received sudden illumination of knowledge sitting under a bo-tree, the tree of knowledge, and for forty-nine days he debated the question whether he should keep the knowledge thus bestowed or give it to others. He decided to share it, and began to preach. Buddhism was an outgrowth of and revolt from Brahminism. The sacred writings are called the Pitkas and are in the Pali language. The special gospel of Buddhism was the escape from sorrow, and since sorrow comes to all mankind, this gospel meant death, annihilation as the highest good. The four chief tenets are: (1) To exist is to suffer; (2) cause of pain is desire; (3) To destroy pain, destroy desire; (4) The way to reach this end is to obey the law of Buddah, and we may add that the final state of this gospel is Nirvana, that is, extinction. It reminds us of the doctrine of Schopenhauer that life is not worth living. One person out of every three on earth is a Buddhist.

Buddhism neither affirms nor denies God. If Nirvana doesn't mean annihilation, it means unconsciousness. And that is Heaven. It knows no Christ.

Confucianism, founded by Confucius in the sixth century, B. C. His name as we have it is the Latinized form from Kung, his real name, and fu-tse, philosopher, that is, King, the philosopher. He was an old man before he became founder of the religion that bears his name. It is a Chinese religion. Confucius was literary without writing. He left no books of his own. All the sacred books were written from his sayings, and written by others. The chief feature of his religious system are morality, reverence for the past and conservatism in State. A favorite philosophical maxim of his was: "Learn the past and you know the future." His chief moral precept was: "Do not do unto others what you would not have others do unto you." Observe that it is strikingly like one of the doctrines of Jesus, but that it is negative, while that of Christ is positive.

The religion of the Magi is Persian geographically and nationally, and its founder was Zoroaster. He lived about 1300 B. C., though the religion did not take ultimate form till about the 6th century B. C., and it prevailed for about one thousand years. This religion more nearly approximates the Christian than any other. Goodness in thought and action was the object of moral desire and effort. Righteousness brought immortality in a better world. All the elements—earth, air, fire and water, were sacred, and especially fire. Light symbolized truth, and darkness its opposite. Agriculture was the most honorable vocation. The Jews learned that the Persian religion was not so widely different from theirs in spirit.

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There was no idolatry, and prayers and hymns and worship of all kinds were addressed simply to the unseen. They worshipped sun and fire. But only as symbols of purity and hence of their idea of God. To them there was always a battle between right and wrong. There was a mediator, just as the Jews had their Messiah. It is not strange, therefore, that the wise men of the East followed the star.

The religion of Greeks and Romans was simply their Mythology—that is, a system of gods consisting of deized forms of the forces of nature and of impersonated virtues or powers. The Greek system came first, and the Romans copied the identical system, merely Latinizing the names of the gods, and leaving almost every deity and all the attributes the same. For instance, Zeus (Zoos) was the chief god in the Greek system and the Romans named him Jupiter. He dwelt on the then inaccessible Mount Olympus. There was no founder to this religion. Its destroyer was human intelligence. The system could not stand when the world began to move and think. In this enlightened thinking came Christianity. The sacred books, if we may call them sacred, were the epic poems of the two nationalities—Homer's Iliad for the Greeks and Vergil's Aeneid for the Romans. This religion vanished utterly. Their gods were human, full of mortal passions, often taking part on battle fields. It was a great religion, and the worship was universal, and people lived justly as they conceived justice and the system had its Divine uses in the growth of the race.

Egyptian religion was without a founder, like that of Greeks and Romans. Its sacred writings are "The Two Books of Kings," and "The Book of the Dead." It was a polytheism and consisted largely of animal worship. The cat and the alligator were objects of worship. They deified the body during life and embalmed it after death. Their art of embalming is lost. A leading tenet was the transmigration of the soul after death. And since they did not like the idea of transmigration, they studied and experimented until they invented or discovered an art of preserving the soul from transmigration by remaining in existence in the embalmed state. The religion is long ago dead. The chief gods were Isis and Osiris.

Among the Scandinavians there was

a mythical religion. Their gods were deized forms of natural forces and idealizations. The sacred books are The Eddas. This religion was overthrown by Christianity, chiefly that form of Christianity known as Lutheranism.

The Jewish religion may be said to have been founded by Abraham. The sacred books are the Old Testament and The Talmud. The Talmud is a kind of commentary on the Pentateuch, explaining the law of Moses and introducing many oral teachings and sayings and traditions. Both of these books are still authority in Jewish religion.

Mohammedanism, or Islamism was founded by Mahomet, and it dates from 622 B. C., at which time the flight of Mahomet from Mecca to Medina occurred. The sacred book is The Koran. It is unitarian in doctrine, and has the dogma of predestination. There are many good things and many absurd things in this religion. For instance, a dog has charge of the correspondence to heaven. It is not a high spiritual religion. Even its heaven is sensual. Mahomet's wife was a widow fifteen years his senior. Between twenty-five and thirty years of age he spent much time in solitude, often contemplating suicide, being much disturbed over his religious convictions as gathered from a knowledge of Jewish and other religions. He often dwelt in caves. In 610 B. C., 22 years before his death, he had a dream in which the angel Gabriel appeared to him, holding a written scroll and commanding him to read. This scroll was copied and constituted the 96th chapter of the Koran. He had many revelations after this. He became convinced that he was God's messenger for a new religion, began preaching, and his wife was his first convert. Great opposition to him arose in Mecca. In one of his visions he rode a winged horse named Borak. He fled from Mecca to Medina. Millions follow this faith.

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**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.**

New Mexico, Bishop Atkins, Las Cruces, .... Oct. 3  
West Texas, Bishop Atkins, Beeville, .... Oct. 23  
German Mission, Bishop Mouzon, Houston, .... Oct. 21  
Northwest Texas, Bishop Atkins, Athens, .... Nov. 6  
Central Texas, Bishop Atkins, Cleburne, .... Nov. 13  
Texas, Bishop Mouzon, Marshall, .... Nov. 28  
North Texas, Bishop Mouzon, Dallas, .... Nov. 27

**WHISKEY PRESS AND THE ADVOCATE.**

For some years the Advocate and its editor have been the special objects of slanderous attacks from the whiskey press of the State, and we have given just about as good as they have sent. But reputable papers supporting the whiskey combine are required by law to keep themselves within the bounds of certain lines of decency. So the whiskey combine contributed money toward rehabilitating that slum-sheet known as State Topics and edited by Jeff McLemore, and gave to it a carte blanche commission to abuse and vilify us with all sorts of slander and falsehood. And it is losing no opportunity to go to its utmost in matters of this character. Its last issue contained nearly four columns of the vilest slush that it could invent and empty on us. We will quote a few of its choice deliverances in order to show our readers the sort of price we are paying for our stand against the whiskey combine and our defense of the manhood and womanhood of the State. In speaking of us it says: "He wants a hole out of which to sneak when confronted with some of the dirty work of his slander sheet." Again: "He advocates common theft in the columns of the Advocate." It continues: "Has this man Rankin gone stark mad and do the directors of the Blaylock Publishing Company, which own the Texas Christian Advocate, expect fair-minded Methodists to endorse its advocacy of burglary and theft?" Once more: "We would scorn to do any of the dirty work this sanily hypocrite does daily." Still again: "State Topics numbers among its subscribers many of the best people of Houston, to say nothing of other sections of the State, and people, too, who are so far above Geo. C Rankin, D. D. in everything that pertains to decency that even to mention the name of this low creature in connection with theirs would be a wotten insult." Whew! Isn't this awful? Now, as we look at his performance, it is more amusing than otherwise.

True, it is disagreeable to have him empty his ill-odored expletives on us. It puts us almost to the necessity of going into a detention camp for purposes of disinfection; but this is only temporary. Hence, we have no disposition to reply to him in his style; though were we so inclined the material is more than superabundant and it is all the unvarnished truth. But what good would it do? He has no standing in the moral esteem of the best men and women in the State, and it would only be lowering our own self-respect and perverting the exalted standard of the Advocate; and so far as he is concerned the result would remain unchanged.

But what is McLemore seeking to accomplish? To injure the Advocate or its editor? No, not by any means. He is well aware of the fact that we are beyond his ability to do us harm. In fact, he personally feels kindly toward us. He has but one object in view, and he is inspired by but one motive. When the whiskey combine in Texas rehabilitated his slum-sheet, State Topics, and put their money behind it and employed him to conduct it, the motive was to boost the reelection of Governor Colquitt and to promote the political fortunes of Jacob Wolters, the idol-in-chief of the whiskey interests of Texas. For some weeks he addressed himself to this one object. But since some twenty-odd candidates entered the race for Congressmen-at-Large, McLemore thought he saw an opportunity to concentrate the saloon vote on himself and thereby get a plurality of the vote on the single shot method, and that by this means he might slip into Congress. So he recently made his announcement.

But in order to arouse his saloon and slum following and concentrate their influence upon the Governor, Wolters and himself with renewed diligence, he had to do something to attract their attention. Therefore he singled out the Advocate and its editor and proceeded to wave them as a red rag before his following; for he knew that the Advocate and its editor are good names to conjure with before that crowd. So he is only playing a game of politics on the low plain of the saloons and the slums. He knows that respectable people will never see much of his writing, but that the vile and the vulgar will be aroused and he wants their full vote for himself, for the Governor, and Jacob Wolters. Hence he is a poor degenerate, entitled more to the pity and commiseration of good men and virtuous women rather than to their contempt and abhorrence. Poor fellow! He is the victim of his own perverted nature and the environments of the saloon and we cannot get the consent of our mind to hold him responsible for his deplorable condition. But wouldn't he shine in Congress? Tut, tut, tut!

**THE ACTION OF THE VANDERBILT BOARD.**

In order that our readers may be kept apprised of the trend of things at the Vanderbilt University, we take the following from the Midland Methodist published at Nashville. Texas will hardly appreciate this wotten act upon the part of a majority of the Board of Vanderbilt University:

Dr. W. D. Bradfield, of the Texas Conference, was one of the members of the board whose term expired this year, but it will be noticed that his name does not appear among those who were re-elected. As Dr. Bradfield is one of the most eminent of the University's alumni and a minister of the highest standing for character, ability, and influence in his State, the only possible excuse for the failure to retain him must be found in the fact that he has had the courage to differ from the majority of the board in regard to the Church's right in the University. It appears to us that this is not a very striking illustration of what is

called academic breadth and freedom. The trustees seem bent on eliminating every man who fails to comply with their demands or agree with their policies. It is not likely that they will listen to our advice on any subject. If they would do so, we should say to them that this is not a good time for attempting to suppress any remnant of independence that may be left in the board.

One of the Dallas County Grand Juries recently made its report to Judge Barry Miller and it recorded the following indictment against the Dallas saloons:

If any of us ever had any doubt about the liquor traffic being the most prolific breeding ground of vice, we have had all such doubts dispelled during this Grand Jury term. Its very atmosphere seems to breed gambling, dance halls and houses of ill fame and all other forms of dissipation. So many of the worst cases either start from this source or come under its influence early in its progress that it is natural to look for its brand on every criminal. As long as the traffic exists it will continue to make business for grand juries and pile up court costs for the citizens to pay. Our jails will continue full to overflowing as at present, and all classes of our citizens will come constantly in contact with its diabolical effects just so long as the people allow it to remain in our midst. If some of the money now spent in prosecuting and providing for criminals could be spent in wholesome effort to remove the causes of, and incentive to, crime, a much better state of society would prevail.

Rev. J. B. McCarley of Aspermont has been appointed business manager of Stamford College and he has already assumed charge of his duties. He will be succeeded at Aspermont by Rev. Mark M. Beavers. Stamford College is girding herself for a forward movement and she is enlisting the men capable for that sort of enterprise.

Rev. G. W. Backus, long a superannuated minister in the Mississippi Conference, died recently, ripe in years and rich in the experiences of grace. The New Orleans Christian Advocate speaks of him in terms of high praise, testifying to the fact that he stood well in the love and confidence of his brethren.

We have before us the annual catalogue of the North Texas Female College, and it is a beautiful document. On its front page is the picture of Miss Kate Gibson, the accomplished daughter of Rev. G. M. Gibson, of First Church, Dallas. She occupies that position by a vote of the student body of the college and it is a compliment not to be lightly esteemed.

Rev. A. F. Watkins, D. D., has been elected president of Millsap's College. Dr. Watkins is well known throughout the Church as an able and scholarly man, having filled the leading places of responsibility in Mississippi. He has also been prominent in the General Conferences of the Church, and his election to this place of trust is a compliment to him and an honor to the institution.

Rev. W. K. Strother of the North Texas Conference has been elected president of Stamford College, and we understand that he has accepted the position and will at once enter upon its duties. Brother Strother is a most capable man and has had much experience in the management of school work. We wish for him and the college under his administration the greatest success.

Bishop Hendrix recently preached the commencement sermon at Wesleyan University, Middleton, Connecticut. He graduated there forty-odd years ago. While there he ordained Rev. E. R. Stanford an elder in our Church. He was elected last fall to elder's orders at the conference at Fort Worth, but left for one of the Northern

universities before he was ordained. He enjoys the distinction of being about the only Southern minister ordained in our Church that far North. He received his A. M. degree this summer from Yale, and will take his B. D. in the divinity school next year. At present he is preaching for a Congregational Church, as assistant pastor in Waterbury. These items will read well in a large circle of this young brother's relatives and friends.

**WOODROW WILSON NOMINATED AT BALTIMORE.**

The Democratic Convention at Baltimore, after having been in session for a whole week, having met on Tuesday, June 25, nominated Woodrow Wilson as their candidate for President Tuesday afternoon, July 2, at 3:15, by a practically unanimous vote. After the result was announced the friends of Congressman Clark, who was Wilson's close competitor for several days, moved to make the nomination unanimous and it was done. The convention was in a deadlock for several days and much apparent bitterness developed among the rival delegates. For some time it looked like a nomination was impossible, but Mr. Bryan stood like a stonewall against Clark after the New York delegation aided in defeating a progressive candidate for temporary chairman, and held his following in a death grip under the most terrific pressure ever brought to bear upon a public man. By-and-by he gathered strength and his advocacy of Wilson pushed the candidate to the front, and on the day of the nomination there was a break all along the line for him and he swept the field. It was the triumph of Mr. Bryan's life, but he was behind a man who was great in strength of character and wonderful merit. Woodrow Wilson is easily one of the foremost men in American politics, a statesman of breadth and height, and he is in every way worthy of the great honor and responsibility thus placed upon him. He represents the best elements in our American citizenship, and if he is elected over Mr. Taft, he will make an official of renown. But it awaits to be seen whether or not he or Mr. Taft is to be the man of destiny.

The July number of the Quarterly Methodist Review is before us and it is replete with many features of interest. Dr. Alexander stands in such intimate relation with the leading men of this and other countries that he has no trouble in securing their services. Eleven of these expert writers on various themes have articles of more than ordinary interest and pith. No preacher or thoughtful layman ought to be without the Review.

Rev. Walter L. Barr of Nixon is closing his fourth year in that charge and no man in the West Texas Conference has done a more faithful work. He and his good people have finished and paid for a handsome Church property and the membership is in fine condition. It is the accomplishment of a long desired end, and the pastor and his faithful people have a right to feel happy over the result.

Rev. D. L. Coale has just closed a fine meeting at Grand Saline and the result is most gratifying. A large number were converted and some fifty received into the Church membership. Rev. L. L. Lloyd is the popular pastor and he has done a splendid work. He and his good people have projected and built a handsome church costing about \$4000 and Methodism is now to the front in that prosperous community.

Men reveal the amount of faith in God they have, by the amount they place in the contribution box.



## PERSONALS

The good wife of Rev. W. F. Daniel, pastor of the Church at Angleton, has recently undergone a severe operation in a sanitarium in Palestine, but we are glad to announce that she is on the road to recovery.

Rev. W. F. Cummins, our faithful local preacher, formerly of Dallas, but now down in Old Mexico, was on a visit recently to this city and made the Advocate a delightful visit. He is growing somewhat older, but he grows stronger with the years.

### HAD TO GIVE UP MY WORK.

Owing to the continued severe illness of my wife, I have written my presiding elder, J. G. Miller, to release me from my work.

Late at night I have pondered over my Bible and said "Lord, show me."

It has been my ambition since the time I sat in my classes at Southwestern University, to do something great for my Master. I have never been satisfied to go on a work and leave it as I found it.

Brethren, it's the greatest thing in the world to get men converted to God and then see such men actively at work in building churches and parsonages. How I love the work!

Let me pause right here and ask all those who read these lines to remember us in your prayers. My wife must get well. She is the one to care specially for our children and keep them for Heaven. I must be up and doing for my Master.

My religious experience is very precious, indeed. I read and pray. I have walked over these hills here at Clarendon. I meet Dr. Burkhead's sunny face now and then. I see George Slover pushing and working for Clarendon College. I am amid these hazy hours with sorrow, and yet great peace is in my soul.

After midnight on the 29th of April, it fell my lot to sleep. I had been praying, so I dreamed that I saw Je-

## SICK OR INSANE

**Members cannot lapse. This of itself is no special talking point, but taken in connection with other features exclusively ours, serves to halt you long enough for us to ask, are you a PRAETORIAN? If you say no, it is of course a matter of regret to us. If you continue to answer in the negative it will prove a matter of regret to your family. The PRAETORIAN affords you all the protection of old-line insurance at much less cost, and in addition carries an accident feature.**

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**C. B. GARDNER, Prest.,  
Dallas, Texas.**

sus face to face. I am taking up more space now than I should. I will state that I never had such a dream to impress me as this one.

Thank God, a man don't have to give up this body to see Jesus.

May God bless all the boys who are into the fight this summer. It shall be heaven at last.

W. P. DAVIS.

### A PLEASANT SURPRISE TO A SUPERANNUATE.

On receiving our mail yesterday my wife got a very highly appreciated letter from Sister J. R. Horton, Corresponding Secretary of our missionary society at Roanoke, Texas, in which she spoke so kindly of the superannuates and their work, and indicated a token of appreciation.

So it was not long till the express brought wife a box filled with such nice goods, just such that wife could use and enjoy. Sister Abbie Allen was present and seemed to enjoy it as much as we.

Having been nearly 43 years in the ministry and wife and I over 40 years laboring in perfect harmony together and with unselfish devotion to God and the Church we love, and now being retired, these tokens of appreciation give us a new lease of life and make us feel that while retired we are not forgotten. May God's richest blessings be upon the Roanoke society.

Yours in Christ,

S. W. MILLER

Frisco, Texas.

### SAN ANTONIO METHODISM.

V. M. West, Temporary Chairman, presided.

Mr. Newton, representing the Texas Anti-Tuberculosis Association addressed the meeting.

Allan Ragsdale gave an optimistic report of the outlook for a successful season at Epworth.

Bro. McKinnon reported for the pastor of Laurel Heights who was not present.

Dr. Harrison, President of the San Antonio Female College, has been "on the wing" for some time and preached several times in the Brownsville country. He reports progress in every section visited.

It being announced that Prof. Marshall, of the Marshall Training School, is very ill, the pastors joined in prayer that God might spare him to the school and city. It would be very hard to fill his place were he to go away.

The reports of Burgin, Godbey, Cross, Davidson, Pinnell, Johnston, Rylander and Gregory show gradual growth and good interest in the various departments of Church work.

JAMES T. PINNELL, Sec'y.

### EPWORTH QUESTIONNAIRE.

Prepared by Miss Jackey Miller, Third Vice-President, Texas State Epworth League, for the Third Department.

What is Epworth-by-the-Sea? An ideal vacation place. Are you going? Why? Have you never been? Do you want information? Go, you will gain by it. Do you need recreation? Yes. Boating, sailing, bathing, fishing, outdoor games are recreative features of Epworth. Do you desire inspiration? With hundreds of enthusiastic Epworth Leaguers, splendid leaders, consecrated missionaries, joyous singers, and a happy, bouyant, religious atmosphere over all, who can keep from being inspired? Great things are being done for God; way can't I do something? Is the question that comes to your mind.

What are you doing in a literary way? What are your Leaguers reading? How can you interest them in good reading? Go and hear of the splendid results of other Chapters and how they did it.

What are you doing along social lines? Have you any problems in your third department? Bring them with you. They will be solved.

Will your Chapter be represented? You couldn't make a better investment than to send a delegate to that great gathering.

Have you an Epworth Club in your Chapter? If not, why not?

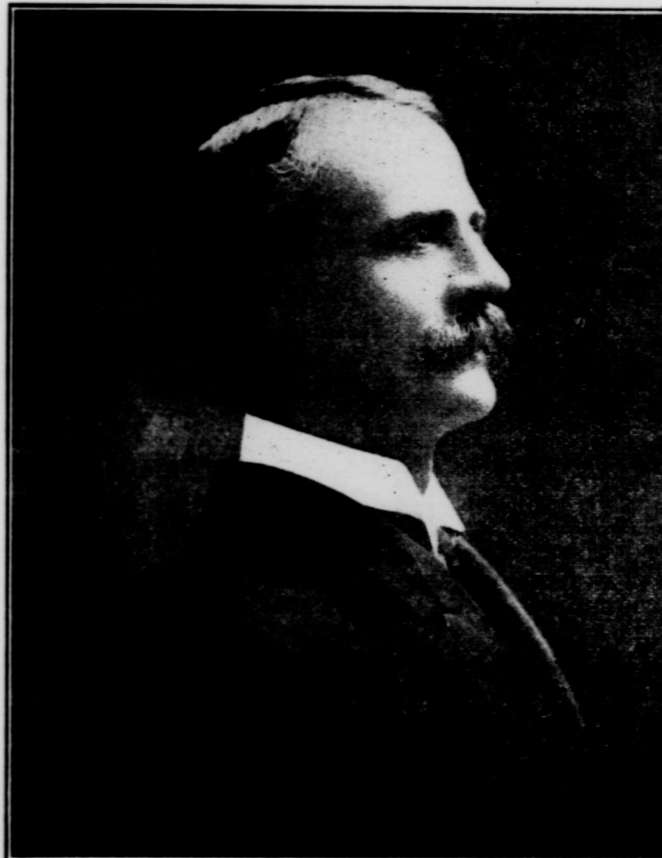
Do you know that improvements are being made at Epworth-by-the-Sea? Well, they are.

Do you know that the General League Board will be there? They will honor us with their presence and cooperation.

Do you know that the program will be better than ever before. Great talks will be made by great men.

Do you know that you are expected to go. Epworth was planned for you. Epworth is for you.

San Antonio, Texas.



## WILLIAM E. HAWKINS

OF THE BROWNSVILLE BAR,

CANDIDATE FOR

Associate Justice of the Supreme Court of Texas.

Subject to the Action of the Democratic Primaries, July 27th, 1912.

Mr. Hawkins, who was for four years First Assistant Attorney General under Attorney General Robert Vance Davidson, and afterward Commissioner of Insurance and Banking, is the only opponent of Judge Dibrell of Guadalupe County for the Democratic nomination for Associate Justice of the Supreme Court of Texas, for the term ending in 1914. Judge Dibrell is filling a vacancy under appointment by Governor Colquitt.

### BIOGRAPHICAL.

Mr. Hawkins is a native of Caddo Parish, Louisiana, the son of Rev. S. J. Hawkins, who helped organize the Trinity, now the North Texas, Conference of the Methodist Episcopal Church, South, and who was associate editor of the Texas Christian Advocate, and a curator of the Southwestern University at Georgetown. He is a nephew of Governor Alvin Hawkins, of Tennessee, who was one of the Judges of the Supreme Court of that State, and of Judges Jo R. and Albert G. Hawkins, also of Tennessee. Ex-State Senator A. S. Hawkins, of Midland, Texas, is his brother. He is 48 years old, has lived in Texas forty-five years, is a graduate of Southwestern University, class of '84, and is a member of the Advisory Council of Southern Methodist University, of Dallas.

He taught school two years and was the first teacher of mathematics in the Dallas High School. Has practiced law twenty-five years; eighteen at Dallas, five at Austin, and two in the Lower Rio Grande Valley. In all his public and private life he has stood squarely for clean, efficient government and for civic righteousness.

He is a Progressive Democrat, in line with the great trend of an irrepressible movement to conserve and protect the rights of the people.

### FOR LAW REFORM.

Mr. Hawkins has long been an earnest advocate of radical law reform along conservative lines.

At the last annual meeting of the State Bar Association, at Waco, he introduced and secured the adoption of a resolution creating a committee to thoroughly investigate and report on needed reforms in court procedure in civil and criminal cases. He is a member of that Association's standing committee on "Judiciary and Law Reform."

### AS FIRST ASSISTANT ATTORNEY GENERAL.

During his four years of service in the Attorney General's Department he was legal adviser for most of the heads of Departments in the Capitol, and represented many of them in the courts. He successfully represented the State in an enormous mass of litigation in various District Courts, in the Courts of Civil Appeals, in the Supreme Court of Texas, and in the Supreme Court of the United States. He won every case that he briefed in the last named court, excepting only the Railways Gross Receipts Tax case, which he lost by a vote of 5 to 4, after having obtained a favorable and unanimous decision in the Supreme Court of Texas. For four years he handled all the legal business of the General Land Office and instituted and successfully prosecuted a large number of State land suits, involving old Spanish grants, fraudulent claims by pretended actual settlers, etc., and recovered for the public school fund above 130,000 acres of land of immense value. He also represented the Commissioner of the General Land Office in perhaps seventy-five mandamus cases in the Supreme Court of Texas, involving constructions of the laws relating to sale or lease of public lands, or the action of the Commission in canceling sales or leases for irregularities or fraud, in consequence of which such lands were afterward released or resold to bona fide lessors or purchasers for amounts aggregating several hundred thousand dollars in excess of the amounts for which they had originally been leased or sold; these enormous benefits to the public school fund being incidental to the due enforcement of the public land laws. In fact, with the exception of the few "sidings and switches" suits by Attorneys General Hogg and Culbertson, which practically involved but a single question, the land litigation which Mr. Hawkins handled while in the Attorney General's Department restored to the public school fund more land and more money than all other such litigation in the entire history of Texas combined. Considering his work of that character, before as well as since his connection with the Departments, perhaps no other lawyer in Texas has had varied or extensive an experience in land titles and land litigation.

He also had wide experience in drafting and construing laws, and wrote for public officers throughout the State a great number of opinions which have received the general commendation of the Bar of Texas, and many of them have been followed by the Supreme Court. Much of the time of the Supreme Court is necessarily devoted to matters involving the operations of the State, county and municipal governments. So the thorough familiarity of Mr. Hawkins with such questions would doubtless prove of great value in the event of his nomination and election.

### AS COMMISSIONER OF INSURANCE AND BANKING

He was called upon to construe and put into effect the great body of revised insurance laws applicable to domestic and to foreign insurance companies, and this he did most effectively, with fairness to the companies and for the protection of the people of Texas. He also successfully exercised active supervision over more than six hundred State banks and bank and trust companies.

He is receiving the hearty support of a large part of the Bar and of many newspapers throughout the State.

He would carry to the Supreme Court an unexcelled capacity for hard work, a ripe experience as a trial lawyer, and absolute fearlessness and impartiality in the discharge of official duty.

(Political Advertisement.)

## EPWORTH - BY - THE - SEA (CORPUS CHRISTI, TEX.)



A decided improvement has been made in the tent arrangements this year, special floors and side walls

forming the basis for each tent home, adding greatly to the comfort and convenience of the occupants. Sufficient lumber has been secured and nearly

three hundred frames have been already constructed. The "Tent City" will this year be a very pleasing feature of the Encampment.

### Epworth League Department

GUS W. THOMASSON . . . . . Editor  
5115 Victor Street, Mungler Place,  
Dallas, Texas.

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

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#### 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, Tolbert.  
Texas: Rev. T. R. Moreland, Houston.  
West Texas: Rev. C. R. Cross, San Antonio.

#### FROM BOSTON TO EPWORTH.

So read a ticket which we received the other day. Of course we were interested at once, but were wondering why it did not read Epworth to Boston as in such form we might have had a chance of using it.

Other paragraphs attracted our attention. "Read contract carefully," appeared in bold type across the top, in the usual place, and we hastened to read some as all excursionists do. "Train starts from union depot," appeared next. Certainly, and where else would it start from? "Stopover allowed," it said. This we have heard and read before. All was very familiar phraseology. In our eagerness to know more we read on.

"Baggage—no trunks allowed; the doctor will look after your grip (pe)," was the next startling bit of information. This suggested trouble for us, for if we were to make a long trip how would we manage without baggage?

Nor was this all. The dilemma thickened. "Those who can't express themselves must go by freight," was the cruel retort in response to our

telegraphic inquiry for further information.

"If a passenger gets on fire, put him out," rudely proclaimed the paragraph which next greeted us, while in bolder face appeared, "Tickets, round trip, 25 cents."

Then it all dawned upon us—it was an invitation we had received. It came from San Antonio, where the City Epworth League Union, under the leadership of "General Passenger Agent" Basil E. Ryan (whom we suspect of being in reality the President of the organization) had planned a special entertainment for Tuesday evening, June 25.

The "ticket" was made up to resemble the usual railroad excursion document, and contained a great many catchy phrases throughout. A clever bit of advertising was worked in to pay the expense of printing, and on the whole the make-up was attractively unique and original.

The San Antonio Leaguers are certainly a lively bunch and we are sure that the affair proved to be all that might have been expected of it.

G. W. T.

#### A WORD FROM MISS FERGUSON.

The collection at Terrell for the Ruby Kendrick memorial mission fund was \$100 larger than at Sherman. Taking the amount subscribed at Terrell (\$2400) and adding to it the cash balance now on hand, \$689, we have a fund of nearly \$3100 in sight as our jubilee year offering for missions! This sum is more than was raised in the whole three years just ended. Truly it is "the old time religion" for the North Texas Leaguers.

There is power in the beautiful face of Ruby Kendrick and the bringing of her picture to conference was a wonderful inspiration to the Sunday afternoon service. God bless the hand that painted that picture and the donor who presented it to Trinity League.

The Juniors' part of the big subscription was \$750 pledged at Terrell toward the Korean hospital fund, and the undertaking to raise the full \$2000 needed by Dr. Newton H. Bowman, who is in charge at Choon Chun.

When the report is read next year there will be jubilee in earth and among the heavenly hosts for "Christ is being lifted up" in the N. T. C. E. L. and he is drawing Epworth Leaguers to himself.

(MISS) MARY HAY FERGUSON,  
Chairman Ruby Kendrick Memorial Fund,  
McKinney, Texas.

#### THE DALLAS CITY EPWORTH LEAGUE UNION.

Under the strong leadership of Mr. J. A. Rogers, the Dallas City Epworth League Union is making splendid progress.

The last meeting was held at Grace Methodist Church in East Dallas, with echoes of the Terrell Conference constituting the chief features of the program.

In addition to having pledged \$1500 at Terrell toward the special missionary work which this conference has in hand, the Dallas Leaguers gave consideration to home needs at their Union meeting and decided to raise \$100 in the interest of the city Church Extension work to be applied on the

building fund of the newly organized St. John's Methodist Church in East Dallas. They also approve a plan to raise funds and support the playground work in charge of the Wesley Home workers. In this connection it may be said that the League at First Methodist Church has been paying the medicine bills incurred by Miss Hemmingway, deaconess doing special visitation work in the factory

district of Dallas, and the Trinity chapter has been aiding in contributions for the slum work in another section of the city under the direction of Miss Dragoo.

A very promising feature of the Union activity is the promotion work being done by special teams of experts from the several chapters. These teams go out and organize new chapters where they are needed and visit others where their presence is desired and where the work can be strengthened.

The social side of the League is, of course, emphasized at each Union meeting. The visit to Grace Church was marked with a very unique reception by the Grace Leaguers, in which numbers distributed at the door placed the visitors in congenial groups around tables where they remained until the business session ended and the refreshments were served.

There are ten chapter organizations with more than one thousand Epworth League members in Dallas.

G. W. T.

#### PLANS FOR ANOTHER YEAR.



DR. F. S. PARKER.

General Secretary of the Epworth League and Editor-in-Chief of the Epworth Era. Dr. Parker will again be one of the principal instructors in League methods at Epworth-by-the-Sea.



MISS MABLE HEAD.

Special courses in mission study, such as "Social Service," "Church History" and "Personal Evangelism," will constitute a large part of the work to be done by the Epworth faculty this year. Miss Head is, as usual, to be again an inspiration to the Leaguers who are fortunate enough to be enrolled in her classes.



PROF. JAMES WATT RAINES,  
Berea, Ky.

Professor of Literature in Berea College, Ky., a Chautauqua lecturer of note and a prominent leader in the Student Conference Movement of the South. He comes highly commended as a Bible teacher and lecturer and his visit to Epworth-by-the-Sea promises to add much to its pleasure and profit.

During the month of July every League Chapter ought to be thinking about business matters to be transacted at the Encampment. One question that will certainly come up is the employment of a State Secretary for League work.

There are many details that must be arranged before the man is selected and put in the field, but at least two of these questions ought to be carefully considered in each Chapter in the State before the State Conference meets at the Encampment. The first of these questions is how much each Chapter can pay toward the support of the State Secretary and his office, and the second question is whether we ought to have a State Secretary or not.

Everybody who reads the paragraph above will be saying the first point to be determined is whether we ought to have such an official. But not so for the purposes of this article. I can very much more easily persuade a League that we ought to have a State Secretary than I can persuade that League to contribute ten, fifteen or twenty-five dollars to his support.

How much will it cost? At least \$1800 for salary and fully that much for expenses.

Can every Chapter afford to contribute anywhere from ten to twenty-five dollars for this cause? The answer is undoubtedly that this chapter can't afford to do anything else. First of all, there is the missionary obligation. This chapter must give even though it expects to get no direct help from this State Secretary. There are a multitude of weak Leagues that need his help. And there are a lot of charges that have no Leagues. In the second place, there is the obligation of self-respect. The Epworth League cause is suffering keenly today from lack of self-assertion. We are allowing a lot of folks to say there is no place for the League in the life of the Church. If there is no place for us, let's quit. That's the honest, clear-headed way of acting. But if there is a real contribution that the League alone can make to the life of Southern Methodism in Texas, let's say so, and act up to the facts.

What will your Chapter give next year. Write Rev. Glenn Flinn, Bryan, Texas, giving name of Chapter and amount pledged.

H. M. WHALING, JR.,  
State First Vice-President,  
Houston, Texas.

# For Old and Young

## A KNOW-HOW GIRL.

"I like her because she is a know-how girl," said Amy.  
 "What is a know-how girl?" I asked.  
 "Why, the kind that can tell you what to do when things happen," said Amy. "Sometimes my doll's dress won't go on right, and Daisy can make the arms go in and not break them. And one day I hadn't any lace for the bottom of the skirt, and Daisy took a crochet needle and made some—just as quick! She can do her own hair and tie her sash and make a perfectly lovely bow. She says she made nurse show her. It's so much fun to know how to do things, for sometimes there isn't anybody around to do them for you."  
 Are you a know-how girl or boy?—Mayflower.

## THE BUSINESS WORRIES OF A WIFE.

Many a husband thinks he is saving his wife from worry by withholding from her all knowledge of his business anxieties, when, in reality, she guesses much and would be better off to know all. They are, indeed, better counselors in questions of finance than their husbands would naturally suppose. Harper's Bazar has this sensible word of advice for the average husband:

"You, John, must ride to your office every morning, no matter whether dividends have been declared or assessments levied upon your investments. You must be decently clad to meet your fellowmen in business. You must have a nourishing luncheon at noon to support the rigors of the afternoon work, and your worries over the miserable state of the market must be soothed by a cigar.

"Meantime, in periods of financial depression, your wife has walked to market—which needn't at all disturb you, for it's good for her—to save car fare; she has said to the cook—unless, she has dismissed that functionary—"Just bring me a cup of tea and some toast for my luncheon; I'm not hungry."

"She has returned the tickets for the series of philharmonic concerts and she has asked the dressmaker to try to dispose of the yellow silk frock which was just about to come home. Your wife, John, dreads debt. It is she who has to face the creditors when there is debt, you see. And then, too, it is she who asks the gas man to call again, and who represents to a stern and relentless telephone company that Mr. Brown will send a check at once, and that it would be very kind of the telephone company not to cut off the service meantime. It is she upon whom the unpaid butcher lowers, and she whom the unpaid baker pesters, and she who has learned to dread the ringing of the doorbell lest it herald a dun.

"You, you see, are down town, busied with great things and are mercifully removed from these trifling harassments. But they are the experiences which make women conservative in expenditures. It is the age-long experience of the sex in this regard which has made woman, with capital, the conservative—the coward if you will—in matters of expenditure."—Exchange.

## WHY THE INDIAN BREATHES THROUGH HIS NOSE.

If you were to look carefully at a thousand Indians, you would find that nine hundred and ninety-nine of them breathe through their noses. Then you would marvel at it and say that the Indian has a wonderful physique! Not a bit of it; he had a wonderful mother, who realized that most lung trouble was the result of improper breathing, and therefore she made up her mind that her son would breathe properly. Yes, that Indian lived long, long years ago, but the Indian mothers forever afterward remembered and ever after made the children

breathe through their noses. If a baby started in to breathe through its mouth, the mother would put a bandage, a piece of cloth over its mouth. If it tried to tear off the cloth and insisted in breathing through its mouth, the mother would tie it still tighter, winding it back of the neck and up over the top of the head in such a way that the baby could not possibly pull it off. Sometimes two distinct bandages were used, one being to cut off the mouth-breathing and the other passing under the chin and over the front of the head so the child could not move its lower jaw and work off the cloth in that way.

Later, as the boys grew up they were given exercise in running long or short distances with their mouth shut, and in this way the lung power was developed and increased. If, when a boy or a girl was grown up, he or she breathed through the mouth, the offender was given a lecture by the family head and also given to understand that breathing through the mouth was one of the surest signs of weakness in a person; and of course, weakness was considered disgraceful to the Indian.—Beatrice M. Parker.

## BLESSED TO BE NEEDED.

"No, I can't go this vacation," said the young teacher. "I'm the eldest daughter, you know, and when I am out of school there are endless things to be done at home. Mother isn't very strong, help is hard to get and unreliable, and the children are always needing something."

Was there a touch of impatience in her tone? Her friend, older by many years, watched the healthful, capable girl as she turned from one task to another—ready to help father with the gathering up and arranging of his papers, deftly tying the bows and arranging refractory buttons for the little ones, then donning a big apron for the kitchen and the "gingerbread that nobody makes like Molly." The whole household turned to her. "Oh, you fortunate girl!" breathed the friend between a smile and a sigh. "I wonder whether you realize the most blessed thing in all this world is to be needed."

There are many who could understand the full meaning of her words better than Mollie did. It is not the busy days, the many demands, love's incessant calls, that bring the heartaches, but the lonely days which come later. We often look forward to the thought of being "free to live our own lives," and long for the leisure; but it is only when years or change have brought the coveted gift that we fully realize how blessed it was to be needed—to have eager eyes turned to us, trusting hearts depending upon us, trembling hands seeking for our support. Life's busiest time is the very time of our human life that Christ chose for his own in this world, and there can be no greater mission than that on which he came: "Not to be ministered unto, but to minister."—Forward.

## HOLD-ONS.

1. Hold on to your hand when you are about to do an unkind act.
2. Hold on to your tongue when you are just ready to speak harshly.
3. Hold on to your heart when evil persons invite you to join their ranks.
4. Hold on to your virtue—it is above all price to you in all times and places.
5. Hold on to your foot when you are on the point of forsaking the path of right.
6. Hold on to the truth, for it will serve you well and do you good throughout eternity.
7. Hold on to your temper when you are excited or angry or others are angry with you.
8. Hold on to your good character, for it is and ever will be your best wealth.—Selected.

## THE HOME BEAUTIFUL.

The home is the most ideal of creations. It has its pattern on the mount only beheld by eyes that are clarified from caprice and willful indulgence of the factious spirit. Nor are its blessings won simply by good times and good fortune, popularity and smooth sailing. They are more often won by the holy experience of sorrow, loss and chastening that has sanctified a common, united life, and made it blessed even to endure together. Some people's live will be sunny, whatever betides. They are often mothers with

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small means, whose memory in their children's hearts makes sacred all the poor chances of their laborious lives. A tender care, a sublime patience, followed where they went. Though they were bowed with labor, oppressed often with pain and sickness, not physically strong to endure, but still enduring, taking the burdens of others upon their shoulders, taking the troubles of others into their capacious hearts, yet they won sunshine and harmony for the home by the loving words which had drifted to my ears above the rattle of the noisy car. If a woman had lived to be eighty by that simple chart and compass, so to speak, the example was surely worth following. I began to grow interested in the swiftly moving landscape, to see things which I had not before taken note of. How beautiful the marshes were as we swept across them! And 'way at the edge, as far as the eye could reach, the blue line of the ocean! And then the smell! I closed my eyes, and, true as you live, I seemed for the moment to be on board that Gloucester steamer, dipping and rising to the music of the waves; or could it be possible that electric cars sounded like the propeller of a steamboat? For when I last ventured to open my orbs of vision, I was still on the front seat of that electric car I had boarded an hour ago, at odds with myself and the world at large.

After all, what difference did it make how I got to the ocean, if I only got there? The boat might have run onto a shoal, and been grounded for hours—it had done so only the week before—and it was imperative that I reach the city again that night. And here I was in less than an hour where I could hear the waves pounding on the beach, the briny smell even now penetrating my nostrils, and—why, I really believe I have been following that dear old mother's advice and have been making the best of my enforced trolley ride, I soliloquized.

I suddenly felt at peace with all the world, and myself as well. Why, if this was how it worked I should soon be a convert. "If 'making the best of things' had such a transforming influence, why not take the medicine since it tastes so good?"

I had not felt so young for many a day as I did that night when I stepped from the car which had opened up such a mine of pleasure to me.

"And to think, if Edna had kept her appointment, I should have missed this wonderful treat." I confided to my vis-a-vis in the mirror while letting down my hair.—Helen M. Richardson in Pittsburg Christian Advocate.

## KITTY-CAT.

Poor, lonely, little Kitty-cat! She had followed some children along the walk to play when a horrid big dog came along. The little girls cried. "Go back, doggie!" "Naughty doggie!" but he did not mind one bit or pay any attention to them, just rushed on after Kitty-cat. Over the fields they raced, through gardens and cornfields, until Kitty-cat was nearly out of breath and her heart was beating

very fast. On! Then she saw a tree and knew if her strength held out a little longer she would be safe. There was a leap, a climb and Kitty-cat was up among the branches.

Now, Kitty-cat was so frightened she forgot to notice the way she came, so when that horrid dog was gone she climbed down and looked about, for she was just famished. She was sure dinner would be over, and no nice scraps would she get.

At first she stayed near the tree, but gradually her courage returned, and she walked boldly up to the farmhouse. She saw a neat little maid by the door, so cried pitifully because she was so hungry.

When the maid saw how thin Kitty-cat was, she took her in the house and gave her a nice saucer of milk. When it was all gone Kitty-cat came to say "thank you." Of course, she did not know how to talk like little boys and girls, but she never forgot her manners. She rubbed her little nose on the maid's feet and purred out her "thanks."

Now, this maid did not like cats very much, for they were always getting into things, so she said that Kitty-cat must go now that her stomach was filled, but Miss Kitty-cat did not intend to go at all, and when the maid opened the door next morning she was waiting to say "good morning," for she had completed her toilet and her face was clean.

Kitty-cat just seemed to know there was a little boy upstairs, for as soon as the door was opened she flew up the back stairs and into a little room where Teddy was lying fast asleep. She jumped up beside him and laid her little head near his hand, then went to sleep. When Teddy opened his eyes there was the very kitty he had been dreaming about.

"How did you get here?" he cried. "I am sure mamma would be glad if I came up so quietly."

"Oh, I'm so glad you came!" said Teddy, and he rushed to mamma's room, and there an agreement was made that Kitty-cat should always have a home as long as she behaved herself.

Kitty-cat is now lying under the large maple tree teaching her own kittens so they will grow up to be respectable Kitty-cats.—Linda De Armond.

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## Woman's Department

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

### W. D. DEPARTMENT ring, hew... TEXAS CONFERENCE.

Mrs. Harry F. Banker, 1046 Fifth Street, Port Arthur has been appointed District Secretary of the Beaumont District, Home Department. All corresponding secretaries of that district please take notice and send quarterly reports to her by the 1st of July.—Mrs. John W. Spivey, Corresponding Secretary Texas Conference, Home Department.

### NORTHWEST TEXAS CONFERENCE, W. M. SOCIETY.

The second annual meeting of the Woman's Missionary Society convened in Colorado City, June 15, 1912.

On Saturday the beautiful little city was all business and activity, and as train after train arrived, bringing delegates from all over our great territory, we found our expectations realized, for truly this was the largest representation in our history.

We needed no formal welcome to the city after the cordial greeting; we received on arrival and the crowd was handled with care, precision and in a most able manner.

Colorado is noted for her hospitality, and right royally did she sustain her justly deserved reputation on this occasion. Her homes were opened to us, every courtesy that could be shown guests was extended and an excellent reception at the home of Mrs. Ruddick made our visit a pleasure long to live in the memory of our women.

The Conference opened the evening of June 15, with our President, Mrs. D. L. Stephens ready to take the helm and guide the Conference through its many deliberations; we very much wished that every member of the W. M. S. could have been present to have heard the great message she brought us, taking as a subject "Oneness," reminding us that we were not here to play, to dream, to drift; we had work to do—loads to lift—and beseeching us to "Shun Not the Struggle, 'Tis God's Gift."

Miss Dry extended us a welcome in an original poem which was responded to by Mrs. Ben Hardy in her own peculiarly pleasing manner. Mayor Adams turned over the keys of the city unreservedly and we truly "went in and possessed the land."

From the very first devotional services, conducted by Mrs. Woodward, the keynote of the meeting was Prayer.

Sunday morning Brother S. Shaw, the faithful and efficient presiding elder of the Sweetwater District, preached a most excellent and profoundly spiritual sermon, using for his text John 14:8. His talks given at the Bible Half Hour through the session were deeply spiritual and very helpful, driving home many impressive lessons.

Miss Head, who was an honored guest of the Conference, conducted the Missionary Rally Sunday afternoon and in the evening delivered an address on God's Program for the World which was truly a treat for all thinking people.

We wish we could report in full each session, for so much that was grand, good and inspiring must be omitted, as time and space forbid them again, so many of our Northwest Texas Conference women were subscribers to our Daily in which we tried to give a full account of the proceedings.

We digress here to say that our paper, The Northwest Texas Daily, was a success beyond our most sanguine expectations, and as its circulation extended from Georgia to California and from Houston to Indiana, we can hardly measure the results of our feeble efforts. However, it proved conclusively to our mind that the interested mind of Methodism is turned on the Northwest Texas—the frontier Conference—and we do pray earnestly for strength, courage and divine guidance to realize the hopes of women in this great cause.

With women of such great intellect as composed the Executive Committee and a force of District Secretaries as we feel fortunate in possessing, aided by a band of loyal and true Methodist women, we can but expect great progress in this Conference in the future. The wise council, advice and instruction given during this meeting by Miss Head will abide with

us throughout the year, ever inspiring us to greater efforts.

Mother Johnson's presence is always an encouragement and a benediction as well. We are never too busy to hear of the work being done by this saintly woman, and the King's Messenger is a welcomed guest in all Methodist homes.

Miss Wynn, recently consecrated Deaconess and assigned work in Houston, was another guest of the Conference, making us glad that Texas can produce such grand, noble, true young women, who, having heard have responded to the great commission.

A letter was read to the Conference from another of our loved, heroic Texas girls, one the Northwest Texas Conference is proud to claim as her special possession; she has given up home, friends, native land and is laboring for the extension of the Christian religion in China today. She sent to each Conference officer a bookmark, Phil. 2:5 written in Chinese, and a number of the Chinese curious to be used by the District Secretaries in their work, with a prayer of blessing on the work of our conference. We greatly appreciate the loving thoughtfulness of our noble Christian friend Miss Mittie Shelton, and she is so earnestly, constantly, diligently laboring for the salvation of souls now, the very harvest time of Christian awakening in China, will not each member of our W. M. S. in the Northwest Texas Conference join daily in lifting this noble young life before a throne of divine grace that her efforts may be blessed and multiplied in the extension of the Master's kingdom.

We had not yet mentioned the fact that Sister Shaw, the chalk talker, of our conference, was present Tuesday and Wednesday to aid and entertain by her artistic pictures "so-tales." A picture drawn by this talented woman has attracted much attention in our conference. It represents Christ as he forgives the sinful woman and commands that she go and sin no more. At the Tuesday afternoon session this picture was purchased from Mrs. Shaw by the conference and presented to the Virginia Johnson Home.

With the following officers for the ensuing year we can but expect great results when we meet again in Seymour:

President, Mrs. D. L. Stephens; First Vice-President, Mrs. W. B. McKeown; Second Vice-President, Mrs. H. M. Long; Third Vice-President, Mrs. Otis Truelove; Fourth Vice-President, Mrs. J. T. Griswold; Treasurer, Mrs. J. D. Camp; Recording Secretary, Mrs. G. B. Burton; Corresponding Secretary, (Home Department) Mrs. N. G. Rollins; Corresponding Secretary, (Foreign Department) Mrs. Comer Woodward; Superintendent Supplies, Mrs. H. G. Towle.

District Secretaries: Plainview, Mrs. H. T. Kimbro; Abilene, Mrs. R. E. Harris; Amarillo, Mrs. P. L. Persons; Hamlin, Mrs. E. M. McCollum; Stamford, Mrs. J. B. Smith; Sweetwater, Mrs. Jos. Merritt; Big Spring, Miss Barnes; Clarendon, Mrs. B. W. Dodson; Vernon, Mrs. A. T. Culbertson.

Editor of the Minutes, Mesdames Burton and Merritt.

MRS. LEE PERMINTER, Press Superintendent.

### BIBLE STUDY.

The whole of Christian living depends upon the way in which Christian people read the Bible for themselves. All sermons and addresses, all religious magazines and books, can never take the place of our own quiet study of God's precious Word. We may measure our growth in grace by the growth of our love for Bible study; and we should feel in our hearts a deep devotion to him who is its author and to the Savior of whom it speaks. Love quickens study, and study pursued in the right way increases love.

In the beginning of the Bible study we should lift our hearts in humble prayer to God, that his Holy Spirit may lead us and guide us into all truth; by doing this we find precious truths the wisest have often mistaken or overlooked. We should take time for Bible study; there is no time like the early morning. We cannot give such reverence and attention to

the holy thoughts contained in his Word, after we have glanced through the papers, read our letters and joined in the talk at the breakfast table. To some, the study of God's Word before beginning the duties of the day, may seem impossible, but the greater the sacrifice, the greater the blessing. John Wesley arose early in the morning and, before beginning the duties of the day, spent several hours alone with God and the study of his Word. Francis Havergal refrained from late hours at night, that she might spend the early hours of the morning in the study of God's Word. There are many who have traced their usefulness and power to this priceless habit. We should study it for our own personal benefit. While reading, often ask that some verse or verses may be God's own message to ourselves. If it's study has filled our thoughts, our lives with God, so that the great principal of his being—love—has become ours also, then will we not only be blessed but become a blessing to all for whom we work.

When we find its relation to the work of the Holy Spirit in the salvation of men and women, we should study it that we may be more efficient in the work of the Master. We hear the command, "Go ye, therefore, and teach all nations; teaching them to observe all things whatsoever I have commanded you," but how can we teach others, unless we, ourselves, have first studied and learned what he has commanded? There are many who have read the Bible from their youth up and its uplifting influence is manifest in their saintly lives, but they have never learned how to use it in Christian work. It is the foundation of all missionary thought, and the inspiration of all missionary effort. When studied for use in Christ's service, we become co-workers with him in the redemption of the world. We should study it for use in the Sunday School work and Bible classes, for house to house visiting and personal work. Once armed as soldiers of the Cross the Word of God, indeed, becomes the "sword of the Spirit," and the need is felt to learn its use as such, in the conflict of Satan and his host. When there is occasion to stumble, it should be a "lamp unto our feet and a light unto our path." It should be our guide and compass—the voice of our Pilot.

Except through Jesus Christ we have no expression of the Divine life and purpose, only in the Scripture. The earnest Jews searched it; and the Bereans were commended as being more noble than those of Thessalonica, in that they "received the Word with all readiness of mind, and searched the Scriptures daily." Parents at home, like the mother of Timothy, men like Aquilla, women like Priscilla, from the highest to the least unofficial Churchmen to live godly lives, have studied and followed the teachings of the Bible.

We must study it to find Christ, since "Christ, the Word, is in his Word," and having found him and having him in our own hearts we can say with Psalmist, "The Lord is my shepherd." All our wants are satisfied. We are led "unto the green pastures and beside the still waters."

Through the "exceeding great and precious promises" of the Word, "believers are made partakers of the Divine nature." It was the song of the Psalmist, and his delight was "in the law of the Lord."

It is the inspiration of youth and the solace of old age.

Jesus said: "In my Father's house are many mansions; I go to prepare a place for you." Not only does the Bible give us directions about the way, but it contains supplies enough for all the journey. It is food for God's children. Like the manna given to Israel it is intended for daily use. Like the loaves which Jesus broke, the more we eat the more we have. Like the handful of meal in the widow's barrel, the more we give to others the more we have left for ourselves.

In studying the Bible, we not only find God but man, made in the im-



### Can you always eat all that you "can"?

After the work of "canning" do you find much of your fruit is spoiled? Then, why persist in using old-style, narrow-necked, tin-topped, screw-capped jars? That was the old way of "canning." The new way, the easier, safer, better way is called "jarring," preserving in the all-glass

### E-Z SEAL JAR

Try putting up beets, beans, corn and tomatoes for winter use. It is *just* when you use the E-Z Seal Jar. It has the sanitary all-glass cap—no metal at all. No twisting and turning—the cap clamps with a spring seal. It closes and opens with a *touch* of the finger. And—your fruit *keeps!*

### Free Jar—Free Book

Cut out this coupon, take it to your grocer—he will give you one E-Z Seal Jar—FREE. Be sure and write us for FREE Book of Recipes—it tells many things you should know. Get the Jar from the grocer. Get the Book from us.



HAZEL-ATLAS GLASS COMPANY  
Wheeling, W. Va.

### 1-Qt. E-Z Seal Jar DR FREE for the Coupon

Please note—In order to secure free jar this coupon must be presented to your dealer before Sept. 1st, 1912, with blank space properly filled out.

HAZEL-ATLAS GLASS CO.,  
Wheeling, W. Va.

This is to certify, that I have this day received one "Atlas" E-Z Seal Jar Free of all cost and without any obligation on my part. This is the first coupon presented by any member of my family.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
TO THE DEALER—Present this to dealer from whom you received E-Z Seal Jar. All coupons must be signed by you and returned before Nov. 1st, 1912.

DEALER'S CERTIFICATE. This is to certify, that I give away one "Atlas" E-Z Seal Jar to the person whose signature appears above.

Dealer's Name \_\_\_\_\_  
Address \_\_\_\_\_

age of God. He has revealed himself to us through human eyes and ears, hearts and intellects, tongues and pens. It is his plan to use human instrumentality in carrying the Gospel to a lost world. Jesus said: "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit," and again, "Herein my Father glorified that ye bear much fruit."

Oh, that we would study the Bible more, not only for our own benefit and pleasure, but that we may be more earnest and more useful in the service of our Master, and know better how to tell the sweet story of Jesus and his redeeming love."

MRS. F. W. ALLEN.

## Drink Habit and All Drug Addictions

MENTAL AND NERVOUS TROUBLES  
ETHICAL AND SUCCESSFUL TREATMENT ASSURED  
DON'T DELAY  
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PHONE CLIFF 142, DALLAS

# CANCER

**REMOVED**  
By a New, Quick, Sure Method,  
No X-Ray, No Pain, No Poison  
No Burning Plaster Written Guarantee

R. R. 2, Crossed, Ind., May 2d, 1912  
I had a cancer growing on my nose, which got so severe it kept me out of the pulpit for one year. All the doctors said cut it out, which I did not like. Last year I went to the Cancerorium and the Specialist made one application on Monday and another on Tuesday, and the next Sunday I filled my pulpit, and am well today. No knife, no pain and no blood. The doctor has my blessing.  
Rev. James H. Sartin

Fielding, Ohio, April 26th, 1912  
Sept. 1911, I went to the Cancerorium for the removal of a severe cancer of my face. It had been growing and poisoning me for three years. I had but little faith. The Specialist applied his remedies three times and in a few days the cancer dropped out leaving no scar. My attention was attracted to the most marvellous removal and cure of cancer ever seen, and on my way that the treatment is a marvellous wonder. I have no hesitation in saying to all of those afflicted with cancer to go to the Cancerorium and be made of openly relief.  
HENRY E. SPENCER, Ex. 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  
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1220 Spy Run Ave., Fort Wayne, Ind.  
**KINDLY SEND TO SOME ONE WITH CANCER**

## MISSOURI LETTER.

In a former letter I spoke of the Hart and Mazann meeting to be held in St. Joseph. It lasted six weeks and over eighteen hundred converts were counted. But so far as I have been able to learn the additions to the Churches were small in comparison to the number of converts counted. Our seven Churches received about sixty or seventy members—far less than they have received through their own work. I can not speak for other denominations, but my own deliberate judgment is that our own Churches would really be more prosperous today had not their work been interrupted by a meeting, which stirred the city in a somewhat sensational way, without adding much strength to the kingdom of God. "Salvation by sensation" is not the best way to advance the kingdom of Christ.

Our conference meets September 4. That gives the preachers and stewards the hot month of August to close up their financial affairs. No wonder we have some deficits. I am hoping that in the St. Joseph District all claims will be paid in most of the charges, but with assessments larger than ever before some of the pastors are not very hopeful. There are some signs of unrest among our laymen over the great increase in assessments in recent years. As I told the General Conference at Asheville, the amounts called for do not represent the ability of our people to pay, but are dangerously near the ability of the preachers to collect, and in some instances collections have been raised by the pastors taking out of meager salaries amounts much greater than any of their members have paid. One ominous sign of discontent among our laymen over the present assessments developed in one of our great cities some months ago. It was at a banquet of Methodist stewards. Probably one hundred stewards were present and fifteen to twenty preachers, including one Bishop and two presiding elders. A paper was presented from the Board of Stewards of one of the richest Churches in our Methodism objecting to the present plan of apportioning the connectional claims and insisting upon a change that would relieve that district, which lies almost wholly in the city of more than two thousand dollars, this amount to be put upon weaker country districts. The paper insisted that Annual Conference Boards should follow the method prescribed by the Discipline for the Board of Apportionment in assessing claims upon the Annual Conference. While I am not a member of the conference in which the city referred to is located, yet I know enough of conditions there to aver that such a change would mean a loss of many hundreds of dollars in collecting these claims. The tact of a General Conference official who was present prevented a vote on the paper, but when a Church as rich and as liberal as the one referred to grows restless under the assessments it seems to me that

### 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.

"ominous" is not too strong a word. The General Conference of the Methodist Episcopal Church refused to consent to our plan for giving the Federal Council of Methodism final authority over all cases referred to it. They advise officials and administration bodies to "carefully regard" the recommendations of the Council, but are not willing to trust the Council to decide anything. It seems to me we are wasting our breath in trying to get them to agree to anything practical so far as federation or fraternity is concerned.

After a respite of eight years I am again facing the anxieties and problems of the "fourth round." No system is like ours nor does any test and task a man at so many points. The work grows more difficult and complicated with the changes going in society and in the Church. The work of a presiding elder is more difficult and important today than it was twenty-eight years ago when I first knew its burdens.  
C. H. BRIGGS,  
419 South Fifteenth St., St. Joseph, Mo., June 26, 1912.

## RESOLUTIONS OF BETHEL SUNDAY SCHOOL.

Whereas, It has pleased Almighty God, who never errs, but doeth all things well has seen fit in his infinite wisdom to suffer the death angel to swoop down and spread its wings over our community, Church and Sunday School and to claim as its own and to transplant from this world of sorrow to that beautiful and never ending world beyond the spirit of our most beloved, highly esteemed and influential member, Dr. E. H. Rowell; and

Whereas, He wrought long and well and square work as the Master could in life's quarry and exhibited only good use, thereby making his life a living example of Christian grace and fortitude; therefore, be it

Resolved, That we bow in humble submission to the will of him who doeth all things well.

2. That we deeply deplore the dispensation of providence that has taken from our midst one whose place in the community, Church and Sunday School can hardly be filled.

3. That we extend to Sister Rowell and all the family our heartfelt sympathies in this hour of their bereavement and commend them to his love, care and keeping, who alone can soothe our sorrows and bind our broken hearts.

4. That we strive to emulate his worthy example of Christian living.

5. That a copy of these resolutions be furnished the family, also a copy be sent to the Texas Christian Advocate for publication.  
(Signed)

J. C. HARBOR.  
B. O. TOWNSEND.  
LULA BELL.  
J. M. McCANN.

## OUTING SUMMER SCHOOL.

"The Outing Summer School of the Marshall Training School has opened at Rockport, with the largest enrollment in its history. Other boys are still coming in. The school is using the Pavilion in Rockport as sleeping quarters and the High School building for class work. Boys from various sections of the State are having a great outing, and at the same time are continuing their class work."

# 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.

### BOOK BARGAIN.

Twelve massive leather-bound volumes (complete set) of the "New Standard Encyclopedia," copyright 1908; cost forty dollars. Will sell for twenty-four, freight prepaid. Same as new. W. LONGINO, Huntsville, Texas.

### EVANGELIST.

Rev. Wallace Crutchfield, of San Angelo, wishes us to say that he will be free to aid any of the brethren between this and conference in meetings if they desire his services.

### FOR SALE.

My splendid farm, mile from Elgin, Elgin-Beaules road; 81 3/4 acres, 50 cultivation; half-mile of school; fine home site; tank lasting water; some bale-to-the-acre land; fine crops, good as those on adjoining land, selling at price 40 per cent higher. Letter see it. Would sell half, or exchange for property in a Methodist school town. Address Box 277, McAdoo, Texas.

### DEDICATION NOTICE.

Our new church at Thornton will be dedicated on Sunday, July 7, by Rev. John R. Nelson, D. D. Our beloved Bishop Key was compelled to cancel his engagement on account of other duties. All former pastors are cordially invited to attend. All the Churches in the surrounding country are requested to participate in the services of the day and a great time is expected.  
C. W. MACUNE, P. C.

### ALTO SPRINGS CAMP-MEETING.

An old-fashion camp-meeting will be held at the beautiful camp-grounds at Alto Springs, three miles southwest of Kosse. These grounds will furnish you with plenty of good water and the most beautiful place for camping.

Evangelist E. S. Hursey and wife will be in charge. Come and bring your family, and bring your tents and "abide with us, for we will do you good."

All former pastors and all neighboring pastors are especially invited to attend these services. For further information address,  
W. H. BEATY, P. C.  
Kosse, Texas.

### POSTOFFICE ADDRESS.

Rev. S. C. Littlepage, 900 Denver Ave., Wichita Falls, Texas.

### ST. PAUL HOME-COMING.

The well known old Church on the Britton charge, two miles south of Britton, St. Paul, is one of the mother Churches in Texas Methodism. These good people have "held the fort" so long and successfully they decided to give St. Paul a home-coming on Sunday, July 21, 1912.

This is on our third Quarterly Conference occasion. We cordially invite all former pastors and presiding elders—Rev. E. Hightower, Rev. E. V. Cox, Rev. J. H. Stewart, Rev. J. V. H. Thomas, Rev. F. M. Riley, Rev. M. E. M. Hawkins, Rev. Ed. R. Barcus, Rev. Leonard Rea, Rev. Chas. E. Wilkins, Rev. R. O. Sory, Rev. J. A. Walker, Presiding elders: W. L. Nelms, James Campbell, H. Bishop, Visiting pastors: R. F. Brown, S. A. Ashburn, Dr. G. C. Rankin, Dr. F. P. Culver, W. M. Curry, Jim Curry.

Program: At 10 o'clock a. m., Music by the Old Choir; 10:15, Invocation, by J. M. Edmonson; 10:25, Special Song; 10:30, Welcome Address, by E. Wilson; 10:40, Response, by J. T. Gainer; 10:50, Song by Choir; 11, Preaching by F. P. Culver; 11:50, Sacramental Service; 12:30, M., Dinner spread for all; 3:30 p. m., Old-Fashioned Love Feast, conducted by J. A. Walker; 4:30, Preaching by Dr. G. C. Rankin.

It is the intention to invite all former pastors and presiding elders to be present and if any have been overlooked it is an oversight. All expecting to come are requested to

### GOSPEL SINGER.

I am not ready to make further engagements to sing in revival meetings. Gladly send particulars. T. B. STOKES, Mohawk, Florida.

### MISCELLANEOUS.

BROTHER accidentally discovered root will cure both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida.

Any intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address Press Correspondents' Bureau, Washington, D. C.

AGENTS WANTED—Exclusive territory. Good chance to build up permanent business. Mail us \$10 for 35-pound Feather Bed and receive, without cost, 6-pound pair pillows. Freight on all prepaid. New feathers. Best ticking. Satisfaction guaranteed. TURNER & CORNWELL, Feather Dealers, Charlotte, N. C. Our reference: Commercial National Bank

### PREACHER WANTED.

I want two young men for two new charges in Clinton District, West Oklahoma Conference. I would like to correspond with some good men who want to come to Oklahoma this fall. Moss WEAVER, P. E., Clinton, Okla.

write T. P. Darby, Midlothian, Texas (R. F. D.). Conveyances will be at Britton on July 21. Meet those who have given their names to Mr. Darby. Be sure to give notice in this way so that there will be no disappointments, as we expect to have conveyances for all who notify us.  
W. T. SINGLEY.

### PREACHER SECURED.

Bro. W. L. Shoemaker, who was supplying the Klondike Circuit in the Sulphur Springs District, has given the work up on account of a serious affliction in his family, and I have secured Brother Claud Tillman White of Huntsville, Alabama, to fill out the remainder of the year. Brother White is a graduate of Birmingham College and Vanderbilt University, and intends to join the North Texas Conference this fall. His young bride is a graduate of our Methodist Training School in Nashville, and a more thoroughly consecrated young couple I have never seen. They are on the ground and at work, and I predict will prove a valuable acquisition to our forces.  
R. C. HICKS, P. E.

## MARREID

Atkins-Davis.—In the County Clerk's office, Fort Worth, Texas, June 25, 1912, Mr. P. P. Atkins and Mrs. Annie Davis, Rev. Thos. Keccc officiating.

Peeler-Dyer.—In the County Clerk's office, Fort Worth, Texas, June 25, 1912, Mr. T. E. Peeler and Miss Willie Dyer, Rev. Thos. Keccc officiating.

Lawene-Caffle.—At the residence of Mr. Caffle, Wallis, Texas, at 8 o'clock p. m., June 19, 1912, Mr. Louis Lawene, of Bellville, and Miss Estella Caffle, Rev. W. W. Horner officiating.

Holder-Veal.—In the old Confederate Hall, Fort Worth, Texas, on June 13, 1912, Mr. W. A. Holder and Miss Dora Veal, Rev. Thos. Keccc officiating.

Duncan-Herring.—At Mr. Baylis, Durur, Texas, February 7, 1912, Mr. J. D. Duncan and Miss Annie Herring, Rev. J. C. Gibbons officiating.

McCombs-Nabors.—At the home of the bride's parents, April 21, 1912, Mr. H. M. McCombs and Miss Minnie Nabors, Rev. J. C. Gibbons officiating.

Routt-Thurman.—At the home of the bride's parents, June 23, 1912, Mr. E. J. Routt and Miss Florence Thurman, Rev. J. C. Gibbons officiating.

Fielding-Hindman.—At the parsonage at Yowell, Texas, Mr. Charlie Fielding and Miss Ruthy Hindman, Rev. J. C. Gibbons officiating.

Kerr-Morris.—At the home of the bride in Lewisville, Texas, Thursday evening, June 27, 1912, Mr. L. O. Kerr and Miss Laura Morris were united in marriage, W. R. McCarter officiating.

# FOR SALE

CENTRAL TEXAS COLLEGE

is to be sold at once. The cut shows only a part of the buildings. They are complete. There is a complete outfit for a boarding school. It had a fine student body.



Address JOHN R. COLLINS, Assignee, Box 348, Corsicana, Texas

## Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 120 or 130 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.

**McGEE.**—G. W. McGee was born in Cobb County, Georgia, June 9, 1853. At about twenty-two years of age he was married to Miss Amandy A. Baggett. A few years after his marriage he removed from Georgia to Tennessee and from there he came to Ellis County, Texas. After several years he purchased land near Mansfield. When the H. & T. C. Railroad came through from Ennis to Fort Worth he built the town of Britton. At that early day there was but very little farming. He began farming and stock raising. When land advanced in price he closed out his stock raising and turned his attention to farming. In this he was very successful, as he was in all he undertook to do. To this very happy union were born nine children—five boys and four girls. Of this number six survive. When Brother McGee was quite a young man he was converted and joined the Methodist Episcopal Church, South. When he settled in this community there were no Churches nor schools. To this work he turned his whole attention. He was a man that only looked for the institution that would help the people. He was the father of the Church and school. He placed his certificate at St. Paul's Church, two and a half miles south of the town of Britton and in a short time began the work of building a church-house here at Britton. In this work he met with some difficulty, but still he labored to completion. He was a man that all people looked upon as a leader and adviser. He was one of the most liberal-spirited men I have ever known. A noble-hearted and thorough missionary at home as well as across the seas. He was one of the most loyal men to his Church and pastor that we ever knew. When he first united with St. Paul's Church he was elected steward, and remained there until the Britton Church was organized. Of course he was retained on the Board of Stewards and remained until his death. He was also a trustee of our property here, a most excellent Sunday School superintendent, a District Steward, a member of the Ellis County Board of Education. About one month before he departed this life his many friends persuaded him to enter the race for County Commissioner of Precinct No. 4, but ere this success, by many desired, was attained his call came from his duty to his God, his friends, his Church that he loved very dearly, his summons came. Brother McGee had been feeling stupid for a few weeks. Little did we think he was so near to depart this life. Just a few days before his death he was able to be in town. We had a long talk with him on the street on his way home. He said to me, "Brother Singley, my race is run; I am now standing in the middle of the road. I am ready to go." He was just in his most useful day of service, but his call came and he had to answer his call. The day he died he called his good wife to him and said to her, "There will be a corpse here before 1 o'clock." At 12:30 he crossed the river of death, April 24, 1912. Sleep my brother. Many a time have we looked in thy bright face and have seen tears of joy come trickling down thy face. How many times have we sat and talked with you about home; but now you are gone to reap the great reward that you have labored for so long. Sleep on, Uncle George, and look for us. Some day we intend to be with thee again. Brother McGee leaves a widow and six children to mourn his departure. May God smile upon them and comfort them in this sad hour and may the Father above call from that good family a boy or a girl to perpetuate the great work of their father in the Church. His last remains were laid to rest in the Britton Cemetery April 26, 1912, to await the resurrection day. W. T. SINGLEY.

**CASWELL.**—Mary Elizabeth, daughter of Benjamin and Sarah Kemp, was born in Marion County, Georgia, October 20, 1834; moved to Walton County, Florida, in 1844; was married to Giles Caswell March 12, 1860. To this union were born nine children—seven boys and two girls. Seven are dead, leaving only the two youngest.

In the fall of 1900, in company with her husband and two surviving children, she came to Texas and settled near Woods, in Panola County. On May 27, 1903, her husband died. Since the death of her husband she has resided with her two children, who remained unmarried and devoted their time to the care of their mother. On May 22, 1912, surrounded by neighbors and friends, she fell quietly on sleep. On Thursday morning we sadly laid her by the side of her husband. She had for fifty-three years been a member of the Methodist Church. Funeral services were conducted by her pastor, W. S. Easterling. Although our hearts are made sad we are able to rejoice in the assurance that we shall meet again. A FRIEND.

**PICKENS.**—On May 12, 1912, Mrs. Victoria Wade Pickens was called away from her home on earth to spend eternity with her Heavenly Father. Mrs. Pickens was the daughter of J. W. Wade and Mrs. Ellen Wade (nee Herbert). She was born in Greenville, Alabama, June 14, 1833. She had one brother, who died in young manhood, and one sister, Miss Octavia Wade, who survives her. Since 1850 every year at Christmas Eve they have gone together and watched the sun go down, each time recounting God's blessings to them. She was married to James Jackson Pickens January 26, 1853, near Richland, Mississippi. To them were born four sons and four daughters, but the three oldest sons preceded her to the better world. She also had nine grandchildren, eight of whom are still living. Her husband died October 14, 1876, and she then moved to Brookhaven, Mississippi, that she might give her children the advantages of Whitworth College. In the fall of 1891 she moved from Mississippi to Goldthwaite, Texas. In 1894 she moved to Brownwood, and later to Temple. She returned to Brownwood in 1905 to make her home with her youngest child, Howard. She came to visit her daughter, Mrs. T. E. Butler, in December, 1911. She was soon taken sick, revived for a few days, but relapsed. For nearly five months she was an intense sufferer, but was tenderly and lovingly cared for by her children and friends and her devoted son-in-law, Dr. Butler. Very seldom have I seen such devotion given one as I saw in the home of Dr. and Mrs. Butler. This love given her tends to show what a great woman she was, for only great mothers give to the world loving children. Her four sons-in-law hold her memory beautifully sacred, and all of them testify, with Dr. J. H. Gambrell, "she stood by the side of my own mother with me." Early in life she was converted and joined the Methodist Episcopal Church, South. Her proclamation of love to Jesus was no idle dream nor fancy, but an eternal verity that took hold upon her life and became a part of her existence. Day by day she tried to live so that each day as she watched the sun go down, she might, if need be, arise with the Lord on the other shore. Day by day she walked with God and in his strength, gaining new love and devotion. The graces of love, peace and joy were ever hers, and to live so that she might become a blessing to the world was her chiefest purpose. She was kind and agreeable with every one. Hers was to do justly and to walk humbly with her God. She was beautiful in person and accomplished in head and heart, a valiant soldier of the Cross of Jesus Christ, and was always found in her place in the Church. Her Church home was as sacred to her as her marriage vow, and everywhere she went her Church letter went with her. A devoted Christian woman, a loving sister, a tender wife, a kind mother and a faithful friend has gone to her eternal home, but we can see her again on the other shore, where parting and suffering are felt and feared no more. On one and all we pray God's greatest blessings. Funeral services were conducted by her pastor, Dr. W. E. Boggs, of Brownwood, and the writer, amidst a host of friends and flowers. Rev. Hammock, of the Presbyterian Church, concluded the services at the grave. E. V. COX, Ballinger, Texas, June 18, 1912.

**ROWELL.**—In Pike County, Alabama, February 10, 1835, E. H. Rowell was born. At the age of twenty-six he graduated at Jefferson Medical College in Philadelphia. Shortly after his graduation, in the spring of 1861, he entered the Confederate Army and served through those trying days in the army of Northern Virginia until the close of the war. He participated in many of the greatest battles, and was three times severely wounded, but never faltered. When a young man he was converted and joined the Methodist Church, and served his Master as faithfully for sixty years as he served

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his country as a soldier. In January, 1870, he moved with his young wife to Texas. They lived in Denton County for twenty years, and in 1890 moved to Jones County, where he lived until the day of his death, May 29, 1912. The Church never had a more substantial friend than E. H. Rowell. His life of unquestioned integrity will continue to yield its influence for good to the community where he has lived. His wife, three sons, a daughter and a number of grandchildren survive him. He crossed the river and is waiting our coming on the other shore. We pray that his mantle may fall upon his children. We wait for the morning and expect to meet him over there. THOMAS S. BARCUS, Anson, Texas.

**BROOMFIELD.**—Mrs. Dora Broomfield, daughter of Mr. and Mrs. Tom Lane, was born March 1, 1879, at Scranton, Eastland County, Texas; was married to J. W. Broomfield September 14, 1902; departed this life June 15, 1912, making her stay here on earth thirty-three years. She professed religion and joined the Pisgah Methodist Church at the age of twelve years. Six children were born to her—two boys and four girls, two of whom are living, four having preceded their mother to that great beyond. Sister Broomfield was confined to her bed only a few days. She bore her afflictions with much patience and was never heard to murmur nor complain. She was a true and faithful wife, a kind and affectionate mother and a devout, consecrated Christian. Her ideals of life were of the highest. She was always thoughtful of the comfort and pleasure of others. While we will ever miss her beautiful, unselfish life, her tender ministrations, we bow in humble submission to the will of God, believing he doeth all things well. There is a sweet to mingle with every bitter. From the hand of God we take the cup and we feel assured that some day we will understand. We extend to the heart-broken husband and children our tenderest sympathy and condolence. In their grief may they look heavenward and not to the silent grave. A LOVING FRIEND.

**PATTESON.**—Mattie Annie, daughter of W. C. and Mrs. Mattie Patteson, was born October 30, 1908; departed this life May 31, 1912 aged 3 years, 7 months and 1 day. Little Patsy, as we called her, was sick only a few days, but her suffering was intense until God saw fit to take her little soul to heaven to be with him. How we miss the pattering of those little feet and the sound of her little voice, but God knows best, and we realize that our loss is heaven's gain; for heaven is indeed brighter with our little Patsy there. It is so hard to give her up, and we know the family circle is broken here, but may we strive to so live that it may not be a broken circle around the throne of God. Weep not, loved ones for we know that our little Patsy is safe in the arms of Jesus and waiting to welcome us home. HER SISTER.

**JOHNSON.**—Fannie Johnson (nee Wren) was born in Van Buren, Mississippi, January 18, 1840, but was principally reared in Richmond, Monroe County, at which place he was married to E. T. Johnson. They came to Texas in 1869 and located in Collin County. They came to Jones County in 1886. She was converted and joined the Methodist Church when about eleven years of age, and the faith begun in childhood was lived beautifully through all these years. Her children said she was the best mother that ever lived. Every child should be able to so talk about mother; and in such hours our devotion is so called forth

that most all children so speak of mother, but in this case her life is seen as reflected in the lives of her children. Each one of them adheres to the teachings and practices of mother and hold mother as having instilled in them the principles of right living, both by precept and example that they tenaciously adhere thereto. Each member of the family is living an active Christian life, and one, Rev. Frank Johnson, is the popular pastor of the Methodist Church at Peacock, Texas. One child has preceded her to the glory world. Sister Johnson's neighbors said of her that "she was such a splendid Christian woman." She loved her Church and lived to serve it as best she could. She was called home Saturday, June 15, 1912. Blessed consolation, we know where to find her. She leaves a husband in feeble health and six children, who will await the summons home. Her pastor, C. B. MEADOR, Stamford, Texas.

**MATTHEWS.**—Our little city was called, June 1, to mourn the loss of one of our truest and best women, in the person of Mrs. Carrie Matthews, wife of our townsman, O. A. Matthews. She was born May 10, 1875; died June 1, 1912. She had been sick a long time. She made a heroic fight for life, but without fear laid her burdens down and went on to meet her Lord at his bidding. Sister Matthews was well known in Avoca, having lived in and near this place for twenty-seven years. She was a Christian woman and a friend to the friendless. No sick bed was ever long without a visit from her. She was one of the most faithful to the sick the writer has ever seen. Faithful to her Church, her family and her friends she was a tireless worker, self-sacrificing in her efforts to scatter sunshine and good cheer to all about her. She is mourned by a lonely husband, to whom she was married seventeen years ago, four children, many relatives and friends. The Church will miss her greatly, for she was a tireless Church worker. She rests from her labors and her works do follow her. M. M. BEAVERS.

**BRADLEY.**—Henry Clarkin Bradley was born in Macon County, Missouri, September 19, 1868. His parents moved to Cooke County, Texas, when he was a small child. He was converted and joined the Methodist Church in early life, and while he was a mere boy, in his father's absence from home, he invariably led the family devotions. He was married to Miss Callie Strong, December 3, 1890, and of this happy union there came four children, one of whom died at seven years of age. Harvey, Vera and Iris, with their mother, mourn the sad and untimely death of their loved one. Brother Bradley has been a faithful and trusted employee at the brick plant here and at Wichita Falls for a number of years and at the time of his death he was superintendent of the Wichita Brick and Tile Company. His business was all in good condi-

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tion, his relations with his family and all mankind were perfectly happy, his character was above reproach, but on Easter Sunday he left a brief note to his employer and family saying that he was tired of living, went into his room and fired a shot into his head which resulted in his death a few hours afterwards. The sad tragedy could not be accounted for except in despondency and melancholia, to which he was occasionally subject, resulting from an injury which he received a few years ago in a shale pit cave-in. He enjoyed the esteem and respect of all who knew him. He was a devoted member of Broadway Church, and his death brought shock and sadness to all the people. His aged father and mother, the sorrow-stricken wife and children, have the sympathy of a large circle of friends. J. A. Oldi, a former pastor, assisted in the funeral service, pronouncing a beautiful eulogy upon his life.

JNO. E. ROACH.

HAYNES.—Little Loise W. Haynes, son of Brother and Sister E. M. Haynes, was born October 1, 1906; died May 21, 1912. This little curly haired boy—so beautiful, pure and good—was indeed a ray of bright sunshine in the home, and his going away from earth left a shadow and an aching of the heart that is hard to bear, but we feel in our hearts that Loise was too beautiful and good for this earth and our blessed Savior took him to be an ornament in the city of the skies. We believe that this little flower was transplanted from among the noxious weeds of earth to grow and bloom with resplendent beauty amid those fair gardens, where God himself, the great gardener, shall train the tender plants to grow aright. Dear child, with the fond hearts of the parents and loved ones, we gather around thy lowly bed and we whisper for this night, farewell, but we will greet thee in the morning. A. W. WADDILL.

Chillicothe, Texas.

WEST.—G. H. West was born April 10, 1859, in Georgia; came to Arkansas in December, 1870; to Texas in November, 1891. On August 19, 1873, he was married to Miss Medie Fowler, with whom he lived until God called for him on April 1, 1912. He leaves a wife, four children and two sisters to mourn their loss. Three children have preceded him to the other world. A few words concerning his life: He was converted eighteen years ago at Bosqueville, where he joined the M. E. Church South, in which he has lived a faithful, happy Christian life. He was a reader of the Advocate, and on his bed of affliction, when perfectly rational, told me he was ready to go when the Lord called him. He was conscious up to his last hour. Mother and children, your only hope is in Christ Jesus. If by God's grace you are permitted to enter the city of the blessed, you may know your loved ones, and Christ you may see face to face and forever live where there is no sorrow, no tears, no bitter pang and best of all no separation from Christ and loved ones. His pastor.

W. M. BOWDEN.

ZIMMERMAN.—Mrs. Emma Zimmerman (nee Watts), daughter of Green and Sarah Watts, was born January 31, 1858, near Marquand, Missouri. She joined the M. E. Church, South, at the age of thirteen years. She was married to George Zimmerman June 7, 1885, by Rev. Joe Russell. To this union were born two daughters, Mrs. Lucile Wernette, of San Antonio, Texas, with whom she lived when the end came, and Mrs. Alma E. Myer, of Chicago, Illinois. Besides these she leaves one stepson and two brothers of Fredericktown, Missouri. She was a good and true woman and died in peace June 11, 1912. Early in life she became identified with all the working forces of the Church. Her influence and power were felt in all the circles in which she lived. The ministrations of Mrs. Wernette, her daughter, with whom she lived, were tender and beautiful. May the hand of the Lord guide the bereaved ones into that brighter realm.

JNO. W. SHOEMAKER.

The reward is in keeping the commandments, not for keeping them.—Lydia Maria Child.

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THE CHRISTIAN AFTER DEATH.

The immortality of the soul is a doctrine taught in both the Old and the New Testaments, though not so clearly in the former as in the latter. Many texts might be given proving the resurrection of the dead and eternal life after that even, but the design of this article is mainly to show that the righteous never cease to exist consciously. They have a conscious existence from the death of the body to its resurrection and after that both soul and body reunited shall live forever with the Lord.

We shall give only two passages from the Old Testament: "Surely, goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." Ps. 23:6. Here David expresses his confidence in God to take care of him all his life, and then after he is gone from this world he expects to "dwell in the house of the Lord forever;" that "house not made with hands, eternal in the heavens." "The righteous perisheth and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness." Isa. 57:12.

The righteous, the merciful man perishes; is taken away from this world, and we say "he is dead." But he is only taken from the evil to come, he has entered into uninterrupted peace; while his body rests in its bed his spirit lives on "walking in uprightness."

We come to the New Testament. The Savior, speaking to his apostles, says: "Fear not them which kill the body but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28. Man may kill the body, but it is beyond his power to kill the soul. Though the body may be dead the soul still lives.

"For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5:1. By the expression, "earthly house of this tabernacle," we understand the body to be meant. If this tabernacle be dissolved," taken down, "we have a building of God," an abode for the soul, "a house not made with hands" of men, as was the tabernacle, "eternal in the heavens." Our souls, after their departure from our bodies, are not left "unclothed," but they are clothed upon with our house which is from heaven, "that mortality might be swallowed up of life." Yes, the soul has an abiding place in that "house not made with hands, eternal in the heavens."

That the soul is capable of a conscious and intelligent existence in a disembodied state is evident from the narrative of the rich man and Lazarus. "The rich man was clothed in purple and fine linen and fared sumptuously every day." "Lazarus was laid at his gate full of sores and desiring to be fed with the crumbs which fell from the rich man's table." Both these men died. The beggar named Lazarus "was carried by the angels into Abraham's bosom; the rich man was buried; and in hell he lifted up his eyes, being in torments and seeth Abraham afar off, and Lazarus in his bosom." Then the rich man prayed Abraham to have mercy on him and to send Lazarus that he might dip the tip of his finger in water and cool his tongue. But Abraham told him that he had received his good things in his lifetime while Lazarus that conditions are now reversed—had received evil things. He tells him that conditions are now reversed—Lazarus is comforted while he is tormented. He also informs him that there is an impassable gulf fixed between them. Then the rich man wanted Abraham to send Lazarus to this world to warn his five brethren lest they should also come into that place of torment. But Abraham tells him that they have Moses and the prophets and if they hear not them they would not be persuaded" though one should rise from the dead."

Now both Abraham and the rich man had died and been buried, but they conversed intelligently. This clearly proves that the soul has a conscious and intelligent existence after the death of the body. In a disembodied state it knows, it sees, it remembers, it feels.

But the question might be asked, "Where shall the spirits of just men, made perfect, dwell?" We answer—"With Christ." Stephen believed that his spirit would go to dwell with Jesus when it left the body. While dying beneath a shower of stones thrown upon him by his executioners, he prayed, "Lord Jesus receive my

spirit." His spirit flew away to Jesus.

Paul says: "Whilst we are at home in the body we are absent from the Lord. We are willing rather to be absent from the body and to be present with the Lord." To be at home in the body is to be absent from the Lord. To be absent from the body is to be present with the Lord. Again, the apostle says: "I am in a strait betwixt two, having a desire to depart and be with Christ which is far better; nevertheless to abide in the flesh is more needed for you." Paul believed that it would be far better for him to depart and be with Christ, but the Church needed him, so he chose to stay here.

But where is Christ? He is in heaven. Let us see. "And he led them (the apostles) out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass while he blessed them he was parted from them and carried up into heaven." Luke 24:50. "So then after the Lord had spoken unto them he was received up into heaven, and sat at the right hand of God." Mark 16:19. "What and if ye shall see the Son of Man ascend up where he was before?" John 6:62. "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:24. "Whom the heaven must receive until the restitution of all things." Acts 3:24.

From these texts we learn that Christ ascended to heaven, sat down at the right hand of God, where he was before he came to this world, and shall remain there until the restitution of all things to make intercession. Then if Christ is in heaven and the departed saints are with him, they are in heaven also. But are not the sainted dead in paradise? This word is of Oriental origin and denotes a "garden of delights." It denotes not so much locality as description. It cannot be an apartment of hades for this word is never used in a good sense in the New Testament, but always in a bad one. It occurs only three times, if I mistake not, in the New Testament. We now notice these places in which it is found. Jesus, while upon the cross, said to the dying thief: "Today shalt thou be with me in paradise." The thief, redeemed, saved, was with Jesus that day in paradise or heaven. But some one may say that Jesus had not gone to heaven, for he said to Mary: "Touch me not; for I am not yet ascended to my Father." This was spoken to Mary after his resurrection, and with soul and body reunited he had not gone to heaven. But might not his spirit have gone to heaven when it left the body?

Paul says: "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such is an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory; yet of myself I will not glory, but in mine infirmities." 2 Cor. 12:2-5. The man whom Paul knew was himself. He says this man was caught up to the third heaven—the place where God dwells and which is to be the final abode of the saints. This event occurred, probably, when after having been stoned at Lystra, he was dragged out of the city and left for dead. In the second verse Paul uses the expression "third heaven," and in the fourth verse he uses the word "paradise" as a descriptive term to convey some idea of the beauties and glories of that place. Heaven is a paradise—a beautiful, a lovely, a delightful place. Paul heard unspeakable words, he saw wondrous sights beyond the power of language to describe. No wonder that ever afterward he desired "to depart and be with Christ."

This word occurs next at Revelation 2:7. "He that hath an ear, let him hear what the Spirit sayeth unto the Churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." This language calls to the mind the "Garden of Eden." Gen. 2:8. The word in the Greek of the Septuagint for garden, is when Anglicized, paradise. In the paradise of Eden, God made to grow the tree of life, the tree of the knowledge of good and evil and every tree that is pleasant to the sight and good for food. It was also watered by a river which flowed eastward in four channels. It lacked nothing for beauty and glory. Paradise of old is typical of the paradise of heaven. Corroboration of this view, we quote Revelation 22:1, 2. "And he

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showed me a pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, (the city) and on either side of the river, was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree are for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him." Eden had a river, and the tree of life, and every tree that is pleasant to the sight and good for food; heaven has the river of the water of life, and on either side of that river there is the tree of life—not just one tree but an almost endless number of trees though of the same kind—bearing fruit perpetually, the medicinal properties of whose leaves denotes that there shall be no sickness there. Probably there are also other kinds of trees there pleasant to look upon and good for food. There are figurative expressions intended to give us some conception of that delightful place called heaven. O it will be glorious. No more curse, no sickness, no sorrow, no tears, no death. O paradise, sweet paradise! May I some sweet day walk among thy bowers, stroll among thy beautiful trees, pluck their luscious fruit! May I inhale the sweet perfume of thy flowers; may I drink of the water of life forever; then I shall hunger no more, neither thirst any more, nor lack any good thing.

To this delightful place the souls of God's saints go when they leave this world. There they are with the Lord, "for the throne of God and of the Lamb shall be in it." Happy people. H. P. SHRADER.

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OUR SUPERANNATED BRETHREN.

At the last session of the Central Texas Conference a resolution was introduced that a committee be appointed to draw up a memorial to the next General Conference asking that our present plan for the support of our conference claimants be amended so as to give each one a support equal to the claim, which they properly have upon the Church for a support. The committee appointed, namely, Dr. James Campbell, Dr. W. L. Nelms, Dr. H. A. Boaz, Dr. J. F. Culver, Rev. John R. Morris, Rev. W. H. Howard, Rev. Jerome Duncan and Rev. H. D. Knickerbocker, Dr. Campbell called the committee together at Georgetown during the commencement on Tuesday at 3 p. m. Only two were absent. There was present also, by invitation, members from the Texas, North Texas and West Texas Conferences, who were invited and asked to take part in the work with the committee. John R. Morris was elected Secretary. The subject considered was first a change, so as to make this work a connectional work and for this purpose, to organize a connectional board, with headquarters at some place in the bounds of the Church as the General Conference might designate. This board is to be composed of an equal number of preachers and laymen, and is to have control of all money raised for this purpose. Also to have a General Secretary who will give his entire time to the work and whose duties will be to look after all the interest of this work, as the Secretary of all other boards. Provision shall be made for the organization of this work in the Annual, District and Quarterly Conferences. There was perfect harmony in the meeting of the committee. As to the necessity of something being done with the desire of the Bishops, presiding elders, pastors and lay members of the Church for more to be done for these honored brethren than is now done.

They hope to present such memorial to the General Conference as will be beneficial and acceptable to the entire Church. And to carry out the purpose, the committee thought best to have now, a sub-committee which will take the matter into consideration and present a plan to the committee for their consideration and be presented to the presiding elders of all the conferences at their meeting this fall. For this W. L. Nelms, Jerome Duncan and J. R. Morris were appointed to mature the suggestions discussed and present them in due form at that meeting. And now, brethren of the ministry of Texas, as I presented these resolutions permit a word of explanation. I know it has been our custom for memorials to be brought in at the conference just before the General Conference and frequently have them introduced just before the appointments are read. My observation is, if you want anything done by an Annual Conference, that is not the best time to put in your request. That being the case, many memorials go into the basket of "non-concurrence." But introducing them, with such a committee as we have, they will command consideration and by conference brethren having thought and matured some plan in their minds for the work, it will receive due consideration. It is the purpose of this committee by consent of presiding elders to present the matter to all the conferences in the State this fall and they will have twelve months for deliberation on the matter. I take this privilege, for I believe each member wants all the light he can get before the matter is settled. If there is a brother (preacher or layman) has a suggestion he thinks will be helpful to the cause they will be glad that he correspond with any member giving, the suggestion to the committee. They want suggestions, not criticisms. Anybody can criticize. Take your Discipline, read our present law on any part of it, giving paragraph or page of Discipline. I may be mistaken, but when I see (and I am glad to see it) the progress of our Church, the work on the various institutions, Church Extension and Sunday School and all others and yet so few on this line of work, I can't help but believe this is the beginning of a great movement. May the Lord bless and help all who will as the opportunity comes to them utilize it. This movement is not made to make the impression we are doing nothing. I am glad to say I think we are doing better than any other Church and I know we are doing better than the State is. But listen! When everybody connected with the Church wants to do what ought to be done, and a man who has given forty-nine years of faithful service to missions, circuits and stations received not quite seven dollars per month

from the Joint Board and that was all he had to live on. I think there is something wrong. What is it? It is not in the Board. No, sir, they would rejoice to have as much as three or four times as they have to give to each claimant. What is the matter? Well, this is exactly what this committee is trying to answer. Help us and you will help it. Maybe yourself, for all can truly sing:

"We are traveling home to God. In the way our fathers trod."

If we are faithful to our vows we are sure to land where these men of God are. I. Z. T. MORRIS. Fort Worth, Texas.

A NEWSY LETTER.

For the first time I shall write a few lines for your columns. I have been a reader of The Advocate since before it was moved from Galveston. My mother was a subscriber then and as a true and tried friend it becomes dearer as the years go by.

Our Third Quarterly Conference was held last Saturday night, with only two of the Official Board pres-

ent, excepting the presiding elder, Bro. J. S. Moore.

Everything reported in fairly good shape considering the long continued drouth of about five or six years to which this country has been subjected. Bro. Moore is serving his second year on this, the Garden City charge, and during the past winter was compelled to miss several appointments on account of bad weather and sickness, but I expect some of the younger brethren would have done as bad, when we remember that it is about fifty miles from where he lives to the nearest appointment.

Our Leagues and Sunday Schools at this place we believe would compare favorably with those of larger towns. Of course, our congregations are small, but composed mostly of young people who are interested and ready to push the work of the Church.

Our beloved was with us Saturday and Sunday, preaching with power to the delight of our people. Bro. Mathis is a power in the pulpit and any congregation who gets him for a presiding elder or pastor will be highly favored.

The Sacrament of the Lord's Sup-

per was administered Sunday at 11 a. m. for the first time in Stiles by the Methodist Church. That was indeed "a season of refreshing from the presence of the Lord." Some of our members had been in the Church for years and had never had an opportunity of thus commemorating the death of our Saviour.

Bro. Moore had planned to have a service of this kind several times, but was hindered each time. I think our preachers should look after these services, as they are a means of grace that cannot be supplied in any other way. Bro. Moore is planning to have a revival in July. I will ask all my friends in the East with whom we have prayed and rejoiced in days past as well as others who may feel disposed to pray for us in this far-off West Texas town that the Holy Spirit may do his office work in the hearts of our neighbors and friends, to the end that men and women may give their hearts and lives to God. We need the refining fire to burn in the hearts of hardened men to the consumption of sin. Again I say, pray for us.

JAMES E. GALBREATH, L. P.

OLD FASHIONED

Young or Old

No matter whether you are a man or a woman, twenty years old or seventy, all you need do is add the coupon with your full name and address and it will be sent to you, without a penny from you. Age is no barrier to health and this offer is open to all Old People, as well as middle-aged and young men and women. We want to send every elderly person a full-sized one-dollar box of Bodi-Tone on twenty-five days' trial, the same as we send it to the young and middle-aged, all at our own risk and expense, to prove how Bodi-Tone acts in ailments of the old as well as the young, to prove what it does for persons suffering from bodily weaknesses and ailments, from age or otherwise. Thousands of persons, old and young, have sent for Bodi-Tone on trial, without paying a penny, and found it put new flesh on their bones, new vigor in their minds, new vim in their muscles, and new vitality into every vital function, and we do not get to try it, to see if it will not do as much for you.

All you need do is tell us you will try it and a dollar box will be handed to you.

It makes no difference who, where or what you are, Bodi-Tone takes all the risks, and asks no pay if it does not benefit. You don't need to write a long letter, don't need to fill out any life-size forms, don't need to send money or stamps. All you need do is clip the coupon, which tells us you want to try Bodi-Tone, fill in your name and address, and we will send Bodi-Tone to you. This is how Bodi-Tone wants to be tried by old and young, this is how it wants to prove its curative powers. We are glad to send it to you without a penny, glad to give you a chance to try it, to learn about this medicine which has brought new health and vigor to so many sick, suffering and feeble persons, old and young, glad to show you how health can be created at all ages with the right medicine, made from the right ingredients. If Bodi-Tone benefits you as it has thousands, pay us a dollar for it. If not, don't pay a penny.

Bodi-Tone

Does just what its name means—cures disease by toning up the body, and we want you to try a box at our risk and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try it and learn what it does, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. Bodi-Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, the tone of the entire physical body should be raised to the highest point, to make all the body help to cure. This is the power which Bodi-Tone offers you to help you get new health.

Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such valuable ingredients guarantee its merit and power.

When you use Bodi-Tone you know just what you are using, know it is good and safe and know you are taking the kind of medicine to provide real help for the body. It contains no narcotics or habit-forming drugs, nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine, or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies Nature intended to tone and cure the body when that power was given them. Thus, Iron gives life and energy to the Blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve

energy and force, Lithia aids in the Kidneys, Gentian does invaluable work for the Stomach and Digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. A reasonable combination that is a wonderful tonic for the body's health. Each of these ingredients adds a needed element from nature to the body. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world. We simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands of sick have found in Bodi-Tone. Many of its ingredients are regularly prescribed by doctors, either separately or in combination with such drugs as each doctor may favor, for there are wide differences of opinion among the doctors of various schools. The exact combination used in Bodi-Tone is what makes Bodi-Tone cure where other doctors have failed and gives Bodi-Tone the curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users.

You Need It

If you are tired of ceaseless doctor bills and wearied of continual dosing without results, you need Bodi-Tone right now. If your local doctor is giving you no real good, if you have given him a chance to do what he can and the ordinary medicinal combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try a box of our risk.

Bodi-Tone offers its valuable services to you right now. If you are sick, if you need medical help, if your doctor is not getting you better, if you are tired of being in bed, if you are tired of being in bed, if you are tired of being in bed, Bodi-Tone is for you, to help Nature restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the health-making ingredients in Bodi-Tone go right to work and begin on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby preventing a continuance of Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from any Female Ailment, for its splendid toning properties have been found of special value in such ailments.

We Risk All

Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering, when by clipping the coupon, filling in your name and address and mailing it to us, you can get a twenty-five days' treatment of this great remedy which has already restored thousands to health, which thousands every where are talking about? It just costs a stamp and you don't pay a penny unless it benefits. The powers of Bodi-Tone have been amply proven by three years of glorious cures. It has benefited sufferers in a great variety of ailments in both sexes at all ages. Persons suffering from Rheumatism, Stomach Troubles, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anaemia, Sleeplessness, Latraps, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and fully proved its beneficial value in such disorders. Read the reports, send for a box and try it.

Your Own Opinion Decides! When you use Bodi-Tone on this trial offer you take absolutely no obligations to pay one penny unless it satisfies, nor to buy any medicine at any time. We leave it all to you—your opinion decides it. You will know if you feel better, if you are stronger, more vigorous and active, if your limbs and back do not pain you, if your stomach or kidneys do not trouble you, if your heart or liver does not bother you. You will surely know if your organs are acting better than they did before using Bodi-Tone, and if health is returning. If you are not sure, don't pay.

Read These Reports

CARTERS, GA.—I had been diseased for fifteen years with what the doctors called Systemic Catarrh. I had pains all through my body, in my Bowels, Stomach and Back, and my Heart would flutter and smother so it appeared that I could not live. I had indigestion and Constipation, with Blind spots in my eyes. Everything I ate soured on my stomach. It seemed I could not stand it much longer. I tried all the doctors in my settlement and three specialists of Atlanta, Ga., and most of the patent medicines I heard of, without any relief, until I got Bodi-Tone. By the time I had taken a treatment of Bodi-Tone I could eat anything I wanted, and there was not a pain in my body. Bodi-Tone did more for me than all the doctors. I am seventy-five years old. J. F. PERRY.

LANTANA, TENN.—I had Rheumatism for twenty-five years from my Neck to my Ankles, Catarrh of the Head for about twenty years and a bad stomach. I had a terrible swimming in my head, and last Winter I took a terrible cough and spilt up quantities of mucus, which the doctors said was Bronchial Asthma. They doctored me all winter with but little benefit. I saw Bodi-Tone advertised, sent for a trial box, and I got my cure from this medicine. I am stronger this Winter than I have been in thirty years and seem to be entirely cured of all my troubles. I have gained thirty-two pounds since taking Bodi-Tone, and can walk ten miles in a day. I am sixty years old. I owe all my good health to Bodi-Tone and believe it saved my life. Mrs. EMILY DRIVER.

WATSON, OHIO.—Bodi-Tone has done wonders for me. Last Fall I was so run down that I could hardly get up and down. I doctored and received only temporary relief. I tried everything and had about made up my mind that there was no help. I could not eat and didn't seem to crave anything. Everyone thought I would not live through the winter, and I really thought so myself. My Kidneys and Bladder were so bad, and my stomach also, I had such weak spells with my heart that it was not safe for me to start out to work, as I could only stand on my feet a little while. My head was dizzy. I saw the Bodi-Tone offer and decided to try once more. I have not felt so well for years as I do since I used Bodi-Tone. I am in my seventy-second year and can do a day's work. Everyone is surprised to see me as well as I am now. A. SAMS.

Trial Coupon

Clipped from Texas Christian Advocate Bodi-Tone Company, Hoynes and North Aves, Chicago I have read your trial offer and want a dollar box of Bodi-Tone on trial. I promise to give it a fair trial and to pay \$1.00 for this box if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing. Name \_\_\_\_\_ Town \_\_\_\_\_ State \_\_\_\_\_ Sir, or R.F.D. \_\_\_\_\_

Husband and Wife Trial Offer: When this trial offer is read in a home where husband and wife are both ailing and need Bodi-Tone, we will send TWO BOXES on trial, with the understanding each will use a box and pay us \$1.00 each if benefited. In such cases coupons should be signed with the husband's name, followed by the words "and wife."

The world has gift of God's love yet God did not him that the w are, therefore, something in the stupendous sacrifice was the soul of depths of every inextinguishable may be polluted to the basest of thing in it would the wonder of great truth in the eiple that is cap of volition; and comes character and moral worth and infinite value mind-heart the man a kinsman He has the power his being, and God-like in his is why God gave worldly and to might not perish There is nothing heavenly world when the eternal are involved. deliver and say

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