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☉ Christ is God's Gift to the World ☉

The world had done nothing to merit the gift of God's love in the person of Christ; yet God did not spare him, but freely gave him that the world might have life. We are, therefore, led to believe that God saw something in the world worthy of such a stupendous sacrifice. What was it? It was the soul of man. Down in the hidden depths of every human heart there is this inextinguishable principle; and though it may be polluted with sin and given over to the basest of uses, yet God sees something in it worthy of salvation. This is the wonder of wonders, but it is the one great truth in the Gospel. It is this principle that is capable of thought, of reason, of volition; and out of these endowments comes character. In them is intellectual and moral worth; and upon these God sets and infinite value. They impart to the mind-heart their immortality and make man a kinsman of the heavenly world. He has the power of life wrapped up in his being, and when rescued he becomes God-like in his nature and capacity. This is why God gave his Son to live in this world and to die on the cross, that man might not perish but have everlasting life. There is nothing in the resources of the heavenly world too sacred or too valuable when the eternal interests of a human soul are involved. So God went to the limit when he sent Christ into this world to deliver and save man from the wreck of

his apostate state. It was just like God to make such an investment.

And we are led to believe that when God looks upon the finished product of grace and beholds a man, formerly steeped in sin, but now redeemed and transformed into the power of an eternal life, he rejoices in the fact that Christ gave himself for us and became the means of our deliverance from the dominion of sin. Like a father rejoices over the return of his child whom he had given up as lost, so God's heart is thrilled with the thought that his child, once dead, is alive again; once lost, but now found. And all heaven is in sympathy with the thought, for "there is joy in the presence of the angels of God over one sinner that repenteth." We do not wonder, then, that God gave his only begotten Son that men might be redeemed and turned from sin unto righteousness. For the work of redeeming man is worthy of God and of the sacrifice of Calvary. It involves the highest interests of which we are capable of thinking. Yet it is the work of unmerited love and of unbounded benevolence. It was God's own compassionate act and it was Christ's free and willing offering. And the basest ingratitude of which man is capable is to turn a deaf ear to God's invitation, to blind his eyes to this free gift of love and to harden his heart against the merciful invitations.

The Saloon Element is Making Prohibition the Issue

Governor Colquitt and Jacob Wolters are constantly reiterating their slogan in prohibition territory, "Prohibition is not an issue in this campaign." But what are the facts in the case? We will let the saloon element state them, and they will do it in no mistakable terms. Let us take, first, the "Texas-German League." They represent that element of our German citizens who believe in the saloon and who stoutly oppose prohibition in all its forms. What do they say? Listen: "The Executive Committee recommends these candidates because they believe that prohibition is the main issue in the approaching election, and that the State League should unqualifiedly align itself on the side of those candidates as it knows to be against prohibition." And the names of these candidates are given: "Wolters for United States Senator, Colquitt for Governor, Edwards for Treasurer, Barker for Controller, Walthall for Attorney-General, Kone for Agricultural Commissioner, Wortham for Railway Commissioner, Phillips and Dibrell for Judges of the Supreme Court, and Muse for the Court of Criminal Appeals." Then the League Committee goes further and says of these candidates: "The League knows that

these candidates are against prohibition, or at least it knows that they will do nothing to bring prohibition into our State."

Next, we will let the San Antonio saloon men speak. Listen: In the San Antonio Daily Express of June 26 there appeared the following advertisement: "Saloon men—Time, June 27, 1912, at 8 p. m.—Place, Turner Hall—Slogan, Colquitt. Let's get acquainted with each other and hear conditions. Good speakers will tell us all. Come and join the crowd." On June 28, after the above meeting was held, the Daily Express gave an account of it, as follows: "The Retail Liquor Dealers' Association of San Antonio was reorganized at a meeting held last night in Turner Hall, with between forty and fifty saloon men present. Charles E. Bosshardt presided, and first introduced Judge P. H. Shook, who made a short address. In his talk Judge Shook advised the saloon men to confine their attention to advocating the renomination of Governor Colquitt and the candidacy of Bob Barker. George F. Mayer, who followed, assumed the same attitude, urging that it is the imperative duty of all saloon men in Texas to see that Governor Colquitt is renominated. Following these two, Mr. Boss-

hardt announced that an executive meeting would be held by the active saloon men present. At this meeting plans were discussed for furthering the interests of both Governor Colquitt and Bob Barker, candidate against W. P. Lane, present incumbent."

Is there any doubt, therefore, as to what the "Texas-German League" and the "active saloon men's association" of San Antonio think about "prohibition as an issue" in this campaign? Do they not make it very clear that prohibition with them is the sole issue in the approaching primaries? And they do not stop at trying to subordinate the leading State officers to the domination of saloon politics, but they are striving to drag both of our Supreme Courts down to the same level. They not only want the State Government put under the control of the saloon element, but they want also to make this element elect and inspire the judiciary of Texas! Yes, they want the Governor, the United States Senator, the Attorney-General, the Controller, and all the rest of the State administration, but they want also to put the courts of last resort under obligation to the saloon vote. Yet Mr. Wolters and Governor Colquitt tell us in tones soft and low that "prohibition is not an issue." But the "Texas-German League" knows better, and in their straightforward way they publish the truth abroad to the world!

However, the saloon men of San Antonio, in whose saloons the pictures of the Governor and of Barker are displayed, are not quite so greedy as the "German League." While they would like to have the whole ticket from top to bottom, nevertheless they will be satisfied with the election of Colquitt for Governor and Barker for Controller! Out of the wreck of matter and the crash of worlds they will be glad if, per chance, they get the Governor and the Controller. They are sadly in need of these two officials. Their business absolutely demands them! Yet Wolters and the Governor tell us that "prohibition is not an issue." The saloon men think differently.

But this is not all. "Liberty," the one official and recognized organ of the beer and liquor dealers of Texas, published at San Antonio, in its last issue has the following editorial endorsement of the "Texas-German League's" pronouncement: "We believe that it would be wise for all liquor dealers to follow the advice of the executive committee of the Texas German League. This committee has carefully investigated the position taken by different candidates on the prohibition question and united effort will probably result in their election. Go to work at once and try to get every vote you can for the above candidates."

Then "Liberty" goes even further and includes in its enlarged list of candidates not only those designated by the league, but Congressmen-at-Large, endorsing Jeff

McLemore and Merthol Pazzal, and a full county ticket in Bexar County from Judge on down to Bailiff. And in advocacy of these candidates, this organ goes on in another editorial to state its platform and its party under it. It makes "Personal Liberty" its platform, and it says: "There is room on our platform for the Republican, the Democrat, the Populist, the Socialist or any other man who agrees with us in that a man has a right to eat or drink what he pleases provided he does not encroach upon the moral, the religious or legal rights of his fellowman. We will not reserve seats for the hypocrite, the fanatic, the tin-horn reformer, the religious meddler, or the good old well-meaning Church-goer who has unfortunately drifted to the wrong side of the stream; which of course shuts out the prohibitionists and the local optionists."

So this delectable sheet which calls itself "Liberty" goes a great deal further than the "German-Texas League" and the "active saloon men" of San Antonio. In fact it blossoms out into the matured flower, as the result of the teaching, ultimately, of the league and the saloon men, and becomes a sort of a ubiquitous clearing house, in its politics, for every aggregation of nondescript known to Texas political training. Anybody or anything that will stand by the saloon, help elect their State ticket, aid them in their effort to bring the judiciary into the slums of saloon politics, and administer the affairs of the State according to their own liking, is included. Yet the Governor and Mr. Wolters tell us that "prohibition is not an issue in this campaign." Selah!

POWER THAT TRANSFORMS LIFE.

What a power Jesus Christ exercises over a life that has admitted him through faith! How he reverses the aims, elevates the thoughts, purifies the passions, ennobles the relations, and glorifies the hopes of life! Paul found his life so absorbed in the Christ life that he exclaimed, "I live, and yet no longer I, but Christ liveth in me," and "for me to live is Christ." There is power in precept; there is greater power in imitation, and still greater in social intercourse. But the transfiguring influence of Jesus Christ is not that of one person acting on another through external means, it is a spiritual union more intimate than any other. "He that is joined to the Lord is one spirit." —Sunday School Times.

Nothing is more pitiable than a childish look in a face old enough to show real thought and matured character, but there are many grownup men whose spiritual expression marks them as immature and whose better nature is dwarfed into youthful deformity. They are men in appearance, but children in their experiences and work for the Master. They have never yet "put away childish things" in their manner of living and thinking

FINISHING UP THE WORLD

Bombay and the Parsees

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

Bayard Taylor said the Taj is poetry transmuted into form, hence when a poet sees it, he hails it with the rapture of a realized dream. A work inspired by love and consecrated to beauty. A castle in the air brought down to earth and fixed for the wonder of the ages.

He said if there was nothing else in India this alone would repay the journey. So pure, so gloriously perfect did it appear, that I almost feared to approach it lest the charm should be broken. The mosques and palaces of Constantinople, the domed tent of Omar at Jerusalem, and the structures of the Saracens and Mearlooks at Cairo, have nothing in common with it. The remains of Moorish art in Spain approach nearest to its spirit, but are only the scattered limbs of the torso of which the Taj is the perfect type. It occupies that place in Saracenic art which in respect to Grecian art is represented by the Parthenon.

The dome of the Taj contains an echo more sweet, pure and prolonged than that of the Baptistery of Pisa, which is the finest in Europe. A single musical note, uttered by the voice, floats and soars overhead in a long, delicious undulation, fainting away so slowly that you can hear it after it is silent, as you see, or seem to see, a lark you have been watching, after it is swallowed up in the blue heaven.

Bishop Hurst

once said that Mohammedanism, with its curse upon woman, with its long enslavement of her, with its millennium of polygamy, has nevertheless built to a woman the most beautiful and costly Mausoleum the sun has ever shone upon. It is to the Empress of the dead. There would be more hope for the accursed system if it would only do something for the woman living. With all its millions for a dead woman's tomb Mohammedanism has never yet built one living woman's home.

In May, 1662, when the Princess Infanta Catharina of Braganza, daughter of John the Fourth of Portugal, married Charles the Second of England, Bombay was presented to England as a part of the beautiful young lady's dowry. The English government not knowing what to do with it, the king looked around for some one to whom to present the city. The East India Company stood ready to accept it, and did so, in consideration of the payment annually into the treasury of Great Britain the nominal sum of ten pounds sterling. This was all that was ever asked and all that was ever given. For five years the company promised exemption from customs; made the taxes very low, gave looms to the weavers, to encourage the manufacture of silk and cotton goods; permitted settlers to come and possess any land not already occupied, and guaranteed the ownership of such land to them. The company encouraged the Protestant faith, but declared perfect religious liberty to all who would become citizens of the new city.

Bombay thus became the most attractive places in all the East Indies not only to Englishmen, but to people from many lands. Persians came in large numbers and made India their permanent home. Arabs, Topazes or Indo-Portuguese, and, indeed, people from every part of the Eastern world, drifted to Bombay, and combined to build up the city. By and by the place became a great center of trade—the hand that received the manufacturers of Europe and in return sent back the fine wares of the Indian artisan in the the Western world. The interruption of the cotton industry by

Our Civil War

produced such a revival of the production of that staple in India that the wealth and business of Bombay, which was the chief Indian gainer by our calamity, was greatly increased. It is now the Manchester or great manufacturing city of the East. The vast number of smoke stacks seen from Malabar Hill is a great surprise to visitors from the west. It is the nearest East Indian port to Europe with a million population, and architecture more attractive than that of Calcutta. The Victoria depot here of the great Indian Peninsular Railway is the finest railway station in the world.

When we reached Bombay we had been advertised for a lecture in such extravagantly complimentary and glowing terms that it was with considerable embarrassment that we appeared before a cultured and critical audience in the Bowen Memorial Church, on the Apollo Bunder. We were delightfully entertained by Rev.

A. N. Warner, the pastor of this church, and his accomplished and beautiful young wife. Their charming hospitality made us feel as if we were back in the very heart of Dixie. It is seldom that such a young man is placed in charge of such a church. Mr. E. W. Fritchley, a layman of this church, is a many-sided member of great value, not only to his church but to the city and age in which he lives. We have never met a man in any land more thoroughly alive to the woe and waste in the use and sale of intoxicants. If all church members were as wide awake and as much in earnest in this matter as he, we would soon have a sober world.

Epworth Heights.

is a picturesque and very attractive mountain resort, about fifty miles from Bombay, which he has with his own means and architectural genius made possible. This is an ideal place for Sunday School Assemblies, Epworth League Conferences, Chautauquas and Camp Meetings. It will doubtless develop into a tremendous factor or agency in the preparation of trained workers for the redemption of India. We are indebted to this remarkable man not only for the delightful hospitality on these heights, but for courtesies in Bombay. "Long may he wave and never waver."

The Parsees, the well known followers of Zoroaster, after their expulsion from Persia, settled on the Malabar Coast more than eight centuries ago. There is nothing of which the typical Parsee is prouder, next to the creed he gets from Zoroaster, than of his historical traditions. He loves to think and talk of his old kings, Cyrus, Cambyses, Darius and all the rest, when the world quaked beneath their armies. He remembers or thinks with peculiar joy of the time when Persia's eye dared to look upon even Europe as a field for conquest and that his own Xerxes fought the Greeks in the Bay of Salamis and within sight of Athens. Of the very many varieties of non-Christian people in India there are none more interesting than the Parsees. They are generally considered Fire Worshipers, or Sun Worshipers, but they claim to be Monotheists, and use fire, the sun, and other objects as helps or stepping stones in thinking up to God.

In India there are about one hundred thousand Parsees, more than half of whom are in the city of Bombay. They dress elegantly and are the bankers, merchant princes, and generous benefactors of the city. They enjoy life by using their money for the help of humanity while they are alive, and thus set a good example to many people in Christian lands who spend their entire lives in amassing money to be fought over by heirs after they are dead. The most unique evidences of their presence in Bombay are their

Towers of Silence

on Malabar Hill, which not only overlook the entire city but much of the sea and country around. There are five of these towers grouped on a hill more than a hundred feet high, and rising above the palms and cypresses which grow in beautiful state-ness about them. They are large circular structures of heavy black granite.

The most sombre feature of this strange park or place of silence is the presence of a multitude of vultures, on the tops of the towers and palm trees.

We were fortunate in visiting Malabar Hill at the time of a Parsee funeral. Judging from the length of the funeral procession the deceased must have been quite popular, wealthy or both. Every one of the entire procession, from the soles of their feet to the crowns of their heads, were dressed in garments as white as snow. They marched two and two, holding a white handkerchief between them as noiselessly as an army of ghosts. As soon as the head of the procession started to one special tower, the vultures flew to the tops of the trees immediately around that particular tower. After a short service outside the pall bearers ascended to a high portal and entered with the corpse. Everybody else remained outside.

The inside of the tower has a concave surface with grooves converging downward to a well in the center. After the body is disrobed it is laid in one of these grooves. When the pall bearers have disappeared the vultures swoop down on the body in such large numbers that the flesh is torn from the bones and consumed in a few minutes. The bones soon dry in the sunshine and eventually slide down into the well at the center.

To us this process seemed very revolting. To the Parsees, however, it is much less so than being slowly consumed by worms in a cold, damp grave. By this rapid process putrefaction, with all its unsanitary and concomitant evils, is most effectually prevented. They have great reverence for

Earth, Air, Fire and Water.

As a corpse was considered unclean, to bury it would be to pollute the sacred element of Earth; to burn it would be to pollute the most sacred of all elements; and to throw it into the river or sea would be to profane that element. The Parsees thus summarize their faith: The Soul is immortal. Men and women are free moral agents and are responsible to their Creator for their acts and deeds. Pious and virtuous persons meet with

happiness, but the wicked and sinful suffer pain and misery.

The immense disparity between Christ and Zoroaster, we believe, will slowly dawn upon this interesting and liberal-hearted people. They have been clinging to their ancient faith from a feeling of nationality rather than of religion; from tradition more than conviction. But we believe that, as the Magi from the East, who probably were Zoroastrians, hasten to lay their gold, frankincense and myrrh at the feet of the new-born Redeemer, so, ere long, these Parsees will in all probability be the first of Eastern races to take upon them, as a race, the easy yoke of Christ. We cannot but believe that as they study more closely the difference between their own faith and that of the Christian, they will in due time, and not very far hence, come to accept the latter.

FROM INDIA TO AFRICA

Heathen Hospital and Elephant Temple

Article Number Fifty

The Pingrapole in Bombay is the only heathen hospital we have ever seen in all the world, which was doubtless suggested by the example of Christianity. About four score years ago a "philanthropic" Hindoo, at his death, endowed it with eight lacs of rupees, about a half million dollars. The word philanthropic we quote from another writer, but it is not a proper word to designate this giver of a half million of dollars. This hospital is not for the benefit of humanity, but for sick, wounded and maimed beasts, fowls and birds. It is evidently a greater curse than blessing to them in prolonging their helpless and useless misery, when death would be their greatest relief and blessing.

One of the most unpleasant hours we ever spent was in going through this institution. Our ears were first greeted by the yell, howl and scream of a hundred miserable, maimed, mutilated and mangy dogs. Our presence seemed as repellant to them as that of the Nazarene was to the men possessed with devils. It was a Gehenna of horror. Here were old, spavined, bony horses, some of them with only three legs. A large house filled with a multitude of pigeons, chickens and rabbits—either old and decrepit or suffering from some malady. In the ophthalmic ward were a hundred blind cattle. In the surgical ward were about two hundred cattle with broken, deformed or lost limbs. The doctrine of metempsychosis or transfiguration of soul, or life, is so rampant that many refuse to take any kind of life, even serpents or human parasites. We were told of a lady here in Bombay who even refused to kill or destroy the parasites of a bed room. She gathered them all into one blanket and sent them out to the Pingrapole hospital. To furnish them proper nourishment, they hired a human tramp and paid him one rupee a night to let them feed upon him. And yet some silly or wicked people contend that these people do not need the light, life and gospel of a Christian civilization.

The Elephant Temples

are in an island six miles in circumference, about ten miles from Bombay. They are supposed to have been cut out of the solid rock by the Ethiopians of Arabia about forty-two centuries ago. Others think they antedate anything Egyptian, judging from the style of architecture. Some think there are a number of temples in this island, the entrances of which have been entirely overgrown and lost. The approach from the sea to the entrance to the main temple is by a thousand ascending stone steps. The Portuguese, in their zeal for destroying heathen idols, planted cannon before the entrance, and destroyed many of the columns and sculptured panels, but the faces of the colossal triad have escaped mutilation. This Triad is a grand and imposing piece of sculpture, not unworthy of the best period of Egyptian art. It is fifteen feet wide and nineteen high, representing a pair of giant shoulders from which spring three great heads. The trifurcated God of the temple.

The central head, which fronts the entrance, is that of Brahma, the Creator, whose large, calm features are settled in the repose of conscious power, as if creation to him were merely an action of will and not of an effort. On the right is Vishnu, the preserver, presented in profile. On the left is the third member of the Trinity, Siva, the destroyer. Nothing astonished us any more in this remarkable group than the distinct individuality of each head; the faces are those of different races. Brahma approaches the Egyptian and Vishnu the Grecian type, while Siva is not unlike the Mephistopheles of the modern German school. This temple is about fifty yards square, the roof of which is supported by twenty mas-

sive columns cut out of the solid rock. The great mass of vines and general vegetation over the island is a harbor for dangerous serpents. A former superintendent was one day sleeping in his chair, beneath the shade of the palms, with his hand hanging down. A cobra crawled along and bit his hand, and

He Was Dead in One Hour.

No finer picture of the passing away of the old and the coming in of the new, in India, can be presented than in this scene at Elephantia. Niebuhr, nearly two centuries ago, was the first to take back to Europe the news of the marvels of these strange temples. Since then much light has been thrown on their meaning. But the faith which the excavations and their imagery suggest, is in rapid decline. The conquering Christian nation has taken charge of the ruins, and provides a man to exhibit them as objects only of antiquarian interest. Out in the beautiful roadstead lie the vessels from many ports of that same nation, stopping here for a time, and then going to Australia or China or Southern Africa, or homeward to the little island which rules its antipodes. One turns away from such a reminder of a dying creed, with all its savage monstrosities, with hope to the new. The Bowen Memorial Church, in which we spoke on the Apollo Bunder in Bombay has richer associations and larger possibilities than all the cave-temples of India.

As I turned my back on this land of monuments and memories, of braided light and gloom, and our face toward the dark continent of Africa, "A feeling of sadness came o'er me, somewhat akin to pain, Which resembles sorrow only, As the mists resemble rain."

The two countries contain about five hundred millions of people, one hundred million more than all the great Republic of China. On the first visit to these three countries, a quarter of a century ago, we predicted that the last great campaign of the church would be the conquest of China. We now believe that China will be an enlightened, Christian republic long before the day fully dawns on India or Africa. It was a wonderful epoch in the history of the Orient, when

Sun Yat Sen.

Yuang Chi Kai, Wuting Fang and Western Education all came together in time and space. The guiding hand of providence was no more manifest with Joseph in Egypt and Daniel in Babylon than with Sun Yat Sen in China. We believe he will yet prove himself to be one of the greatest patriots in history.

The distance from Bombay to Aden, our first stop, is 1664 miles. Through all the days of the year the air is generally balmy and the sea smooth. The temperature is generally about 80 at night and 85 at noon. The temperature is much more delightful than in the Red Sea further north. In fact, there are few sections of the sea, more so anywhere.

We dropped anchor at Aden an hour before the dawn, while the moon and stars were still shining with unusual splendor. The lofty and jagged crests of the mountainous rocks outlined against the sky were quite picturesque and splendidly impressive. The dazzle and gleam of the noonday heat and light are so disenchanting that a profane tourist spoke of Aden as resembling "Hell, with the fires put out." No description can give any idea of the savage sterility of these mountains. They are masses of cinder and scoria, glowing as if with unextinguished fires, and the air surrounding them quivers with the heat radiated from their sides. Their forms exhibit all the violence of the convulsions which created them, heaps of burned fragments, cliffs di-

vided by deep fissures, and sharp, inaccessible cones, shooting upward like congealed flames from the rubbish of extinct craters. The rock is about six miles long and three in breadth.

This is our third visit, and it is still interesting, especially the boys who dive for small coins thrown by the passengers into the sea. Years ago there was a boy whose leg was

Bitten Off By A Shark!

He seemed to dive and swim just as well, if not better, with one leg as with two. He attracted the sympathy of so many passengers that he secured more money than any two of the rest. The Samoan Islanders are about the only people we have ever seen who could surpass them in graceful diving and swimming. Aden is thought by some scholars to be the Eden of Ezekiel 27:23. The Romans gave it the name of Portus Romanus. It is now in the hands of the British and almost as well fortified as Gibraltar. Some people, who oppose our fortifying the Panama Canal, claim that the Suez Canal is not thus protected. A great mistake. With the British in possession of Hong Kong, Singapore, India, Aden, Egypt, Malta, Cyprus and Gibraltar, the Suez Canal, to an enemy, is unapproachable and impregnable.

We entered the Red Sea through the straits of Bab-El Mandeb, which means the Gate of Tears, from the fact that so many ships and lives have been lost in this passage. The South end of the Red Sea is one of the hottest places in the world. There is no other section of the sea and oceans of the world where storms rise more suddenly. Our first passage over these dangerous waters we were on one of the Peninsular and Oriental ships, with its spacious open decks. Late in the night the heat was so great that we took a mattress from our room to the open deck, where the stiff breeze so reduced the temperature that we were soon profoundly asleep. The stiff breeze soon arose to a terrible tempest, without in the least disturbing our slumber. The first wave that rolled about the deck did not awaken us, from the fact that it did not rise above our mattress. The second wave was a foot or two deep. When four sailors saw this second wave rolling rapidly toward us they seized our mattress by the four corners, and we awoke just as they lifted us high in the air, and thought they were

Throwing Us Overboard.

If Jonah was any worse frightened at Joppa his hair doubtless turned a little gray. The uproarious laughter and merriment of the sailors was as great as our gratitude for their kindness.

The ships run within ten miles of the town of Mocha. It is built on low land, but a range of mountains rises in the background. With a telescope you can plainly distinguish the white citadel, and a long line of low flat-roofed buildings, looming through the hot vapors of the coast. The famous Mocha coffee does not grow in the vicinity of the town, but is brought from the valleys of the interior. Hodeida, further up the coast, is another port for its exportation, but the foreign trade of both these places has been almost entirely destroyed by the rise of Aden. The coffee is taken down to the latter port in native coasters, or by caravans from the interior, and at Aden shipped to Europe and to other parts of the world. Much of the so-called Mocha coffee is actually grown in Abyssinia. And possibly also in Java and Brazil.

We passed one post where the Italian fleet was bombarding the Arabians, who are under the dominion of the Turkish government. About sixty miles away was Mecca. In ancient and medieval times the commerce between India and the countries around the Mediterranean was over the Red Sea. This was lost when a way around the Cape of Good Hope was discovered, and restored by the opening of the Suez Canal. The sea is 1400 miles long, and at one point 200 miles wide, with an area of 185,000 square miles.

IMPORTANT REPORT OF THE BOARD OF MISSIONS.

W. W. Pinson, Gen'l. Sec'y.

The constant financial aim of the Missionary Secretaries during the present quadrennium has been to maintain our Missionary enterprise and at the same time reduce the indebtedness under which the Board found itself at the beginning of the quadrennium. It was apparent to them from the very beginning that, in order to realize the aim, it would be necessary to radically change the methods of the Board's financial administration. The most important change found to be necessary was that of directing the entire income of the Board to the support of prescribed budget of annual expenditure. Heretofore, the Board had been operating under what was practically two differ-

ent budgets. One of these was the appropriation based on the income from assessments; the other was made up of an infinite number of independent specials authorized by the Board to be raised outside the regular income and having no direct connection with the support of the regular budget of appropriations. At the first called meeting of the Board in this quadrennium the General Secretary recommended that all items for which appeals were to be made during the year should hereafter be included in the list of appropriations and that no independent specials should be authorized. Such specials as were desired by the individuals and Churches were to be selected from the regular list of appropriations. There were several reasons for this recommendation.

The independent specials, it was found, had intailed a constantly accumulating deficit since, in many if not in most cases, the entire amount of these specials was not raised and the balance was left to be paid out of the regular income, which was already taxed to its limit with the necessary and constant demands. Not only so, but these independent specials being a popular source of appeal multiplied Missionary enterprises, while the regular income available for their support was almost at a standstill. This created a sort of financial fatty degeneration. In other words, it was a policy that the more successful it was the more ruinous it became in the end. In the next place, this method by the emphasis that it required on the specials authorized, tended to divert attention from the regular needs and so leave them in the background. Then the freedom with which these special were inaugurated brought about such a multiplication of them as worked confusion and mutual defeat.

Perhaps one of the greatest objections to that method was its failure to reach the rank and file of the Church, being essentially based upon special interest or unusual enlightenment, or some incidental relationship. Its educational value was for the few and not for the many.

The proposal of the Secretaries to provide for a united budget and so turn the entire income of the Board into the regular channels of support, naturally met a certain degree of skepticism as to its practicability. However, the one year we had to test this policy has not confirmed the fears of the skeptical. The very gratifying income of the Board during the year has clearly indicated the favor with which this policy has been received by the Church. The number of specials has not been diminished. They have been correlated as a regular feature of our plan, and made to contribute to the orderly progress of the cause. The facts, also, that the Board was able to materially reduce its indebtedness, while at the same time supporting its enterprises, further justified this first year's experiment on the new line.

At the session of the Board in May, 1911, a committee was appointed to consider and recommend a suitable and satisfactory financial policy for the Board to pursue. This committee reported at the recent session of the Board as follows:

"We have considered Section No. 5 of the General Secretary's report, referring to the financial policy of the Board, and our report is as follows:

"A study of the facts convinces us that ultimate success in the missionary training and development of the Church, as well as the highest interests of our Missions and missionaries, are dependent upon an orderly and well-regulated financial policy. Such a policy must set the whole missionary obligation before the whole Church and not rest its claims on temporary interests or enthusiasm for detached enterprises, nor should it rest its success on sporadic or independent appeals whose conditions and interest are temporary and special, rather than essential and permanent. If this great task is ever done it will be only when the Church as a whole is brought to realize its united obligations to the cause as a whole, and is brought to deliver its entire strength on definite and prescribed lines of advance. We, therefore, earnestly recommend:

"1. That this Board adhere steadfastly to its policy of a unified annual budget in which shall be included the objects to which the Church is to be asked to contribute each year, and that special objects inside the budget shall be undertaken in cases of emergency and then only after they have been considered and voted on by the Board in annual session.

"2. That all the departments of this Board and all those who represent the Board before the Church be required to limit their appeals to objects as above prescribed, and are earnestly urged to combine their efforts to insure the raising of the annual budget in full with as large a surplus as possible, that a steady and orderly advance may be maintained without the danger of incurring debt

or of developing one field or enterprise at the expense of others equally worthy.

"3. That when special subjects outside the annual appropriations are undertaken, under the authorization of the Board, the appeals therefor should be as far as possible limited to a prescribed section of the Church, in order that the confusion of multiplied and apparently rival appeals may be avoided and that attention may not be too widely drawn from the budget and the total needs of the cause.

"4. We cannot too earnestly appeal to all our pastors, Churches and membership to co-operate with the Board in this policy, and that they concentrate their missionary giving on those subjects and enterprises adopted and fostered by the Board in order that the resources of the Church may be commanded for the task which the Church has in hand, and that they shall not allow new and spectacular missionary appeals from any course whatever to direct their attention from the authorized budget. The only constituency and source of support this Board has is the membership of the Church, and when the Board assumes a given amount of financial responsibility for that constituency it does so on the natural and necessary assumption that it can command the resources of the Church for that purpose. If by any influence these resources are diverted to other missionary enterprises and into other missionary channels, however worthy, not only confuses but ultimate injury must be the result. Our laymen everywhere are therefore earnestly requested to combine their energies and concentrate their liberality, not only on the cause as represented by the whole Church through this Board and through its authorized agencies and according to its prescribed methods.

"5. As a method of securing this desired unification of effort and of securing the larger liberality of the Church, we cannot too strongly recommend the 'Financial Method for Methodists,' and we would urge the adoption of this method in every congregation, believing that when this is properly done the problem of financial support will be solved and the desired unity and regularity will be secured."

Resolution Committee: A. B. Ransom, Mrs. R. H. Steele, E. E. Hoss, W. R. Cole, W. W. Pinson, O. E. Brown.

This report was adopted by the Board without a dissenting voice. We believe its adoption marks a new era in our missionary finances and that it puts us on a basis not only of financial security and safety, but also one that is commending itself and will still more commend itself to the vast body of laymen in our Church and win their increasing support.

RESOLUTION ADOPTED BY THE EDUCATIONAL CONFERENCE HELD JUNE 20-21, AT VANDERBILT UNIVERSITY.

Your Committee on Resolutions begs leave to report the following:

"We note with pleasure the action of the last General Conference laying upon the Board of Education the responsibility of developing and correlating the ministerial education of our Church, and we heartily approve the calling of the Educational Conference for the purpose, in part, of considering this important work. The discussion of the various agencies engaged in the training of our ministry has been very suggestive, and we desire to give expression to our convictions that these several agencies should be developed and correlated into a great unified system of ministerial training for our Church. As a step in this direction, we hereby adopt the following resolutions as the expression of the sentiment of this conference:

"Resolved

"1. That in our judgment the college is primarily cultural, not vocational; that its mission is the development of man rather than the training of ministers, and that nothing should be allowed to interfere with this fundamental task. At the same time we feel that there are courses of study that are both cultural and vocational that our colleges might well emphasize for the benefit of those who are preparing for the ministry—courses such as Bible study, sociology, psychology, ethics, and the like. We would therefore urge that our colleges make provision for such courses as far as it is possible for them to do so, but we would not advise the creation of small theological departments for the more technical training of young preachers in attendance at our colleges.

2. That we emphasize the great importance of Conference Courses of Study as a means of training our ministry, and would respectfully suggest to the College of Bishops the desirability of outlining one or more courses of study for our young preach-

ers, and of having suitable text-books prepared especially to meet their needs.

"3. That we greatly appreciate the work of the one fully organized seminary of our Church—the Biblical Department of Vanderbilt University—and urge our young men preparing for the ministry to avail themselves of its advantages. We cannot too strongly emphasize the importance of a strong well-equipped School of Theology as the head of our system of ministerial training. We approve of every effort looking to the greater development of its work, and would further recommend the correlation of the work done in the colleges especially for ministerial education with that of the Biblical Department of Vanderbilt.

"4. That we indorse the great work being done by the Correspondence School of the Church, and would recommend that every undergraduate be required to take his Conference Course by correspondence, each conference making provision for the payment of the fee for those who may be unable to meet this expense. At the same time we would magnify the work of the Examining Committees of the conference by requiring each undergraduate to appear before the committee and pass such an examination as, in their judgment, may be desirable.

"5. That a few well-located, strongly-supported Preachers' Institutes will accomplish a larger work for the Church than numerous small institutes. We recommend that the various Annual Conferences combine in a few organizations, and so far as possible make provision for the attendance of men who may be situated at a long distance from the institute centers.

"6. We recommend that each Annual Conference Board of Education embody these resolutions in its report to the next session of its conference and report the result to the Corresponding Secretary of the General Board, so that something definite may be known regarding the mind of the Church as preliminary to General Conference legislation. It is understood, of course, that all these resolutions simply express our views as an unofficial body, and are merely suggestions in the various directions indicated."

WRITING HOME TO MOTHER.

The Youth's Companion touches on a worthy theme when it urges the young man, away from home, to remember the old mother.

"My boy," writes a white-haired mother to her son, a busy man in a distant State, "write home often. You do not realize what your letters are to me, and how long it is between them."

No, he had not realized it, and unhappily there are many absent sons and daughters who need a similar reminder. They would be indignant at the suggestion of waning filial devotion, but in the stress of business, in the society of new friends, in the happiness of a new home circle, how rarely they spare an hour for a good, long letter to the aging mother in the old home—the loving mother whose heartache, as the passing days fail to bring the longed-for letter, is one of the most pathetic tragedies of old age.

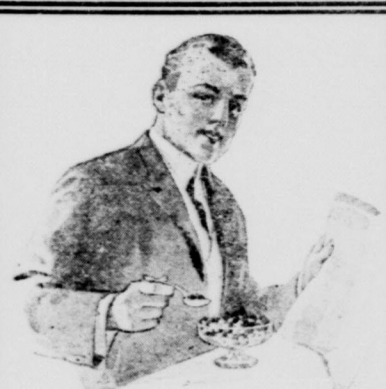
The decline of the letter-writing habit of an earlier generation has often been deplored, but this feature of the decline can neither be excused nor defended. The postcard substitute for letters is little less than a mockery when the cards are sent to the mother who wants, and should have, so much more than that.

As youth lives in and for the future, so does old age always look back over the slope as it nears the summit. The parent is wrapped up in the son and daughter; but as the son grows to manhood and the daughter to womanhood, they are absorbed in the plans and the process of building the structure of the coming years. Such is the law of life and the basis of all progress, but it is a pitiful thing when the son and daughter fail to keep in mind their obligation to the loyalty and love of their parents.

Blessed are the absent ones who write long and frequent letters to the old home. Soon, they cannot know how soon, the precious privilege will no longer be theirs.—The Toller.

Practice in life what you pray for, and God will give it to you more abundantly.—Pusey.

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—Melancthon.



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Puffed Wheat or Rice is served with cream and sugar, or mixed with berries for a nut-like blend



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These crisp, airy wafers are served like crackers in a bowl of milk

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Sole Makers—Chicago



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They are crisps in soup. Or they garnish ice cream with a taste like toasted nuts



At All Hours

Girls use them in candy making, and boys eat them like peanuts when at play

Notes From the Field

Honey Grove.

After a two weeks' meeting at Milford, a large and yet unoccupied community, we closed yesterday with new class of 61, a church lot and \$1200 on a \$2000 church. Rev. J. D. Cunningham is helping me. We are now at Rock Point.—T. W. Lovell.

Waco, Elm Street.

As a kind of after-effect of the great meeting which has already been reported, we have just been holding a successful meeting four miles in the country at Pecan Grove. Bros. McCain and Porter assisted and each did faithful service. There were about thirty conversions and some twenty accessions to the Methodist Church. The community is rejoicing greatly over the success of the meeting and all these names are added to the roll at Elm Street, making a total since conference of 249. We rejoice and continue to press the battle.—J. J. Creed.

Georgetown.

The undersigned has inaugurated a ten weeks' campaign of special revival work in which we contemplate giving all the people in touch with our pastoral charge an opportunity to hear the Gospel for a week or more. The first week of this campaign closed at Hare yesterday. The people being busy with their crops, services were held at night only, large and attentive audience. Five professions, six added to the Church. Sunday School organized. Two babies baptized. Raised for Home Missions, \$23.75.—C. G. Shutt.

Washburn Mission.

I am pastor of Washburn Mission, Northwest Texas Conference. Two weeks ago I closed a meeting at St. Francis with six conversions and two accessions to the Methodist Church by baptism, although have no Church organization there. Last night we called a meeting at Klano schoolhouse fourteen miles southwest of Claude. We organized a Church there last December with sixteen members. Received nineteen members during the eight days' meeting which just closed. Baptized eight of them, most of whom were converted in the meeting. Had no help in these meetings. We thank God and press on.—A. H. Hussay.

Como.

We closed a successful revival meeting at this place on last Sunday night. Had about fifty conversions and re-lations. Twenty have joined our Church, and more to be received. Rev. M. J. Thompson, of Stephenville, led the forces. He is an untiring worker and a truly great gospel preacher. Some of the Church people of the town, other than Methodist, co-

operated with us in the work. The entire community feels the uplift which the meeting brought to us. There is much work between this preacher and conference. We have a course of study to master, a number of meetings to hold, plenty of district work of a Methodist preacher added. We thank the Lord for the privilege of working in his cause, and pray that he may ever find us faithful to the trust. We are traveling the upward way, busy and happy.—W. L. Tittle

Ector.

Since my last card to the Advocate I have been quite busy. Have seen hundreds of people blessed and many shouting the praises of God. I am now at Ector, Texas. I will be here for some time now. If any of my brethren wish to write me you may address me at this place. I will get my mail here for some time. I will be busy until conference, as my plans are all now made. I hope that God will give all the brethren great success in their summer meetings and that thousands will be brought to Christ.—W. H. Brown.

Grand Saline.

On June 16th, Brother D. L. Coale opened a tent revival at this place, which lasted two weeks. There was a mighty outpouring of the Spirit. Christians were revived, consecrating themselves anew to his service, sinners were made to think, to feel and were brought to Christ; more than one hundred conversions and over fifty accessions to the Church, besides a number united with other denominations of our town. The singing lead by Bro. Huston was excellent, the choir being composed of more than three score voices. Altogether it was a glorious revival, and we feel that it is good to smile in his name.—Mrs. D. F. Williamson.

Camp Springs.

Our Third Quarterly Conference met at Crenshaw, June 29. The official board was well represented, with a good report. A more heroic body of stewards doesn't live; they love their God and their Church. Amid a threatening drouth, on top of three years' drouth, with short crops, they stand by the pastor and the Church with faith like that of Abraham. My presiding elder, Simeon Shaw, was, as usual, on time, full of business and the Holy Ghost. He preached four as fine sermons as could be wished; in fact, some of the brethren said they could not be excelled. If he could stay and preach to these big-hearted westerners four years more he would be ready for the office of Bishop. The rains of late have fallen spotted, and in a great many places, the feed crop is burning, and the people are despondent, but it is wonderful how they hold on to God by faith. We are expecting to have the greatest revivals this country has ever had. Our people are praying and trusting. They say, "If we lose all our property by the drouth, we cannot afford to let our neighbors and children go to hell." Thank God for faith that works by love.—I. N. Anderson.

Cedar Street, Tyler.

It may be interesting to the brethren to know that we have just closed our revival meeting and that it was a success in many ways. True, we did not realize fully our expectations, still it was not a failure by any means. The pastor was assisted during the first eight days by Bros. Baird and Dr. John Adams. During the last eight days Bro. Walter G. Harbin had charge and did all the preaching. Bro. Harbin is one of the most lovable characters I have ever been associated with. He is a strong preacher and a suc-

cessful evangelist. I am glad he is thinking of re-entering the traveling connection in the Texas Conference. He will be a very valuable accession to our conference. The visible results of our meeting are as follows: Several conversions, fourteen accessions by profession of faith, ten baptisms. We paid Bro. Harbin \$50 and raised \$40 for the incidental expenses of the meeting. Our people are wage-earners, the most of them working for the Cotton Belt R. R. Co., and they have had, recently, a shut-down of several weeks which made it hard on our finances. We have to make allowance for people who work today for what they live on tomorrow. We are happy this morning in the love of God and trust to see greater things result from the meeting which we have just closed.—James L. Red.

Provident City.

Our protracted meeting at Hope, which is on the Provident City charge, began Friday night, May 31, and continued over until the second Sunday in June. We intended for the services to be held under an arbor and made all due preparations, but we had a good deal of rain that week, so we had to remain on the inside. We had to help us, Evangelist H. B. De Lave of Tyler, and Brother Adams, also of Tyler, to lead the song service. Brother Adams is a local preacher as well as singer. These brethren are splendid help being deeply religious. It seemed that we were somewhat hindered by the weather, but the Lord was leading and all went well. We had about thirty conversions. Had fifteen accessions; thirteen of these on profession of faith, one reclaimed, and one by letter. More will join later, I think. Two gave their names for membership in the Baptist Church and several more said they intended joining that Church. The best feature of the meeting was that the Church was revived and took on new life and I am expecting better work and greater things done at Hope. The meeting not only affected the Churches, but it left its imprint on the whole community. Hardened men were made to think and consider their ways. May the Lord bless and keep those who have made the start to the better land and may the older Christians help to keep these babes in Christ from the enemy of their souls.—A. T. Coker.

Travis.

Everything on the Travis Circuit seems to be progressing nicely. Our Sunday Schools are doing good work. We have four good schools on the charge—two of which I have organized since I came on the work. Three of them had a very successful Children's Day. The spiritual state of the Church is improving. We are planning and expecting great revivals all over the Travis Circuit. Pray for us that such might be. The good people of Travis took wife and I on surprise when we returned from our home town in Brown County (Zephyr, Texas) newly married. They met us at the train with plenty of rice, which was not thrown sparingly. After introductions and good wishes, they escorted us to one of the most lovely homes in Travis. There they had a good supper prepared for us. Then we were escorted to the parsonage where everything looked bright and nice. The Woman's Home Mission Society had done a great deal toward fixing up the parsonage. After spending a short time in the front room with a host of good people we were conducted to the dining room where we found the table loaded with many good things to eat, such as a Methodist preacher and wife enjoys. The people at Travis are good and generous in every respect not only Travis but most all my other points. We have built a large tabernacle at this place which will be very fine for our revival meetings.—James W. Cole, P. C.

Henrietta.

Henrietta is holding its own. I have been told a number of times that there are about the same number of people in Henrietta today that there were twenty years ago. The Churches are like the town; have not done much better than hold their own. There is not a modern church building in the town, the Methodist having the best building, and that is an old-fashioned rock house with no apartments for Sunday School work. The Methodists have more members than all the other Churches put together, and we only have about two hundred and twenty-five; so you see this is not a Church town. Out of about twenty-two hundred and fifty population there are only about four hundred nominal Church members, and less than three hundred in all in the Sunday Schools. The crops are looking fine, wheat is good, cattle are fat and the wheat and oats are good. I think with another good crop year our people could build a nice modern church. We have a splendid parsonage, one of the best in the conference. Our Baptist friends

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are at work now building a ten-room house for their pastor. We are glad to report some things that are encouraging. As far as we know there is perfect harmony among our people, and there is a general good feeling between the Churches. The Baptists co-operated with us in our meeting, their pastor led the singing. We took our conference collections last Sunday and a good Baptist brother subscribed twenty-five dollars. Our finances are in good shape at this time, and our brethren pay the pastor's salary monthly. We expect everything to be up in full at conference, and some over. A bright young man who was converted in our meeting feels himself called to the ministry and is making arrangements to enter Southwestern University this fall.—N. R. Stone, P. C.

Westville and Onalaska.

We began our protracted meeting at Onalaska, the fifth Sunday in March. The meeting was a success. Several conversions, some additions to the Church. The Church is in fine shape—built up and strengthened—and better prospects for work in the future. We began our meeting at Carmona Wednesday night before second Sunday in May and continued nine days. From the first service until the last the Lord was with us in great power. Conversions in every service; twenty-six additions to the Church, a glorious revival in the old-time way. The pastor did the preaching. Just here I want to say my people had a mind to work and prepared the way of the Lord. They began a prayer meeting several days before the meeting began and the Lord blessed their labors. Last, but not least, we began a meeting at Westville Tuesday night before 4th Sunday in June. Here I engaged the help of J. W. Cullen, of Groveton, who did all of the preaching. To my mind there is not a preacher in the Texas Conference who could have done better. He was tender but plain; condemning sin, yet holding up the blessed Christ as a remedy for sin. I must say Cullen can preach for I never listened to such powerful sermons in my life, and my people bear me out in this statement. He preached eight days for us and a foundation is laid for Methodism, never to be destroyed in the little city of Westville. I serve a true, loyal class of people, and expect everything in full at conference.—J. L. Webb, P. C.

Malaga and Loving, N. M.

We are glad to report that we were fortunate enough to get Bro. W. R. Howell and his wife, of the Dayton Charge, to help us in our meeting at Malaga. He preached with power, guided by the Holy Spirit. His wife is a good helper. The services lasted fifteen days. The meeting was in fine headway when on Sunday, p. m., there came the awfullest hail storm we ever witnessed. In places everything was totally ruined. This threw a damper over the meeting; but the work was resumed with determination, God being our helper, to win souls for Christ, and thanks be to his name, we were not disappointed. However, the meeting was not what it would have been, if we had not been disturbed by the storm. Some of those who asked for an interest in our prayers professed Christ, and we are still praying and trusting that the good seed sown will result in the salvation of others that were interested. There were six accessions to the Methodist Church and one came forward and asked that we give her name for membership in the Christian Church. The Church was edified. We feel that much good was accomplished. All love Bro. and Sister Howell, and pray that they may ever be successful in the work God has called them to. We would be glad to get some brother (or brother and his wife, or other good helpers) to help us in a meeting at Loving. Will be glad to correspond with any brother desiring to help us at Loving. Bro. Howell cannot help me at Loving, as his time is engaged for the rest of the season.—J. N. S. Webb, P. C.

Sacramento Mission.

Our first work after we entered our new field was to get Bro. R. B. Evans, Carrizozo, N. M., and hold a meeting in the little mining hamlet—White Oaks, N. M.—which has been thrown out for several years. Bro. Evans was master of the situation; we had a good meeting organized and got them to pledge \$25 per month for the support of the ministry. By the consent of the presiding elder Bro. Evans took charge of White Oaks after District Conference, and we moved to Cloudercroft, N. M., which is in the center of my work. Cloudercroft is a summer resort, a very beautiful place among the clouds, it rains most every day during the summer—the truth is we don't have much summer; we have had two heavy frosts this month, which damaged the potato crop. This



LOWER PENASCO CHURCH.

REV. H. L. WHEELER, PASTOR

is a fine fruit country. Apples grow in abundance here; oats thrive well near the summit; corn is a staple crop some twenty miles from the top of mountain. We are at work trying to get in shape to build a tabernacle for this place as we are not able to build an adequate church. We hope to begin work soon. We have a fine plan which is working nicely, viz., the pastors' association of El Paso sends us a minister for each Sunday during the season which runs from the first of June to first of September. Bro. Geo. H. Givan, of Alamogordo, was with us last Sunday. Bro. C. W. Webdel, pastor of Trinity Church, El Paso, will be with us next Sunday, which is the 5th Sunday. We anticipate a great time. Bro. A. W. Clark, a local elder, and I held a meeting at Duncan, N. M. We organized a small class there, Sunday School and arranged to have a monthly appointment there. Bro. Clark is making himself very useful, helping me get around to my appointments. The work is so large it is impossible for me to get around. I have my hands full at Cloudercroft without anything else. Bro. R. S. Heizer, of the Texas Conference, will hold a number of meetings for us beginning the first Sunday in July. We trust that many souls may be born into the kingdom of our God. We have built a neat little church which is nicely seated with one hundred folding chairs, at Lower Penasco. It cost us \$300 as it stands; we only owe \$75. We hope to raise this amount and have it dedicated when our beloved presiding elder, J. B. Cochran, holds our Third Quarterly Conference, which convenes the fourth Sunday of July. We need at least one-half dozen such churches on our work, but it is impossible to raise the money to build them. We have a parsonage started right by the side of our church, a rock building, walls and roof complete. It will be a comfortable home for the pastor when complete. It cost us \$100 as it stands; it will cost \$200 more to finish and furnish it. It is impossible for us to raise this amount.—H. L. Wheeler, P. C.

Mt. Vernon.

We can hardly realize that the Third Quarterly meeting has come and gone. It was held at Creecy's Chapel in a schoolhouse in twenty steps of a church building owned by the Baptists, but has as much Methodist money in it as it has Baptist, but we are not allowed to preach in it, because we baptize (O, excuse me, sprinkle) babies. Now, if I were to express my opinion about some things I see in Church circles in this country, some of my friends might think I had missed prayer meeting for a month, so I guess I had better "saw wood and say nothing." But I will venture this much, anyway: There is nobody else as much to blame for the condition of Methodism in this country as the Methodists themselves. In one home out of twenty you may find the Church paper. In one out of twenty-five you probably may find a family altar. When a preacher goes into a home, calls for the Bible, and asks the privilege of prayer, grown-up children sit straight in their chair while he prays. I am convinced of one thing and that is, that this country has been sadly neglected as a Home Mission field. Bro. Hicks is doing good work as a presiding elder. He came Friday, preached Friday night, Saturday, Sunday and Sunday night, and the people were delighted with

his preaching. Bro. and Sister Hursey were with us two weeks in a meeting in Mt. Vernon. While it was a very busy time of the year, the meeting was well attended. It was held under a large tent, stretched near the public square. The business houses most all closed their doors for the day services. Many backslidden Church members were awakened, a number of sinners were converted, and many others resolved to lead better lives. Eight joined the Church by ritual and one by certificate. Six deaths occurred in Methodist families during the meeting. This hindered a great many. The pastor missed several services on account of it. Bro. and Sister Hursey are untiring workers. The whole town was impressed by the meeting. Bro. and Sister Hursey received a nice sum of money for their services and the pastor was presented with groceries and nineteen dollars in cash. He is still smiling and slightly improved in looks, he being the judge. Last week we held a meeting at a schoolhouse, where there is no Church of any kind. Bro. Hubbard, of Riley Springs, did most of the preaching. We were rained in and rained out; yet notwithstanding, we had several conversions and five accessions. If we could have made room for the people and held another week we had the promise of a very fine meeting. Bro. Hubbard is a good preacher and very entertaining in the homes of the people. We fell very much in love with him for the few days we were together. We have much hard work before us and enjoy it immensely.—N. C. Little

SAN ANTONIO METHODISM.

After prayer by Dr. Harrison, pastors reported as follows:
 Rylander: Congregation holding up fairly well.
 Johnson: Good services. Bro. McKinnon preached a fine gospel sermon in the morning; large congregation at night.
 Muenink: Very good congregation at morning service; attended District Conference; were 15,000 people present on Sunday; about 150 conversions.
 Dr. Godbey: Very good summer day; good midweek prayer meeting; making good progress.
 Dr. Harrison: Preached at Government Hill; preached every Sunday since school closed and enjoyed the experience.
 Gregory: Largest congregation for some time; very interesting services.
 Cross: Very good communion service; good congregations; excellent services.
 Bro. McKinnon gave an interesting talk.
 Dr. Burgin: Preached at Boerne Sunday morning; work more hopeful at Comfort; outlook good for Kerrville.
 Pinnell: Excellent services; good Sunday School, and Epworth League.
 JAMES T. PINNELL.

MARLIN DISTRICT CONFERENCE.

The District Conference of the Marlin District convened at Franklin, Tuesday, June 25th, at 9 o'clock a. m. Rev. I. F. Betts, presiding elder, conducted the devotional services; Rev. J. F. Carter, secretary of the previous conference, called the roll and thirty-five of the brethren were present. The chair appointed the usual committees and the conference got down to business. There was not a dull moment during the entire proceedings. A. J. Henderson, J. W. Treadwell and

A. A. Wagon did the preaching and they did it well. There was no effort at "spread-eagle" display, but just good, old gospel preaching. As a result, there were two conversions during the conference. On Wednesday, Bishop Mouzon came in and presided over the afternoon session of the conference, and at night delivered a very able address in the interest of Southern Methodist University, following it with a collection which amounted to \$1600. Due consideration was given to the laymen, and they entered into the discussion in a way that showed they were keeping up with the progress of the Church. The committees on Temperance and Church Extension made strong reports. The conference instructed the secretary to send the report of the committee on Church Extension to the Advocate for publication, which will be found elsewhere. E. E. Childers was granted license to preach, and T. E. Glenn, Wm. H. Beatty, Jesse C. Thompson, Jas. W. Cole, and Richard S. Marshall were recommended to the Annual Conference for admission on trial.

The following delegates were elected to the Annual Conference:

- J. W. HOKE,
 - J. S. WATSON,
 - J. W. McCRARY,
 - P. G. BRISTOW.
- Alternates:
 Dr. H. W. Cummings,
 J. T. Kemp.

J. W. Hoke was elected District Lay Leader, and no better selection could have been made. The usual resolutions of thanks were adopted which were done right heartily by the entire conference, because the good people of Franklin are royal entertainers. They know just how to anticipate your every want and make one feel that they are glad to entertain you. The pastor, J. O. Coppage, by intuition it seems, put each man in the home that just suited him, and every preacher and delegate claimed to have the best home in town, and I am sure they were honest in their belief. But I don't mind telling the Advocate force a little secret. The fact is, this writer actually had the best home in Franklin. The brethren are all enthusiastic in their praise of the presiding elder, for the splendid way he planned and managed the conference. Our district motto is, a revival in every charge.

THOS. C. SHARP, Sec'y.

Report of the Committee on Church Extension of the Marlin District Conference.

We regard the work of Church Extension as being a part of the work of Missions and of equal importance with either department of that work. It is clearly evident that if we are to conserve the preaching of the gospel and the conversion of sinners, we must provide suitable houses of worship for the organization and maintenance of Church fellowship. We therefore, urge that the claims and importance of Church Extension be kept prominently before all our people, and that our Church Extension literature be freely distributed and read. We find that there are seventy-one organized Churches within the bounds of the district and sixty-six houses of worship, leaving five congregations homeless. All but three of the twenty-five pastoral charges have parsonages, and the value of Church property within the district, amounts to \$213,600, with an aggregate indebtedness of \$13,500. We note with pleasure that the indebtedness upon our Church property has been materially decreased, and considerable improvements have been made. Special mention should be made of the elegant new parsonages that have been built at Hearne, Fairfield and Cameron. Our people are planning and doing larger things for the Kingdom of God. We heartily endorse the action of our Board in creating a Conference Extension Loan Fund, and pledge ourselves to bring it before our people and assist in its enlargement. We urge that the assessments for Church Extension be placed alongside the Missionary assessment and that all diligence be used to insure the full payment of the assessment in each pastoral charge. We would recommend that a District Church Extension Board be organized in the Marlin District, if the presiding elder shall find it practicable, consisting of an equal number of preachers and laymen. We furthermore recommend that wherever our people are considering building or enlarging churches that they secure plans and construct their buildings with special reference to the growing demands of the teaching functions of the Sunday Schools.

A. A. WAGON,
 Chairman Committee.

THE OPENING OF OUR CHURCH AT PHARR.

Pharr is a brand new town on the branch railroad from Harrison to San Fordyce. Mr. Kelley, formerly of Waco, and Mr. Pharr, of Louisiana, both Methodists, are the principal promoters.

They have made a good beginning in every way. The town is growing nicely; the hotel is crowded all the time; they have a good school building and now have the prettiest church in the Rio Grande valley. Brother Kelley's liberality making it possible for the Church to be erected Sunday, June 23, before a good sized audience. I preached the opening sermon at the close of which ten or fifteen people offered themselves for membership in the Church.

Brother Green, the pastor, is industrious, wide-awake and earnest.

It was my good fortune to find a home in the parsonage.

Several neighboring pastors and the presiding elder were present, Rev. and Mrs. Glasgow of the Mercedes Presbyterian Church were present.

The Methodist Churches in that fertile and irrigated valley are moving forward.

There has been a remarkable change in the last four years. Where four years ago there were no Churches and no pastors, there are now some dozen or more good Churches and as many pastoral charges.

The men who have labored in this field have done their work well.

And that reminds me. Some people can't see what value there is in the presiding eldership. Just let such people study what the presiding elder of the Beeville District has done and they will decide at once that the presiding elder is an essential part of our itinerancy.

J. E. HARRISON.

The "fast young man" often becomes the slow old one.

He does most to win men to heaven who brings most of heaven to men on earth.

Our convictions are but resting places for our minds as we are trying to scale the mount of truth.

He who is not faithful to God in small things will never get the opportunity to be in large ones.

Every sword has two edges, and the man who wounds with one, wounds himself with the other.—Victor Hugo.

We may so reverence the names of the great that we will overlook the deeds of the good.

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I had a cancer growing on my eye, which so soon 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 Cancer Clinic and the specialist made one application on Monday and another on Tuesday of next week, and the next Sunday I filed my pulpit and am well today. No knife, no pain and no blood. The doctor has my thanks.
 Rev. John H. Smith
 Paulding, Ohio, April 20th, 1912

Sept. 1911, I went to the Cancer Clinic for the removal of a severe cancer of my face. It had been growing and gaining me for three years. I had little faith. The Specialist applied his remedies three times and in a few days the cancer dropped out leaving no scar. My neighbors say it is the most miraculous removal of cancer ever seen, and join in saying that the treatment is a medical wonder. I have no hesitation in saying to all those afflicted with cancer to go to the Cancer Clinic and be sure of speedy relief.
 HENRY E. SPRING, Ex. Judge Probate Court
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For Old and Young

THE BAREFOOT DAYS.

O the barefoot days of long ago!
When the young grass began to
sprout,
And our mother said, "I reckon so,"
Because we teased "to turn 'em out."

With what a prickling, dainty feel,
We pranced away with laughing
glee—
It tickled so from toe to heel,
As we sped along so glad and free.

What cared we that we stubbed a toe,
And softly "hollered" "O!" or
"Ouch!"
Or nursed a stone-bruise—such a woe,
But scorned the nursing of a grouch.

And what if thorns did strew our
track,
And puncture all our yielding tires?
Then, foot in hand, we'd hobble back
And face our laughing, jeering
sires.

But, worst of all, when bedtime came,
We'd have to wash our earth-stain-
ed feet,
A tiresome job, a burning shame,
From which, in vain, we sought re-
treat.

O! the barefoot days, long vanished
days,
I'd gladly live them o'er again,
With all their pranks and freakish
ways,
With cuts and bruise, and break and
sprain!
—Rev. W. A. Robinson, D. D.

MAP OF LONDON FOR THE BLIND.

The most remarkable map of London yet conceived is now contemplated for the use of the blind. It is a map that will convey to the sightless through the sensitive tips of their fingers a true mental impression of the position of the main thoroughfares, the principal places of interest along these thoroughfares, and the means of access to them. Already the blind have the most complete series of plan of London underground railways that are available for public use. By the aid of embossed charts, they are able to study in detail the routes of each tube system, and can follow without any possibility of error the complete inner circle or the whole network of underground services.

MY LITTLE FRIEND.

I had a sweet little friend, a bonny child of seven, with laughing blue eyes and golden curls as his only features of beauty. His poor little back had been crooked from birth, and at times some careless person would tauntingly call him "hunch back," regardless of the poor child's feelings. At such times he would come to me and while sobs would shake his little bent frame, he would rebel against the idea that God had given him such a sharp thorn to carry through life.
While he sobbed and moaned as if his heart would break I would take him in my arms and with caresses and loving words soothe him. When he became calm I would tell him if he wished to obey God he must bear his cross like a dear little man, as he was.
Our intercourse was always ended by a prayer for God's forgiveness and mercy. It was sweet indeed to hear the dear child asking God to forgive and bless those thoughtless ones, who

a few hours before had caused him such anguish.
His hair hung in golden ringlets about the little hunched shoulders, and when the sun shone upon it, it seemed as if a halo of light lit up the little pale face. And his eyes, ah! careless were they indeed who could look into the windows of that child's soul and say the cruel words which caused his tender heart to ache and his little frame to tremble with passionate sobs. And will God let such cruelty go unpunished?
Ah! careless one, take heed lest by causing another's heart to ache a greater deformity and a greater curse shall fall upon thee.—Lucy Brown.

DOING HUMDRUM DUTIES.

The need of the hour is not for more men who are anxious to do some great thing, but for more men who keep their eyes open for the chances to do little things. Every community, every church, every Bible class, is apt to have in it those who are doing nothing, simply because "the big chance" does not come their way. They need to take to heart the words of a distinguished man: "The chance for heroic endeavor of a spectacular kind does not often come. The man who really counts in this life is not the man who thinks how well he could do some bit of heroism if the chance arose, but the man who actually does the humdrum, work-day, every-day duties, as these duties arise." And when "the big chance" comes, the worker most apt to take advantage of it is not the one who professes to be waiting for it, but one of those who has been content to do the small things well.

MAKING A TOILET IN BIRDDOM.

Birds think a good deal about their dress, and are careful to keep themselves tidy and in good order.
Of course, their fashions differ, because birds themselves differ, but they do not change. A robin today dresses just as her grandmother did, and none of her neighbors would dream of calling her old-fashioned.
Neither do birds have many suits. Two a year are quite sufficient for most of them, and many are content with only one.
As a rule, the gentlemen dress more gaily than their mates, though they spend less time upon their toilets.
Just watch your canary after he has had his daily bath. See how each separate feather is cleaned, pulled and looked over, and how all the loose ones are taken out and dropped.
All this is done by the bill, for a bird's neck is so flexible that it can be turned in all directions, but the bill cannot reach the head, and so Mr. Canary uses his foot.
With it he combs his hair, first on one side, then on the other, scratching very fast as if to get all tangles out. Then he uses his hair oil, for although complexion powders are not known in the bird world, hair oil certainly is. Ladies and gentlemen alike carry it about with them. They have a little pouch or sac on the back, near the tail, for the purpose. When Madam Bird wishes to use it, she squeezes it out with her beak, just as you would press a rubber bulb; then she lays the oil on her back just above her wings, and rubs her head against it, turning her neck in all directions until every feather in her head is straight and shining.—Selected.

places. The scent of the game will not lie across these miles of blossom. The hunters are in despair, and the deer still deafened by the winter's yelp of the hounds, beholds himself at last befriended by an ally more invincible than water or forest oak, by the sweet and innumerable white lilies that every May-time send the huntmen home. Feeding among the perfumed flowers, the gazelle exults in safety and delight. Thus the hunted and panting soul finds rest and renewal in green pastures, whilst the fierce pack that yelp and worry stand outside the enchanted ring. Let not even the most militant and vehement despise the bushy hour, the season of grace and sweet delight, the murmured song, the hallowed truce of reverie, adoration, and fellowship, lest the crowd of gnawing sorrows and sorrows worry out the life Divine. * * * He who despises the little bright brook of rest, who ignores the holiday hours of the soul, shall become the victim of feverish days which waste and wreck life like overflowing waters.—Rev. W. L. Watkinson, D. D.

GOD'S FAITHFULNESS.

If God's "faithfulness reacheth even unto the clouds" we may be assured that our cloudy experiences are weighted hard. The springs and rivers of sympathy were shrunken with beneficence. "The clouds drop fatness," and sometimes the concealing veil of providence becomes so thin and transparent that even human eyes can discern the benign purpose of the cloud. "The garish day" was making us as in the time of drought. The delicate things of the Spirit were shriveled. Our love was withering. We lacked the moisture that is needful for fine emotion. And then the clouds came. Our sky became overcast. The glamor was hid. We thought it hard, but the very ministry of the cloud was to remove our hardness. The clouds dropped fatness. The good Lord opened out our long-sealed springs. Sympathies that had become scanty and reluctant began to flow like rivers after the rain. And many a tender grace that had languished in drought became refreshed and lifted up its head in fragrant strength and beauty. Thus, even we ourselves, over whose lives the clouds have gathered, can sometimes see their gracious purpose, as we feel our souls restored. But even though we cannot see it, there are others who are watching it who see it quite clearly, and they speak of us to this wise: "Their souls are become like well-watered gardens." They see lost tendernesses re-appearing among the smitten fields. They detect ripe sweetness replacing sour immaturities. And when the dark and cloudy day is over they whisper to one another in this way: "The rain is over and gone; the flowers appear on the earth; and the time of the singing of birds has come." So does God's faithfulness reach "even unto the clouds."—Dr. J. H. Jowett.

WHAT MAKES A CHRISTIAN HOME.

Nothing too good—hardly anything good enough—has ever been said of the home. It is the mother and nurse of all the virtues and successes, both of individual and social life. Patriotism owes to it all that is best in its ideals and endeavors. Without it there would be little opportunity for anything but a selfish despotism and a sullen submission, broken by occasional attempts at revolt. A national life without high ideals of the family would gravitate backward toward the lowest levels of savagery. For the home is the unit of civilization, as the Christian home is the training school and hope of all advance in the religious life.

Not all the good and loving homes, however, are Christian. There is a beautiful Jewish family life, evidenced about us in loyalty and home affections. There are homes of high quality in all the continents. God has not left himself without a witness in this central and decisive sphere. We are not to imagine that we Christians—much less we Americans—have a monopoly of the delightful and effective homes of the earth. Our high level or honor for womanhood does not put us on an unapproachable height either of virtue or privilege. Peoples who think too lightly of woman for their own sake, honor, more even than most of us, the mothers of their land. Think of the age-long, universal reverence for motherhood in China! Our task must be to make the most of our own home ideals, to develop and improve the Christian homes in which God has cast our lot, until they measure up to Christ's own thought of what a home should be.
Love is the foundation of the home. But our own age has too much forgotten that on the parents' part it is love set in authority. The true home requires much more than a providing and acquiescent affection. It needs a love which guides and teaches and controls. And such controlling love



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is a blessing to those who are under its authority. Parental love which refuses this responsibility is but a form of selfishness. There are too many homes in America where the easy-going temper, which would be amazed if denied the name of love, is doing its worst to ruin the lives of the children. At the other extreme, of course, and equally to be avoided, is the love which wears a mask of severity, and fails to reveal itself as love. But that is an infrequent danger, nowadays, beside the other.
We must show what Christ can do in the home, or we shall be forced to apologize for our Christianity. This we can only do by making him our life companion. There is no need of preaching if our life be true to its own ideals of service.—Congregationalist.

Just a bubble in the casting may cause a flaw in the steel and occasion a dire catastrophe, so some secret frailty of faith, reservation of surrender, sympathy with evil, or undefined sickness of soul may bring about in the hour of temptation surprising and humiliating failure. So far from attempting to explain our fallings away from faith and righteousness by superficial considerations, let us look closely into the depth and very texture of the soul itself for the final reason of our backsliding. The falsity that solves the sad problem is in the inward parts; in the hidden part is the fateful folly.—Zion's Herald.

"Some one has said that if one does no more than he is paid to do he will never be paid more for what he does. It is the heaped-up measure that makes our work worth while—putting into it all that the law demands and then adding more for love's sake."

An old negro had heard much about the "provisions of the constitution;" he had listened till he thought he understood; when he concluded it was about time to avail himself of his new found knowledge. He said: "If dere is dem provisions in de constitution, I wants one of dem hams and some flour dis very night."

"The way to have faith sufficient for the great trials when they come is to walk by faith day by day."

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Devotional Spiritual

To admire what is admirable, to adore what is adorable, to follow what is noble, to remember any such examples that have crossed our earthly pilgrimage, that have brightened its darkness and cheered its dullness—this keeps alive before us the ideal of human nature and the essence of the Divine nature. The good thoughts, the good deeds, the good memories of those who have been the salt and the light of the earth, do not perish with their departure. They live on still and those who have wrought them live in them.—Selected.

"Let us rejoice in our tribulations; knowing that tribulation worketh patience, and patience develops tested strength, and tested strength develops the habit of hope; and hope putteth not to shame." Nay, let us look yet beyond. The stumbling-blocks become altar stairs, steps to God's throne. The burning marl leads into the gold on street, the stones which bruise and gasp glow into gems and fly singing until their music blends with the eternal song. We may confidently de-

clare that the jeweled walls of the New Jerusalem are built up with the mastered difficulties of the saints transfused into jasper, emerald and amethyst. Never can we believe that the struggle of life is in vain, and that its heroisms are unrequited. We fight to conquer, we conquer to reign.—Selected.

Moments of quiet thought free us from the ominous howl and fang of cares and fears which ever press close on our heels. "Feeding among the lilies," is a phrase sounding mainly sentimental, and it is one certainly that does not commend itself to the active and robust saint; yet it pictures a mood of recreation of the first importance to the hard-pressed and overburdened. MacDougall, in his pretty book on "The Fields of France," tells how the game preserves become annually impracticable for the chase owing to the presence of sweet flowers. Every May a beautiful fault frustrates the sport, for, thick as grass, thick and sweet, the lily of the valley springs in all the brakes and shady

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

MINISTERIAL SUPPLY

(This paper was read before the District Conference, Consciana District, and was by that body ordered published in the Texas Christian Advocate.)

The Church of the living God has in all ages of the world's past been confronted with various and peculiar problems which have called forth her greatest wisdom and deepest piety to solve. The task of redeeming a lost world and restoring a fallen race to its former state may be expected to bring to the Church problems the most difficult to settle. In fact the problems of the Church are quite different from those which confront the various movements and enterprises of men. The Church is of God and has been ordained of Jehovah as a spiritual force for the conquering of a lost world. Therefore, her problems call forth not only the wisdom of man but of God.

It would seem that the first great problem with which the Church grapples was that of an improper knowledge of God and his relation to the world. With the spread of the race upon the face of the earth, after the fall of Adam there seemed to go the idea that there were gods many. Thus the error of Polytheism crept into the world almost at the very beginning of man's career. But to combat this error God raised up Abraham who believed in the one true God and to whom was imputed righteousness because of his faith; and thus through faith and Divine grace Abraham and God succeeded in establishing upon the earth a great and peculiar people who gave to the world the doctrine of the one true God, beside whom there is none else.

The Old Testament is a record of difficulties met and overcome by the Jewish Church. In the land of bondage as well as in the wilderness and in Canaan the Church was constantly face to face with serious and difficult problems. But through them all the hand of God led them from victory unto victory.

Coming on into the New Testament period of history, we find the Christian Church still grappling with problems which seem to threaten her very existence. In fact it seems that in this period her enemies were determined to stamp the Christian faith out and banish the religion of Jesus Christ from the face of the earth. And when the Son of God was crucified on a cruel cross and Stephen was stoned to death in the streets of Jerusalem and the followers of Christ scattered to the four corners of the earth, there was reason to believe that Satan had overpowered the Kingdom of God and that the labors of the Christ would come to naught. But he who would thus reckon is not familiar with the history of the Church nor the nature of the Kingdom which Christ came to establish. It would seem that these oppositions and persecutions were but for the testing of the faith of the followers of Christ and the spreading of his Gospel throughout the land. And this period of opposition but shows to the world that God has established his Church and the very gates of hell shall not prevail against it.

Thus, as we view the history of the Church in all ages, we are inspired to believe that as God had led in the past and is leading today so he will ever lead his hosts in this world. And if God be for us who can be against us?

Upon the Church of the present age rests the same great commission. "Go ye into ALL the world and preach the Gospel to every creature." Consequently to the Church of today these problems and others are still being presented and are calling forth the best of human knowledge and Divine wisdom in the solution.

I have been asked to place before this body for your consideration one of the most serious problems confronting the Church of the twentieth century. I believe it is truth to say that opposition has never succeeded in seriously hindering the progress of the Church. To be sure there has occurred momentary setbacks and temporary hindrances, but in the end they have all fallen out to the furtherance of the kingdom. Infidelity has resulted in the deepening of Divine truth in the minds and hearts of God's people. The assaults of the so-called "Higher Critics" have resulted in a more thorough study of God's revealed message, the Bible. The opposition of Pagan religions has only given Christianity a chance to contrast her strength with theirs.

But there is a problem confronting the Church today which is more serious than the attacks of infidelity or higher criticism or of Pagan religions, yea, even a more serious one than the assaults of devils. Our problem today is that of a ministerial supply. We are suffering a lack of ministers to proclaim to the dying millions the Gospel of the Son of God. We are greatly in need of leaders in the army

of God. Think of a great army going forth to battle without generals sufficient to command the charge. Think of the commercial world and the political world without leaders, and then think of God's Kingdom in this age of greatest possibilities being confronted with a serious dearth of ministers. This is a situation which indeed is of a character to seriously cripple the Kingdom.

I have not been fully awakened to this situation in our own Church until recently. I have been reading for several years in the Advocates and the Methodist Review statements concerning this problem. And in 1906 I read the address of the Bishops to the General Conference and noted the stress they endeavored to place upon this fact. They called attention to the difficulties they were having in the United States in commanding the situation with the inadequate supply of preachers. The statement was made that so far as they could be induced the local preachers were serving as supplies in our Annual Conferences. But not until I read the statistics published by Dr. J. E. McCollough of our Missionary Training School at Nashville did the seriousness of the situation really impress itself upon my mind.

Here are the figures: "We have three thousand one hundred and ninety-seven fewer ministers in proportion to membership than the Methodist Episcopal Church. We have three thousand seven hundred and ninety-six fewer than the Southern Presbyterian Church, and four thousand five hundred and thirty-six less than the Southern Baptist Church."

Now, as a matter of fact all these denominations have been saying they were suffering from a lack of ministers. Then if our Church is so far behind them in this matter, certainly it is time we were making a self-examination for the purpose of ascertaining the cause and of seeking a remedy for this serious problem.

However, in view of the appalling situation, I am inclined to take an optimistic view of the same and say that it is in a measure due to the unprecedented prosperity of the Kingdom of God. The banner of the cross has been planted beyond the seas and in the uttermost parts of the earth within the past one hundred years. The past quarter of a century has witnessed the most phenomenal growth of Christian missions in the history of the world. The result of this wide spread Gospel message is that everywhere, on land and sea, in great cities and in the wayside places, as well as out in the inland of the heathen nations of the earth, the cry is heard: "Sirs, we would see Jesus." This loud call has impelled our men and women to respond as far as possible, but still from every mission station in the Church we hear the call, "Send us more men." Thus I say, the unprecedented prosperity of the Kingdom has brought the Church face to face with the most serious problem she has had since the days of our Lord.

But evidently there are other causes of this dearth in our ministry. And I offer as a second contributing cause to this situation the changed conditions in the home life of our people. What I mean is this: We are living in an age of great material prosperity. Our people are wealthy. A few years ago there were a few hundred millionaires, today they are numbered by the thousands. Not many years ago the South was devastated by war and her resources largely destroyed and our people reduced to poverty, but now most of them live in city mansions and magnificent farm homes. With this prosperity in material things there has come a changed atmosphere in the home life of the people. This new condition of things has been stifling and death-producing to the old time piety of the Methodist home. Family altars have died by the thousands. Home religion has become very rare. The Church paper and the Bible and hymn book have been supplanted in many homes by the daily papers with their Sunday supplements and funny sheets. Instead of a quiet holy Sabbath, we have a day largely given to recreation and amusement. It is possible that more of our sons and daughters are in the parks and upon the streets and out in autos Sunday afternoons and evenings than can be found in all our Churches and Y. M. C. A's.

Now, this home atmosphere and general surroundings are not conducive to the consecration of mind and heart to the humble service of Almighty God as a preacher of righteousness. And just here I pause to ask the question, "How many sons of wealthy homes have you known to be called into the work of the ministry?" Is it not a fact that our preachers in the main come from homes of the poor and humble? This fact is established by the records of our schools

where so many are unable to pay their expenses while attending college or even training schools. In fact it is a question worth pondering to ask in all seriousness, "what are the HOMES of WEALTH contributing to the Kingdom of God?" Their sons do not enter the ministry, their daughters do not offer as missionaries or deaconesses, their money contributions do not compare proportionally with the wage earners of the Church. Then what do they contribute?

But let us now give our consideration to the solution of the problem. In the first place it would seem that the Church is called upon to undertake to change this condition which prevails in our homes. There should be an appeal for home religion. There should be appeals for the dedication of sons to the service of God as ministers at his altars and of the daughters as missionaries at home or abroad. The Church should, as far as possible, counteract this unwholesome atmosphere which is destroying our holy Sabbath.

I think it safe to say that a very large percentage of the ministers of our Church has come from the parsonage home. This is very good evidence that the home life has a great deal to do with this matter and that a proper home influence can be had which is conducive to the solution of the problem.

Then in the next place our greatest source of supply for the depleted ranks of our ministry is our Church schools. And just here I sometimes fear our people do not fully appreciate this fact. There is a tendency to think lightly of our institutions of learning and especially of the smaller Colleges and Training Schools. While the statement that the Church school is the largest source of supply of preachers, needs no argument, I have collected some figures which go to establish the fact that not only does the denominational college pay the greatest dividend to the Church, but that it also pays the highest dividend to the State and Nation.

Eight of the nine Justices of the Supreme Court of the United States were collegebred men. Seven of the eight were trained in a denominational college.

Eighteen of the twenty-six Presidents of the United States were collegebred men, and sixteen of the eighteen were educated in a Church school. Eighteen of the twenty-six masters of American literature were collegebred, and seventeen of the eighteen were taught in a Church school. In the Congress of a few years ago, of the number who were of sufficient prominence to be mentioned in "Whose Who," fully two-thirds of them had been trained in our denominational colleges. I ask where does the State University come in?

Bishop Mouzon gives these statistics. In eleven leading Theological Seminaries of the United States only 95 students came from State Universities, while 1077 came from the denominational colleges.

President of Davidson College says, "That out of ten of the largest State Universities a few years ago, there were about four students out of each thousand who were preparing for the ministry; whereas, in only eight leading denominational colleges there were 86 out of each thousand who were preparing for the ministry."

Thus we see the Church has at least two sources of ministerial supply which she must foster to the very best of her ability. Then over and above all this and the many other things which she can do, there must be the agonizing in spirit unto the Lord of the harvest that he will send forth laborers into the harvest. While our problem is serious, it is not new and we are not left helpless. For Jesus looked over a great company and said, "They are as sheep without a shepherd." "The harvest is white, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Let the Church be diligent in the application of the Divine remedy.

NEAL W. TURNER.

JUDAS ISCARIOT, ONE OF THE TWELVE APOSTLES.

It has been asserted by some that Judas Iscariot was not an apostle in the true sense of the word, that is, at the time of his coming, (nor any other time.) For they affirm that he was chosen for another purpose and that purpose was the betrayal of the Master. Therefore, they claim that he was a devil from the beginning.

And we often hear that erroneous quotation that "Jesus said Judas Iscariot was a devil from the beginning." If there is such wording in God's holy book I have been unable to find it. Come, let us reason together. Let us view him in contradistinction from the other persons who, in the Bible, are called Judas.

The first we wish to take under consideration is Judas of Galilee. In the 5th chapter of Acts and the

36th verse, we find this language: "For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain, and all, as many as obeyed him, were scattered and brought to naught." Also, Acts 5:27. "After this man, rose up Judas of Galilee, in the days of taxing, and drew away much people after him; he also perished, and all, even as many as obeyed him, were dispersed." So we see that Judas of Galilee and his followers had a career of short duration, because their counsel or work was of men. Now, turning away from the short career of Judas of Galilee, let us consider Judas Barsabas. By turning to the 15th chapter of the Acts and reading from verse 22 to verse 33, inclusive, we find out who Judas Barsabas was.

If I rightly understand Judas Barsabas was one of the twelve apostles, but he was one of the chief men among the brethren. "Then pleased it the apostles and elders with the whole Church, to send chosen men of their own company to Antioch, with Paul and Barnabas, namely, Judas, surnamed Barsabas and Silas, chief men among the brethren." Acts 15:22.

Judas Barsabas was a devout man, a man of God. "And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them." Acts 15:32.

The third person we wish to call your attention to, who was called Judas in the Scriptures, is Judas Thaddaeus, one of the twelve apostles. In the 10th chapter of Matthew we notice that the names of all the twelve apostles are given, and in the 3rd verse of this chapter we see that one is called Lebbeus Thaddaeus, but the same person elsewhere in the Bible is called Judas.

For instance, if you will turn to Matt. the 13th chapter, you will find this language: "Is not this the carpenter's son? Is not his mother called Mary? And his brethren James and Joseph, and Simon and Judas?"

Also in John the 14th chapter we have this: "Judas sayeth unto him, not Iscariot, Lord how is it that thou wilt manifest thyself unto us, and not unto the world?" So we understand that it was Judas Thaddaeus, as Thaddaeus is the surname given. Now, turning from Lebbeus Thaddaeus, or Judas Thaddaeus, let us consider the fourth person in the holy Word.

Judas Iscariot, the apostate apostle, is the main figure in our discussion. It is clear to my mind that Judas Iscariot before he was deceived by the devil was the same in purpose as any other one of the eleven apostles and some one may say why do you say so? The answer is, I say so upon the authority of God's Word. So let's turn to the 10th chapter of St. Matthew, and we have this Scripture: "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, as to heal all manner of sickness and all manner of disease." Verse 1. Christ gave to Judas the same power against unclean spirits, to cast the out, as he did any of the other eleven apostles. Now, an house divided against itself cannot stand; therefore, we do not believe that Christ made any such unwise division.

So if Judas was a devil and had been a devil from the beginning, then the accusation that "Jesus cast out the Devil by the prince of devils" would in substance be true. To my mind Judas was a true apostle until he became an apostate through the beguiling influence of Satanic subtlety. Why do I believe Judas was truly an apostle? My reason for so believing is this: Jesus sent these twelve forth and commanded them to

go to the lost sheep of the house of Israel. "And as ye go, preach." Who preach? Judas Iscariot? Yes, for Judas Iscariot is one of the twelve.

He was commanded also to heal the sick, cleanse the lepers, raise the dead, cast out devils. To whom did he give power to do these mighty things? Why, it was given to Judas Iscariot and the other eleven. It is just too hard for me to reconcile the idea that Christ would have given Judas power to cast out devils, and he (Judas) being a devil at the time. Satan enters Judas. Satan saw that the easiest avenue to Judas' heart was his lust for money. So he tempts him on this line, and Judas at once becomes a traitor. Turn to Luke, chapter 22, and we have this Scripture: "Now the feast of unleavened bread drew nigh, which is called the Passover, and the chief priests and scribes sought how they might kill him, for they feared the people. Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve."

So, just before the betrayal of our Lord, Satan entered Judas, and prior to this time we have no account of his being under Satanic influence.

In St. John, 6th chapter, 70th verse, we have this: "Jesus answered them, Have I not chosen you twelve and one of you is a devil?" If you notice, he asks a question. I believe he called Judas a devil for the same reason and in the sense he called Peter Satan. For we find it recorded in Matt. 16, second verse, also Mark 8:33, that he called Peter Satan, which means the same as devil.

Of course, after Judas entered into an alliance with the devil, he was of the devil, and therefore could be called a devil.

In St. John the 13th chapter, we have not only an account that Satan entered Judas, but the specified time in which he entered him. So read verses 26 and 27 of this chapter and you have it. "Jesus answered, He it is, to whom I shall give a son, when I have dipped it. And when he had dipped the sop he gave it to Judas Iscariot, the son of Simon."

"And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."

We have shown by the Scripture that Judas Iscariot was chosen by Christ to do ministerial work and that he received the same commission and the same Divine power that any of the other eleven apostles received.

But Satan entered him; he is now a traitor to his Lord, an apostle under condemnation. He repents but receives no forgiveness. For if he had he would not have hanged himself. For the Scriptures plainly say that he went and hanged himself, and no murderer has a place in the Kingdom of God.

J. R. LAYNE, L. D.
Cock Creek, Texas.

One of the chief sins of this age is shirking responsibility. And the most important duty of all governments is to put the responsibility on the right person and hold it there. — Western Recorder.

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OUR CONFERENCES.

North Texas, Bishop Atkins, Fort Worth	Oct. 3
West Texas, Bishop Atkins, Beeville	Oct. 21
German Mission, Bishop Monzon, Houston	Oct. 21
Northwest Texas, Bishop Atkins, Athens	Nov. 4
Central Texas, Bishop Atkins, Cleburne	Nov. 13
Texas, Bishop Monzon, Marshall	Nov. 20
North Texas, Bishop Monzon, Dallas	Nov. 27

Gipsy Smith, the great evangelist, has been invited by the Methodist Church in Australia to conduct revival campaigns in that country during the year 1915. He has taken the matter under advisement and will give an answer soon. He is a most marvelous man and one of the most captivating of preachers.

The two stormy national conventions of the two old parties had stirring times, but the national Prohibition party is not going to be outdone by them. They are now in session and they are having wranglings and strife. Two of their leaders came very nearly coming to blows the other day.

We sympathize with our brother of the Nashville Christian Advocate, Dr. T. N. Ivey, in the death recently of his brother, Dr. William R. Ivey at Lenoir, N. C. He was an eminently good man, a devoted Christian worker, and a fine physician. Some months ago he received an injury in a runaway accident, and he never recovered from the shock.

The Bishops of the Methodist Episcopal Church are paid \$5,000 a year, and in addition to this are allowed \$500 for clerical assistance, and \$1,000 for house rent where no episcopal residence is furnished. The salary of the editor of the New York Christian Advocate is \$5,000; that of the other editors, \$4,000, and that of the publishing agents, \$5,500.

Our recent editorial on "A visit to my mother's grave," seems to have struck a popular chord, since many of our exchanges have copied it. After all, religious sentiment never fails to stir the human heart and to call forth expressions of approval. Cold thought and solid argument often fail to make an impression on the reader, but when you touch the heart with sentiment there is instant response.

The Young Men's Ramsey Clubs of Texas held a rally in Dallas last Saturday and it was largely attended. They were here from all sections of the State and much enthusiasm attended their meetings. At night at the Fair ground auditorium a large audience greeted Judge Ramsey and he made a telling speech. His campaign is moving apparently on a high tide and by the time the election comes on, his friends say that he will carry the State.

THE STORY OF MY LIFE.

The above is the title of a new book written by myself and now going through the press for distribution. In another column of the Advocate will be found the advertisement of it and its cost, etc.

While the book deals largely with my own life as I have lived it, nevertheless it is not, technically speaking, an autobiography; for it deals also with the lives of a great many others as I have seen them along the journey. It is not a literary venture; it has but little to do with the occult and the abstruse; neither is it poetic, or scientific; and it contains but little that can be classed as artistic. But it does have one merit--there is not a dull or prosy chapter in it. It will be read by those into whose hands it may chance to fall. It is full of experience, observation, incident, and narrative, some of which is humorous and serious, and again some of it is pathetic, and now and then tragic. In its pages will also be found pen sketches of many people who have been prominent in Church and State. It will contain twelve or fifteen cuts, well gotten up; and it will have some ten original drawings of scenes I have witnessed and in which I have taken a part. In all it will have about three hundred and fifty pages. It will be useful in the hands of ambitious young men of worthy aspirations, and will not be void of interest to those who have reached manhood's estate and even old age. Something over 800 copies of it have already been ordered and these will be delivered, I hope, not later than the middle of next month. I have no vanity to gratify in the publication of this book, but for the good I think it is capable of doing I would love to see it go, at least, into the Methodist homes of Texas. Turn to the advertising page and then send in your order.

G. C. RANKIN.

CHURCH DEDICATION AT ROANOKE.

Last Sunday was a good day in the town of Roanoke. It was the time for the dedication of our neat church building. Roanoke is situated on the Transcontinental branch of the T. & P. railway between Denton and Fort Worth. It is a community of five or six hundred souls including the vicinity, and we have a brave little band of about sixty members composing the Church. For years they have stood badly in need of a church home of their own. We were with them one Sunday some twelve years ago and they were worshipping in an old union church building. Some four years ago they began and about completed a good framed structure costing in the neighborhood of \$2000 under the pastorate of Brother Ratcliff. But a considerable debt was left on the property. Since then they have been struggling to lift this incumbrance. So this year, under the efficient ministry of Rev. E. D. Coburn, they succeeded in lifting the last dollar and we were requested sometime ago to be present last Sunday and take part in the dedicatory service. A full congregation was present and the house of about three hundred seating capacity was occupied by an intelligent and orderly congregation. The music was simple, appropriate and well rendered. After the sermon the building was presented by the Chairman of the Board and it was formally set apart to the worship of God by the use of our beautiful form in the ritual. It was an interesting and profitable service. The house is an excellent structure, neatly finished, with beautiful windows, and modern in arrangement. It is a credit to the Church membership and a contribution to the moral worth of the community. Brother Coburn is a vigorous young man, well equipped for his work, and he has a strong hold upon the love and confidence of the people. This is his first year with that charge. While there we were delightfully entertained in the good home of Brother and Sister J. R. Bourland. They

formerly lived in Lewisville and are well known to the preachers of the Conference. The charge is in the Decatur District and I heard good reports of the work of the presiding elder, Rev. S. C. Riddle. He is making good all along the line of his duties and his preachers and people esteem him highly as a preacher and a Church leader.

BOB BARKER, THE DETECTIVE.

It will be remembered that Bob Barker, who swore on the witness stand before the Legislative Investigating Committee that he received five dollars a day from Jake Wolters in the late anti-prohibition campaign, is now nearly dead to be elected to W. P. Lane's place, as Comptroller. Bob is a wonderful character. He is familiar with the saloon life of San Antonio, and he understands the gaits at the horse races at the San Antonio Fair. But his chief glory is found in the fact that Jake Wolters sent him to Chattanooga, Tennessee, during the prohibition campaign, to see if he could dig up anything in the record of Dr. G. C. Rankin that would blacken his character and thereby injure prohibition. But after two days of "digging" he left that city between suns and never made any public report of his detective investigations. Now, in all candor, what sort of a State official would Bob Barker make? The question answers itself. Yet, Bob Barker wants pros to vote for him for he knows that he has the saloon vote cinched. A few pro votes, he thinks, would push him over. Better let Bob Barker stay in San Antonio, if you hold the good of the Comptroller's office of any importance to the State. Bob is a high roller, he is!

A NEW CHURCH IN DALLAS.

Tyler Street Church, Oak Cliff, is a new church enterprise, the gift of Rev. G. W. Owens to the Church. It is an elegant, up-to-date building costing several thousand dollars; and it occupies a site one mile from the present Oak Cliff church in a thickly settled part of the city. It was formally opened for service last Sunday morning and a large congregation filled its seating capacity. Rev. J. M. Peterson, presiding elder of the district, preached at both the morning and evening services. The Sunday schools starts off with a membership of 250 and the Church membership is strong and vigorous. Rev. Leonard Rea is the aggressive young pastor and he has a most promising outlook for a large and self-sustaining congregation. We congratulate the Methodism of Dallas on this stroke of good fortune and it adds much to the assets of the Church. Oak Cliff is a growing part of the city and the residence section is developing rapidly in and beyond the Tyler street locality, and through the generosity of Brother Owens, Methodism has now pre-empted the ground and we have a splendid opening in that locality.

SHERIFF BEN BRANDENBURG.

For two years Ben Brandenburg has been in charge of Dallas County as her sheriff. He is a Christian gentleman, a faithful officer, and a clean man; and he deserves re-election. He has opposition, however, from a certain element in the city and they want him defeated. We are not surprised at this, for he enforces the law against lawbreakers and this does not suit a great many people of a certain type. But the better element of people appreciate his work and will stand by him.

A MOTHER IN ISRAEL GONE HOME

Mrs. Jane S. Barton, venerable mother of Rev. L. S. Barton of the North Texas Conference, died last week at the advanced age of eighty odd years at her home in Hope, Arkansas, and was buried by her children and relatives at the old family burying ground where her sainted husband was laid away some forty years ago. Brother Barton spoke to us in great tenderness of her life, her character, and her consecration as

a member of the Church for seventy years. There was only sadness in her death at the thought of separation for a time but there was no grief; for she was gathered like a ripened shock into the heavenly garner. Happy are the children who have the memory of such a mother as an everlasting heritage. Her end was one of great peace and her entrance into the heavenly world was gloriously triumphant.

A CATHOLIC BARBECUE.

We do not often pay much attention to the performance of the Roman Church for we are too busy with things of greater importance. But we turn aside from our usual rule and call attention to one of their episodes as it occurred at Hallettsville the other day; and in order that we may not exaggerate or misrepresent it in the least, we will quote its write-up by a local paper which is favorable to Catholicism. If this is what the Romanists of that section call religion, then good Lord deliver us from that type of it. But read the published account and draw your own conclusion:

The barbecue given by the Catholic societies of this city in honor of the ordination of Rev. Godfrey Kuratko, the new Bohemian assistant priest here, was attended by about 2000 people Tuesday.

Festivities began in the morning with the arrival of an excursion train from Flatonia and intermediate points, after which the ordination ceremonies were held at the Catholic Church by Bishop Shaw.

The line of march was then taken up to the park where barbecue was served to the great multitude about 1 o'clock, from which quite a large sum was realized for the Church. Speeches were made during the afternoon by W. T. Bagby in English and A. J. Kallus of Wied in Bohemian. Mr. Bagby paid a glowing tribute to the greatness and usefulness of the Catholic Church. Incidentally he also made remarks as to prohibition, stating that there was "only one place where at there was much laughter and and that was hell, and the pros could go to that place if they wanted to," where there was much laughter and applause. Mr. Kallus made a very good speech judging by the applause he received.

Besides the barbecue there was no lack of other refreshments and amusements on the grounds. Fifty kegs of beer were sold during the day. The Shiner, Yonkum and Hallettsville Bohemian Catholic athletic clubs gave exhibitions of their skill. Fine concert music was heard during the day from the Hallettsville Silver Cornet and Moulton bands.

A ball at night was given by the Park Verein and was largely attended.

All in all it was one of the most successful and well-managed festivals ever witnessed in this city.

Rev. T. H. B. Anderson of Salinas, Cal., where he is pastor, has just completed fifty years of active service in the Christian ministry; and he is still strong and vigorous. There is no "dead line" for him, for he keeps right up with the demands of the age, and his ministry is still a great success.

Rev. N. R. Stone of Henrietta is doing excellent work in that charge. He is a well equipped minister, having had the very best advantages of training. And recently he finished a three years' correspondence course and received his Ph. D. degree. He is a student, a pastor, and a preacher.

Things continue to move in the Sweetwater District despite the drawbacks in the way of dry weather for the past three years. Rev. A. M. Morton, pastor at Sweetwater, has just let the contract for the finishing of their splendid new church building, and Rev. J. W. Hunt and his people at Snyder will begin to build soon. Those western people know how to do things even in the face of difficulties.

We note in the daily press the death of our old friend, Mr. R. F. George, at the home of his son, Rev. R. F. George, of Harrisburg, last Monday. He was a business man of long standing in Houston and a devout member of the Presbyterian Church. He was a man of excellent character, strong and active mind, and he stood on the right side of all questions. Mr.

George was in his seventy-ninth year at the time of his death, and his end was one of peace. We extend to his bereaved son and the other members of the family our sincere sympathy. Brother George had the pleasure of his father's association with him in his household the last years of his life, and he worked regularly in his son's congregation the past year.

A whiskey paper in San Antonio has written to Woodrow Wilson, candidate for President of the United States, and asked him his views of local option. Mr. Wilson said he believed in local option and now they are trying to make it appear that Mr. Wilson does not believe in making prohibition an issue in politics. Nobody else does either, except the saloons. They are the institutions that have thrust prohibition into this campaign, and they have named their candidates and asked their devotees to vote for them on the ground that "Prohibition is the issue in this campaign!" Woodrow Wilson is not a saloon sympathizer, and they know it; and they know, furthermore, that he does not believe in whiskey politicians thrusting whiskey into the politics of a political campaign. The saloonatics are desperate in Texas.

The Nashville Christian Advocate makes the following comment upon Bishop J. H. McCoy's Commencement sermon at Vanderbilt University: "The text was from the third chapter of John, the eighth and eleventh verses, and it was one of the most practical and at the same time one of the most eloquent and inspiring messages heard on any similar occasion." Everywhere he goes, this modest but gifted young chief pastor is producing a fine impression.

In some sections we still find inexcusable narrowness. Rev. N. C. Little tells us of a Baptist church in which the Methodists invested as much money as the Baptists, but they are not allowed to preach in it or hold their Quarterly Conference in it because we believe in and practice the baptism of children. The more enlightened Baptists would not carry their prejudice that far, however strenuously they might oppose the baptism of infants. But ignorance coupled with religion is a great drawback to good fellowship among Christian people. However, use Methodists instead of investing money in other denominational churches before they have one of their own ought to build their own places of worship. But this oversight does not excuse the above act of unbrotherliness.

"Bob Barker," the man whom Jake Wolters sent to Chattanooga during the prohibition campaign last summer, to investigate the record of the editor of the Advocate to see if he could find anything damaging to him to be used against prohibition in Texas, and who told a Chattanooga reporter that he was "chased by a young lady detective through Arkansas," is now running for State Controller against W. P. Lane, present incumbent. And he is asking prohibitionists to vote for him! In his testimony before the Legislative Investigating Committee as to the part he took in the prohibition campaign, he said that Wolters paid him five dollars a day as general "hand shaker" and his Chattanooga escapade was extra. Will prohibitionists stand by that sort of man?

PERSONALS

We had a brotherly visit from Rev. Leonard Rea of Tyler Street Church, this city, this week. He is doing a fine work with his new charge.

Dr. Jno. M. Moore was a delightful visitor to this sanctorum recently. He is one of the busiest men in the Church, and he is producing results.

Dr. J. L. Massey, our pastor at Canton, is now improving and we hope he will be able to be up again. Cordi-

tions are such that in all probability he cannot get well, but he rejoices in a lengthening of his days, as he believes, in answer to the prayers of his brethren.

Rev. J. U. McAfee of Joshua was to see us recently. He has been helping Rev. Ed R. Wallace at Fort Worth in a good meeting and is having good results.

Rev. A. W. Waddill, Chillicothe, called to see us this week. He reports prospects fair financially, and will start a meeting soon to revive things religiously.

Rev. Frank Lancaster, of South McKinney was a pleasant caller the past week. He is moving things in his charge and he is a good worker for the Advocate.

Rev. R. B. Bonner was to see us this week. He is still improving in health and hopes by September to be able again to take up his work and push it with vigor until Conference.

Dr. L. Lloyd, father of Rev. Lee Lloyd, of Grand Saline, Texas, died Saturday at Jacksonville, Texas. Rev. Lee Lloyd recently lost his wife and now he has lost his father, and he will have the prayers of his brethren.

Brother Jno. H. Goode, the venerable father of Rev. H. H. Goode of the North Texas Conference, died last week at Denton and was buried there last Wednesday. He was a good, modest and substantial man, devoted to the Church and useful in his community. He was eighty-two years of age.

Rev. L. F. Palmer, who occupies the supernumerary home near Nocona has been ill for some weeks, and we are sure that the brethren will remember this fine Christian man in their prayers. He is now inactive, but for years he was one of our most devoted workers and rendered fine service to the Church.

Rev. J. T. Curry of San Antonio Female College called to see us the other day. He had been out in sterling City aiding in a meeting. That is a good place to go, for we tried it out there several days in a meeting, in the early years of our Advocate experience. Brother Curry is succeeding in his work.

THAT BLUNDER.

There now! Through my immense stupidity, in writing up my Texas trip, I have neglected the widely known and much admired editor of the Advocate, Dr. Rankin. I hasten to make amends by explaining how I came to make such blunder. You see I had written so "elaborately" of my trip, that I did not have room to write up all the splendid preachers that old Holston had given to Texas Methodism, and hence, mentioned only the most prominent ones. I trust my mistake will be pardoned, in as much as it is in line with the practice of the most up-to-date editors. I promise to not do so any more, and also that the next time I go to Texas, I will write the Doctor up in such clear light that even Bob Barker will not have to follow him to Tennessee in search of information, but will have it all right before him.

Trusting this will be satisfactory, and assuring the Doctor of my good intentions, I most humbly beg pardon.
J. W. W. SHULER

CORRECTIONS.

In my little write-up of Meridian Circuit some days ago, you make me say of our Dyersville Sunday School that there was an enrollment of most one hundred. I said there was an enrollment of one hundred, no "most" about it. Of our good meeting at that place, you make me say there were fifteen conversions and one accession. I said there were eleven accessions. One is good but eleven is better, particularly when they are valuable ones and at a mission point as this is.
J. M. McCARTER.

In the Advocate of July 4 I have an article. One line was left out and causes me to say that we have a Church in Galveston with 19,000 people. I reproduce the necessary part of the paragraph to make my meaning clear, which I wish you would please publish.

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 only 151 members. Just think of it. Only one regular pastor for every 19,000 people. Does such a state of affairs exist anywhere else in our conference?
J. W. BERGIN.



TYLER STREET CHURCH, OAK CLIFF.

REV. J. LEONARD REA, PASTOR

TYLER STREET METHODIST CHURCH, OAK CLIFF.

The above is a cut of our new Tyler Street Methodist Church in Oak Cliff. The church is 60x68 feet consisting of main auditorium, Sunday School room, pastor's study, chair room and vestibule. Folding doors set the Sunday School room off from main auditorium, but when these doors are opened we have one large auditorium easily accessible to the pulpit, and seating about five hundred people. Sunday, July 7, was the occasion of our opening. Long before Sunday School time children as well as grown-up people began to pour in, and at 9:30 the Sunday School was organized with about 200 members, 251 being present. W. O. Forester had been elected superintendent and he proved himself worthy of our choice. We expect to have one of the best schools in Dallas before long.

At 11 o'clock the house was filled almost to its capacity to hear the opening sermon by Rev. J. M. Peterson, our presiding elder. He was at his best and preached a great sermon, as he did again at night to another full house.

No man would have been more appropriate for the opening of this new Church than Bro. Peterson. He has been a vital part of the movement from its beginning. In fact, before any one thought of it as a reality, J. M. Peterson was planning for it. He has given himself unreservedly to its success and now his heart is filled with joy over such an auspicious opening. Tyler Street starts out as a station with one hundred and eighty members. The presiding elder appointed Rev. H. B. Day as junior preacher, to take charge of West Dallas, leaving the pastor full time to Tyler Street.

This new movement was launched under the supervision of the City Church Extension Board, a board having oversight of the locating and building of new Churches in Dallas. We are greatly indebted to this board for its generous provision for pastor's salary and other means of help.

The erection of this splendid edifice was made possible by the generous gift of \$5000 by Rev. Geo. W. Owens. To him we owe a great debt of gratitude. This Church will stand as a monument to his love for the cause of Jesus Christ and the hundreds of souls converted at her altar and the hundreds more who are helped to a higher life will rise up in that great day and called him blessed. We appreciate the gift more than words can express.

The entire plant—house, lots and furnishings—will cost from \$9000 to \$10,000. The people out here have stood by the movement with their time, money and prayers. Many have given of their hard-earned money and they deserve much credit. The Woman's Missionary Society has been an indispensable factor, especially in the furnishings of the church. These good women have put in nice pews and other furnishings, and in fact, stood by the movement in every way.

We are happy in our work. We serve the best charge (to me it is) in the conference. This is possibly the greatest opportunity of my life, and when my quadrennium is out I expect to leave one of the finest Churches in Dallas.
J. LEONARD REA, Pastor.

CHURCH DEDICATION AT DENTON

July 7th was a high day for Denton Methodism. Bishop Mouzon was with us both hours. Enormous con-

gregations greeted him. He was at his best. His great messages will linger long with us as a precious memory.

After the sermon at the morning hour the official board presented the house to Bishop Mouzon, and he set it "apart from all unhallowed or common uses, for the worship of Almighty God." The service was impressive and beautiful. Rev. W. T. Whiteside, of Bonham, a former pastor was present and participated in the service. Also Revs. E. T. Bates, E. S. Williams and E. L. Silliman were present.

Our people are greatly encouraged. We are beginning to dream dreams, and to see visions. Now that the church is dedicated we are ready to begin on other plans for larger growth and improvement.

O. T. COOPER.

HOUSE-WARMING.

The good people of Cisco greatly surprised us at the District Conference last Wednesday night after prayer-meeting by visiting us en masse, more than fifty, bringing more than fifty packages of groceries. This is an unusual thing, to pound a presiding elder, but we very much appreciate their kindness. It is delightful to live among such people. We have just held our District Conference—a most delightful occasion. My preachers go into the revivals with great hope.
C. E. LINDSEY.

JACKSONVILLE DISTRICT CONFERENCE.

This conference met at Troup, June 25, 1912, in what was to many one of its most interesting and profitable sessions. First and last, seventy-five members of the conference were noted present, and the minutes show the names of ten visitors presented to the conference. The local attendance was good; the preaching by C. T. Tally, J. M. Mills, A. J. Weeks, and Bishop Mouzon, was strong, sound and inspiring; and the discussions were full of life and ginger, without unpleasantness or misunderstanding. Sixteen hundred and fifty dollars was subscribed for S. M. U., seventy-five dollars and raised to pay the expenses of the undergraduates who attended the Summer Institute of Theology, and twenty-three dollars was given A. J. Weeks on the salary of a Mexican missionary now at work in Texas, besides the conference pledging the Sunday Schools of the district to raise enough this year to support a Bohemian missionary in Texas Conference one year. J. W. Bergin made a great plea for the work of our conference board, and it impressed the conference. Among the resolutions adopted were one condemning the attitude of the Houston Post on moral questions; approving the Advocate and the Home and State; requesting the Publishing House to have an exhibit and representative at future sessions of this District Conference; requesting the return of J. T. Smith for the fourth year as presiding elder, and calling for increased emphasis upon the doctrines of depravity, regeneration and the witness of the Spirit in the preaching of the gospel. The first item met with opposition, but the conference refused to strike that doctrine out of the report.

The preachers of Jacksonville District are a fine set of men, and its laymen are equally strong and forceful. We claim the best district in the conference, and the best District Conference of the year in Texas.

THE SECRETARY.

Pedagogy. Besides the studies of Psychology, have taken on sympathetic growth.

With Southwestern almost single handed waging the fight, the Legislature of Texas was induced to give legal recognition to the pedagogical work done by her and other sectarian schools of the State. So that today a student who has full entrance credits to the freshman class, fifteen hours of college credits, two majors (3 1/2 hours) of which are in the Science of Education—at Southwestern—will be granted a teachers' first grade certificate by the State of Texas.

Dr. Nichols manages a teachers' bureau for the benefit of Southwestern students and ex-students. For the past three years Southwestern has sent out yearly about fifty teachers, and now she has hundreds of teachers over the State, a majority of whom have secured positions through the bureau.

As a proof of the efficiency of the teachers sent out the office statistics show that fully ten per cent of them are at the heads of the schools in which they teach. A majority of the heads of secondary schools controlled by Texas Methodism are Southwestern men. On the State Board of Examiners is a Southwestern man.

The number of requests that come for Southwestern teachers would astonish an outsider. And the marked thing about these requests is that they more and more ask for teachers to fill high and responsible positions. In other words, the Southwestern teacher is in immediate demand—the most eloquent proof of the success of Dr. Nichols' department.

A new feature of the department for next year will be the practice teaching allowed students in the department of Pedagogy. They will teach in the fitting school always under trained and experienced supervisors.

Viewing the situation broadly, it is another sign of the better day that is dawning for the high and holy profession of school-teaching.

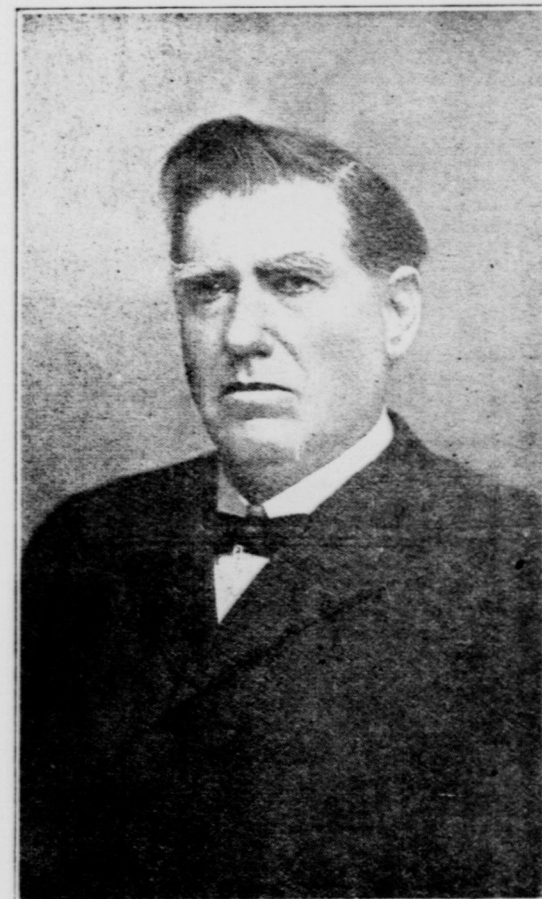
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REV. E. HIGHTOWER, Editor, Georgetown, Texas.
 REV. A. E. RECTOR, Assistant Editor, Galveston, Texas.
 All communications for this department should be sent to either of the above addresses.

IN THE CORSICANA DISTRICT.

The District Sunday School Conference of the Corsicana District convened in Corsicana June 23. Dr. Nelson had prepared a fine program, enough in fact to consume two days instead of one, and there was not a dull moment during the day. A hundred and thirty delegates were enrolled, but the actual attendance was much larger. Besides the editor, those having a part on the program from outside the district were Rev. C. S. Field of Fort Worth, Mr. A. S. Mathis of Dallas, Mr. W. A. Crow of Waxahachie and Dr. C. M. Bishop of Southwestern University. We heard encouraging reports from all parts of the district. The ladies of Corsicana served lunch on the Church lawn and performed the part of gracious hostesses to all visitors. Altogether, it was a day long to be remembered and never to be forgotten. Dr. Nelson is a workman that needeth not to be ashamed.

TEACHERS TRAINING AND OUR CHURCH SCHOOLS.

As we understand it, the purpose of our Church schools is to furnish to human society men and women strong in Christian character and trained for Christian service. To compass this end other things must be studied and taught beside the classics and science and mathematics, and even theology. It is needful that our young people who are to lead the Church of the future become acquainted with present day social tendencies and religious movements. More and more the fact is receiving general recognition that the Sunday School is the strongest and most important religious force of the age. Rightly directed its place of pre-eminence will become more and more distinct in the coming years. Then it is important that our young people be trained for effective work in this important field. The weakest point in the Sunday School of today is the inefficiency of its officers and teachers. Much could be done to strengthen the school at this point by giving practical Sunday School training in our schools. This is already being done in some schools and could be done in all. In San Antonio Female College the Teachers Training Course of the Sunday School is already an elective in the course of study. The same arrangement will exist in Meridian Training School and in Southwestern University next year. Let all our Church schools fall into line.

THE BLIND SUPERINTENDENT.

"Where there is no vision the people perish." The most hopeless case in all the Sunday School field is the superintendent who does not see that his school is not all that it should be. Dissatisfaction is the mother of improvement. Not the dissatisfaction that ends in discouragements and complaints, but the kind that studies conditions with a view to their improvement. We know some superintendents who cannot so much as see men as trees walking. Somebody should anoint their eyes with wet clay. The only hope for such men is to give them a book or get them off to a conference or convention. The superintendent who will not make a study of the Sunday School belongs on the scrap heap along with other ecclesiastical junk.

THE STINGY SUPERINTENDENT.

We have found the superintendent who thinks his principal business in the Sunday School is to keep down expenses. He is not willing to introduce any new plan or method, because it may cost an extra penny. He is more concerned about dollars than the souls of men. The proper sphere for such a man is not the Sunday School, but a pawn shop.

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 of Southern Methodist University, Dallas, Texas.

THE ASSISTANT EDITOR.

Last week we noted the fact that an affliction of the eyes had made it imperative for Rev. A. E. Rector to cancel all engagements and rest all summer. We are very glad to know that an unexpected improvement in his health will make it possible for him to be present and do his part in the program of the Sunday School Encampment at Epworth.

THE ENCAMPMENT—A LAST WORD.

The Epworth Sunday School Encampment is now two weeks off. A. K. Ragsdale is now on the ground with a force of workmen putting things to rights and getting ready for business. The Inn is running and in competent hands. A set of new tents is on hand ready to be set up to suit tenants. These tents can be rented ready for occupancy for five dollars for a period covering the duration of the Encampment, and occupants desiring to also attend the Epworth League Encampment will be given preference at the same rate. Cots, cooking utensils and the like can be rented from the management at a very moderate cost and all necessary supplies can be bought on the ground. There will also be a special order restaurant with very reasonable prices. There is an electric car line from the grounds to the city. The program is complete and good. Most of the speakers will be promptly on hand to do their part. From all parts of Texas and from Louisiana and Oklahoma Sunday School workers will attend the Encampment. Shall we meet you there?

TEACHING.

Teaching requires more than the possession of an abundant store of information upon any subject. He is not a teacher who simply pours forth upon the ears of his pupils an undigested mass of facts, however valuable those facts may be. The true teacher, after large preparation, sorts his material and selects such matter as is appropriate to his own class. This he arranges in a form to be readily received, thoroughly comprehended and easily remembered. He comes before his class with a fixed purpose that every pupil shall carry away with him a knowledge of the lesson, and shall not forget it. He must awaken the pupil's attention for talking to an inattentive group of people accomplishes no more than preaching to tombstones in a graveyard. He must obtain the co-operation of the pupil's interest, and induce him to think on the subject. He must call forth from his pupil some expression of his thought in language, for one is never sure of his knowledge until he has shaped it into words, and that which the pupil has stated he is much surer to remember than that which he has merely heard.

DR. JESSE HURLBUT.

PASTOR, SUPERINTENDENT AND TEACHER.

As a rule, what the pastor wants to put into the Sunday School he should put in through the superintendent and what the superintendent puts into it should be through the teachers. Rarely, if ever, should a pastor undertake to introduce anything into the Sunday School except in this way. He will thus honor and dignify their work and show his appreciation of it. He will also avoid friction and perhaps open opposition in this way. If there must be disagreement let it be in private or at the workers' meeting.

E. A. FOX.

THE EDUCATIONAL CONFERENCE.

On June 20 and 21 the Conference of Representatives of Annual Conference Boards of Education was held in Wesley Hall, Vanderbilt University. Twenty or more Annual Conference Boards were represented by delegates, and, in addition, a good number of visitors were present and were invited to take part in the discussions. Dr. Stonewall Anderson, General Secretary of Education, presided during the sessions of the conference, and Prof. W. E. Hogan was elected Secretary.

The conference was called for the purpose of considering educational questions of general interest to the Church, and to bring into closer relations the Annual Conference Boards and the General Board of Education. The general topic of the first day was "The Annual Conference Boards of Education," and for the second day

"The Development and Correlation of the Agencies for Ministerial Education." Some of the questions discussed were: "The Annual Conference Board's Relation to the Educational Enterprises of the Conference," "The Board's Relation to the General Board of Education," "The Board's Financial Policy," "The Organization of Conference Boards of Education," "The Contribution of the Church College to the Training of the Ministry," "The Place of the Theological Seminary in the Training of the Ministry."

The mind of the conference concerning certain educational questions was expressed in a number of resolutions adopted, the conference going on record as declaring "that all these resolutions simply express our views as an unofficial body, and are merely suggestions in the various directions indicated." Elsewhere in this paper appear the resolutions adopted concerning a system of ministerial training for our Church.

Concerning the unwise multiplication of Church educational institutions the conference recommended "such change in the organic law of our Church governing our educational work as will forbid the establishment of any school or Annual Conference Preachers' Institute in the future that is not first indorsed by the Annual Conference within whose bounds it is to be established and is also indorsed by the General Board of Education." Special emphasis on Christian education at the Annual Conferences was requested of the Bishops, and it is urged that anniversaries or other mass meetings be held at each conference session. The suggestion that a Department of Sunday School and Christian Work Methods be included in the curriculum of our colleges, wherever possible, was approved.

The resolution passed by the General Board at its last session, that the assessments made by the General Conference and Annual Conference Educational Assessment be combined as one assessment, and the amount collected divided pro rata between the two boards, was indorsed. The conference appointed a commission consisting of Dr. H. N. Snyder, Dr. J. A. Rico and Dr. Stonewall Anderson to formulate a statement as to the present educational policy of the Church, and to report the same to the General Board of Education and the Conference for Education in 1913.

It was decided that this Conference of Representatives of Annual Conference Boards of Education be held annually in connection with the meetings of the General Board of Education. Each Annual Conference Board of Education was requested to embody in its report to the next session of its conference the resolution adopted by the conference of June 20 and 21, and to report the same to the General Secretary, that something definite may be known regarding the mind of the Church as preliminary to General Conference legislation. A Constitution and By-Laws for Annual Conference Boards of Education was adopted. This document is, of course, only suggestive and will be submitted to the Conference Boards for whatever action these bodies may take. The resolutions and constitution adopted will perhaps be published in full in the Church papers, or they will at least be furnished to the Annual Conference Boards of Education.

THE PREACHER'S SALARY.

The stewards make the assessment for the preacher's salary and collect the same. It is impossible to raise the salary above what the stewards think it should be. When the stewards think the preacher ought to live on \$300 a year, that is all they pay. If the Board of Missions appropriates \$100, the stewards will pay \$200. When a progressive Board of Stewards come forward and say that they will pay their preachers \$1000, if they can get a lift for a few years, that board will get \$500. In two or three years they will get their Church to where the \$1000 will be paid to their preacher without the aid of the Mission Board. This has been done time and time again.

No preacher should get more than an average salary. If he serves a wealthy congregation, in which the men average in income from \$1000 to \$10,000 per year, then the preacher should have \$5000 per year. If he serves a poor congregation, in which men average in income from \$300 to \$900, then the preacher should have \$600. While the above are my convictions, yet there is not much danger of a preacher getting rich. There are far too many people who are afraid the preacher will get more than is coming to him.

The preacher's salary is a token of appreciation. There are some so-called Methodists who never give the preacher's welfare a moment's thought. "Let him go and work like I do," some say. They don't care if he has to walk, go half clad, or go hungry. He may drive a poor horse, wear

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pants with holes in the dome and patches on the knees. When two of the above class want to get married, they come straight to the preacher. As a fee, they give him a mess of polk salad, or nothing. And if they give anything at all, it is—"I give, I give."

To appropriate the money of the Board of Missions to a gang like that is but to throw it away. If you were to appropriate \$300 to them they would say that is enough, and would not pay one cent themselves. But there are some, thank God, who appreciate the preacher and will pay him. They will give him the best room, give him a clean bed, and they want him to look like somebody. The Board of Missions always helps those who help themselves. It is a hard job to get people to work who don't want to work. I am in favor of helping the charge that wants to do something. I would always honor the charge that has some self-respect. But those who do not want preaching, those who do not desire to build up, to help any such would be like pouring beans on a rawhide. You can't make them do what they should—and they don't want to do it.

I have no complaint to make against the Board of Missions. That they make mistakes no one denies. When the appropriations look out of proportion, I think it is because we see only one side of the question. As I understand it, an appropriation from the board is in order to help a charge do its duty. There are charges which have received \$100 a year for years, and seem to be proud of what really ought to be their shame. What to do with a mission that always consents to be a mission is one of the great problems of the Church.

"Poor preacher, poor pay," is true. The preacher who cannot preach will have short pay wherever he goes. "Poor pay, poor preacher," is also true. A good preacher will not get much in some places. Some places haven't much money, while others are stronger. It so happens that you who don't pay will get a poor preacher, and you who don't preach will get poor pay. Birds of a feather flock together. The way to get a better preacher is to pay more. The way to get better pay is to preach better. The Church gets what she orders. If the Church asks God for a good preacher, and will promise God to take care of him, they will get the one they ought to have. What we need to do is to quit complaining and go to work and do something.

BEN CROW.

Loving, Tex.

CLARENDON DISTRICT CONFERENCE.

This conference met at Claude, April 25 to 28, beginning on the night of the 25th with a sermon by Rev. J. W. Story, the presiding elder of the district. This sermon set the tune at a high pitch and all the preaching was of a high order, it being done by the presiding elder, Rev. J. P. Patterson, Dr. C. M. Bishop, Revs. J. Sam Baracus, M. E. Hawkins, J. T. McClure and G. S. Slover.

The reports of the preachers showed the district in very good shape, and good prospects for a great year. The business sessions were lively and interesting. There was nothing dull during the whole time.

There was a good attendance of laymen and local preachers. It was unusually large.

The conference recommended two preachers for admission on trial into the Annual Conference.

The following were elected lay delegates to the Annual Conference:

REV. S. J. UPTON,
 W. A. SORELL,
 J. N. HARPER,
 S. W. NORWOOD.

The next session will be at Hedley, Sunday was the great day of the feast. Rev. J. T. McClure gave us a great sermon on Christian education, with special reference to the Southern Methodist University. At the close he and Brother Slover took a collection for the S. M. U. and Clarendon College, amounting to \$500, of which the Claude people gave just half—\$250.

Claude entertained the conference without going outside of our own membership, only in a few instances where other people came and offered to help. It was a pleasant occasion and we will be glad to have it repeated.

C. D. WEST.

"To learn to love we must learn to serve. Our interest cannot fail to attach itself to that which we have labored earnestly to benefit."

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inculcated at Paine College and, having founded Christian homes, are now sending their children to be taught by the same school. Nevertheless, if we do not go forward and increase the efficiency of the plant until it is the equal of those of other denominations and agencies, we cannot but lose the respect and affection of those who are trusting us as their best friends.

Christian education, however, is by no means the only obligation the Southern Church owes to the Negro. Just as in other years there are still opportunities, if we are watchful and sympathetic, for our pastors to encourage and instruct the more or less ignorant colored pastors of their communities and to preach for them if the occasion offers. There is still some opportunity for the ladies in the home to give the servants helpful suggestions along moral and spiritual lines as well as to train them for domestic efficiency. It awaits to be seen what opportunities for helpfulness may be suggested or opened up through the department of social service that is being inaugurated by the Woman's Council. It is a hopeful sign of the spiritual condition of the Church when the good women are trying to devise new ways of reaching and uplifting the Negro; when the young men in the colleges are engaging in voluntary mission study classes to consider their obligation to this weaker race in our midst; when white men and women are volunteering to work hand to hand in the cause; and when men all over our connection are asking, 'What can we do to help the Negro?'

W. L. C. WAILES.

ACHING FEET.

With the hot weather comes all sorts of foot ails, and if there are corns and bunions, the hot weather gives us trouble. Have the shoes and stockings long enough, and when you take them off, soak the feet at night and morning in quite warm water, wipe dry and rub with a mixture of one tablespoonful of salicylic acid, two and one-half grains, starch eight grains, and violet talcum powder, fifty grains, after mixing well. A simpler way will be to paint the corn and bunion several times a day with tincture of iodine and wear a thin bit of cotton between the toes.

FOR THE LUNCH BASKET.

Waxed paper comes in compact rolls of thirty-six feet, for fifteen cents a roll, and will be found excellent for many things in the home. For wrapping separately the different articles to be packed in the lunch basket, it is invaluable. The foods are kept much nicer, and in better shape, with no mixing and mashing of the pieces together. A cheaper roll of thirty sheets one foot long and nearly as wide can be had at the ten cent stores for five cents a roll.

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WHAT will the verdict be in the case of him, who devoutly prayed and taught children to pray. "Give us this day our daily bread," while it is a matter of general information and family pride that the children never had a want. The home was noted for its unstinted hospitality, its tone of elegance and refinement, and its undisputed leadership in public affairs. No man ever presented a bill to that family's office without prompt payment; no check was ever returned by that family's bank with the mark "n-s-f." no signed obligation ever needed its three days of grace; no bill ever waited until the days of cash discount were passed for payment; no great enterprise of the city that needed to sell a little stock in order to build up the city ever failed to place some splendid preferred stock with this noble family; and the great public charities never failed to list the head of this family as leading philanthropist. The head of the family had dreamed for years of "being independent," of having enough for "the rainy day" of the future, of maintaining the family style

and building "new barns" for the ever-increasing needs of his harvest. But all this time there was a hungry mind, heart and soul in a small boy who daily passed the mansion praying as he went to his daily labor for an opportunity to BE A MAN in spite of poverty--coveting the equipment of a Christian University in order that he might stand erect as a leader in a Christian land. There came a time when the poor boy died of suffering and over-work, and later the rich man died, and shortly thereafter his wealth went through the fingers of his own selfish children and a lifetime of pride and labor became the slush by the roadside of the onward marching hosts. "And Dives," for the name is modern as well as ancient, secular as well as Biblical Methodist as well as Jewish--"lifted up his eyes in TORTURE." Let no man dare sleep securely another night till he weighs well his relation to the small boys at the roadside as shown on the outside cover of this issue, and then do his proportionate part for them--for his days upon this earth and in the next are in proportion as he helps the helpless.

AN IMMORTAL \$5 BILL.

Valuable far beyond its purchasing power and far beyond the sordid, selfish barter of life, the original of a certain \$5.00 bill is being preserved in the archives of the Publishing House until the Administration Building of the University is complete at which time it certainly should be framed and placed upon the walls as a treasure of all time and inspiration to future generations. This is the first \$5 bill ever paid to the building and endowment of Southern Methodist University, and is a testimony of the love borne for the Church and its institutions for which her pioneer parents lived and died. This five dollars was the gift of the only surviving daughter of the immortal Dr. McKenzie, the founder of McKenzie College, a man whose impress is too well known all over Texas to need any comment. An aged widow lady--yet she has a heart as full of love for humanity and the interest of Christian education as any great leader of the Church. The acceptance of this \$5 binds every Methodist in Texas to do an

honest and honorable part to protect her investment. The University is the property of Texas Methodism, and is built largely with the life blood of women and children, willingly given in labor for its success. Oh, what a challenge to Methodist manhood, is there a strong man in Texas who would dare face this good woman in the judgment if he refused to do his part to protect her investment by his own reasonable gift. There ought to be 10,000 men in Texas who, during the next 30 days, would say to the Church and to the world that they appreciate the life of the pioneer philanthropist and Christian educator, and accept the challenge of this good, aged lady by sending a \$5 bill to lay alongside of hers. That would mean \$50,000 and would endow a great department for training teachers for work in our public schools and in the foreign lands, and would memorialize the pioneer forefathers who gave us all that we have. The editor has his \$5 when 98 others have joined him, and will then make another pledge. Let's perpetuate this good man, his family and the inspiration of this \$5.00 bill.

A FEW WORDS PERSONAL.

For the first time in thirty years, I am a man without a job. In November, 1882 I received my first appointment at the hands of Bishop Parker and every year since I have gladly gone at the bidding of our chief pastors. When the call came to me, so unexpectedly, about a year ago, to come to East Texas and take charge of the Conference School of the Texas Conference, I was persuaded that it was a call of God, and while it caused a pang, which the Heavenly Father only knew, for me to sever connection with my old conference comrades, I decided to answer the call. I entered upon my new work with as much enthusiasm and hopefulness as I had when I started to my first work as Junior Preacher on the Mt. Cain Circuit. I came with the expectation of giving the rest of my active service to the building up of the school which I believed then and still believe, means much for the future of the Church in this great section of the State. I gave to the school the very best service of which I am capable, and while the net results of the year's work were not what I had hoped for yet I am sure some substantial improvements were accomplished. We closed out the year with very creditable commencement exercises and I was unanimously re-elected by the trustees, to the presidency of the institution, but certain conditions arose that made it practically impossible for me to continue and so I resigned my position. I had already selected as my chief assistant, Prof. M. L. Laffer, a practical school man of considerable experience, and withal a splendid Christian gentleman, and so the trustees elected him to take my place and the work of the school will move right on. If the preachers and laymen of the Texas Conference will rally to their school as they ought there is no

reason why it should not have a great future.

After the way seemed blocked for me to do the special work which I came to the Texas Conference to do, I felt an irrepresible longing to go back to my old conference and to the comradeship of those with whom I had labored all my life. So I wrote the Bishops in charge and have their consent to return and if the Lord will, I will be on hand for an appointment at Cleburne in November.

In the meantime I do not want to be idle. I spent a delightful two weeks with my old friend W. H. Howard and his good people, at Coleman, where I preached twice a day, fared sumptuously every day, and a good meeting and gained seven pounds in weight. I have engagements for four other meetings, running up to about the middle of September.

These East Texans are great people. They have treated me kindly and have even invited me to remain and make my home in their conference. I sincerely appreciate all their tokens of respect and love, but I'm going back, not because I love East Texas less, but old Central Texas more. JNO. M. BARCUS.

THE CHURCH AND ITS OBLIGATION TO THE NEGRO.

Whatever else the Church is, it is missionary. The apostles upon whom and by whom it was founded were sent-ones, missionaries. Some of the first lessons the early Church had to learn were how to overcome race prejudice. Peter did not see how he could go to Cornelius to break the bread of life to a Gentile until God taught him to call nothing common that he had cleansed. The accusation of the mob against Paul was that he brought Gentiles into the Temple. The mob tried to throw Jesus over the precipice at Nazareth for saying that certain ones of the heathen had been more ready to hear Elijah and be blessed,

than had the chosen people themselves.

The same spirit of prejudice and of selfish exclusiveness exists today and in the hearts of some Church members. They do not believe in foreign missions and cannot comprehend the spirit of love that is willing to brave privation and danger for the uplift of an alien race. A young lawyer remarked in Sunday School recently that he did not believe in sending missionaries to the Chinese when there were poor white children in Georgia who needed to go to school. But would not the Master teach us to act as good Samaritans to the Chinese and to the Negroes, even if it cost us something of time and money?

The M. E. Church, South, has indeed accepted this interpretation of the law of love, and even before the separation of the Churches, evangelistic work was done among the slaves by white preachers. The Plantation Missions were begun by Bishop Capers and others in 1829, and came to be supported by the white planters, who gave more than a hundred thousand dollars a year for the work. By 1860 there had come to be 207,766 colored members in the M. E. Church, South. After the war, 78,482 of them adhered to the Church that had been the means of their conversion, and though they were set off at their own request in 1870, and were constituted an independent body known as the Colored Methodist Episcopal Church in America, they adopted our form of government. Their first bishops were ordained by Bishops Paine and McTyeire, and they still count the M. E. Church, South, their mother Church.

Thus in addition to our obligation as members of the Church of Christ to the weaker race as a whole, the M. E. Church, South, should have a peculiar parental interest in this humble offspring, born of the spiritual ministrations of some of her consecrated members. Probably the most tangible