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DALLAS, TEXAS, THURSDAY, JULY 18, 1912

Number 49

THE SUMMER REVIVAL CAMPAIGN

The revival is not only the active field in which souls are brought to repentance and life eternal, but it is also the recruiting station for Church membership. Other denominations depend mostly on other methods for reaching the people and for building up their memberships; but the Methodists depend largely on the revival. From time immemorial the revival has held a prominent place in our Church work. It has always been the source of our Church strength and the secret of our spiritual life. It is there that we generate spiritual power and through this power we reach and save the people. We can no more dispense with the revival than we can live and grow physically without rain and sunshine. The great bulk of our professed Church members date their conversion and their membership to the revival. Now and then we reach people otherwise and they often become useful as factors in our Church life; but these are rather exceptions than otherwise. The general rule is that the revival is the place where most of our people are converted and come into the fellowship of the Church.

In the small towns and the rural districts this is the season for revivals. The people are mostly through with their work on the farms until the time of the harvest comes; and this gives them special time for these religious services. The hot weather is no bar; in fact is rather a help, for instead of crowding in the church houses for these services, we go out under the tent or the brush arbor

where the people have fresh air, plenty of room, and freedom from drowsiness. And many people will attend services in the open who would not care to crowd into the heated houses. This gives the minister access to the multitudes. Some of the most marvelous meetings that Christ conducted were in the fields, on the mountain sides and by the sea shores. And many of our most effective services today are conducted under God's blue skies and fanned by the passing breezes.

It is to be hoped, therefore, that all our charges will take advantage of the season to open up vigorous revival campaigns and press them to the limit. We must reach and convert the people and the revival is the means and the place for this special kind of work. No Church can pass through the year without a revival and not deteriorate. The people must be brought together for these special seasons of refreshment. The Church membership needs the revival; and when the people of God are revived they are in the proper frame of mind to make the gospel the power of God unto the unconverted. A cold, dead Church rarely ever saves anybody. It takes spiritual life and power to make the truth effective. When the membership is aroused then the people rally to the work of the Church and it becomes potent in reaching and saving the lost. Therefore, let every charge begin to kindle the fires of the old-time revival and Zion will travail and sons and daughters will be born unto the Almighty. A revival in every charge ought to be the slogan of all our preachers.

Reward and Punishment in This Life and in Life to Come

Reward for merited service and punishment for crime committed is a practice which underlies the experiences of this life, and this applies as a rule of conduct in all the relations of life. If we obey the laws of the land in which we live and discharge the duties of citizenship, we have the protection of these laws; but if we disobey these laws and trample them under foot we receive their penalties and suffer the consequences of our acts. We are aware of the fact that sometimes these laws miscarry and justice is apparently defeated. This is not the fault of the law or of its purpose, but simply the fault of its administration. The principle remains the same and the fact is still true.

In our personal conduct the same holds good. If we live right and observe the rules of good morals in our relation to our fellows, and meet our obligations to God as our creator and preserver we enjoy the sanction of a good conscience and we are at peace with mankind and with God; but if we pursue the opposite course we experience self-condemnation and thus suffer the compunction of an outraged conscience. So that day

by day we either enjoy the reward of a good conscience, or we suffer the penalties of an abused moral and spiritual nature. In this way we experience day by day some of the joys of heaven, or we suffer some of the torments of the damned.

But what is true in this life is more largely true in the life to come. We carry with us into the life beyond the life that we live below. If we are good and noble and true in this world, we will continue likewise in the world to come; but if we are low and vicious and mean in this life of our earthly existence, our characters will remain the same in our eternal abode. We will face the destiny there that we create here. There is no escape from the operation of this law. "Well done, good and faithful servant; thou hast been faithful over a few things, enter thou into the joy of thy Lord," is a rule that governs in the spiritual world; and the contrary rule is equally true and applicable—"Depart from me ye workers of iniquity, I never knew you."

We need not try to console ourselves with the hope that it matters not how we live in this life, in some way or other God will pro-

vide for us in the life to come. It is a false hope and will sorely disappoint us in the end. God is not only a God of mercy, he is also a God of law and order. He must be obeyed as well as loved. There is nothing contrary to justice and righteousness in this arrangement. It is absolutely right. God can make but one of two dispositions of our sins, namely: He can pardon them and blot them out when we repent, or punish them if we remain impenitent. He simply puts before us life and death, and it is with us to choose between them. He will not lay violent hands upon our moral constitutions. If we choose life, we have his forgiveness and we are adopted into his household; but if we resist his mercy and choose death we receive his condemnation and banishment. Thus every man becomes responsible under grace for his future destiny. It is not so much God punishing the wicked as it is the wicked choosing the punishments of violated law. He can repent and live right, or he can persist in wickedness and go to hell. This is the Bible doctrine and there is no escape from it.

We may puzzle our brains as much as we like in an effort to explain away the doctrine of eternal punishment; we may call it this or that; or we may apply our homiletical rules of Biblical interpretation and call such expressions of "hell," "eternal punishment," not literal expressions, but figurative; nevertheless the fact remains that men die and go to hell as the result of a life of persistent iniquity. There is no getting around this old Bible idea. It is there, and no amount of human ingenuity or unbelief can eliminate it. Hence the hope of reward for righteous living and the fear of punishment for wrong doing are held out to us in the Scriptures as inducements to live right in this life. No forced interpretation of these matters can dispose of them. You have either got to accept them, or discard your Bible and its teachings. All Bible Students Conferences in the world may teach to the contrary, but this truth remains in the warp and woof of the Bible, and the old Book must be torn up and thrown on the junk heap as an obsolete collection of rubbish before it can be eliminated. Yes, there is a heaven for the good and a hell for the bad in the Bible, and we must either accept it, or take our places with unbelievers and infidels. And if there was ever a time in the progress of the race when this old and fundamental truth needed to be emphasized in our pulpit teaching, that day is upon us now. Men need to know that virtue will be rewarded here and hereafter, and they need to know that sin will be punished here and hereafter; that heaven and hell are verities in the system of religion taught by Jesus Christ. We have had enough of the namby-pamby sort of religion, and we are reaping the results of its dissemination among the people. Is it not time to call a halt in such matters?

FINISHING UP THE WORLD

The Nile—Egypt's Cup and Bread of Life

By Dr. W. B. Palmore—Article Fifty-One

All great Oriental civilizations have arisen in the fertile valleys of great rivers, like the Euphrates and the Tigris, the Indus and the Ganges, the Hoang-Ho and Yang-tse-Kiang. But no other land or people in all the world have been so dependent on a stream as Egypt and Egyptians on the Nile, which is and has ever been their Cup of Life, and their bread of life. With the Amazon, Congo and Mississippi, it ranks as one of the four longest rivers in the world, being 4,662 miles, the Mississippi exceeding it by only fifty miles. It has no affluent or tributary for more than a thousand miles before it reaches the sea; and notwithstanding it is constantly drained for irrigation and the daily needs of nearly ten millions of people, and notwithstanding the vast volume that empties into the sky by evaporation, its low water current pours into the Mediterranean 61,500 cubic feet of water every second.

The annual overflow is due to the tremendous rains of Equatorial Africa, but as there are practically no rains in Egypt this annual flood was very mysterious to the ancients, and legend attributed it to the tears of Isis periodically shed over the tomb of Osiris. The rich alluvial deposits which this overflow annually left on the surface has been the secret of Egypt's enormous and seemingly fabulous agricultural possibilities. The rate of taxes has ever been regulated by the Nilometer, a simple instrument which accurately measures the rise and fall of the Nile. When you see the farmers sowing their wheat on the shallow waters of the subsiding flood, the first verse of the eleventh chapter of Ecclesiastes becomes very realistic and picturesque: "Cast thy bread upon the waters for thou shalt find it after many days."

One of the most restful and delightful journeys we have ever enjoyed in any land was a trip on a steamer up the Nile from Cairo to Assuan at the foot of

The First Cataract.

Most people who write about Egypt begin at the mouth of the Nile and conclude in Nubia or at the Cataract. We will reverse this order by beginning at the north edge of Nubia or Ethiopia. At Assuan is what some consider the eight wonder of the world. This great dam is one of the masterpieces of modern engineering. It is a mile and a quarter long with a maximum width of 100 feet, and 150 feet high. Its exterior or outer surface is all granite. It holds one billion tons of water, and gives additional irrigation to one million six hundred thousand acres of superior land, thus increasing the annual earning power of Egypt thirteen millions of dollars. This is more than the entire cost of the dam. The immense labor and expense of irrigation in Egypt may be judged from the fact that it takes about four hundred tons of water to irrigate one acre once, and it must be thus saturated four or five times a season. The elaborate temples on the Island of Philae are largely submerged since the building of the dam, but there will be recompense in the increased material prosperity of Egypt.

From one end to the other of this granite covered dam is a massive railway track. The immense engine which rolls on this track is for lifting and lowering the multitude of water gates. These gates extend clear across from one end of the dam to the other, and are on various levels, all the way from high water mark to the lowest level of the water. Since the building of the dam it is impossible to make the trip down the cataract by boat, which formerly proved such an exciting experience. Assuan which is becoming a great place for tourists, has about fifteen thousand inhabitants and presents somewhat of an European appearance on the river front. The granite quarries from which the Pharaohs obtained the great stones for their obelisks and temples are only a short distance from town. One huge block ninety-five feet long by eleven square, partly dressed, still lies in the quarry, and will probably

remain there until the end of time. A similar stone is lying in the quarry at

Baalbeck,

but nothing like so large as this one. A wide, solid roadbed was constructed from the quarries to the river, about one mile, over which these ponderous blocks of granite were moved on sledges or skids, with rollers placed beneath them, thousands of slaves having been used in removing a single stone. Portions of this roadway may still be seen and the whole process represented in their sculptures, even to the overseers directing their work. Many thousands of years ago there was possibly quite a waterfall at this place or not far below, but the rocks have been so washed and worn down that the present so-called cataracts are nothing more than a succession of rapids, where the river forces its way through innumerable rocks and small islands. The eight hundred miles of the Nile between this cataract and the city of Alexandria, certainly furnish many of the most magnificent monumental and interesting ruins to be found in any part of the world.

The trip can be made either by railway or river steamer. People very much limited for time had better make the trip by rail, than not to go at all, but the ideal way is to go by steamboat. During January, February and March the climate seems perfect. The vast deserts on either side of the Nile, over which the air sweeps, takes every particle of humidity and impurity from it so perfectly that it becomes an exhilarating elixir, almost intoxicating to breathe. You can read or rest, sleep or study, and eat with a voracious appetite. As you glide along by day or by night, gazing upon the passing palm trees, the women with waterpots, the waterwheels lifting the water for irrigation, the oxen, camels and donkeys, you feel as if you were a child once more, turning the pages of a pictorial primer or an illustrated history of Egypt.

The most surprising and stupendous ancient monuments of upper Egypt are at

Luxor and Karnak.

on the east side of the Nile, immediately opposite the vast area and scattered ruins of Thebes on the west. The first time we ever gazed at midnight on the Coliseum of Rome we were tremendously impressed, but not so much surprised as when we sat in the light of the moon and stars, as they shine on upper Egypt, and looked on the marvelous ruins of Karnak and Luxor. Whatever the antiquarian may do, the ordinary traveler can only gaze upon a monument of unparalleled grandeur, whose vast proportions bewilder and overpower the imagination. The great temple of Karnak, dedicated to Amon, the Egyptian Jupiter, is one mile and a half north of the temple at Luxor. The two were originally connected by an avenue of colossal statues and ram-headed sphinxes. We were very much impressed in riding this mile and a half to find so many of the sphinxes still remaining in position on either side, facing us as we rode under the shining stars.

Strabo, Diodorus and others speak in the most glowing terms of the wealth, power and magnificence of Thebes. Homer's designation, "hundred gated Thebes," has created the impression that it was a walled city, which was evidently a mistake. Possibly Homer was alluding to the gates of her numerous temples and palaces. The Prophet Nahum III, 8, alluding to it by its Bible name, indicated the fact that the water or river round about was its rampart or wall. Ancient Thebes was evidently on a peninsular or island, almost if not completely surrounded by the Nile. There is very little left standing on the vast area once occupied by the Thebes. Towering sublimely alone on the green plain are the Colossi of Amenoph III. They stand about fifty feet apart facing the east. The one on the north is the famous

Vocal Statue of Memnon.

which was said to greet his mother Aurora every morning with a song of praise. We did not rise early enough to hear this song. If the statue ever emitted any musical sounds they were probably produced by fine wires,

invisible from the ground, stretched across the lap from hand to hand, forming an Eolian harp. With donkeys we occupied nearly a whole day seeing the ruins about Thebes and the Tombs of the Kings back in the mountains. These old kings were so anxious to preserve their mummied bodies, to the time of their souls' or spirits' return, that they spent their lives and the lives of a multitude of slaves preparing vaults in the heart of mountains in which to preserve them. We entered many of these tombs, from which so many royal mummies were taken in later years to the museum in Cairo. In lower Egypt where there were no mountains in which to hide their mummied bodies, they made mountains in the form of pyramids in which to hide them.

After visiting the ruins of so many temples and tombs at various places of the upper Nile, it was a great relief to see something alive and up to date. Assiout, a town of about 45,000, is the largest and best built in upper Egypt. This may be accounted for by the presence for nearly fifty years of a very flourishing school for boys and girls, supported by the American Mission. We very much enjoyed the hearty cordiality with which these noble Presbyterians received us and explained their work.

Two of the most highly appreciated and vividly remembered characters we met on the Nile were

Theodore Roosevelt

and Solomon Alb. The former was a magnificent donkey and the latter was his master. They had been in our employ long enough for a spirit of comradeship to exist between us. At a

lonely point in old Cairo, about sunset, we halted by the Nile, to cross over to the Isle of Rhoda. A man rushed up to hold the donkey while Solomon could go across with me. As quick as a flash of lightning these two were in a desperate fight! In a few moments Solomon's adversary had been reinforced by four or five other men. Theodore Roosevelt, with his long ears pointed serenely at different angles, seemed to have been rather enjoying Solomon's discomfiture, while his rider was tremendously embarrassed. For a foreigner to plunge into such a fight was very much like suicide; but to sit there and let this man kill our faithful servant would have been decidedly un-American. We had no idea in the world what the conflict was about, but Solomon fought with such desperation as to convince us that his cause was just. Leaping from our donkey on the pile and catching them by their collars, we threw them sprawling backward ten or fifteen feet to the rear. About the time they had regained their feet and were preparing to make a simultaneous charge upon Solomon's foreign ally, a policeman with a drawn sword appeared and saved us!

During all the fight Solomon fell and arose, with the crowd, to add a death grip on his adversary. When the "smoke of battle" had cleared away Solomon displayed a good deal of blood, but his adversary much more. The American ally had a strained wrist, and the satin lining torn from the skirt of a splendid Prince Albert coat. At this point the drama changed from drama to comedy, and the closing scene was in the babel, conflict and uproar of an overwhelmingly crowded Egyptian police court!

The Story of a Woman Alone

By Dr. J. B. Cranfill.

Perhaps the most interesting recent introspective feminine story is "Marie Claire" which gained such a marvelous clientele both in Europe and America. Some one has said that the true life story of any man or woman, entertainingly written would make one of the six best sellers. The most popular of all of the works of Charles Dickens was David Copperfield, which, as all are agreed, was in no small degree a recital of the life story of that great author.

The "Autobiography of a Woman Alone" preserves in a charming degree the autobiographic style, and from the first page to the last, it holds the unflagging interest of the reader. A woman is fascinating at all times. She—the highest and best gift of God to a lonely world—holds for all mankind a peculiar interest and charm and no one has better shown this fact than the bright author of the work under review.

I cannot bring myself to believe that the note which appears as an insert, preceding the first pages of the volume, is true, when it says: "This book is not a novel, but the record of the actual experiences of the woman who is the narrator." Beyond a doubt many of the experiences detailed were lived by the author, but it is a novel pure and simple, just the same. The fact is that every work of fiction that finds a permanent place in literature is in a large part a depiction of things actually said and done by somebody at some time.

Once upon a time I submitted a love story to my friend, Hamilton Holt, editor of The Independent. In returning the manuscript, he was kind enough to compliment my work, and then added: "My reason for not using it is that it reads so much like every word of it is true." The fact of the matter was, however, that aside from some touches here and there of men and women I had known this child of my brain was the wildest fiction. While the anonymous story under review recites many incidents that seem absolutely true to life, there is a co-ordination in the work, and skill in its compilation, and a turn in the final denouement that must be the sheerest fiction.

If any woman ever lived the life of the autobiographer, it was the strangest life that ever found its way into print. Left an orphan at an early age, she was reared by a grandfather that hated her. Somewhere in the great wide world there may be such a grandfather as this one was, but as I look upon my own sweet grandchildren and find it actually impossible to determine which I loved the best, my own children when they were small, or those children of my

child, it is difficult indeed to realize the truthfulness of this good woman's statement about her unnatural grandfather.

And then she had an unnatural sister. When the two were left orphans, the younger sister was taken to be reared by a doctor and his wife. When they both grew up, and had made their way through college, the younger sister, although aware of this other's existence and relation, repudiated the ties of blood that subsisted between them, and even refused to be her older sister's friend. If this occurred, the younger granddaughter must have been a chip off the block of the grandfather.

The heart of the story must be true. It gives in detail the harrowing experiences of a strange girl in New York City, fighting for her bread, fighting for her health, fighting for her virtue, and fighting for her happiness. This part of the story is pathetic and appealing in the last degree. The portrait of herself, which is faithfully penned in these pages, is an appeal: warning to young country girls throughout the whole wide world against the mad rush to the metropolises that has come so much in vogue almost everywhere. The dingy hall bed room, the ups and downs of street car and elevated train life, the loneliness and isolation of flats and boarding houses, the sneers and jealousies of narrow-minded married women, the killing drudgery of monotonous business life—all of these are set down true to life. The author's finger-prints are on every page of this part of her work—finger-prints after her hands have been dipped in her own heart's blood. I could wish that every girl that I know could read this book, if for no other purpose than to learn the exact status of the strange poor girl who lands homeless and alone in a great city. She almost as much as says: "She who enters here leaves hope behind."

Another feature of the book that holds a far-reaching and impressive moral, was the yearning that was ever rampant in this dear girl's life for a faithful lover, a trusting husband, a home-nest of her own, and a normal woman's life. With an inexpressible longing she craved what to some women who have them are the veriest trifles. If she could have had a loving husband, a cozy little home and prattling children of her own, she felt all along that she would have been the happiest woman in the world.

There is another reason why every girl should read this book. It gives us an insight into the iniquities of the sterner sex. I remember well the quotation from Madame DeStael: "The more I know men, the better I like dogs." This author, spelling out some

of these incidents in a way that convinces us that they are true to life, lays bare the perfidies and sinuities of those atrocious men who lie in wait to entrap lonely, friendless, innocent and unsuspecting girls. The very warp and woof of this author's story show her to be a woman of uncommon strength. She ran the gauntlet of these base temptations, and came unblemished through them all. But the pitfalls were so many and the temptations so adroit that while she escaped unscathed, many of her weaker and less shielded sisters met their dismay and ruin.

The only thing that really mars this book and makes it one I hesitate to recommend, is the experiment this author tried in the matter of what she calls a trial marriage. A good deal has been said in recent years by "advanced thinkers" concerning these probation alliances, but the whole fabric of the argument in its favor was born in hell. This woman reveals herself as one thoroughly pure and innocent in purpose in forming this mesalliance, but when she emerged from the grim experiment there was crepe on the door of her heart, and, like the bird with the broken pinion, she could never fly so high again.

Space forbids the discussion here of the age-old subject of marriage. A volume could be written on this phase of this book alone, and another volume could be written covering a discussion of what we have come to know as "the new woman." We are living in the strangest of strange times. This author, hedged in by the traditional conventionalities of life, brooked and overleaped them all in order to enter upon an experimental marriage. That she met disaster was to be expected; that she survived this cataclysm was another evidence of her superior mental and moral fibre. This effort to brush aside both the law of God and men met signal failure, as she herself confesses, and if there are any who read these words, either men or women, who contemplate a step like this, they will recoil in horror from its abysmal depths when they have read of its consequences in this girl's life after they came to full fruition.

The thought that will linger longest with us after we lay the book aside is that we are living in a lonely world. This poor girl, bereft of a mother's love, unwelcome in her unnatural grandfather's home, struggling as a friendless orphan to achieve a college education, battling with untried conditions in a great city, fighting up through the mist and darkness of her loneliness and bereavement, through oceans of tears, is a spectacle of pathetic interest that will not soon fade from the mind.

She made one colossal blunder throughout all her wanderings. With scarcely a break in the story, she left out God. This omission will mar the brightest life and muffle the bells of joy that nature sets ringing in any heart. If she had clung to her early childlike faith and followed in the footsteps of her mother, many of the corroding incidents she sets down would never have been written. Whether young or old, at home or abroad, orphaned or living in a happy home, the ultimate and enduring solace and comfort of your life and mine must be our faith in God. So it is no wonder that this author was "A Woman Alone." Some of the greatest women of the world have never married, and yet the most important thing on earth for a woman is to have a husband, a home and children of her own. Frances Willard and Clara Barton lived unmarried all their lives long, giving of their time, of their hearts and of their blood for the betterment of mankind. The author of this book could have been like one of these if she had so willed, but she left out God, and there followed an abnormal introspectiveness and isolation that shut out from her sky the golden glory of God's bright sun.

The book is published by D. Apple-

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ton & Co., of New York, and contains 377 pages. In typographical appearance, it is all that one could ask, and is mechanically, in every way, a handsome volume. The price is \$1.25 net. It is better to read than the average novel, and without professing to be a treatise on morals, it points many a moral, and there is a sermon in almost every page.

Dallas, Texas.

QUANDARY FOLLOWED BY SUGGESTIONS.

For once I am balked. For the life of me I can't think of a suitable title for what follows. Perhaps the editor has inventive genius equal to the task. If not it must remain headless. You never send out a dull issue but the one of June 20th was at high water mark. It was full of pertinent items. This was particularly true of the editorial work. The correspondence was about an average. By the way, your patience has ceased to be a virtue, and you gave a number of good reasons for brevity in writing. It is well that you exhort the brethren to study the art of condensation. I have decided you are the most imposed upon of all the editors known to me. The Texas has become noted for its long winded articles. If the good brethren want their contributions read they will do well to heed your entreaty.

What does "H. G. H." lack of being a model correspondent? He always has something to say, says it, and quits. In his last communication he had a fine chance to expand and dilate but he refrained in the interest of the Advocate and its readers.

I may be walking on thin ice and meddling in matters that don't belong to an Alabama preacher. I can recall a time when an honest effort was made to help the editor and publisher of this Advocate. A detailed history of the origin and abnormal growth of "Notes from the Field" was given. It began in postal card correspondence. The editor politely informed the brethren that they might put on one card all the information needed to make the Advocate pleasing and profitable. Now see where-into the thing has grown. But I am further reminded that my good friend Blaylock got scared and told the brethren, kind of sub rosa, not to mind my prattle. This is to notify all concerned that if he dares to snub me again this is my last attempt to help a much oppressed editor and publisher. Having had my say, I here and now quit.

M. H. WELLS.

New Decatur, Ala.

THE CITY PROBLEM.

"The city is the nerve centre and the storm centre of civilization." The ends of the earth meet in the city. Here the rich and the poor meet together and the saint stands face to face with the thug. Here are the galling contrasts and the conditions that produce irreverence and distrust. Here are the criminal and the ignorant, who, under present conditions, hold the balance of power. Here unscrupulous boss-control holds sway, and boodled votes outweigh the voice of an exalted manhood. This rule of the worst, corrupting our cities, has caused many wise men in Europe to predict the downfall of the American Republic.

The question of the Church is how to save the masses from the moral peril open to them, how to save the cities from the misrule that fosters crime and brings ruin upon the people. Environment has much to do with character-making and the Church as a character-maker must take a decided stand along the lines of civic reform. Endeavors to evangelize must not slacken, but account must also be taken of the obstacles thrown in the way by corrupt city administration.

City evangelization is little more than a far-off dream so long as there is such terrible corruption and such thwarting of the will of the best. The lawless classes learn less by precept than by example. Open corruption at the top is sure to be followed at the bottom. God intends that civil governments shall be instruments in his hands to advance the heavenly kingdom. He longs for regenerate individuals as a foundation for a new social order. The city government that encourages the violation of law by allowing a wide-open liquor saloon, by fraud and bribery in office seeking when the office is to be used as a chance to plunder the treasury of the people, by countenancing the violation of the Sabbath and pimping to harlots and boodles does more for a vast army of men than many Churches can undo.

In the many large cities there are



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Whenever you see an Arrow think of Coca-Cola.

ten saloons to every Church, and each saloon has as many patrons as a popular Church. The saloon is open seven days in the week with its deadly adjuncts, the gambling den and the brothel. On the other hand the Churches are open less than one whole day in seven. Even when a man in converted in such surroundings the chances are that he will plunge back into the awful night. While the agencies of the Church now and then succeed in writing the name of a man on the Lamb's Book of Life, the saloon and its attendants are at work incessantly sending poor fellows on the way to hell.

Some of the misrule of the cities, and we might say much of it, is due to the fact that the Christians neglect their duty as citizens, or array themselves against each other, becoming the pawns of men who are worse than men—men whose bank is the saloon. To these bargainers for positions of public trust the Church resigns the reigns of city government. Some good men are very poor citizens. Since private enterprise pays better, and the good people will not unite upon men and principles, many good men refuse to enter the lists to do battle against the unscrupulous primary packers and the corrupt election judges, and so little is done to rescue the city from the hands of plunderers.

Civic purity and city evangelization alike demand that the Church shall marshal every man. Zeal in soul saving does not excuse a man from doing his duty as a citizen. If the Church would prepare the way for the coming of the Lord, she must be leaven in the lump of social order.

The best Christian should be the best citizen. It is the duty of the Christian to pray and it is also his duty to exemplify his prayer in social and political life. If it is the duty of the Christian and of the ministry to raise one man up, it is equally his duty to thwart those influences that are dragging another man down.

WALLACE M. CRUTCHFIELD.

GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference convened in its twenty-first annual session at Lee Street church, May 24-27. The work of the conference had been carefully planned by the presiding elder, Rev. R. Gibbs Mood, who presided with firmness, tact and unflinching courtesy. The opening sermon was preached by Rev. J. D. Whitehead. The attendance was large and the sessions were interesting and harmonious. The reports of the pastors showed that the district is in a prosperous condition. Rev. D. H. Aston reported that a fifty thousand dollar church enterprise had been projected at Kavanaugh. Rev. J. Sam Barcus, his successor, arrived during the conference. Dr. J. H. McLean was present and reported his work in splendid condition.

The following were welcome visitors to the Conference: Rev. J. E. Roach, Rev. R. B. Moreland, Rev. J. M. Peterson, Rev. J. S. Huckabee, and Rev. L. S. Barton, Commissioner of Education. The following brethren were granted license to preach: Walter T. Dickenson, William E. Barbaree, Claude S. Lovell, Robt. V. Oar. The following were recommended to the Annual Conference for Admission on Trial: Walter T. Dickenson, William E. Barbaree, Clark H. Russell, William J. Gray, Charles M. Clark.

The delegates elected to the Annual Conference were as follows:

REV. J. A. THOMAS.
R. C. DIAL.
J. F. BICKLEY.
J. W. JOHNSON.

Alternates:

J. W. Manning.
R. E. Oneal.
S. L. Green.

Following the reading of the report on Ministerial Supply and Training a collection was taken amounting to \$595.00, same to be held in trust as the Greenville District Loan Fund. As this year closes the quadrennium of Bro. Mood a resolution was adopted expressing the love and confidence of the brethren and their appreciation of the progress of the work of the district during his administration. The next conference goes to Campbell.

C. L. BOUNDS,
Secretary.

It is selfish to dwell on our griefs as if some strange thing had happened to us, as though they were too important to be relieved, or if it were a virtue to smile under them. That bereavement seems rather sanctified which saddens the heart not over-much, and softens without withering it.—H. Hooker.

He who walks through life with an even tempered and a gentle patience, patience with himself, patience with others, patience with difficulties and crosses beyond that which is won in battle or chanted in cathedrals.—Dr. Dewey.

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Notes From the Field

Herring Avenue, Waco.

The church built in a day on Herring Avenue, Waco, is steadily growing. The revival which has just closed was conducted by the pastor and resulted in fifty-five conversions and over forty accessions to the Church. The Church membership now numbers three hundred and six. The Sunday School runs over two hundred these warm days, and interest is unabated. The Woman's Missionary Society has been at work and raised during the last quarter for all purposes over five hundred dollars. The preacher's salary is paid in full to date. The Epworth League has over one hundred members. New people are moving in to the neighborhood and the Church. The future of this Church is assured, and we are happy.—H. L. Munger.

Alpine.

The Alpine tent meeting, conducted by our Presiding Elder, Rev. J. Allen Ray, of El Paso, resulted in twenty-five additions to the Church, making over sixty for the year. The preaching was direct, forceful and effective. We are glad to note that the baseball managers here are endeavoring to suppress gambling since Brother Ray's attack on that diversion. Also it is our inspiration to hear so many witnesses for Christ at prayer meeting since the meeting here is encouraging. Besides numerous and elegant improvements in church and parsonage, it is with gratitude to God we note that in spite of hard times and increased assessments and salaries, everything is up in full to date, and the house of God well attended morning and evening. Last Sunday night in a union service at the Presbyterian church, the Churches in conjunction with the Alpine Commercial Club, effected the organization of the Alpine Associated Charities. The movement is the culmination of a united effort of the people to help the poor in the most effective way.—Hubert M. Smith, Pastor.

Cumby Circuit.

We have just closed a very successful revival at Miller Grove. We were assisted by Rev. J. E. Ferguson, pastor of the U. S. A. Presbyterian Church of Cumby who also preaches in our church at Miller Grove. We

find Brother Ferguson to be a very sweet-spirited Christian gentleman, with a passion for lost men. There were thirty-one conversions and thirty-one additions to the two Churches, to wit: Presbyterian, seven; Methodist, twenty-four. The most wonderful working agency of this meeting was the Holy Spirit in the "Children's Vesper Prayer Service." We never saw anything like it. At the Vesper hour between thirty and fifty children would meet in a nearby grove and sing, pray and exhort. They had conversions in their grove meetings. Had we had the co-operation of the older people along with the children, this would have been the most phenomenal meeting in the history of the place. The meeting was a great victory for Christ. Spirit divine, lead thou us on to other victories for thyself. Fifty-five accessions to date. We are now at Gafford's Chapel, six miles west of Sulphur Springs.—D. A. Williams.

Sulphur Springs.

We have recently closed an excellent revival at Sulphur Springs. It seemed to generally prevail over the community. All Christians co-operated and all the Churches were profited by the meeting. The pastor and members of the Baptist Church were especially devoted to our campaign. By the way, Brother York's letter to the Advocate in which he said many kind things about the writer and the meeting was a very unusual thing from a Baptist preacher. But Bro. York is a very unusual man. I did the preaching and Brother Albert C. Fisher and wife had charge of the music. I have never heard greater music than we had. Sulphur Springs has a great choir and they had, I think, the greatest gospel singer in the land to lead them. Mrs. Fisher is just as great at the piano and in alto accompaniment. I don't see how two persons could be better matched for the great work they are doing. Brother Fisher is exceedingly gifted in dealing with children and young people. I have had many singers with me in meetings, but I have never had better help than in the one just closed. There were between seventy-five and one hundred conversions. About sixty gave their names for membership in the different Churches. I have received about one hundred into the Church so far this year. The Church seems to be getting along excellently. The Sunday School is doing excellent work and the attendance is splendid. All the organizations of the Church are in excellent condition. We have organized two Leagues since Conference, and they are both doing well. The Sulphur Springs Methodists are an excellent people and a pastor cannot be otherwise than happy among them.—J. A. Oid.

Cimmaron, N. M.

I will celebrate my 33rd birthday today by reporting the work of my charge. One week ago on account of rain we closed what was beginning to be a great meeting. There were several additions to the Church and the Church was greatly revived. Brother Joe Hedgpeth did the preaching. The Sunday School, Epworth League and Woman's Missionary Society are doing well. My Sunday morning and evening congregations now occupy every seat in the building. We now have a very beautiful red brick church in which we held our first service Christmas. The basement, when finished, will be used for Sunday School purposes. With the exception of a \$500 loan from the Board of Extension, we only owe \$272 on the building. At first my salary was fixed at \$1000, but the Official Board afterwards added \$50 to the amount, and it is all paid to date except \$25. The pounding and donations started when we came and have not stopped. All the people here treat us royally. There are many Mexicans here, nearly all of whom are Penitents, an offshoot from the Catholic Church. It would take an entire article to begin

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to describe their horrible worship. They are scattered through the country from Trinidad to Las Vegas, New Mexico, and in my opinion, present the greatest home mission problem of the Church. I baptized two native children here on St. Patrick's Day—Ernestina and Theodore Roosevelt Barcia, for which I was paid \$2.80; so you see, I got \$1.40 for baptizing Theodore Roosevelt. This climate is fine. We had snow here only a few days ago, and I can now look through my door to the west and see mountains covered with snow and still further on, 25 miles away, stands Baldy, 13,000 feet above sea level, which is perpetually covered with snow. It is a grand sight, but a greater view can be had by going to the top of a mountain one mile west of town. Brother Hudg-peth went here the other day and saw to the north in Colorado. The Blood of Christ range, which runs east and west for more than a hundred miles, is nothing but a snow bank. The streams of her are full of game fish, and while the scribe is fishing for men he is not altogether neglecting the finny tribe. I feel better and weigh more than I ever did before. I bless God for his goodness and take courage to press on.—Edgar L. Young, July 1.

Miller Grove.

Perhaps a word from this section of the "moral vineyard" may be of some interest to some of the many readers of the dear old Advocate. I don't remember of ever having read a line in the Advocate from this place. We have just closed a revival meeting at this place which was conducted by Brother D. A. Williams, our pastor, and Brother Ferguson, pastor of the Presbyterian Church. The best meeting we have had in several years. There were thirty conversions; twenty-four joined our Church and seven joined the Presbyterian church. Brother Williams is a good preacher, a strong man in doctrine and the Holy Ghost. He has made a fine impression among us, and we predict a great upbuilding this year under his leadership. Brother Ferguson is also a good preacher and a fine young man and has a strong hold on his people, and when two strong, consecrated men of God like these, put their shoulders to the wheel it is sure to bring results. We have a fine Sunday School and it is doing good work. I have been a subscriber to the Advocate for several years, and could not do without it.—S. R. Corbet, July 8.

Marathon-Sanderson Charge.

The El Paso District, New Mexico Conference, like an old-fashioned "bull whip," extends along the Southern Pacific Railroad from the Arizona line about six hundred miles, to the Pecos River. Sanderson Charge covers about 150 miles of this territory with churches at Marathon, 32 miles from Alpine, and Sanderson 60 miles further east, and no preaching point for 75 miles to the Pecos River. In the cracking of the "ecclesiastical whip" nearly two years ago this part of the "lash" flew off, and this territory, with two good church buildings, and a membership of about 25 at Sanderson and 45 at Marathon, were left without a pastor. Like sheep without a shepherd the wolves got among them and worked great havoc with the discouraged flock. Through the kindness of that good presiding elder, Brother J. B. Cochran, the Bishop gave me the privilege of undertaking to reorganize the scattered flocks and re-attaching them to the "whip." To shorten the story, we have "rounded up" and received forty members, the most of whom are women loyal and faithful to their Church and pastor. For the first five months of the year the pastor was engaged in business and lived at Alpine, but God, in his wisdom, arranged otherwise, and for the past four months my whole time has been given to the work. The Marathon Church, having a two-room parsonage, urged us to live in their midst; so on May 29 we moved down, and such a welcome as was given us! We were met at the train by a delegation of about 20 ladies and gentlemen and escorted to the parsonage where a happy crowd of the citizens, their wives and children, received us with smiles of welcome and hearty handshakes. A liberal supply of good cheer, fruit punch and cake was enjoyed by all, and after an hour of pleasant association we were left alone in the parsonage. We proceeded to take stock and to our delight found the pantry supplied with an abundance of good things to eat for many days hence. Nor has their thoughtfulness ended

with this kind reception and "pounding" but these have been followed by those acts of courtesy and attention that make a preacher grateful that he is privileged to serve such a people, especially since these acts of kindness came not from his members alone, but from the whole citizenship of the town. The Woman's Missionary Society, organized a few weeks ago, is taking active steps to improve and add more room to the parsonage at once. About \$350.00 in cash and good subscription has been raised, and workmen are now making adobe brick for the new work. We expect to have a nice four-room parsonage, with sleeping porch and veranda, ready for this or some better preacher by the beginning of the next Conference year. Brother J. Allen Ray, our wide-awake presiding elder, has been with us at both churches, preaching with great earnestness and good effect in a series of meetings at Sanderson. His sermon at our Third Quarterly Conference at Marathon was a masterpiece, and greatly enjoyed by our people. He expressed himself as gratified at the work. We are expecting to have this part of the "whip" firmly attached and making things warm by the time Conference meets at Las Cruces. On June 2nd, we again voted Marathon precinct dry in spite of the strenuous efforts of the anti crowd to force a saloon on us.—A. B. Weaver, Pastor.

Chadbourne Street, San Angelo.

The whole line advances at Chadbourne Street. Our congregation is composed of loyal workers who live close to the Master. It is a real joy to preach to such folks and to labor with them. We are receiving new members nearly every Sunday; five last night, three of them by baptism. The Official Board is composed of stalwart, manly young men who stand by their pastor, their Church and their God. They are led by C. B. Gray. The Sunday School superintended by Mrs. Bertha Sperry, is a shouting, conquering, triumphant army. Couldn't be anything else with a leader inspired by the Holy Spirit, and with every officer and teacher living for Christ every day in the week. Not a dancing and card-playing woman, nor a "cussing" or booze drinking man among this force of teachers. Result: Every child an active praying Christian. It is a modern school with every department, and so genuinely religious as to make every session like a revival meeting. We have a Teachers' Study Circle and also a fine class of teachers taking the Teachers' Training Course. Our Children's Day program was the best we ever witnessed and our annual picnic on the beautiful Concho River was a howling success. The Senior League led by Albert Cunningham, is another right arm of the Church. Every member responds gladly when called on for service and each devotional meeting is equal to an old-fashioned Methodist love feast. They are raising two shares of the Cuban Special and part of our connectional claims. The Junior League is a busy band who both pray and work. Led by Mrs. Hennessee, they are now studying the needs of Africa. They use the missionary curios sent out by our Publishing House. This young mother said, at first, that she could hardly bear the thought of handling these little negro dolls and teaching the children that they must go and tell the African children of our Christ, but now, after seeing their terrible condition and great need, she says, I am willing for Christ to take my own precious daughter and only child, and send her to the heart of Africa if she can be of service in saving this suffering, dying race. Oh, you need to hear these leaders pray with breaking hearts for God to use these children in the saving of Africa. Our United Missionary Society, led by Mrs. E. D. S. Wilson, is doing splendid service. They stretch out their hands to the poor and reach out their hands to the needy. Their devotional meetings are inspiring and helpful. Truly, our path leads through pleasant places, while over us the bow of promise spans the sky, and we are happy all the day long.—C. W. Hardon.

Crosby.

At the request of my presiding elder I came to Crosby to aid Bro. St. John in a meeting. Bro. Timmons had been aiding him, but on account of ill health could stay no longer. He laid a good foundation while here. Since I came we have received thirteen in our Church and two went to the Presbyterian Church. Crowds have been large. We used my tent Sun-

(Continued on page 9.)

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For Old and Young

THE ECONOMIC VALUE OF THE OLDER MEN.

It has been the style around the large cities of American for the past twenty years to put the premium upon the labor of the young man. Business corporations in many places have refused to hire men past thirty-five. The reasons assigned for such an attitude was that youth possessed more vitality and enthusiasm and would turn out more work. However, it is clear upon reflection that while youth has the advantage of energy and enthusiasm, it often directs its energies badly. The man passed middle life, if he has been an apt pupil in the school of life, has learned to operate with a smaller measure of energy and secure a larger measure of efficiency, because his experience enables him to avoid the mistakes of the younger man.

It is gratifying to see corporations which are wise enough to recognize the older man. The stripling just out of college has no opportunity with the Pennsylvania railroad except to wait and learn. It is stated that there are in the employ of that road nearly five thousand men between the ages of sixty and seventy. At seventy employees are retired upon an old age pension. They have one employee who has been receiving pay from the road for sixty-six years. He has evidently not been retired yet. Some employees resist retirement even with pension. This railroad does not pretend to be a charitable institution, but considers this policy good business. It is to be hoped that other corporations will take an equally wise attitude toward the value of experience in labor.—Christian Century.

THOUGHTS ON FRIENDSHIP.

To make a new friend is like learning a new language. I myself have a friend who says that we have, each one of us, a close audience of our own to whom we turn instinctively, and before whom we rehearse that which is in our minds; whose opinions influence us, whose approval is our secret sin.—Anne Thackeray Ritchie.

Most men make friends easily enough; few keep them. They do not give the subject the care, and thought, and trouble it requires and deserves. We want the pleasure of society without the duty. We like to get the good of our friends, without burdening ourselves with any responsibility about keeping them friends.—Hugh Black.

Cultivate the friendly spirit. If one could have friends he must be worthy of them. The bright plumage and songs of birds are designed to win their mates. It is vain for one to say, I want friends; I will go seek them. Go within rather and establish yourself in friendly sympathy with your fellow men; learn to love; get the helpful spirit, and above all the responsive temper, and friends will come to you as birds fly to their beautiful singing mates.—T. T. Munger.

Although the great friendship of Tennyson's life was early severed and remained a perpetual sorrow, yet throughout his long life the poet was always surrounded by a circle of more than acquaintance and admirers. Friendships begun at college continued, friendships springing from like labors and enthusiasms strengthened, friendships slowly growing from exchange of thought and interchange of sympathies ripened and matured. Tennyson's soul went forth unto all that was worthy, and he was willing to accept voluntarily as a friend the man whose work was his recommendation.—J. Cuming Walters.

Friendship is helpful—not so much because it helps you as because it compels you to help your friend. Selfishness is the foundation of sin, and friendship is the destruction of selfishness.—Amos R. Wells.

A friend you have to buy won't be worth what you have to pay for him.—George D. Prentiss.

Be true to your word and your work and your friend.—Boyle O'Reilly.

The most experienced and most widely circulated of us have been able to "summer and winter" but a very few people. Sometimes I think the only men I really know are those who were in college with me.—Edward Rowland Sill.

Much certainly of the purity and happiness of our lives depends on our making a wise choice of our companions and friends. Many people

seem to trust in this matter to the chapter of accidents. It is well and right, indeed, to be courteous and considerate to everyone with whom one is thrown in contact, but to choose them as real friends is another matter. If our friends are badly chosen they will inevitably drag us down; if well they will drag us up.—Sir John Lubbock.

Of all felicities, the most charming is that of a firm and gentle friendship. It sweetens all our cares, dispels our sorrows, and counsels us in all extremities. Nay, if there were no other comfort in it than the bare exercise of so generous a virtue, even for that single reason a man would not be without it; it is a sovereign antidote against all calamities—even against the fear of death itself.—Seneca.

"APRIL SHOWERS."

"You did!" sobbed Katy, bitterly. "You did, too!"

"I didn't," asserted Roy, stubbornly. "I didn't, neither!"

"I say you did—"

"Come, come! What's all this hubbalooboo about, I'd like to know?" demanded grandma, calmly from the doorway. "I thought it was Nep and Tab snapping and meowing at each other!"

"Roy broke my doll's foot off, and he did it on purpose, and he don't e-care," Katy began to sob anew.

"Didn't, neither," growled Roy ungraciously and ungrammatically. "I dropped my book on it. I didn't know the old doll was on the couch."

"Old doll!" wailed Katy. "She's my very newest and latest one that uncle gave me, and now her foot's broken off. The salt tears spattered down on the little bisque toot with its pink satin slipper."

"Say, dry up, can't you? You're worse than an April shower!" said Roy, with true brotherly candor.

"Then, 'twill soon be over," said grandma, kindly. "Bring Dolly! Gray to me, dear, I have some glue that will mend her broken foot and your broken heart at the same time!" and grandma's smile was winning enough to banish worse sorrows.

"There," she said, some minutes later, as she held the mended foot in place while the glue hardened, "it will be as good as new and will never show under her pink stocking."

Katy's storm of tears was over, and the sunshine of her smile seemed ready to break forth. Roy shuffled his feet in a manner he thought betokened uncertainty, while he pretended to read his book.

"When I was a little girl," mused grandma, "I was taught some quaint little verses that went something like this:

"Whatever brawls disturb the street,
There should be peace at home,
Where sisters dwell and brothers meet
Quarrels should never come.

"Birds in their little nests agree,
And 'tis a shameful sight,
When children of one family
Fall out and chide and fight."

"Well, we don't fight, at any rate, thought I admit there was some chiding," grinned Roy, a little sheepishly.

"I'm glad of that, but there was no need of either. Had you gently explained to Katy how it happened, saying you were indeed sorry, I dare say Katy would have forgiven you, and there would have been no quarrel. How about it, Katy?"

"Yes'm; I—guess—so," said Katy, slowly. "Anyway, I'll promise to do better next time."

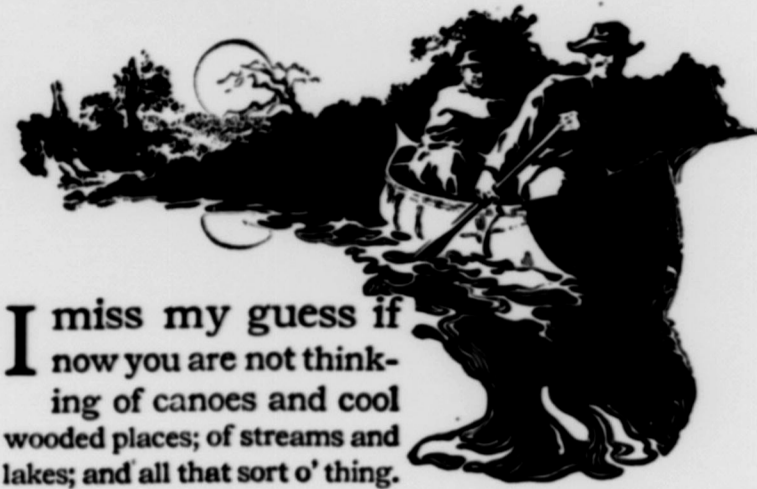
Grandma nodded her approval.

"It is said that the Chinese have a queer way of resenting an injury. When a Chinaman has a wrong done to him he does not attack the one who wronged him. Instead he runs out into the street yelling his injuries at the top of his voice. Thus he runs and yells until he can do neither any longer. Then he goes quietly home and begins the day all over again. He has gotten the 'mad' out of his system, you see, and nobody is hurt."

Both children laughed over this little story and the atmosphere was again clear of storm.

"Now Dollie is quite well, so don't you think you could begin the day over again with promise of better results?"

Katy smiled as she hugged her doll



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

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close. Roy came and put his arms around her.

"I'm sorry Katy," he began. But generous Katy stopped him. "I know where there's the darlingest bird's nest with birdies in it!" She whispered, and hand in hand they went to look at it.—The Child's Gem.

ONE MORE BIBLE BABY.

This story is one of the sweetest we find in the Bible, although we do not know the name of either the mother or the baby.

This woman was not only rich, but good also. It is a joy to know one like her, for her wealth did not make her selfish or proud. She lived about 800 or 900 years before Jesus came into the world and was very kind to the prophet Elisha, who must have been often tired and weary when he came to Shunem.

This kind woman fitted up a nice little room with everything necessary for the prophet's comfort, where he could rest and not feel that he was obliged to be "company." Elisha felt very grateful for her kindness to him, so he wondered what he could give her in return. He found that she did not care for honor or fame, but liked a quiet life better among her own people. At last he discovered that the greatest desire of this rich woman was to have a little child of her own.

Elisha prayed to God to grant this wish to her. How surprised she was when the prophet told her that the next year a sweet, winsome baby would come into this happy home to make it still brighter. And sure enough, a son was born to her. How the hearts of the mother and father rejoiced when they received this child of promise. How carefully they cared for him until the child became old enough to go out in the fields of grain with his father and the men. One morning it was very warm and the sun's rays caused a severe pain in the child's head. Putting up his little hands he cried aloud, "My head! My head!" How quickly the father said what every father would say at a time like this. "Carry him home to his mother." I wonder if she saw them coming. We are not told, but every mother with an only son knows the deep meaning of the words, "She held him in her arms until noon and then he died."

Bright, happy, gay in the morning and dead at noon.

What do you think this sorrowing mother did? She laid her treasure in the little room where the prophet had so often rested, and without telling her husband that their son was dead, hastened to where the prophet lived. She believed in his God. She knew that God had given this child to her and now she believed that he could restore life to her child. She wanted something now that all her riches could not buy. Do you think that Elisha could give life to the child? No, but he could ask God to do so. The prophet saw her coming and

sent his servant to meet her. Soon she told Elisha all her troubles and he gave his staff to his servant and sent him to the woman's home. But the mother was not content and would not go home until Elisha went with her. The prophet went into the room alone and prayed God to restore life to the child. He also used every power at command, both human and divine, until at last the flush became warm and the beautiful eyes opened once more. How happy Elisha must have been when he told his servant to call the mother. When she came in and fell down at her feet, he said: "Take up thy son." Can you picture the joy of that household as they listened to the merry voice of the child at his play? How grateful to God they must have been for His great gift to them, and how much more grateful we should be to our Savior for "eternal life" that he purchased for us with blood.—Mrs. Florence M. Gwinn.

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. Twenty-five cents a bottle.

God never gave us a vision that he would not have us convert into a deed of duty.

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

Competition for mere place is degrading, that for excellence of character is ennobling.

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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.

NEED OF PERSEVERANCE.

"Rome was not built in a day." "No excellence without labor." "Labor conquers all things." "If at first you don't succeed, try, try again." These and like copy book mottoes should be constantly emblazoned before the mind of every Sunday School worker. Frequently when a good plan is suggested to a pastor, superintendent or teacher the response is, "We tried that here and it wouldn't work." Such a reply suggests such enquiries as, How hard did you try? How long did you try? Under what conditions was the experiment made? The pastor who surrendered the revival idea because one protracted meeting had been a failure would be marked as a clerical freak. It takes persistence and determination to succeed in any worthy undertaking. The fact that a teacher training class went to pieces during a hard winter is no proof that such a class could not be successfully conducted under different weather conditions. That an organized class did not succeed in the hands of indifferent or incompetent leadership is not evidence that such a class would fail under different leaders. Such failures should be but the stepping stones to success.

PERPETUAL MOTION NOT DISCOVERED.

Let no pastor or superintendent dream that Sunday School machinery is endowed with the quality of perpetual motion. Church machinery must have an intelligent, attentive operator, just like other machinery. Setting up machinery is not the end of effort, but only the beginning. The leader who hopes to reduce his work by increasing his Sunday School machinery is doomed to disappointment. The purpose of organization is not to lessen effort but to give it intelligent direction and render it effective. The pastor who desired a Sunday School field worker to so organize his school that it would run itself without troubling him was of course doomed to disappointment.

ZEALOUS LEADERS NEEDED.

Before work can be well done there must be willing workers. The most urgent need of our Sunday Schools is leaders so hot with enthusiasm that everybody in their vicinity gets warm, and so resolute that they never acknowledge defeat.

BROTHER LONGWIND AND BROTHER OBSTINATE.

Both these brethren have joined the Sunday School. Sometimes Brother Longwind teaches and again he is found in a class. His distinguishing mark is an exaggerated sense of the value of his opinions, which he persists in airing at great length. He thinks it is worth while to hold up a whole Sunday School or even a preaching service while he continues to state his views. Brother Obsolete is a disputatious brother. Usually he owns one particular hobby, which he rides into the class every Sunday. He thinks that his hobby is not only a real horse but about the only horse there is. He insists on monopolizing the whole pike, and if anybody disputes his right of way or asks for a division of space there is sure to be a contention long drawn out. Both these brethren are efficient class killers. Sometimes they are so set in their ways that the only effective plan for disposing of them is to take them out and gently kill them. However great the provocation, the superintendent must not shed human blood, but to use his ecclesiastical meat axe on such cases would be a mercy to the whole school.

LANTERNS VERSUS CLUBS.

Years ago we heard an eccentric pastor say that his presiding elder was like a mule driver who used the

blacksnake freely and fed his team but little. We have seen people of that sort who were not presiding elders. The fault finding habit is a sorry weapon in the hands of a Sunday School worker. What many of our Sunday School folks need is not to be scolded but told how to do things. Do not be swift to use a club on your bewildered and drowsy teacher or pupil. Try an encouraging voice and a lantern.

CAMPAIGN FOR THE CLEBURNE DISTRICT.

Rev. E. A. Smith, presiding elder, announces the following round of Sunday School institutes for the Cleburne District to be held by the editor of this department who is Sunday School Field Secretary for the Central Texas Conference. Grandview, July 14. Grandview circuit, at Watts Chapel, August 4. Cresson circuit, August 5. Granbury, August 6. Burleson, August 7. Blum, August 8. Morgan & Kopperl, August 9. Cleburne, August 11. Lillian, August 13. Godley, August 14 or 15. Each pastor will have charge of local arrangements in connection with the presiding elder and superintendents. The usual order in circuits will be an all day meeting with dinner on the ground. The time will be given to the consideration of practical Sunday School work, and a large attendance is urged.

GOOD CHEER FROM WEST TEXAS.

Dear Bro. Hightower—A very interesting session of Sunday School institute work has just closed. I am so glad we are pushing our Sunday School work along systematic educational lines. The graded system is the vital need of the hour, and Sister Godbey is proving a power in this work. She will do great things for us at Epworth and Nixon means to be there with a strong delegation to get her full share. MRS. NASH, Principal, Nixon High School. Nixon, Texas.

MARKS OF A GOOD SUNDAY SCHOOL.

A good school is orderly, yet it is not too orderly. Everybody is in place at the proper time. At the minute, and not a minute later, the superintendent opens the school. If he rings a bell it is a gentle, musical one, held up by the leader as a signal and scarcely sounded. There is not more confusion than at the opening of any other religious service. Only one service is conducted at a time. Singing is worshipful just as well as prayer, and the Scriptures are read thoughtfully and reverently. No officers are rushing up and down the aisles during the opening service; no loud calls are made for order; yet there is suitable quietness when quietness is desirable. A good school is never disorderly, yet it cannot be said that the best school is the most orderly. Occasionally one sees a school where order has gone to the extreme of repressing enthusiasm, where the program is too finely cut and too thoroughly dried, where the mechanism moves with the precision of a lockstep in a state prison.

JESSE L. HURLBUT, D.D.

DUBLIN DISTRICT CONFERENCE.

The Dublin District Conference was held at Dublin, July 1st, 2nd and 3rd. The conference was held in connection with the great district camp-meeting, at the Confederate re-union grounds just outside the city limits. There were seventy-nine members of the Conference present and much interest was manifested throughout the entire proceedings.

The Conference engaged in several very helpful discussions. Prominent among these was the discussion of financial methods. A few of the station Churches and one circuit of the district are using the envelope system with marked success. The Conference adopted resolutions recommending that all charges of the district inaugurate the envelope system with the beginning of the next Conference year.

Resolutions were adopted requesting the Central Texas Conference to pass resolutions asking the Bishops of our Church not to transfer to the

Central Texas Conference any preacher who is afflicted with tuberculosis, or who has in his family one so afflicted.

The Conference was favored with the presence of Rev. S. L. Caldwell of the Cisco District, Rev. M. W. Clark of the Northwest Texas Conference, Rev. G. F. Winfield, president of Meridian College, Dr. F. P. Culver, president of Polytechnic College, and Dr. H. A. Boaz, vice-president of Southern Methodist University.

Dr. Boaz presented the cause of the great University in his interesting and forceful way and received subscriptions aggregating about one thousand dollars.

Bro. Winfield represented the trustees of Meridian College in inviting the Dublin District to join the Gatesville and Waco districts in adopting Meridian College as its district institution and having equal representation on the board of trustees of the institution. The Conference did not definitely accept the proposition; but appointed a committee consisting of the Presiding Elder and four laymen, with instructions to visit the institution, consult with the trustees and report recommendations to the District Conference of next year.

License to preach was granted to Bro. J. T. Davis and Bro. A. W. Franklin of the Stephenville circuit, and to Bro. Donald Chisolm of Proctor. Recommendation for admission to the Annual Conference was given to Rev. M. J. Vaughan, who is now supplying the Bluffdale circuit and to Rev. George G. Smith, who is supplying the Purvis mission.

The following were elected delegates to the Annual Conference:

- L. A. POWLEDGE, Hico.
- REV. J. E. MORTON, Huckabay.
- T. L. GATES, Gorman.
- J. E. MOBLEY, Stephenville.

Alternates:

- T. J. Schillingberg of Bunyan.
- T. J. Snow of Duffan.

District Lay Leader:

- W. H. Garrett of Stephenville.

All sessions of the Conference were interesting and helpful. It gained much by its connection with the camp-meeting. The immense crowds—ranging between one thousand and two thousand—that attended the services of the camp-meeting could not fail to inspire anyone who prays for the coming of the Kingdom. The people of Dublin came and the people came from the country districts for several miles around. The preaching was done by Rev. R. P. Shuler of Temple. Bro. Shuler's preaching was thoughtful, evangelistic and forceful. It was attended by the Holy Spirit's power and resulted in a large number of conversions, reclamations, and deepened consecrations. It has been estimated that the conversions and reclamations numbered about one hundred, there being as many as twenty or twenty-five at one service.

Rev. F. E. Singleton, pastor of our Church at Dublin showed himself all that a conference host could be. He did all in his power to make the guests at the District Conference as well as all who attended the camp-meeting, feel perfectly comfortable and at home. Bro. Singleton has a fine grip on his work and is much loved by his people.

The originator of the whole plan and the chief burden-bearer of the enterprise was our presiding elder, Rev. M. K. Little. He it was who first conceived the idea of a great district camp-meeting and who positively refused to become discouraged when preachers and laymen became fearful of failure. Bro. Little spared neither time nor labor nor money to put his plans into execution and the results have amply justified all that was done. The preachers of the district and hundreds of laymen have come into contact with real revival power and they return to their respective works with greater inspirations and better equipment for the summer campaigns. ERNEST L. LLOYD, Stephenville, Texas. Secretary.

MARSHALL DISTRICT CONFERENCE.

Marshall District Conference met at Kilgore July 2, at 8 p. m. with Presiding elder, F. M. Boyles in the chair. Bishop E. D. Mouzon opened the Conference with a great address on education and took a collection for the Southern Methodist University which amounted to \$1050.00. We are sorry that all the brethren were not able to be at that service.

The Conference met Wednesday morning at 8:30 and organized. Our presiding elder, Brother Boyles, presided with that dignity and ease which made every session just de-

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lightful. Everything was ready and the work of the Conference was carried on with great dispatch. Everybody who had anything to say was given a hearing.

We had with us during the Conference: Dr. F. P. Culver of Polytechnic College, Rev. C. T. Tally of Jacksonville Station, Rev. A. N. Goforth of Daingerfield, Rev. J. T. McClure, Rev. A. J. Weeks and Prof. M. L. Lefler, president of the A. C. I. The preaching was well done by Dr. F. P. Culver, C. T. Tally and C. A. Tower. Dr. Culver told us of his great school and its work and what it is going to do, then asked they be remembered and prayed for at least. Brothers Talley and Lefler laid the claims of the A. C. I. on the Conference. Brother J. T. McClure did some still-hunting. Brother A. J. Weeks fired us up on Missions and a District Missionary committee was appointed. Brother W. W. Graham sold books.

E. J. Harris and John C. Cockrell were recommended for admission on trial. Walter G. Harbin was recommended for readmission.

The characters of all the local preachers were passed.

The District Conference goes to Longview next year.

All the pastors were in attendance upon the Conference, except three.

The delegates to the Annual Conference are:

- H. L. GRIFFIN.
- E. G. HOLT.
- G. B. RICHARDSON.
- D. D. SHADWICK.

Alternates:

- Marvin Kelly.
- M. F. Dunklin.
- Rev. C. M. Davis.
- Dr. J. N. Goodwin.

The scholarships to the Southwestern University were conferred upon Mr. Lanham Corley of Gilmer, and Miss Mary Steve Scott of Scottsville. Licensing committee are: L. B. Elrod, W. W. Gollighugh, M. L. Brown and H. C. Willis.

The reports of the charges showed that the district was in a growing condition. Some of the Churches have had good revivals, others are planning for meetings and we expect to have a revival all over the district. The presiding elder has the work of the district well in hand and is proving to be the right man in the right place.

Kilgore is a beautiful growing town on the I. & G. N. railroad. They are planning to build a new Methodist church and then to become a station. Bro. I. F. Pace is now their beloved pastor. They entertained the Conference with ease and it was delightful to be there. All in all we had one of the best District Conferences we have ever had.

W. W. GOLLIGHUGH,
Secretary.

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OUR CONFERENCES.

Table of conferences: New Mexico, Bishop Atkins, Las Cruces, Oct. 3; West Texas, Bishop Atkins, Beeville, Oct. 23; German Mission, Bishop Mouton, Houston, Oct. 21; Northwest Texas, Bishop Atkins, Abilene, Nov. 4; Central Texas, Bishop Atkins, Cleburne, Nov. 13; Texas, Bishop Mouton, Marshall, Nov. 20; North Texas, Bishop Mouton, Dallas, Nov. 27

LAKE SHORE ASSEMBLY.

In this issue of the Advocate will be found the program for the Lake Shore Assembly. It will begin July 29 and end Aug. 5. And on the program will be found a variety of numbers and the names of speakers, lecturers and preachers of wide reputation. The place is delightful. The rains have put the great lake at floodtide and every accommodation will be provided. It will afford you recreation and it will give to you a religious and an intellectual feast.

Mrs. Dora Konken, wife of Rev. E. A. Konken, of the German Mission Conference, died at the parsonage in Houston, July 10. This is a great affliction to our brother, but he mourns not as those without hope, for her end was one of peace after a life of consecration to the Master's service. The family have the sympathy of a large circle of friends.

In the "Religious team" of the Sunday Daily News we notice that some one has gotten up the average salaries paid to those who fill the several vocations in life; and we find that the average paid to the minister in this land of ours is \$578 per year. On the other hand we notice that the average salary paid to the street sweeper is \$700 per year. Who says that the man who enters the ministry is influenced by mercenary motives? If you find such an one in your rounds point him to the above facts.

"The Story of My Life," as advertised in last week's Advocate, seems to have hit a popular chord even before the book is off the press. It will soon be in the hands of the reading public, and we predict for it something of a successful career. It deals with life as life has been lived and seen lived, by one who has gone up against all the live wires along the way, and it will be neither dark nor monotonous when opened in the hands of the reader. It will have much light flashed into its lines and those who peruse its pages will find variety and the like from its beginning to its close.

GET TO WORK ON THE ADVOCATE PLEDGE.

All the conferences last fall adopted ringing resolutions pledging themselves to increase the subscription list of the Advocate several thousand this year. During the first five or six months of the year the crop outlook was not promising and we have said but little of these pledges. But now the rains have come, Texas crop conditions are bright and the outlook is the most encouraging for years. The corn, the cotton, the small grain, the grass, the fruits and the vegetables are all well-nigh perfect in their promise. The people are hopeful and the business men are jubilant. We will have the finest harvest that we have had for years, and prosperity is everywhere abundant.

Therefore, it is now time for the preachers to revert to those Advocate pledges and do something worth while for their paper. They owe it to the Church and to the work generally to take the Advocate into their pulpits and present its claims to their congregations; and when they do this, the result will be large. The people will take the paper if the preachers will only furnish them the facts. Take their names now and let the Advocate start at once to them, and then at conference settle for same. Go to work, brethren at once and present the claims of our paper to our people and give them a chance to subscribe for it.

It is wonderful how many admirable traits and splendid qualities now being discovered in Woodrow Wilson by the daily papers that supported Harmon, since the former is the nominee of the party for President. They abused and vilified before the nomination, but now they are magnifying him. After all, the opposition to great men is more imaginary than real when you get down to the truth of things. Wilson is a great man and the most ideal man now prominent in the American eye, and if elected to the presidency he will be an honor to the great office and to the American people regardless of political differences.

The good wife of Uncle Caleb H. Smith, of the Texas Conference, went to her reward from their home in Tyler, July 11. This will be sad news to his brethren and they will feel his affliction deeply. He is one of the finest characters in Texas and his grief will be their grief. This good woman faced death for sometime, but she was brave and fearless to the end. Her life was a noble, consecrated life and its close was without a shadow or a cloud. May the good Father comfort Uncle Caleb in the prayer of the Advocate force.

The Lee Memorial Mission Calendar, Wellington Square, Calcutta, India, has been sent to us by Rev. D. H. and Mrs. Ada Lee, of Calcutta; and also a little booklet called the "Darjessing Disaster," which is the story of "The Triumph of the Six Lee Children." Along with this is an envelop containing a sample of the India nickel. It is about the size of our American nickel, but much more ornate and beautiful. We prize this as a souvenir.

The strikingly Irish face of our "Gulliver" appeared in the last issue of the Nashville Advocate. There was no reason assigned by the editor why it appeared. But it was there as true as life, even to the wrinkles round his eyes. And his nose had that peculiar curve in it so familiar to his many Texas friends. No doubt about it, it was "Gulliver." True, there was a stray effort in his countenance to

be serious, but even that did not disfigure his physiognomy. "Gulliver" is all right, however, whether his picture is in the papers or not.

We went over to Fort Worth last Sunday afternoon to take part in the funeral services over the remains of the late Judge D. W. Humphreys, of that city. He is a kinsman after the flesh and a friend of forty-odd years' standing, and it was meet and proper that we were present on the occasion. He was one of the prominent lawyers of Fort Worth and a leading citizen. His death is a great affliction to his family and a wide circle of friends.

Senator William Lorimer, of Illinois, was expelled from the United States Senate last Saturday by a vote of 55 to 25, on the charge of having been elected to the position by the improper use of money. He was tried and exonerated about a year or so ago by that body, but on a re-hearing the above result was recorded. Thus right has been vindicated and that high body has purged itself of the contempt into which its first disposition of the case placed it.

Mr. and Mrs. George R. Dealy, of this city, have issued cards announcing the approaching marriage of their daughter, Miss Annie, to Dr. Rice R. Jackson, the happy event to take place July 25. Miss Dealy is a popular young lady in a wide circle of friends in this city, and Dr. Jackson is one of the leading physicians in the city. After their marriage they will tour Europe for a season.

Mr. Roosevelt is still after Mr. Taft and the fight seems to be full of vim and venom. Just to what extent it will be carried awaits to be seen, but it is giving our Republican friends a great deal of anxiety.

PERSONALS

Rev. M. L. Hamilton, of the Terrell District, was to see us last week. He is doing fine work in the closing months of the year, and his prospect for good reports are encouraging.

Rev. A. A. Wagon, who is stationed at Cameron, Texas Conference, is now enjoying a fine new parsonage and reports progress in his Church along all lines. He was a pleasant caller this week at the Advocate office.

The stewards of our Church in Monterrey, Mexico, recently voted their pastor, Rev. C. D. Montgomery, a two months' vacation, and he with his wife left July 1 for Chicago to make a study of city mission work and personal evangelism.

Rev. A. G. Gantt, of Cameron County, was a pleasant visitor last week. He is a superannuate minister in the Western North Carolina Conference, but lives in the Rio Grande country. His good wife is in the Baptist Sanitarium, having gone through a serious operation. She is now improving.

The publisher during a short trip to Waxahachie the past week had the pleasure of meeting Rev. T. S. Armstrong and Rev. J. A. Whitehurst. They both look to be well fed. Bro. Whitehurst reports his charge in fine condition. Bro. Armstrong, after a long and tedious siege of convalescence from meningitis, is now nearly himself again. It was good to see him thus improved. But after all, with all of Brother Armstrong's strong points, the "Presiding Elderess" is the most important personage in that district parsonage.

FROM THE FIELD EDITOR.

Since my last appearance in the Advocate columns, I've held two meetings and am now in the third. I haven't been too busy to work for our good paper, but have hardly had time to write for it—a pardonable offense.

At Wills Point I worked two weeks in June with Bro. B. C. Anderson, who is generally considered one of our very best men. Sister Anderson, too, is pure gold. We had a happy, good revival—hardly a dull service during the series. The attendance was large day and night and fine feeling was manifest. The visible results were not satisfactory. There were nine accessions, besides a general revival in the Church. After leaving the town I received a communication, bearing the signature of many members of the several denominations, thanking me for my labors, which they claimed resulted in a spirit of unity and co-operation on the part of the Christian forces which may mean much good for the future. Wills Point is a splendid town, free from the saloon curse, and blessed with a Christian sentiment and high moral tone.

On June 20th I began at Oakhurst, a big East Texas sawmill town. Rev. P. I. Milton and his good people had made ready and a better meeting I haven't had in a long time.

Leading men, such as mill foremen of different departments, a good doctor and the railroad agent, and other substantial citizens were converted and were added to the Church. Out of a class of 21 joining our Church, the majority were grown men. A number of converts went to the Baptists. Oakhurst is one of the good towns whose mill management is religious. "The Palmetto Company" encourages Christian work and helps to support the Churches. What a vast difference in conditions when Christian men head an enterprise and religious employes conduct office work and manage machinery. Bro. and Sister Milton have the implicit confidence of their people and they seem to have the love of everybody in town. Milton makes good everywhere and this promises to be his best year. This report wouldn't be complete without special reference to Dr. Harry Robertson, the company's physician—a most faithful and efficient Church worker—a first-class Methodist. The Doctor is an unique character—I can't fairly describe him. He is loved by every man, woman and child. He is the right man in the right place. He knows the Bible, he knows medicine, and he knows men, but one thing he doesn't know, that's music. On the last Sunday, he walked out on the platform and said: "Now, I'll sing a solo." Many were surprised, knowing he couldn't carry a tune in a basket. He soon struck the key note, however, with a liberal subscription and readily raised a splendid collection. I am sending in subscriptions for the Advocate from every meeting. Last Sunday we started off hopefully here at Hondo. Interest is growing. Good meetings are possible even in election years.

JNO. E. GREEN, Hondo, Texas, Texas, July 12, 1912.

REV. T. S. ARMSTRONG'S LETTER.

Since it is impossible for me to answer all the letters that came to me during my recent spell of sickness, I am taking this method to give some expression of my appreciation of the kindnesses shown me. My poor speech fails me in trying to give full expression to my feelings, but my grateful heart composes in its tenderest affection all who remembered me so kindly and it seems to me that this includes everybody, for there was no limit to the letters and wire messages that came, assuring prayers and sympathy and love. My friends will be glad to know that I am rapidly improving now and will be ready to resume my work as early as the Doctor's will allow me to do so. I shall not attempt to speak of the kindnesses shown by the preachers of my district further than to say, it overwhelms me with gratitude. I am spending a few weeks with my relatives in Center. This is the first opportunity I have had for many years to make them a real visit. My family is with me and we are having a delightful visit. We spent a few days with my aged mother in Tenaha. My brother and sister and many nieces and nephews live in Center. But my visit must soon come to a close and I will return to Waxahachie and look after the interests of the district. The preachers of the district are holding the Quarterly Conferences and looking after the interests of the district. Brother Whitehurst is at the head and is leaving no interest unattended to.

T. S. ARMSTRONG.

SHE LOVES THE ADVOCATE.

Your paper comes to our home every week and is a welcome visitor; it is prized highly by all our family. We could not do without it. We like

the editor both in the pulpit and through the press and also on the platform. He is a great man. All Methodism should especially be proud of him. He is a power for good in our State both in the political and religious line. The Advocate is a good clean sheet; we love to read the good writings from so many good men and women of our Church. The "Notes from the Field" are always interesting.

And we never fail to read obituaries for in reading them we have thoughts of the beyond and these cause us to live better, so some day some one may write "She hath done what she could" of me.

I do desire above all things in this world to live so my life may be a blessing here and "worth while" wherever it is my lot to be. And some day "My children may rise up and call me blessed."

I am truly glad we have a good clean paper sent to our homes, that we may allow our children to read, with nothing to expect but good results.

Our editor is always on the right side of every great issue that confronts us. We know when he takes a position on any vital question, that it is the same side. For he is a monarch on correct principles and one that is safe to follow.

A bouquet to our editor with some extra rare blossoms to the publishers. I am a constant reader.

MRS. BEN CROW.

Loving, Tex.

DRIVE THE SALOONS AND LIQUOR TRAFFIC OUT OF TEXAS POLITICS.

On July 6th there was published in the Das Wolkenblatt the ticket agreed on by the German Texas League to be voted in the coming primary. This ticket and the endorsement accompanying it has been discussed in the press of the State. It was as follows:

- United States Senator—J. F. Wolters.
- Governor—O. B. Colquitt.
- Lieutenant-Governor—Wiley M. Imboden.
- Treasurer—J. M. Edwards.
- Comptroller—Bob Barker.
- Attorney-General—Jas. B. Walthall.
- Commissioner Agriculture—E. R. Kone.
- Railroad Commissioner—Jno. L. Wortham.
- Supreme Court Judges—J. B. Dibrell, Nelson Phillips.
- Judge Court Criminal Appeals—J. C. Muse.

The scheme of the Texas German League is being supplemented by a somewhat different plan operated by the saloons themselves. Saloon keepers in North Texas have recently been furnished with a supply of blank letters in the following form:

The Letter.

..... Texas, July....1912

Dear Sir and Friend:—

In reply to your request will say that I am going to vote for the following candidates in the Democratic primary election July 27th:

- United States Senate—Jake Wolters.
- Governor—O. B. Colquitt.
- Lieutenant-Governor—W. M. Imboden.
- Land Commissioner—
- Comptroller—Bob Barker.
- Railroad Commissioner—Jno. L. Wortham.
- Associate Justice of the Supreme Court (1916 term)—Nelson Phillips.
- Associate Justice of the Supreme Court, (1914 term)—Dibrell.
- Court of Criminal Appeals—Muse.
- Congressman-at-Large (two to be elected)—Frederick Opp, Jeff McLe-more.

If this list meets your approval, write me and I will send you additional copies of this letter, which you may mail to your friends. Respectfully,

These blanks bear an imprint showing that they were printed in San Antonio. The scheme is to have each saloon keeper procure as many as possible of voters whom he controls to sign and mail these letters to as large a number as possible of his personal friends who will not suspect their purpose of the source from which they come.

These two tickets show conclusively that the saloons and the liquor interests are seeking to control in the Democratic party the nomination for each office which remotely concerns them either in the enforcement or construction of the laws of this State and in addition, for some undiscovered reason they are seeking to nominate a candidate for railroad commissioner who is satisfactory to them. In addition to this, proof is overwhelming

that the same interest is undertaking to nominate and elect a Legislature friendly to it. Besides this they are seeking to elect to the United States Senate the State campaign manager against prohibition, and as Congressmen-at-Large, two of his hired assistants.

The only candidate named by the saloons and the liquor interest who has repudiated that endorsement is the Hon. Wiley M. Imboden. No other conclusion can be reached except that all of the others have accepted the endorsement and proffered support and approve the audacious attempt of the corrupted influence in American politics to control the judiciary, the executive, and the legislative branches of the State government, including the Railroad Commission.

The issue is plain. It is up to every citizen whether prohibition or anti-prohibition, to either vote for the ticket put out, backed and financed by the saloon and the liquor interest, or to vote for and support the candidates who are opposed to the candidates on those tickets. There is no middle ground. If you are for saloon domination of the politics of Texas, the German League and the whiskey interest have proposed your ticket. If you are not for saloon domination of the politics of Texas, vote against every man on that ticket who has not repudiated it. There can be no compromise.—Home and State, July 18.

NOTES FROM THE FIELD.

(Continued from page 5.)

day, as the church was too small and too warm for crowds. Bro. St. John, who is a very devout Christian, has done a good work here in the last year. He has now thirty-three in the Crosby Church. He found only two when he came. I go now to Elena and Lynchburg to organize two Churches. I like my new field of labor. We need one evangelist in every district. I am also circulating our Methodist literature and paper. Pray for us and our new work.—E. L. Whiddon, July 9.

Florence.

I have just closed a very successful revival meeting at Florence, Texas, which is under the pastorate of that untiring servant, B. E. Kimbrow. There were several conversions and additions to the Church. We were royally entertained at the parsonage and every possible comfort was given by these faithful people. This is certainly a live Church and full of the Holy Ghost. This is Kimbrow's second year and he is full of hope and will be able to say "Everything in full" this fall. I know of no man that is more untiring in his efforts than Kimbrow. We go to join Brother Holt in another meeting, praying God's blessing upon the work at Florence.—J. D. Krussell, Box 551, Weatherford, Texas.

Turkey Circuit.

The pressure of the times financially in the early part of the year had a very discouraging effect upon the people generally in this part, but with the flowers of spring came also the buoyancy of hope and our people have sprung to greater activity than before. Our Sunday School work is progressing nicely; indeed, I think I can say with out any exaggeration that our schools are doing a great work. Children's Day was duly observed by all three of our schools and those occasions will be memorable because of the deep impressions growing out of the excellently rendered programs. Senior League at Turkey doing fairly well, mostly in a live prayer meeting being conducted under its auspices. Our W. H. M. Societies both looking forward and upward. Whiteflat, under the leadership of W. R. Tilson, E. B. Kimbell and M. S. Sanders, building committee, backed up by a live and liberal membership and encouraged by the untiring efforts of a few faithful women under the direction of the W. H. M. Society, has recently erected a temple of worship, one of the most beautiful I have ever seen. Its formal opening was on the 5th Sunday in June, and the day was devoted, at my request, to the Children's Day services, which proved to be very spiritual. Our neighbors and friends from all over the country came in to worship with us and they rejoice in our success. Our house is furnished with up-to-date pews and pulpit and an elegant finished piano, which is rich in tone, but the best of all was the manifest presence of the Holy One, sealing to us his approval of our first day's work and worship in our new quarters. We are now turning our thoughts to the special reviv-



JUDGE OCIE SPEER

Of Tarrant County.

Candidate for ASSOCIATE JUSTICE OF THE SUPREME COURT, solicits the consideration of the readers of the Advocate.

Judge Ocie Speer is a native of this State, having been born in Johnson County, in 1869; he is now 43 years of age and in the prime of his physical and mental manhood. He was admitted to the bar at the age of twenty and practiced his profession till 1902 when he was elected Associate Justice of the Court of Civil Appeals at Fort Worth, which position he now holds.

Prior to his election he wrote and published Speer's Law of Married Women in Texas, which has become the standard text book on that important subject, receiving the highest commendations from the profession. The work is cited constantly by the courts and is in daily use as a text book in the Law Department of the State University.

He has the unanimous endorsement of his home county (Montague) bar and the practically unanimous support of the Fort Worth bar, the seat of the Court of Civil Appeals, of which he is a member, as well also as the practically solid support of the ninety-three counties composing the old Second Supreme Judicial District, from which he was elected in 1902 and re-elected without opposition in 1908.

His opinions rank with those of the ablest judges of the State and his record in the Supreme Courts of the State and of the United States is among the best. The numerous signed endorsement by the Fort Worth bar says of him:

"Judge Speer has practiced law in Texas for more than twelve years and for nine years has been on the bench of the Court of Civil Appeals for the Second Supreme Judicial District, at Fort Worth, and is well and favorably known, both at home and throughout the State, as a high-toned Christian gentleman and as a lawyer and judge. He possesses an unusual degree of those temperamental qualities of thought and energy which particularly adapt and peculiarly fit him for the bench. Clear-headed and learned in the law, thoroughly familiar with State practice, with calm and equable temperament and unblemished personal and professional record for nearly a quarter of a century, in the prime of mental and physical vigor and strength, no wiser selection can be made, and we unhesitatingly and unqualifiedly endorse him, believing that his selection would be eminently satisfactory to both the bar and the people of Texas."

Judge Speer promises, if elected, to use his best efforts toward simplifying our court procedure and thereby making less frequent reversals for trivial errors, by the amendment of the rules governing the practice in all the courts—the Supreme Court alone under the law having power to prescribe rules governing the practice in all the courts where such rules do not contravene any existing law. The Supreme Court is now nearly two years behind with its docket, and some such relief from the too frequent appeals made possible under existing practice is almost imperative.

In politics Judge Speer is a Democrat and believes in those progressive principles advocated by the advance and dominant element of the party. As to those questions which are commonly classed as moral issues, he is always on the side of humanity and good morals.

(Political Advertisement.)

val efforts to be made during the next eight weeks, that we may see scores and scores of people turn to our God before this year's work is done. But in the meantime we will not forget the 27th of July as the day of the battle of ballots. We expect to see the saloon gang turned out, and a victory won for the right.—D. C. Ross, July 8.

Rosenberg.

Our meeting closed here last Sunday night, and while counter attractions were multiplied, and a few recalcitrants were on hand—as is always the case—yet the meeting resulted in a spiritual awakening to the loyal and many doubtless who gave evidence of a disloyal trend. The "counter attractions" had little or no effect upon our attendance, as it is known to the thoughtful that "free shows" and the like are the most costly a community can allow. Rev. W. H. Crum did the preaching, which was expository and practical; enforcing by his applications a spirit of conviction for sin and conviction for duties undischarged—forgotten. Brother Crum's messages commanded attention and compelled thought on, and consideration of, the most important questions associated with the salvation of the lost and the spiritual development of the children of God. No one could have

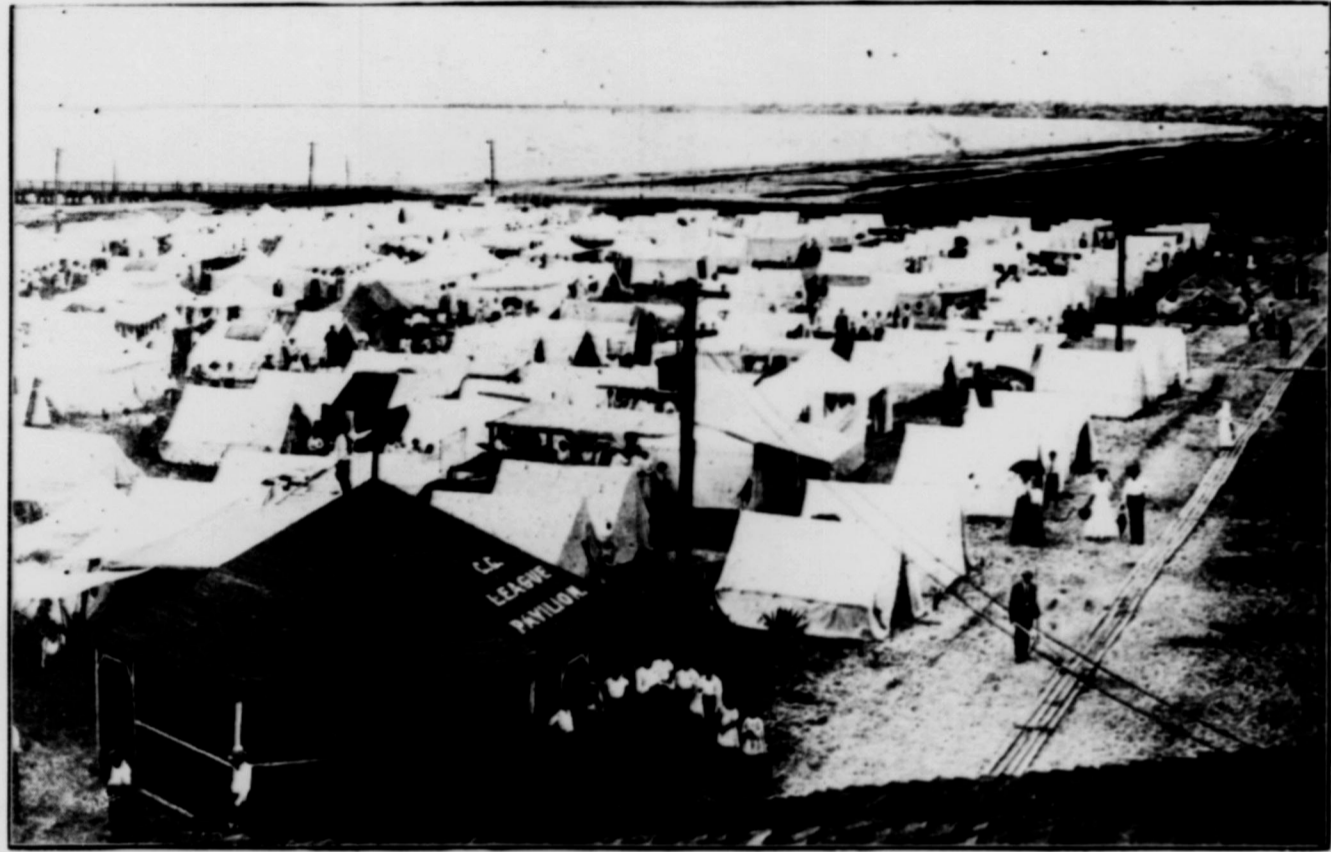
followed him in his ministry without being blessed. The results were eighteen additions to the Methodist Church, and several others who will evidently go into some other Church here. Other Protestant Churches were faithful in their co-operation. Rev. J. L. Freeman, pastor of the Baptist Church, and his people deserve special mention, and the same might be said of Rev. P. B. Clark, pastor of the Christian Church, but for the pastor's serious illness before and during the service. Bro. Crum's service was characterized by a faith which neutralized all solicitude as to results. The truth, painful as it sometimes is, was delivered with gentleness and effectiveness. His ministry was just what we needed. We are expecting results to continue.—G. V. Ridley, July 9.

POSTOFFICE ADDRESS.

My address is 1142 Harvard Street, Houston, Texas, and not Houston Heights, Texas. My mail is delivered from the city office and should not go to Houston Heights postoffice. All that goes to the Heights office is delayed by having to go back to the city office, then through the regular city delivery.

THOMAS R. MOREHEAD.

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



THE TENTED CITY, EPWORTH-BY-THE-SEA.

GUS W. THOMASSON - - - - - Editor
 5115 Victor Street, Munger Place,
 Dallas, Texas.
 Address all communications intended for this
 department to the League Editor.

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COMING MEETINGS.
 Texas Sunday School Encampment, Ep-
 worth-by-the-Sea, July 18-28.
 Lake Shore Assembly, Wichita Falls, July
 29-August 5, 1912.
 Bowie District League, Wichita Falls, during
 Assembly.
 Texas State Epworth League Encampment,
 Epworth-by-the-Sea, August 1-11.

CORRESPONDING SECRETARIES.
 The following is a list of the Corresponding
 Secretaries of the League Boards of Confer-
 ences in Texas, viz.:
 Central Texas: Rev. W. T. Jones, Blanket.
 North Texas: Rev. W. B. Douglass, Forney.
 Northwest Texas: Rev. W. Y. Switzer, Tol-
 bert.
 Texas: Rev. T. R. Moreland, Houston.
 West Texas: Rev. C. R. Cross, San An-
 tonio.

**EIGHTH ANNUAL ENCAMPMENT
 EPWORTH LEAGUE,
 AUGUST 1-11.
 The Place.**

The Encampment Grounds embrace a tract of eighteen acres of as fine shell beach as can be found anywhere in America, one and one-half miles north of the city of Corpus Christi, on Corpus Christi Bay, and are on the main line of the an Antonio and Aransas Pass Railroad. A spur extends 400 feet into the bay and at its terminus is a recreation and fishing pier 100 feet long for the convenience of the visitors to the grounds. On the west side of the ground the railroad company has erected a station which goes down on the map as Epworth. All trains stop at this station during the summer to discharge and take on pas-

sengers and baggage. If your ticket reads Corpus Christi, notify the conductor that you want to get "off at Epworth." The location of the grounds is such that a breeze blows almost continuously from the bay and there are few mosquitoes, these coming in only when there is a land breeze.

The city street railway now extends right to the grounds and this will enable a large part of our crowd to find accommodations in the city when the grounds are full. We have our own auditorium, restaurant and concession building, warehouse, store, postoffice, bathhouse and hotel.

Bathing and Fishing.

The climate at Corpus Christi is very similar to that of Southern California, hardly any rain during the summer, making camp life ideal.

The bathing is as fine as can be found in the world. The surf is as good as any on the coast and the beach is unsurpassed in quality, moderately warm water, smooth sand bottom, even depth and no undertow. Our temporary bathhouse has 100 rooms and is equipped with showers.

We have a limited number of bath suits for rent, but the better plan will be to bring your own suit or purchase one after you arrive. Navy blue or black are preferable colors and no frack or sleeveless suit will be permitted. In purchasing your suit see that it has at least a short sleeve.

We have our own boat landing; boats can be secured for short excursions or fishing trips, and those who enjoy fishing can find good sport on our pier, at the reef near by, or in small boats.

Supply Depot

Will be operated on the grounds where you can secure groceries, ice, notions, bath suits, tinware, lanterns and general camp equipment.

Postoffice.

Have your mail addressed to Epworth, Corpus Christi, Texas. Be sure and register at business office on arrival so that important messages that may come for you can be delivered.

Barber shop, laundry office, long distance telephone and other conveniences will be on the grounds.

Water.

City water is piped to all parts of the grounds free, also cistern water in tanks near the auditorium and we have also arranged for a distilled water stand to be in operation where pure distilled water can be purchased for five cents a gallon or at one cent a glass on ice. It is much better for you to spend this small amount to safeguard the health of yourself and family.

The Inn

Is our property and this season will be operated by the board under the management of Mrs. Cora J. Callans, a San Antonio Methodist, aided by several good women. The Inn is open for guests during June, July and August and all requests for accommodations either before or during the En-

campment should be made direct to Mrs. Callans. Rates for board will be reasonable—charging enough to give you good meals and we will appreciate a large patronage from our Methodist people and their friends. We have 61 bed rooms fairly well furnished, large dining room and private beach.

During the Sunday School and Epworth Assemblies the Inn will be operated on both the American and European plan—rooms rented on same basis as tents at \$1.00 per day—guests furnishing their own linen, or room and board by the week. If your party wants room only, remit payable to Epworth Inn for as many days as you want room.

Parties desiring accommodations in Corpus Christi at any time during the summer can stop off at Epworth, stay at the Inn until cottage, tent or boarding place is secured.

This is simply a first-class family boardinghouse where our people are expected to be "at home," enjoy the outing and if they feel so disposed help run the place. Send your friends down for a short vacation on the beach. S. A. & A. P. trains stop at Epworth all summer.

No cooking or eating permitted in hotel rooms.

The new Beach Hotel near Epworth will be in operation about July 1, and those who desire high-priced accommodations can be accommodated there. Numerous boarding places to be found in Corpus Christi coming out each day on the car.

No cottages for rent at Epworth during the Encampment, but a number can be secured up town.

Restaurant.

The restaurant will be operated this season by Miss Matthews, of San Antonio, on the Cafeteria plan—cooked food placed on tables before you and you select and pay for what you want. She has one of the best Cafeterias in the State at San Antonio and her experience will enable her to make this everything that it should be. With this in operation where you can buy cooked food by the pound and carry to your tent or eat on tables provided at the Cafeteria as small cost there will be no need of so much camp cooking. Let's give the good women a sure enough rest for the few days they are in camp.

Admission or Registration Fee.

In order to provide funds for operation of the camp such as program, lights, water, sanitation, etc., a charge of \$1.00 for each adult and fifty cents for children from six to twelve will be made. A daily admission to the grounds of 25 cents or 15 cents after 6 p. m. and 10 cents for children. Should the board deem it necessary this charge will be made for each division of the Encampment, the Sunday School and the League. This is in the nature of a contribution on your part towards the current expenses that must be met.

Tents and Equipment.

Our tents are 10x12 wall tents with three-foot side wall. We have erected

nearly 300 substantial frames with side walls and rafters on which these tents are stretched, making them similar to the tent houses in California and much more comfortable. These are placed in blocks of six with 20 foot streets and 10-foot alleys between. Parties taking two tents facing in opposite direction may use the alley jointly covering it with wagon sheet or awning. Streets must be kept clear and no awnings or obstructions permitted.

These tents will be rented for \$5.00 for ten days of each Encampment or for the entire period of both Encampments from July 18 to August 11—for plank floor in tent one dollar additional will be charged. Tents will accommodate four.

After July 1st, tents can be rented by day or week.

Parties bringing their own tent will be charged \$1.50 for space on which to erect it, and will be assigned certain lot.

In writing for reservation be sure and state whether you will attend Sunday School or Epworth League Assembly or both.

If you desire a special location on the grounds or expect us to hold tent for you, please remit to W. N. Hagy, Treasurer, San Antonio, Texas, the full amount for the tent, \$5.00 at least. Last year we held tents for some people who did not show up and we cannot afford to secure a tent for you and put it up in choice location at our own risk.

Cots may be rented for fifty cents for ten days and seventy-five cents for the entire period. Chairs, twenty-five cents each. It is very necessary that you bring with you plenty of bedding, rugs, sofa pillows, etc. These can be rolled in a wagon sheet roped up securely and checked as camp equipment. Look after your own comfort before you leave home. Don't bring you fine clothes or jewelry.

Railroad Rates.

All roads in Texas and possibly Oklahoma have special round trip rates on sale every day to Corpus Christi with ninety-day limit. If you expect to stay some time use this rate.

For Encampment periods a rate on convention basis has been named for each Encampment, one and one-fifth fare with maximum of one fare plus one dollar for the round trip. Tickets will be on sale for Sunday School Assembly, July 16, 17 and for trains arriving Corpus Christi July 18 with return limit of July 30. For Epworth League Assembly on sale July 30, 31 and for trains arriving August 1, with return limit August 13. On each Friday from points north of Waco and east and north of Houston there will be a rate of one fare plus \$1.00, with limit of eight days. The San Antonio and Aransas Pass will have a rate each Friday during both Encampments of one fare plus fifty cents, good for eight days and on each Saturday a round trip rate of a little more than half fare good to return on any train on Monday following.

See your ticket agent at once, see

if he has these rates and if not let us know.

Baggage.

The various railroads will check anything in reason for camping parties provided it is properly tied or roped. Check your baggage to Epworth, if you come via the S. A. & A. P.; if agent will not check it there check to Corpus Christi and ask conductor to have it put off at Epworth. Write the General Passenger Agent at San Antonio of the S. A. & A. P. for some "Put Me off at Epworth" tags to tie on your baggage.

Checks should be not be surrendered to any one until you know where you are to be located. Baggage office on grounds, trunks and reasonably large boxes hauled to tents or cottages for 15 cents each; grips, 10 cents. Trunks, up stairs, 25 cents.

Cost of Trip.

We are often asked, "What will the

trip cost me." See your agent, find out the one way rate or the all summer rate—add to this about one dollar per day for meals—you can make it less—your proportion of a tent either two or four in a tent, cost of cot and a small sum for incidentals and you can get a fair idea of the cost. Of this you may rest assured that on no trip you can make will you get the benefit of the association of such an excellent company of people or the opportunity of making friends that you will in this congenial camp life at Epworth.

Our grounds are not restricted to Methodist people—we gladly welcome any one who desires the benefit of our meeting and who will obey the regulations of the camp.

For information address
A. K. RAGSDALE,
State President, San Antonio, Tex.
REV. GLENN FLINN,
Dean, Bryan, Texas.

Devotional Spiritual

THE MAN SELECTS THE PORT.

"One ship drives East, another drives West,

While the self-same breezes blow,
'Tis the set of sails and not the gales,

'nat bids them where to go,
Like the winds of the air, the wars of fate,

As we journey along through life;
'Tis the set of the soul that decides the goal,

And not the storm of strife."

USELESS FOREBODING.

What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings, slip by and we miss half their sweet flavor, and all for want of faith in him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us each day by their confident faith in us? We who are so mutable, so faulty, so irritable, so unjust; and he, who is so watchful, so pitiful, so loving, so forgiving! Why cannot we, slipping our hands into His each day, walk trustingly over that day's appointed path straight, knowing that evening will bring us sleep, peace and home.—Phillips Brooks.

ON THE MOUNTAIN TOP.

On the mountain top, vastness fills the vision, perspectives stand out, proportions appear, distance enchants, confusion disappears, irregular landscapes glow with divine harmonies, crooked streams are seen emerging into stately rivers, swelling toward the ultimate sea, even obtruding and offending crags now seem indispensable parts of the larger beauties. How beautiful and glad the great world appear in visions from the mountain's summit.

With God, joy and inspiration come to their climax. On his bed that night Moses must have meditated profoundly upon God. Through all the night watches his soul would have been singing of the morning. His very sleep, if sleep he could, would be saturated and sweetened with subconscious anticipations. As the night before Christmas a child dreams of the morning, as the lover awaits the hour of appointed tryst, as lonely parent and absent child wait for the expected home-coming, so, only with a finer, chastened eagerness, Moses must have waited for the dawn of that day in whose early morning he had a date with God.

"Holy morning, sacred day,
Up the mountain I must climb,
God invites me, God awaits me,
He has fixed the place and time."

Oh, Lord of the morning, and Lord of the night, teach me to respond to thy calls for a closer walk with thee. Let my heart learn that whatsoever gloom may come during or after the day's work, thou art always cheering me with the assurance that my whole world will look brighter in the morning. I crave a disposition to look forward to the break of day, because of the morning's comfort in thy presence. Give me, I beseech thee, a heart-habit of turning, in the waking moment of the dawn, eagerly toward thee.

I would begin every day's work

and face every day's problem with the good cheer and courage that come from the morning touch of the Holy Spirit. Lord, teach me the secret and work in me the habit of morning communion with thee.—Geo. N. Luccock, D. D., in The Presbyterian.

THE HOME VOICE.

Have you ever noticed the close relationship between the home voice and the home atmosphere? And as the atmosphere is a sensible, tangible thing, it is affected by the voice, not the voice by the atmosphere.

If the head of the house, whether it be the husband or the wife, has a whining voice, the atmosphere of that house is apt to be depressed. Everything is limp, so to speak, and spineless. Even the draperies hang in dejected folds. Nothing is ever right or bright or cheery. The home is a center of complaints.

In the home where the dominant voice is gruff or surly, an atmosphere of antagonism seems to prevail. Nobody seems to want to do what he wants to do. His manner implies a protest, a sulky protest, a sulky compliance.

Take again the patronizing voice in the home, the voice that condescends to tell the others what they should do. The family sits uneasily under it. There is a feeling of subjection in that home, a lack of individuality.

How actual sunshine seems to reign in the home of the cherry-voiced mistress! Her voice rings with hope, with good nature. Energy, life, movement are expressed in it. You feel that the day's work in that house swings along merrily. You feel that it is done thoroughly, systematically, happily.

And all this is no mere fancy. The voice is expressive of the mental state; and the mental state of the dominant members of the family does affect the home atmosphere. A woman may wonder why her home does not seem bright and happy. She may be conscientiously trying to manage it right, yet all the time she may be affecting it by this voice of her inner self.

Listen sometime to your voice as if it were the voice of a stranger, and criticize it just as impartially. You may be surprised at what it tells you. And if you discover that it is not all it might be, try the effect of making it cheery, hearty, alert. The family will come up under it like wilted flowers in summer showers.—The Pacific.

OUR FATHER.

Here is the very sublimest conception in the whole realm of thought—that the relation of God to us is that of a father toward his child. Jesus took it as the keynote of His teaching.

It is marvelous how this Hebrew singer, in a half-civilized nation and a barbarous age, came upon such a towering idea. Where did he get it? Certainly not from the heathens around him. God as a pitying Father does not appear in the ancient religions, and not too often in Judaism.

Men form their notions of God from their early relations. The gods of Egypt and Greece were like their Pharaohs and Ajaxes, puissant monarch's dread and fickle. Much of the present-day notion of God has come to us from the time when men had kings and feudal lords, irresponsible and capricious, to rule them. In much religious literature I find God very

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much like a sultan, a huge, frowning figure, related to his distant serfs only by his laws, his rewards and punishments.

Yet all the while a sweet and wholesome analogy was among men—that of father and child. The family is God's tall, white angel that has been ever present with the race to insulate the truth. Never a little boy climbed into his father's lap, but the eternal truth of man and God was acted there.

Let me not therefore call the Lord my King or my Sovereign, for kings and sovereigns belong to the era of the world's outgrown experiments in government; but let me say, "Our Father who art in heaven"; for so long as humanity lasts there shall be fathers, and children shall love them, and the truth about God shall shine from every cradle, as the truth about God shone from the cradle which was a manger in Bethlehem.—From "The Song of the Infinite."

CLEBURNE DISTRICT CONFERENCE.

The fourth session of the Cleburne District Conference was held at Joshua, Texas, June 27, 28, 29 and 30. Every pastor of the district was present with two exceptions and as worthy substitutes for them we had with us such men as Drs. John R. Nelson, R. C. Armstrong, Revs. S. J. Vaughan, G. F. Winfield and Alonzo Monk, Jr.

Many devout laymen notwithstanding the pressing labors of the busy season were in attendance. Rev. E. A. Smith who has been with the district from the day of its birth and is now finishing his quadrennium was privileged to lead in this his last session, the best conference the District has ever had. The old-time gospel was preached with its old-time power by such men as Majors, Nelson, Winfield, Brooks, Felder, Morton, Oxford, Neville, Rogers and Bowman. Much importance was given to the preaching of the Word and throughout the district there seemed to be the rumbling of a great revival spirit. Good meetings were reported from several of the charges and all start into the revival season with a great faith in God's power and anxiety to save. By November the district aims to have the best report it has ever sent up to the Annual Conference.

Rev. W. B. Andrews presented the work of Church Extension in a most helpful sermon. He has talked Church Extension so long that he has gotten it to even antedating the gospel and the giving of the law and makes it have a humble origin in the days of Abraham. His argument was convincing and each pastor doubtless felt that a cause of such antiquity should command a pro rata distribution of the surplus.

The invitation to join in the ownership of Meridian College was referred to a committee which after a thorough investigation of the institution is to make a report to the next District Conference. In the meantime a most cordial welcome was extended Bro. Winfield and his workers to enter the district and get students for this most excellent Junior College.

Expressions of tenderest love and gratitude came from every pastor of the district upon the presentation of a resolution relative to the work done

by Bro. Smith during the past four years. There is no presiding elder in Texas who is more loved by "his men" or one who is more helpful in leading them to attempt things for God than E. A. Smith. Under his leadership the district has gone forward along every line and his works are served by a choice band of men.

Many of the pastors stayed for the services Sunday. At the love feast our hearts were warmed by the Spirit of our Lord; shouts arose from the lips of some of God's children. This and the eleven o'clock service lead by Brooks were indeed gracious seasons.

With an enriched experience each pastor returned to his work with larger plans for the coming four months. EUGENE B. HAWK, Secretary.

Wisdom is knowing what to do next. Skill is knowing how to do it, and virtue is doing it.—David Starr Jordan.

In the long run the only kind of help that really avails is the help which teaches a man to help himself.—Theodore Roosevelt.

Doctrine which does not pass into duty is false.

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Woman's Department

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

TEXAS CONFERENCE PRESS WORK.

"Look at your marching orders and see how they read," Wellington once said. The marching orders of the Press Department are very few, very clear and easy to carry out. We are really something of a publicity committee to present the work, past, present and future, at every opportunity, particularly what we are doing now. Make a good present and the future will take care of itself, and naturally be a step in advance. Notice your report blanks (which, by the way are unavoidably late this quarter) and you will see the questions begin "Do you," not "Did you," or "Are you going to do so and so." Tell it today—tomorrow 'tis known. If you have failed before be cheerful and happy; forget yesterday, luxuriate in the opportunities and blessings of today, and dream of tomorrow and its possibilities.

Texas Conference Auxiliaries are showing great interest in all lines, and letters and reports coming in to the superintendent are very encouraging.

With the changes consequent on unions in both Conferences and many Auxiliaries one would suppose it would take time to adjust and rearrange to a satisfactory and smooth running; and it has and will, but Texas Conference

women are marvelous, each to her own task, dutifully and faithfully, the perfect parts making a perfect whole, and the work going on. The auxiliaries are holding all day meetings with "dinner on the ground," union meetings and organizing Federated Societies.

Marshall Auxiliary gave a full afternoon on the Voice with correlated readings. Liberty is taking a Sunday School census the better to know her forces. Wills Point has had a most successful Social with special addresses on the work at home and afar, and China is doing some fine local mission and civil work. Navasota District held an Institute meeting at Conroe June 3 and 4, from which we will see and hear great things.

Now Auxiliary Press Superintendents, keep on telling and reporting these good things. Keep them before our people through the mediums of press, pulpit and societies. All most of us know of the work in China, Japan and Korea is through the printed word. All most of us will know of you and your work is through our local papers, and much help and many an idea is gained from reading your reports in the Woman's Department of the Advocate.

Read your marching orders—"Speak unto the people that they may go forward." MRS. W. T. SPENCER, Texas Conf. Press Supt.

AN UNIQUE ENTERTAINMENT.

On Friday evening, June 7th, 1912, under the auspices of the Texas Park Association of San Antonio, a novel and unique entertainment was given in the Philathea rooms of Travis Park Methodist Church.

The above mentioned society is a creation of the fertile brain of our indefatigable pastor, Bro. V. A. Godbey, and between them they conceived the idea of getting together all the old folks of the Church, of 60 years and over.

Sister Cunningham had charge of the programs and introduced the following:

Mrs. E. C. Nichols, "Early Recollections of her Connection with Travis Park Church." She gave an interesting testimony of having joined when the old church stood on Soledad street. Sister Nichols is one of the old enthusiastic workers of the Church and is no doubt known to many who may read this, for she has, and still takes an active part in missionary work.

Piano Solo, Mrs. Davis.
"Early Memories," Mrs. M. J. Favillo. Sister Favillo was a Roman Catholic, and she gave a very interesting testimony of her having been invited by a friend to attend a service at old Soledad Street Church, somewhere about 50 years ago. This led her to see things in a different light to that of Roman Catholicism and finally to her joining the Methodist Church, of which she has been, and is still, a faithful member, regular in attendance at both Sunday School and prayer meeting.

Piano Solo, Mrs. Mahone.
Vocal Solo, Mrs. Geo. Howard.
Violin Solo, Judge Manly. Judge Manly was formerly District Judge of the district comprised of Guadalupe and other counties; he then resided at Seguin, but has been for some years a resident of the Alamo City. He is now aged and feeble, but played some of the old-time airs with vim.

Recitation, "Early Aspirations," Bro. B. J. Klock.

Bro. Klock is a German by birth, a sincere and devout follower of the Master and has been for many years. The recitation was original and interesting.

Recitation: "Psalm of Life," Mrs. Partlowe.

Piano Solo, Mrs. Carroll.
The songs and music were all old time by members of the old folks who were the guests of the evening. I would like to give fuller details of it all, but thought some abler scribe would have undertaken the task.

On completion of the program the ladies of the Society served refreshments which were fully appreciated, and no doubt this event will be one of the green spots in the memory of our declining years.

C. F. GOODENOUGH, L. E.

SOUTHERN STUDENT CONFERENCE OF Y. M. C. A.—BLACK MOUNTAIN, N. C.

I have spent ten days with the Blue Ridge Association for Christian Conferences and Training. The Southern students from the male schools and colleges were in training during my stay, June 15 to 23. The time has been spent in Bible study, mission study and kindred inspirational addresses. There have been in attendance over three hundred picked young men and boys. I have seen nothing anywhere that so impresses me. I believe it is the greatest factor for good in the South. The lectures from Dr. W. D. Weatherford, Dr. Brown of Vanderbilt University, President Poole of Furman, Mr. McGill of the Nashville Young Men's Christian Association, Dr. Vance of the First Presbyterian church of Nashville, Dr. Board of Athens, Tenn., Mr. Colton of New York, President Mitchell of the University of South Carolina and Mr. Robert E. Speer, have been of inestimable value to these splendid young men from Virginia to Texas, and from Oklahoma to Florida. These lectures are of the highest order. The inspiration and enthusiasm for the lofty ideals inculcated with great interest and force, act like magic upon the youthful and plastic minds. These lectures are sane, stimulating and healthful.

The teachers of the Bible, mission and sociological classes are picked men. Mr. A. M. Trawick, Dr. Rawlings, Dr. Brown, Prof. Kern and Prof. Spencer from our own Church are among them. The old camp meeting was a good thing in its day for our youth. This is a wonderful improvement over those days. I feel sure that if parents knew what a spiritual and intellectual uplift their sons would get here, they would not wait for them to be sent as delegates, but would send them at their own expense.

Half a day, as it ought, is devoted to sports, mountain climbing, recreations of all kinds. The accommodations for four hundred or more are admirable. The splendid building is supplied with hot and cold water in abundance, shower baths, tub baths and electric light. Therefore, it is good, wholesome and abundant. These wonderful opportunities are reinforced by scenery unsurpassed in the mountains of North Carolina. Just before these young men began their conference, three hundred and fifty young ladies of the Young Women's Christian Association, spent ten days here in similar work. The far reaching effects upon life work and ideals of our young people in the South, who can tell? The greatest possible good any one can do in his generation is to live a sane, clean life among his people. Such a life is a center of civilizing influences. Add to this the possibilities for Christian work that come

from the training given here, and the uplift will be felt throughout the entire South.

A man is measured by his achievements. Our W. D. Weatherford, the student secretary of the Young Men's Christian Associations for the South, by that standard, before he has reached middle life, is standing among the great. His work and his books on the Negro problem put him among those who have influenced wisely the thought of his day. W. R. WEBB.

THE BIBLE AGENT AT GARLAND.

Seven years ago I was serving my fourth year in Garland charge, North Texas Conference, when my Church called me to other work. You can imagine what pleasure it was to visit Garland last Sunday week, preach to the people and mingle with old friends. Bro. L. A. Burk, preacher in charge, treated me most royally and simply turned me loose to act as pastor once again. I baptised four children, presented the Bible Cause, and over-ran the Conference Assessment handsomely. Rain interfered with the stereopticon lecture at night, but since I had pocketed the collection, I did not seriously worry.

Bro. Burk has completely won the hearts of his people and every interest of the Church is well in hand. He seems to be a general favorite with all classes, Irish that he is.

J. J. MORGAN.

LAYING OF CORNER STONE.

On Sunday afternoon, July 8th, we witnessed the laying of the corner stone for the new Methodist church now being erected in Pecos. The services were appropriate to the occasion. After singing and prayer, led by Rev. C. S. McCarver, addresses were delivered by Rev. Homer Magee of the Christian Church, Messrs. Cowan and Johnson, prominent members of the Baptist Church (the pastor was on his vacation), and the closing address was made by Prof. E. C. Morgan, president of Western College. Prof. Morgan is a man of broad culture, a forceful speaker and is making his work tell along all lines especially in the delicate task of building up a new school in a new country. The ceremony was carried out in due form and a copy of our Nashville and Texas Advocates besides numerous other papers and documents were sealed away in the stone. Bro. Evans, the pastor with his faithful flock, is doing a monumental work. This church when completed will be one of the best, if not the best from Abilene to El Paso. Too much praise cannot be given to this noble band of men and women and to the untiring zeal and efforts of the pastor. Just ten years ago I drove into Pecos from New Mexico. Then we had a little village, now we have a little city. Then we had three little modest churches, now we have three very imposing structures, besides others that are building and are going to build. I do not know of

a portion of the State where more development is being done than here in the Pecos and Toyah Valley. The unlimited water supply is causing the investment of much capital so that the county is settling up quite fast. The Methodist Church can, must and will be in the vanguard on all lines of progress. S. E. WILSON.
Pecos, July 9, 1912.

"NEARER, MY GOD, TO THEE."

The hymn, "Nearer, My God, to Thee," was baptized in blood by the sacrifice of the "Titanic." Immediately following the terrible calamity the hymn was sold in the streets of Paris, going through several editions. It was sung in the homes of the people, at the Madeleine, at Notre Dame, and in large halls in connection with magic lantern schemes. It was sung at the Trocadero by four hundred singers from Leeds and some five thousand people stood the while. An attempt was made to clap hands, but it was immediately hushed. A majority felt it was too solemn a fact to be applauded thus. No paper has given the slightest sign of levity, as is often the case in connection with religious news. This from Paris speaks largely. Away down in the hearts of man, with whatever lightness he treats matters of religion in his daily rounds, there exists a sober sense of God and his relation thereto. Would that it took something less than a catastrophe to bring that fact to the surface. Such events are expensive reminders and we doubt the compensatory value within them; still it is a comforting thought that men supposedly Godless have as part of their nature a consciousness of their obligation to God. The psalmist spoke of finding no place on land or sea where God was not. He even declared that in hades the voice of God was heard. Surely the human heart is not a bottomless pit into which sinks the sentiment of religion, the voice of God, never to come to the surface.—Northwestern Christian Advocate.

Duty done is a doubt killer.

Only in the sacredness of inward silence does the soul truly meet the secret hiding God. The strength of resolve, which afterwards shapes life and mixes itself with action, is the fruit of those sacred, solitary moments. There is a divine depth in silence. We meet God alone.—F. W. Robertson.

A man is responsible for his acts of choosing, but not responsible for his environments. Hence if two men make on some given occasion, when they are exposed to equal temptations, equal efforts to resist and choose the right, their conditions in the sight of God must be the same. And yet, owing to their different environments, the one may win a great victory over temptation while the other falls into some black abyss of crime.—Lewis Carroll.

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Will be found in this clearance sale at prices possible only on such an occasion, as this making the third week the opportune time to buy. Every offering deserves your careful attention, every item is sure to win your favor.

Natural and White Pongee, 27 inches wide; 75c value, on sale for...49c
Imported Natural Pongee, 27 inches wide; splendid \$1.25 value, on sale for...79c
Messaline, full 35 inches wide; our \$1.00 leader, on sale for...83c
Crepe de Chine, 21 inches wide, in street and evening shades; the best \$1.00 grade, on sale for...69c
Tub Silk and Wash Crepe, white grounds with colored pencil stripe; \$1.25 grade, on sale for...89c
Kimona Silk, Cheney Bros.' best 85c grade, in floral and scroll designs, 39 inches wide, on sale for...69c
Arab Pongee, natural color, white and black; a quality that always sells for \$1.50, at...\$1.19
White Baroness, a semi-rough Pongee, very suitable for tailored suits and separate coats, 27 inches wide; \$2.00 value, on sale for...\$1.39
Chiffon and Marquisette in both street and evening shades and black and white, 42 inches wide; \$1.00 grade, on sale for...79c
Cheney Bros.' and Valentine & Bentley's Shedwater and Shower-Proof Foulards, 24 inches wide; our \$1.00 and \$1.25 grades, on sale for...59c
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Black Jap Silk, full 36 inches wide, water, spot and perspiration proof; 85c grade, on sale for...49c

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PROGRAM OF THE LAKE SHORE ASSEMBLY

Forenoon: Arrivals, adjustment to camp life, greetings, etc. Afternoon. 8:00. Song Service—W. Y. Switzer, Leader. 8:30. Entertainment—Mrs. Daisy Dixon Coker, Monologist.



BISHOP E. D. MOUZON, D. D., LL.D.

Tuesday Morning, July 30.

7:00. Morning watch. 7:30. Breakfast. 8:15. Devotion in Auditorium—J. L. Pierce, Gainesville. 9:00. Bible Study—Poetical Literature of the Bible, C. M. Bishop, D. D., League Department, J. M. Culbreth, Nashville, Tennessee. Missionary Department, China's New Day, Mrs. Tralove, Amarillo. 9:45. Woman's Missionary Society—The Church in the Open Country, Mrs. J. T. Griswold, Sunday School Section, R. B. Bonner, Stamford, Texas. 10:30. Recess. 11:00. Address—F. P. Culver, D. D., President Polytechnic College. 12:00. Noon.

Tuesday Afternoon.

2:30. Children's Hour, Junior League—Mrs. N. R. Stone, Henrietta. Afternoon—Recreation, boating, swimming, fishing, tennis, etc. 6:30. Supper. 7:30. Vesper Service on the pier. 8:00. Song Service—W. Y. Switzer, Leader. 8:30. Entertainment—Southwestern University Quartette.

Wednesday Morning, July 31.

7:00. Morning watch. 7:30. Breakfast. 8:15. Devotion, Auditorium—R. E. Robinson, Amarillo.



REV. H. M. DEBOZE, D. D.



REV. J. M. CULBRETH, D. D.

9 to 10:30. Sectional Meetings as on Tuesday.

11:00. Address—J. E. Carpenter, McAlester, Oklahoma.

Wednesday Afternoon.

2:30. Children's Hour, Junior League—Mrs. N. R. Stone. 7:30. Vesper service. 8:00. Song service. 8:30. Lecture—"Whom to Marry," J. E. Carpenter, McAlester.

Thursday Morning, August 1.

8:15. Devotions—E. E. Robinson, Amarillo. Bowie District Day, District League will hold annual session in afternoon. 11:00. Address—New Harris, Dallas. 8 p. m. "Ashbury and His Times"—H. M. DuBoze, D. D., Augusta, Ga.

Friday Morning, August 2.

Wichita Falls Day. 7:00. Morning watch. 7:30. Breakfast. 8:18. Devotions—L. S. Barton, Dallas. 9:00. Bible Study—"Consciousness of Jesus," H. M. DuBoze, D. D. 11:00. Address—H. W. Knickerbocker, Fort Worth.

Friday Afternoon.

4:00. Baseball—North Texas Preachers vs. Northwest Texas Preachers. 7:30. Vesper Service—Dr. E. H. Rawlings, Nashville. 8:00. Song Service. 8:30. Prelude—Jones Sisters Quartette, Address—H. W. Knickerbocker, Fort Worth.

Saturday Morning, August 3.

7:00. Morning watch. 7:30. Breakfast. 8:15. Devotions—R. E. Goodrich, Oklahoma City. 9:00. Bible Study—Consciousness of Jesus, Dr. H. M. DuBoze. 11:00. Address—E. H. Rawlings, D. D., Nashville. 2:30. Children's Hour—Mrs. Stone. 7:30. Vesper Service—J. Marvin Culbreth. 8:00. Prelude—Jones Sisters Quartette. 8:30. Address—Bishop E. D. Mouzon, D. D., LL.D., San Antonio.

Sunday Morning, August 3.

7:00. Morning hour. 9:00. Sunday School—W. E. Hawkins, Superintendent, Lesson, "Worth of the Kingdom," G. E. Hightower, Georgetown. 11:00. Sermon—Bishop Mouzon.

Sunday Afternoon.

2:30. Junior League. 3:00. Great League Service Jubilee—W. Y. Switzer, Tolbert, Texas. 7:30. Vesper service. 8:00. Prelude—Soprano Solo, Mrs. Hudson, Dallas. 8:30. Address—"America and Americans," Dr. DuBoze.

Monday, August 5.

9:00. Devotions. 10:00. Good-bye service. 12:00. Adjournment.

EPWORTH LEAGUE ASSEMBLY.

Two Days Session at Mountair, New Mexico, During Chautauqua.

Two days during the Mountair Chautauqua, New Mexico, have been allotted to the Epworth League Assembly, M. E. Church, south, and any who come may camp, as there are tents and everything essential to a nice vacation there.

Thursday Afternoon, August 1.

2:00. Lecture—"Assets of Youth," Rev. J. H. Messer, presiding elder, Albuquerque District. 2:45. Lecture—"The Gospel for an Age of Youth," Rev. S. E. Allison, Albuquerque, New Mexico. 8:00. "China in Transformation," Rev. Clyde K. Campbell, Las Cruces, New Mexico, eight years missionary in China.

Friday Afternoon, August 2.

2:00. Round Table—Conducted by W. R. Howell, Conference Epworth League President. 2:45. Lecture—"Memories," Rev. Joel F. Hedgpeth, Tucuman, New Mexico. 8:00. Lecture—"Christian Education," Dr. Edward C. Morgan, President of Western College, Artesia, New Mexico. J. W. HENDRIX, Cor. Sec.

EPWORTH LEAGUE ASSEMBLY FOR THE NEW MEXICO CONFERENCE.

The First Annual Epworth League Assembly of the New Mexico Conference will be held August 1 and 2 in connection with the Mountair Chautauqua, at Mountair, New Mexico. An interesting program has been prepared and all Leagues in the conference are urged to send as many delegates as they can induce to attend. The Chautauqua begins July 24 and the days August 1 and 2 have been given entirely to the League Assembly.

For any other information concerning the assembly address Rev. Jo F. Hedgpeth, Tucuman, New Mexico, or Rev. Will R. Howell, Dayton, New Mexico.

The railroads have granted rates of one and one-third fares for the round trip. Tickets on sale July 19 to August 2 inclusive, return limit August 5.

Little Willie, being a city boy, had never seen a cow. While on a visit to his grandmother he walked out across the fields with his cousin John. A cow was grazing there, and Willie's curiosity was greatly excited.

"Oh, Cousin John, what is that?" he asked.

"Why, that is only a cow," John replied.

"And what are those things on her head?"

"Horns," answered John.

Before they had gone far the cow mooed long and loud.

Willie was astounded. Looking back, he demanded, in a very fever of interest:

"Which horn did she blow?"

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

LOCAL REPRESENTATIVE WANTED. Splendid income assured right man to act as our representative after leaving our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. Address E. E. Marden, Pres. The National Co-operative Real Estate Company, 1551 Marden Building, Washington, D. C.

AGENTS WANTED—Exclusive territory. Good chance to build up permanent business. Mail us \$10 for 25-pound Feather Bed and receive, without cost, 4-pound pair pillows. Freight on all prepaid. New feathers. Best ticking. Satisfaction guaranteed. TURNER & CORNWELL, Feather Dealers, Dept. 36, Charlotte, N. C. Our reference: Commercial National Bank.

AT POLYTECHNIC.

My beautiful home of 9 rooms, two halls, bath and two porches. Beautiful shade flowers and cement walks, large orchard, garden and all out improvements, close to campus and one-half block car line. For sale or rent or would trade for good farm. Address Box 238 Polytechnic, Texas.

BOOKLET FOR SALE.

Booklet on the Will of God. Buy and help educate a poor boy in the ministry. Price 10 cents each. DAVID McKENZIE, Dood City, Texas.

WHICH ARE YOU?

There are two kinds of people on earth today. Just two kinds of people, no more. I say.

Not the sinner and saint, for 'tis well understood.

The good are half-bad, and the bad are half good.

Not the rich and the poor, for to count a man's wealth.

You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span.

Who puts on vain airs is not counted a man.

Not the happy and sad, for the swiftly flying years.

Bring each man his laughter and each man his tears.

No, the two kinds of people on earth I mean.

Are the people who lift, and the people who lean.

Wherever you go, you will find the world's masses.

Are always divided in just these two classes.

And oddly enough you'll find, too, I ween,

There is only one lifter to twenty who lean.

In which class are you? Are you easing the load.

Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear.

Your portion of labor and worry and care?

—Ella Wheeler Wilcox.

David had accompanied his mother to church, and he noticed she dropped a penny into the contribution plate.

On the way home his mother found fault with the sermon.

"Well, mamma," said the little fellow, "what could you expect for a penny?"

HIS ALL.

At an "army wedding" in Topeka recently the service had proceeded to the line: "With all my worldly goods I thee endow." The candidate for matrimony repeated it.

"There," remarked another lieutenant who was a guest, "there goes his bicycle."

Christ is able to lift the lowliest lives to the loftiest heights. Those who follow Christ at all cost get more than they give up.—Bishop Candler.

LAND FOR SALE.

500 acres of land for sale; 100 acres for rent. Good houses, good land, best of water in each yard. M. S. PARRISH, Milam, Texas. R. F. D. No. 1.

GOSPEL SINGER.

I am now ready to make further engagements to sing in revival meetings. Address GEO. P. BLEDSOE, Gilmer, Texas.

MISCELLANEOUS.

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

PLANS WANTED.

WANTED—Who can help us in missionary territory, by furnishing the best plans for a church to cost between five and six thousand dollars? We prefer black velvet. We wish to hurry. It will be a service to the Master. Send plans. They will be returned. Address A. L. SCARBOROUGH, Beville, Texas.

TO THE SUPERINTENDENTS OF THE SUNDAY SCHOOLS IN THE CENTRAL TEXAS CONFERENCE.

In remitting to me, as the Treasurer of your Sunday School Board, funds belonging to the Children's Day account, and the Sunday School Extension account, this latter being for Field Secretary, please do not fail to state which account the remittance is for, and also state what district you are in, your charge and the name of your pastor. If you will kindly comply with this request it will save much time and many extra letters. Most respectfully, R. F. BROWN, Treasurer S. S. Bd. Central Tex. Conf. Midlothian, Texas.

MARRIED

Crumble-White—On December 10, 1911, at the parsonage, at Loraine, Texas, Mr. W. A. Crumble and Miss Chalter White, Rev. J. W. Smith officiating.

Baker-Powell—On April 7, 1912, Mr. G. K. Baker and Miss May Powell, at the residence of the groom's cousin, at Loraine, Texas, Rev. J. W. Smith officiating.

Boyce-Morrison—On June 22, 1912, at the bride's home, Loraine, Texas, Mr. Stephen Boyce and Miss Minnie Morrison, Rev. J. W. Smith officiating.

McCollum-Britain—On June 30, 1912, at the parsonage, at Loraine, Texas, Mr. Clinton McCollum and Miss Lessie Britain, Rev. J. W. Smith officiating.

Holt-Groves—On July 14, 1912, while sitting in an auto in front of the parsonage, at Loraine, Texas, Rev. J. W. Smith united in the holy bonds of matrimony Mr. Jas. Holt and Miss Maud Groves.

Butler-Wilson—At the bride's home, Loraine, Texas, July 17, 1912, Mr. Daniel Butler and Miss Clara Wilson, Rev. J. W. Smith officiating.

Spragins-Rodie—At Mt. Selman, Texas, July 14, 1912, Mr. Selvin Spragins and Miss Sammie Rodie, Rev. W. F. Branson officiating.

Bludworth-Armin—At the Methodist Church, Platonia, Texas, Mr. Jno. Bludworth and Miss Fay Armin, Rev. L. C. Lilly officiating. Both parties are honored members of our Church here, and belong to the most honored and distinguished families of this city.

O'Neil-Phillips—At the home of the bride's father, in San Antonio, Texas, July 9, 1912, Mr. John Edward O'Neil and Miss Lula Phillips, Rev. J. E. Harrison officiating.

Burleson-Alford—At the parsonage, in Comroe, Texas, Sunday, July 7, 1912, Mr. John M. Burleson and Miss Lucile Alford, both of Montgomery, Texas, Rev. R. O. Wier officiating.

San Angelo District—Fourth Round.

San Angelo, Chadbourne St., a. m., Aug. 11. Miles, Aug. 13. Brady, Aug. 17, 18. Lohm, Aug. 20. Elden, Aug. 22. Rochelle, Aug. 24, 25. Junction, Aug. 29. Menard, Aug. 31, Sept. 1. Sonora, Sept. 7, 8. Eldorado, Sept. 9. Ozona, Sept. 12. Sherwood, Sept. 14, 15. Water Valley, Sept. 19. Sterling City, Sept. 21, 22. Garden City, Sept. 25. Midland, Sept. 28, 29. Paint Rock, Oct. 3, 6. San Angelo Circuit, Oct. 12, 13. L. C. MATTHEIS, P. E.

Sherman District—Third Round.

Pilot Point, at New Prospect, July 13, 14. Sherman Cir., at Friendship, July 20, 21. Southmayd Cir., at Ethel, Aug. 3, 4. Collinsville and Tioga, at Tioga, Aug. 4, 5. Trinity and Messenger, at M., Aug. 10, 11. Whitesboro, July 27, 28. Pottsboro and Preston, Aug. 24, 25. Bells Cir., at Everheart Mem., Aug. 17, 18. Sadler and Gordonville, at S., Sept. 7, 8. Howe Cir., at Gunter, Aug. 31, Sept. 1. Waples Memorial, Sept. 1, 8 p. m. A. L. ANDREWS, P. E.

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Weak Stomach, Dyspepsia, Indigestion, Biliousness, Constipation, Gas, Weakness of Heart, Digestion, Nerves or Body easily cured. Costs Nothing to prove it. Write Gallstone Remedy Co., Dept. 270, 219 S. Dearborn St., Chicago.

Obituaries

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

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

A TRIBUTE

To the Memory of Mrs. Lola Beaty Estes.

Mrs. Lola Beaty Estes (nee Miss Lola Beaty) was born in Pilot Point, Texas, August 25, 1873; died in Fort Worth, June 3, 1912, at 2:15 p. m. She was the daughter of S. S. and Ohio Beaty. She professed religion in Denton at a very early age and joined the Methodist Episcopal Church, South, of which Church she remained a most faithful and consistent member to the day of her death. She was married to Fred Estes in December, 1898. From this union there were four children, three of whom preceded her to the better land, and were there to welcome their precious mother to her eternal home last Monday afternoon, when her beautiful spirit went to be with her God; one, a most lovely son, and of great promise, survives, and with his father is following on to meet those who have gone before in a family reunion that will never be broken. Sister Estes had been in feeble health for a long time, but had borne her suffering without a complaint against the providence of her Heavenly Father. She was thoroughly committed to the will of God, and never questioned but what "all things worked for good to them that love the Lord." She, without reservation, believed in doing what she had to do with her might, and oftentimes, when it seemed that her strength was not sufficient for the duties she felt she had to meet, she would force her body to do the wish of her heart and will; and a friend thought that many times she did more than she ought to have done, considering the frail body with which she had to do it. It was beautiful to see how tenderly she loved her aged father, who spent quite a good deal of his time with her, as her mother had been dead for some years. She was as tender towards and as careful of her father's feelings as the mother is with her babe. But is it not a fact that all persons who are genuinely religious are tender and loving towards their parents? Can you conceive of a Christly spirit that is not obsessed of the spirit of honoring father and mother? Sister Estes was in character all that it takes to make a most striking Christian character. She was kind and obliging as a neighbor, never failing to meet all the requirements that the world would exact that you might demand to be numbered in the role as a good neighbor. She was ever ready to visit and wait on the sick, and if any were in need she never turned them away empty. Her theory was that you had better help a dozen unworthy of your charity than to send one worthy one away unaided. She was a true and unaltered friend; loving and trusting her friends, she loved and trusted them to the end. To her friends she opened unreservedly her heart, and the confidences they gave her were never abused. Her ideas of friendship were based on the great examples given us in the Word of God, and as the heart of David and Jonathan were knitted to each other, so was her heart bound to her friends, thus were the souls of her friends bound to her. She was a most acceptable and consistent member of the Church. She loved her Church and gave the strength of her body, mind and soul to its work and service. She was a great leader in the Woman's Missionary Society, and was exceedingly painstaking and determined to have everything done just according to the way she thought was right. She never asked any of the members to do more than she was ready and willing to do herself, notwithstanding the feebleness of her body. Whenever able she was found in her place at the Sunday services, and was not slow to tell the preacher if his sermon was helpful to her. As a Christian she was faithful, and let her light so shine that others seeing her good works glorified her Father which is in heaven. The last words her pastor remembers to have heard her utter were: "I try to live each day as my Lord would have me to live," and those who know her best would not hesitate to say that thus she lived. In the relationship of wife

to husband she tried to live on that high plane set forth by the teachings of our precious Lord; she sought to know from the Bible the duty of a wife and meet it. And she d.d. The words of Solomon are most appropriate: "Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness." * * * Her husband arises up and calls her blessed, and he praiseth her." For over thirteen years she had lovingly, carefully and faithfully met the duties that grow out of wifehood. As a mother she was ever awake to what she conceived to be for the best interest of her only living child. She was firm, but kind and most earnestly instructed him in all those things which tend to make him a good and great man. With a mother's eye she watched his every movement and was careful to nip in the bud anything that she saw in him that would likely turn to his hurt in his moral life. She had the joy of seeing him give his heart to God and unite with his mother's Church before she was called to her reward, and as a young Christian he has been faithful. What a source of great comfort it will be even to her in heaven to look down from the battlements of the eternal city and watch her boy whom she loved as only a mother can love a boy, develop into a splendid Christian manhood. It is the belief of his pastor and those who know little Fred that she will be accorded this great joy. When he remains reached Childress from Fort Worth, accompanied by her husband, son, sister and a niece, they were met by a very large crowd of people, the members of the Eastern Star in a body, the members of the Woman's Missionary Society in a body, a number of gentlemen of the town and many children of the Sunday School of which little Fred was a member. Brother Estes has been a citizen of Childress continuously for over thirty-one years. He is a most elegant gentleman, with the most exalted ideas of honor and integrity of character, and stands in a class with the very best citizens of Childress County. He and his wife have a host of very warm friends and admirers. The marks of friendship and love were a source of much comfort to him and his boy, and when he saw the great consideration shown him by the citizens of his own town he could not but weep and thank God that there were so many who sympathized with him in the hour of his bereavement. The floral offerings were many and exceedingly beautiful, making the grave, after it was filled, look like a mound of most beautiful and fragrant flowers. The daughter, the neighbor, the wife, the mother, the lovely Christian has gone, but only to wait on the other shore for our coming. We will meet again in that blessed home where the cords of the heart will never again be snapped by the ruthless hand of death. G. S. WYATT.

CONNOR.—Mrs. Mary A. A. Connor, wife of Captain O. C. Connor, and daughter of the late Colonel W. B. Aikin, died at her home in Paris, Texas, June 20, 1912, having almost completed her seventy-ninth year. She was born in Mississippi, July 12, 1833; moved with her parents to Texas in 1847, settling in Cass County, near Hughes Springs. Here she was happily united in marriage with Captain Connor, November 16, 1852, and after spending a few years in this community and in Red River County they permanently located in Paris for social and educational advantages, in 1870. She was a member of the Methodist Church from childhood, and continued in that faith and communion to the end. She was possessed of ample means and a generous nature—loved the poor, white and black, and ministered to them in a quiet way. Her public benefactions find monumental expression in the Mary Connor College, of which she was the prime benefactress and promoter; the Aikin Hospital, founded by her honored father, and to which she has given liberally for its betterment and enlargement, and the Confederate Monument, erected on the courthouse square, in which she bore a most conspicuous part, is a concrete manifestation of her Southern patriotism and devotion to the Lost Cause. These well chosen gifts, educational charitable and patriotic, fittingly portray her well-rounded character; and in recognition of her generous benefactions and high position in the community, the Mayor ordered that the flag be placed at half-mast on the day of her funeral. In the early days, when parsonages were few and horseback travel extensive, the traveling preacher al-

Not Sisters

Now and again you see two women passing down the street who look like sisters. You are astonished to learn that they are mother and daughter, and you realize that a woman at forty or forty-five ought to be at her finest and fairest. Why isn't it so? The general health of woman is so intimately associated with the local health of the essentially feminine organs that there can be no red cheeks and round form where there is female weakness.



Women who have suffered from this trouble have found prompt relief and cure in the use of Dr.

Pierce's Favorite Prescription. It gives vigor and vitality to the organs of womanhood. It clears the complexion, brightens the eyes and reddens the cheeks.

No alcohol, or habit-forming drugs is contained in "Favorite Prescription." Any sick woman may consult Dr. Pierce by letter, free. Every letter is held as sacredly confidential, and answered in a plain envelope. Address: World's Dispensary Medical Association, Dr. R. V. Pierce, Pres., Buffalo, N. Y.

ways found a hearty welcome—a pillow and a plate—under her hospitable roof and that of her honored father and mother. She has not lived in vain; her work abides. The high esteem in which she and her family were held was well expressed in the large, sympathetic attendance upon the funeral services and the lavish and exquisitely beautiful floral offerings. The obsequies were conducted by the pastor, Rev. E. R. Barcus, assisted by Rev. J. P. Robertson, of the Presbyterian Church, and funeral address was delivered by the undersigned, who had known the family for sixty years. Of those long and favorably known, who were at the funeral, was Col. Will Ward, of Jefferson, who married her only sister, long since dead, and other relatives from Red River County. Realizing that she must die, she said in a most loving and pathetic way to her faithful and devoted husband, now bent under the weight of many years, in loving companionship for sixty years, "Who will care for you now? but God knows best," and sank in meek submission to the Divine will. Six children survive her and were at the funeral: W. A. Connor, of Corpus Christi; E. S. Connor, Esquire, O. C. Connor, Jr., Mrs. J. T. Dickson and Mrs. P. J. Pierce, of Paris, and Mrs. E. F. Bray, of Dallas, also fourteen grandchildren and two great-grandchildren. The aged husband, nearing the end of a long and honorable life, has my sincere prayer for a quiet evening of meditation, prayer, sweet communion with the Master, and then a glorious sunset; and that the children to the latest generation may emulate the virtues and Christian faith of an honored ancestry and all meet in heaven.

JNO. H. McLEAN.

TATE.—Frances Emeline Tate, daughter of Jessie and Fannie Bartlett, was born January 3, 1824, in Knox County, Tennessee. Her father came to Texas when it was a Mexican State, in 1830. She was first married in 1839 to Mr. Belton. He lost one eye while fighting with the Mexicans about San Antonio. Her second marriage was to R. H. Porter. Her third marriage was to R. S. Tate. She lived a widow about twenty years. She was converted and joined the Methodist Church when a girl and lived an humble, true Christian until the day of her death, July 7, 1912, being 88 years, 6 months and 4 days old. She passed through the deep waters during her latter years, but she clung to the Father's hand, and they did not overflow her. Her last days were spent in the commodious and hospitable home of her nephew, Uncle Jesse Bartlett, of Rice, Texas, where she received every care and attention. Aunt Emmie lived more in heaven than on earth. It was heaven to be in her presence. Let us meet her in that city. W. H. CRAWFORD.

SMITH.—C. E. Smith died at Brownsville, Texas, March 7, 1912. He was born in Lincoln County, Tennessee, December 28, 1836; came to Texas with his parents, Jasper and Matilda Smith, in 1849; was converted and joined the M. E. Church, South when a boy, and remained in the same until twelve years ago. Being remote from the Church of his choice, he joined the Freewill Baptist Church. He served through the Lost Cause as a gunsmith, being a master mechanic by trade. When about twenty-two years of age he joined the Odd Fellows, and he lived faithful to his trust until death; was married to Frances Stovall, in 1859, and lived in happy wedlock until his death. To them were born twelve children, eight girls and four boys. The seven surviving

children are C. T. Smith, of Conroe; W. T. Smith and Mrs. Lula Sargeant, of Brownell; Mrs. J. P. Powell, of Milvid; Mrs. J. T. McElroy, of Ballinger; Mrs. M. Atwood, of Comanche; Mrs. P. J. Delaney, of Comanche; Asa Smith, of Brownell; William Texlar Smith, of Orange; J. W. Smith of Bamma; Elisa Mays, of Banina, Louisiana. He leaves forty-seven grand and great-grandchildren to mourn his death. Brother Smith was a good man, served his country, and was devoted to his family. For ten years he was a constant sufferer from aortic affliction and died of pneumonia. He bore his suffering with great patience. The writer conducted the funeral services at his home, after which the Odd Fellows took his body to Bronson, Texas, for interment. The wise man truly said of him, "The days of our years are three-score years and ten; and if by reason of strength they be fourscore years, yet in their strength labour and sorrow; for it is soon cut off, and we fly away." Surely, we can say, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." W. R. ARNOLO.

WALKUP.—Mrs. S. E. Walkup was born in Cannon County, Tennessee, November 20, 1861; died June 22, 1912. Her girlhood days were spent in Tennessee. When fifteen years of age she was converted and joined the Cumberland Presbyterian Church. She was married at the age of nineteen to Geo. Walkup. After her marriage she joined the Methodist Church with her husband. About sixteen years ago they removed from Fort Worth to Tennessee Valley settlement, six miles south of Kirkland. Their union was blessed with ten children, three boys and seven girls. About four years ago the father was called to his reward, thus the responsibilities of the home fell upon the mother and the two oldest children. About two years ago next to the youngest child, Georgia, died and died, and now the general patient mother has passed to the land of rest. Her life is well known to the people of this community. She met her duties bravely. The influence of noble, Christian spirit will be felt into future years. For such a death holds no sting, the glory is victory. As her strength ebbed away she prayed, "Father, receive my spirit." The deepest sympathy of the community is with the children in their bereavement. A friend, G. Y. JOHNSMAN.

WARREN.—Davidson Warren was born in Wilson County, Tennessee, October 3, 1849; died at Buffalo Springs, Texas, June 12, 1912. Brother Warren was converted when fourteen years of age and joined the Baptist Church. Coming to Texas in 1888, he had no Church membership since, but his work and devotion have been given to the Methodist Church. At the time of his death he was trustee of Church property at Buffalo Springs. The little church he labored so hard to build. He is the father of our Rev. P.

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S. Warr Conferer familiar! He loved He had devoted through Warren, side, al Funeral Spring writer, body to May Go rowing

Bowie

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S. Warren, member of North Texas Conference. "Papy Warren," as he was familiarly called, was a good man. He loved God and his faith was strong. He had been afflicted for a year and his devoted wife stayed by his bedside through all his sickness. Rev. P. S. Warren, his son, has been by his bedside, also Mrs. Olick, his daughter. Funeral services were held at Buffalo Springs by Rev. T. M. Morris and this writer, after which we laid his tired body to rest in Bellevue Cemetery. May God bless and comfort the sorrowing loved ones.

R. L. PATTERSON.
Bowie, Texas.

THOMPSON. — Mrs. Mattie Scott Thompson was born in Pontotoc County, Mississippi, September 20, 1874, and with her parents came to Kaufman County, Texas, in 1880, where she lived until her death, June 2, 1912. She was converted in early life and joined the Baptist Church and lived a devoted Christian life. On January 3, 1901, she was married to G. R. Thompson. Four children were given to them, two boys and two girls, who, together with Brother Thompson, survive her. On Monday, June 3, 1912, at College Mound, as the evening shadows gathered and surrounded by a multitude of sorrowing friends, we laid her body to rest to await the resurrection morning. Sister Thompson was a beautiful Christian character, a very much beloved neighbor, a devoted wife and a tender, loving mother. The fragrance of her beautiful life will abide in the community where she lived. To her loved ones she leaves the precious heritage of a victorious faith in God, which did not fail her in the supreme test, but enabled her to triumph at last and in great peace to pass out into the presence of God. May God bless the sorrowing ones.

M. L. HAMILTON.

HAWTHORNE. — Thomas Preston Hawthorne was born at Clayton, this State, October 28, 1889, and died at Timpson, Texas, May 10, 1912. Preston joined the Church in early childhood and was a faithful, consistent member to the end. He was a young man whose influence in the place where he lived meant much for the best things always. In life and in death he made a great appeal to other young men. He had taught in our school, and looked forward to the day when he would be a physician and surgeon. He had demonstrated the fine fiber of manhood and the loyalty of soul that count for the noblest things by giving up temporarily all plans and desires and staying with his sick mother last year until her untimely going away of tuberculosis. The whole town loved this young man for what he was in strength of character and by the largest congregation seen in years in the town, gathered at Preston's funeral to witness to their grief and give evidence of their love. We mourn his departure with that keen grief for a noble, true friend; but Preston did not live in vain and God will take care of him and of us.

J. W. MILLS.

BLACKBURN. — Mrs. Hannah Rebecca Blackburn, after a holy and blameless life, having done all in a spirit of love, has gone to receive the riches of grace in Christ. Her Lord may have in store for her glory and of honor. In this world she followed Jesus, taking up her cross daily and denying herself. The comforts of this life she had known sparingly, but the comforts of him who comforts his people in all their troubles had greatly strengthened her, and she was able to comfort those who were in any trouble with the very comfort which she had received from him. I suppose she cared little for the luxuries of this life, for she knew the luxury of good works, being full of faith, a partaker of the good things of the gospel, and a co-worker with God. She did not strive for high position, but was content to sit in heavenly places with Christ Jesus, and to bear a faithful testimony to the one who loved her and gave himself for her. In McKee Street Church, where this sainted woman worshipped in the closing years of her life, she was held in that esteem which is given to those who have received wisdom and understanding of spiritual things. The salvation which she received was according to the measure of the supply of our God to those who are faithful, being sufficient for herself and her household. To the Texas conference she gave a son, John W. Bergin, and a son-in-law, M. L. Lindsey. Four others of her sons and daughters are members of McKee Street Church, faithful believers as befits their god-

ly inheritance. Two other daughters who do not reside in Houston, are also numbered in the company of believers. As her pastor I must say that her faith and example greatly enheartened me.

H. M. WHALING.

McBRYDE. — Mary Ann McBryde, the wife of W. H. McBryde, was born in 1865 in the State of Georgia; died April 5, 1912, in Beeville, Texas, where her husband had taken her for her health. She was converted and joined the Church when but a child, and was, according to the fruit of her life, an earnest and faithful Christian to the day of her death. In 1881 she was married to W. H. McBryde. Of this union there were born four children. In her home in the dignity of patience, gentleness and firmness she reigned as a queen. She was her husband's inspiration and her children's ideal. I hold her name in memory as one of the kindest hearted, gentlest, truest Christian mothers I have known. I never knew her to speak a harsh word or say or do an unkind thing. Her spirit was to help and her life was known in terms of blessing. For many years she battled with death in order that she might see her children through the dangers of childhood, and she triumphed. She made a brave fight. All honor to the memory of this good woman. Sister McBryde's last remains were laid tenderly to rest at Clarksville, Texas, in the midst of many friends, April 6, 1912.

J. A. OLD.

HOLLAND. — Mrs. S. C. Holland was born in Holly Springs, Mississippi, November 22, 1841; died in Trinity, Texas, April 21, 1912. Sister Holland reared a set of stepchildren and made a good home for her husband in her young womanhood, and in later life gave her strength to caring for five motherless girls of her stepson. In these peculiar relations, she was almost ideal mother and homemaker. In her best days the Church and her pastor had no better friend. Before going to Church she read her Bible and prayed, and so according to her statement, found it impossible to hear a poor sermon. In business affairs this widow, even when she was an old woman, succeeded wonderfully. She paid for a great hotel property and had always every necessary "credit and confidence" in the business world. She made a covenant with God and gave the tithe to him; and in answer to prayer, as she devoutly believed met her obligations and had always plenty of cash in hand for every call of the Church. It is impossible in a brief word to give a fair estimate of this remarkable woman. The world that knew her believed in her, the Church believed in her, her family and home were devoted and we are all sure God believes in her now and evermore.

J. W. MILLS.

LITTLEPAGE. — The Bible deals in very few adjectives. They are especially rare as descriptive of character, but it does say of the woman of Shunem, in whose home was the prophets chamber, "She was a great woman." Measured by Divine excellence, her greatness was in service. "He that would be chiefest among you—servant of all." The towel-girdled Master, with basin in hand washed the disciples' feet for our example. By the same line of measurement Mrs. Mary H. Littlepage was a great woman. She was born in Lawrence County, Alabama, October 7, 1839, and was the eldest child of Josiah and Matilda Horn. She came of devotedly religious parents, and in early life gave her heart to God. She was happily married to Capt. W. H. Hunt, July 28, 1859. To them was born an only son, who only lived to smile back into mother's face, then render immortal that smile, and ever afterward this mother could say of the heavenly choir, "one little voice was all her own." In 1862 she was sorely bereaved in the loss of her husband and mother, within two months of each other. The care of the father's family fell to her lot. A special act of the dying Christian mother was to commit to her care the two younger sisters, to whom Mary was more mother than sister. Happy the daughter who has such a mother, thrice happy the dying mother who has such a noble daughter, to whom she can commit the keeping of her children. In 1867 she was married to Dr. J. H. DeLong, but this union was brief, for in a short time she was widowed again and returned to her father's home and assumed the care of the household. In 1872 with her father's family she moved to Texas, settling at San Marcos. Here her most heroic service was rendered. Upon her devoted the entire support of the family, consisting of an aged father, a blind sister and

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

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

two younger sisters. How nobly and courageously she discharged this duty is recalled by the friends who still survive. Truly it may be said of her, she lived for others. "Her's was to serve." Like other worthy examples of faith, it may be said of her, "of whom the world is not worthy." In August, 1883, she married Rev. S. C. Littlepage, then of the Texas Conference. Though for many years she had been a member of the Episcopal Church, she joined the Methodist Church and was in the Scriptural sense "a helpmeet in the sunshine and shadow of the itinerancy." She multiplied the joys and dispelled the shadows of superannuation with true wifely devotion and cheerfulness. She was a mother of prophecy, for when death entered the parsonage home at Chappell Hill and the mother lay a corpse, Earnest, the baby boy, with tears streaming down his cheeks, said, "God will give us another mamma and she will not be sick." Sister Littlepage became this mother and never did a helpless family of children receive wiser, more considerate and loving care than she gave her stepchildren. She was a beautiful and devoted stepmother. All the children loved her dearly and rise up to bless her memory. She suffered greatly for years, and especially were her sufferings intense during the latter part of her illness. This was borne without a murmur. Her devotion to her younger sisters in rearing them and mothering them was beautifully rewarded by the tireless, watchful care of Miss Ella and Miss Sallie Horn during all those days of suffering. All that loving hands and medical skill could do was done, but to no avail. June 11, 1912, the reaper came and she fell quietly asleep in the arms of the Savior, whom she loved and served. My life was greatly enriched by the friendship of Sister Littlepage. To visit her sick room was to leave with a benediction. Faith always had a firmer hold, swept a broader field and heaven seemed nearer after each visit. The sorrowing loved ones have all possible comfort. Her stricken husband awaits in loneliness the summons of the Master to come up higher and join the blood-washed throng. Her sisters, stepchildren and loved ones look with unwavering faith to a happy reunion with those who have gone before. May they make an unbroken circle there. M. S. HOTCHKISS.

THE COMMENCEMENT OF NORTH TEXAS FEMALE COLLEGE.

After an absence of eighteen years, it so turned out that I attended the recent commencement, very much to my delight. The hospitality of Bro. J. H. Reynolds was all that could have been desired. Long may they all abide and be happy.

As for the Commencement sermon

by Dr. Howell, the Advocate readers are already advised. What about the sermon at night to the undergraduates? We might suppose that they were left high and dry as the editor says nothing about it. But this is to say most emphatically that they had a sermon, and a good one at that, and it was preached by that same man—George C. Rankin, D. D. "Truth" was his theme, and how he did open up the great question in the temporal hemisphere and in the spiritual hemisphere including all truth. Privately, he claimed to be a little under par, and may be so, yet if he ever discusses that subject again we would like to be in earshot and have him "swing clear," as the saying goes.

One thing is certain if the young people will take heed to that discourse they will be able to live lives that shall abide the storms of this life as well as the solemnities of the judgment day. At the banquet Dr. Rankin said you could always tell a Kidd Key girl in the family without an introduction. This is to say amen to that statement and go at least one better by saying you can pick them out in a large congregation—they are helpful hearers.

Some one has said, "To educate woman is to refine the world," and it seems that the world as well as the Church is beginning to find it so.

W. W. GRAHAM.
Clarksville, Texas.

DAILY RESOLUTIONS.

- Be so strong and harmonious that nothing can disturb your peace of soul.
- Talk health, happiness and prosperity to every person you meet.
- Encourage your friends to feel and to do their best.
- Look always on the sunny side and make your dreams come true.
- Think and work for the best and expect only the best.
- Rejoice in the joy of others as well as in your own.
- Forget the past and its errors, while you press on to the bright future.
- Wear a cheerful face and meet the world with a smile.
- Give your spare hours to self-improvement and do not seek to criticize others.
- Be too strong for worry, too noble for anger and too brave for fear.
- Proclaim your excellence to the world through great or good deeds, not in loud words.
- Remember that you are on God's side so long as you are true to the best that is in you.

YOU CAN AFFORD a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL." Round or Shape Notes, for \$3 for 100. Words and music, \$3 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 115 North Wayne Street, Fort Wayne, Ind.

AN OPPORTUNITY OF A LIFETIME

For our pastors and friends to see all points of interest in Colorado, together with Salt Lake City and God's Wonderland, THE GREAT YELLOWSTONE PARK. We hope to have a special train leave Dallas and Fort Worth August 12, filled with the best people in Texas. Every comfort and pleasure at less cost than if one went alone. No chaperones necessary. Tickets good till October 31. No life is complete without this trip. For information as to how and why of this excursion and for reservations, address FRANK REEDY, Bursar Southern Methodist University, Dallas, Texas.



RESERVATIONS MUST BE MADE IMMEDIATELY

BEEN THERE AND GOING AGAIN

Dear Frank: You may tell the Wylie people in Yellowstone Park to look out for me again this summer. This hot weather is making me remember something of the clear, crisp, invigorating, but not chilly, air in that region—the best place I ever found for a genuine outing. I don't know how many of those who went with us in 1905 are going again, but they will certainly miss it if they don't. I want to see "Uncle Buck" Hughes stand up again on one of those stage coaches and give a genuine Sioux Indian war-whoop, and then again see Ed Barends eat. Of course there are many wonderful natural phenomena there—too wonderful to talk about, but it is also a plea to enjoy one's friends. I hope you can induce a lot of Methodist preachers to go with us this year. They need and would appreciate that trip more than any other in the world, and their sermon stock would certainly be vastly increased by getting in real touch with nature. I don't want to miss a lot of good fishing up there this year. That is the ideal spot—the only place where I know I can catch all the mountain trout that I want. Let me know all about the new facilities. Advise me also about that great day arranged for us by the Mormon authorities at Salt Lake City, and what your advice is about where to stop on the return trip. Remember that I don't want a crowded car and that I want a section for my folks. I certainly hope that Texas people will arrange a large party. Yours for the best possible time, L. BLAYLOCK.

REPORT FROM THE FIELD.
Dr. Boaz visits various places in the Northwest in the interest of the Commission and secures various notes which they may direct as the Commissioners see fit.

Since my last report I have visited the Cisco and Dublin District Conferences and a number of other appointments. The Cisco District Conference pledged \$1555.00 and the Dublin District Conference \$1925.00. At the town of Cisco I was given a good hearing and secured in new pledges \$575.00. Already \$775.00 had been pledged by the good people there, making a total of \$1350.00 for the town.

On Sunday, July 7, I was at Missouri Avenue in Fort Worth and presented the claims of Polytechnic College. Results \$1150.00. On Monday night Bro. H. M. Long and I visited Groom, a small town on the Rock Island railroad, and in close proximity with Oklahoma. They pledged \$550.00. On Tuesday Shamrock pledged \$450.00, \$250.00 having already been given by them by Bro. Norwood. On Wednesday night McLean gave us \$500.00. On Thursday night I lectured in Clarendon for the benefit of the Woman's Home Mission Society. A good audience greeted me and seemed to enjoy the lecture.

On Friday I spoke in Quanah. Saturday night I lectured in Paducah, and preached there on Sunday, securing \$345.00. Sunday night found me in Quanah when I preached to a large congregation. I presented the claims of our schools but had a small response. On the next day a number of small subscriptions were secured, making a total of \$635.00. Some good additional contributions are in prospect here for next November. The work moves on with gratifying results. H. A. BOAZ.

JOHN N. MCKAY BURSAR AND REGISTER OF SOUTHWESTERN UNIVERSITY RESIGNS, SUCCEEDED BY WILBUR F. WRIGHT.

One of the most important changes that has been made in the officials of Southwestern University for a long time has just been made, whereby John N. McKay, registrar and bursar of Southwestern University for six years, the man who organized the business of Southwestern, resigns to be succeeded by Wilbur F. Wright, an alumnus of the University.

Mr. McKay, on account of ill health, has many times sought to resign, but until now he simply could not be spared; and he can ill be spared now, despite the very promising efficiency of Mr. Wright. When McKay came to Southwestern in 1906 he found his office a cooped up plunder-strewn little room; the business methods of the institution wholly without organization; and the matter of keeping records attending to correspondence, etc., without system. Slowly, surely, without the softest blare of trumpets, he sets about building up his "depart-

ment." Today the administration offices of the University occupy three spacious apartments. The business methods have been so organized and systematized that careful business men of the State come here to study Mr. McKay's methods. He keeps a regular force of four or five assistants under his direction, besides having much clerical work done on the side. He has installed in the office a dictaphone, a multigraph, card and filing systems, the latest and most improved sets of books, the adding machine and all such modern office equipment, besides much furniture, etc. He indeed, has brought order out of chaos, and by his firm, sure, accurate work put the administration business of Southwestern on a certain business.

Had Mr. McKay resigned two years, or even one year ago, his loss would have been irreparable. As it is, he has so organized and recorded his business that with the several weeks' training he is giving Mr. Wright before his departure, the latter can efficiently proceed. Besides Mr. McKay will return at intervals for several months. From here Mr. McKay will go to his farm near Cotulla, Texas, as is, without doubt, one of the best known, surest, best informed business men of this State.

Wilbur F. Wright was born at Cameron, Texas. His father, Rev. C. R. Wright is one of the ablest and most cultured gentlemen in the Texas ministry, now pastor of the First Church, Corsicana. Mr. Wright graduated early from the Waco high school; then took the A. B. degree from Daniel Baker College at Brownwood; then graduated from Southwestern University with the A. B. degree. Last year he was superintendent of the public schools at Mullins, Texas. Splendidly trained in home, in college and in life's work, quick of intellect, a maker of friends, a lover of his work, he comes back to alma mater. The most pessimistic of pessimists must look with optimism on the future administration of the business affairs.

EPWORTH-BY-THE-SEA.

Epworth Leaguers, are you planning to join us in our great summer maneuver camp at Epworth? Do you know the manual of arms and are fully equipped for the war? Our leaders are coming and are expecting to meet you. Never before have prospects been so favorable for a great enjoyable time in camp as this season. We are especially anxious that every League be represented and that we have at least a thousand League members in camp. What would be better than for that number of young people to assemble, all bent on the right kind of fun, the right kind of instruction and the right kind of religion—in the democracy of tent life, no rich, no poor, but all Methodist people together with our friends who desire to meet with us.

Friday at the meeting of the General League Board we will have a reception and luncheon in honor of Bishop McCoy and the Board. Saturday, the 3rd, will be "Member's Day,"

and we will have a delegate's meeting in the afternoon and a big parade and song in the evening. Music and song will be a feature and we want all who can do so to help in this.

Special arrangements have been made this year for boats that will make headquarters at Epworth and the boatman will have plenty of small fishing boats to rent and large boats for excursions. Make up your party and come on. We can hardly wait until August. Don't stay away because you can't get a room; tents the way we have them are even better than a house and if you bring plenty of equipment with you to fit it up you will be comfortable. Miss Matthews has the cafeteria in operation already and the Inn dining-room is first-class. Our own people are in charge, and we will get good things to eat.

We are assembling our various delegations at Houston. Write Rev. T. R. Morehead for data there; at Waco, Rev. Ashley Chappell will tell you about the plans there; at San Antonio, apply to Rev. C. B. Cross; at Dallas, Gus W. Thomasson will tell you what their plans are; at Fort Worth, Prof. J. B. Bishop will head that delegation. Special cars and sleepers will start from all these points for Epworth at some hour of July 31, running through without change. Special trains will be operated from San Antonio and Houston that night. By all means plan to join one of these parties. You have three times the fun if you come with the crowd and won't be so lonesome. Your son or daughters will be safe coming alone if you have them meet the delegations at these points. We will have plenty of chaperones at Epworth to look after girls and locate them in the right places. Can't some of you Mission Society women organize delegations of your home Leaguers or Church workers and bring them down? That will be "personal work" of the right kind and will possibly result in more missionaries going out to the heathen. Let's provide "for our own household" and we can easily reach the outsiders. Muster your division of the army, sound the trumpet and head for the beach. Forward march! A. K. R.

LISTEN, PREACHERS OF TEXAS CONFERENCE!

I have been made District Evangelist for the Houston District and also "Methodist Literature Distributor." I

wish to ask all of our preachers a few questions through the Advocate, and will appreciate it very much if you will answer through card addressed to me at Humble, Texas:

1. Have you noted the fact that the "Seventh Day Adventist," "Millennial Dawn," Catholics, "Two Blessing People," "Come-Outers," "Universalists," "Unitarians," "Christian Scientist," "Baptist," "Campbellites" and many very erroneous doctrines are being put in "tract and book form," and that our land is being flooded with it?
2. Are we as Methodists placing our "same doctrine or teaching" before our people as we should?
3. Is our Publishing House doing all it could to get our books in the hands of the masses?
4. Who should aid the Publishing House to do this work?
5. Do our preachers all carry out the instructions of the Discipline in this respect?
6. Could we do any better missionary work to foreigners and the common people than by placing our doctrine in their hands?
7. Would not a man in the field who would devote his time to this cause by establishing circulating libraries in every town be a good plan to get our good books and tracts in the hands of the public?
8. The cost to the members being only ten cents per month.
9. If a minister (colporteur) should come to your charge would you let him preach on "Christian Education" in your pulpit, and then establish a circulating library in your Church, Sunday School or Epworth League of books from our Publishing House?
10. Our Publishing House will put me in the field if I will circulate books, but as it is on a commission basis I would have to have the co-operation of our ministers, and especially those who have no libraries or Church papers.
11. Will you let me use your pulpit for one sermon and then permit me to take subscriptions for library and paper?
12. Will you please send card and say what you think of this plan for getting the "best doctrine in the world before the people?" E. L. WHIDDON, Houston District Evangelist. Humble, Texas.

Crooked people can't walk in the strait and narrow way.

Drink Habit and Drug Addictions

MENTAL AND NERVOUS TROUBLES

ETHICAL AND SUCCESSFUL TREATMENT ASSURED

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