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THE PREACHER'S MESSAGE.

We often hear it said, "Let the preacher confine himself to the preaching of the gospel." Now we may all agree that this correctly expresses the work of the preacher, but the meaning of the term "gospel" in the mind of the man who makes this demand is often so wide of the mark as to lead him to so limit the range of the preacher's thought and work as largely to destroy his force in his ethical and religious uplift of the people.

The gospel is God's message of life to the world. This includes certain great theological doctrines that have to do with the character and purposes of God himself; then it deals with man in his personal relations to God, and then in all the manifold and delicate relationships he sustains to his fellowmen. In all of these situations in which man is found Jesus asserts his authority and declares his law all-pervasive. In all of the affairs of life, therefore, however seemingly trivial, or however emphatically secular in their nature, man is working under the will of God and every act has its religious significance. Whether ye eat or drink or whatever ye do, all must be done to the glory of God.

It was this view of life that led Jesus in giving us the gospel to deal with all the phases of human life. He not only talked about men's relation to God, but he also talked about their relation to material things—to their farms, their merchandise, their homes, their civil government. He also had much to say about human relationships—the duty of men to their wives, their children, their servants, and gave fundamental principles for the control of conduct in all of their political and social life. We will not here enter into an argument to prove the above assertions, as every careful reader of the words of Jesus will recall at once the wide range of his teachings.

Now when he sends the preacher forth it is to "teach them all things whatsoever I have said unto you." This necessarily means that he must apply the principles of the gospel to the every-day life of the people to whom he is sent. What man needs most in this life with its close and complicated human relationships is the impulse and wisdom to manifest the true Christian spirit toward the men, women and children whose lives he touches in his common every-day activity. Many men who find it right easy to attend Church and say prayers, constantly flinch, or positively refuse to take the true stand when it comes to the question of being real brothers to men in commercial transactions or in the political affairs of life.

The great demand of our age is not for doctrinal preachings as that term is commonly understood. And this is true for two reasons: (1) The fathers devoted their time and energies to this phase of the gospel with such untiring zeal that the world now has a rich heritage of clear-

ly defined gospel truth and there is remarkable harmony of view throughout the Christian world on these great fundamentals. (2) In the next place the characteristic trend of the thought of this day is practical rather than metaphysical, and this is too pronounced to be ignored. The clamant question now is, How can I be a true, unselfish, Christ-like man in my commonplace dealings with the individuals of my race? Matthew Arnold insisted that conduct is two-thirds of life, and if that is true then man's greatest need is that equipment that will make his common life harmonize with the high standards of Christ. In the ethical world, because of new situations, new questions are forever rising and new duties are constantly presenting themselves. This calls for much detailed, explicit instruction from the pulpit. There is reason to believe that a failure here in definiteness, variety, clearness, persistence indicates the special weakness of much of the preaching of the day.

The need of the hour is not for less, but more of that preaching that will "instruct in righteousness" that the ethical life of the world may conform to Christian standards.

A SAD COMMENTARY ON THE EFFICIENCY OF ROMAN RELIGION.

Recently there has been in Texas a distinguished citizen of Mexico and a Mason of high standing delivering lectures to the Masons of the State in the interest of peace in that greatly disturbed Republic. It has been his mission to enlist the sympathy of leading Masons in Texas to cooperate with that great fraternal order in the Republic to use their best endeavors along the borders of both Texas and Mexico to bring about a better understanding between the contending forces in order to terminate the strife and bloodshed now dominant among those distracted people. His idea seems to have been that leading members of the Masonic fraternity have it in their power to so impress the principles of their order upon the contending factions as to establish a better state of feeling among them and thereby effect a termination of strife and bloodshed. And leading Masons of Texas gave to this representative a fine hearing and he made a profound impression upon them.

Now the point we wish to make is, that it is a shame for men to have to turn to the good offices of a fraternity to try to bring about peace in a Republic between the friends of the Madero Government and the forces of the revolution, when it is a known fact that the great majority of both those factions are leading members of the Roman Catholic Church. That is, they profess a religion of peace, worshipping at the shrine of the Prince of Peace; and yet there is not virtue enough in their religion to amicably settle the strife and bloody contention obtaining between these two forces. For several cen-

turies the Roman Catholic Church has dominated the masses of Mexico and is in control of them today. But instead of using her Christian offices to bring about a cessation of hostilities, that great Church organization is giving every encouragement to the revolutionary forces to do their utmost to overthrow the Government. This same influence drove Diaz from Mexico, and now it is set against the civil authorities trying to bring order out of disorder, and the leading people of the Republic are turning away from that Church and appealing to the Masonic fraternity of Mexico and Texas to do for those unfortunate people what the Church is failing to accomplish in their behalf. No wonder that the thoughtful men of Mexico have renounced the Catholic Church and hold in contempt and disgust its evil influences over the masses. The fact is, Roman Catholicism has been an incubus on the civilization of Mexico for several centuries, and instead of lifting those people up on a higher plane of moral and intellectual worth it has benighted the masses of them with ignorance and besotted them with gross superstitions. It has grafted on to their ancient mode of worship a heathenized type of Christianity without giving them a solitary conception of the true ethics and the spirituality of Christ's religion; and their worship throughout that Republic is as grossly pagan as is the worship in the interior of India. The ignorant masses that drag their filthy forms around the altars of their church houses to make their confessions to those old greasy priests and to contribute their centavos in return for the same are in absolute ignorance of the true spirit of Jesus Christ. No wonder that an unscrupulous bandit like Orozco can lead them into a revolution of looting and pillage; but the wonder is, why does the Roman Church sit by and give encouragement to that spirit of brigandage, rapine and murder? Simply because that Church would rather enthrone itself in power and control the consciences of those people and oppress them with its despotism rather than to aid an enlightened civil authority in its efforts to restore order and develop an intelligent civilization and lead the people into the highways of peace, industry and material success. For that Church suspects that just as soon as this condition of things obtains in Mexico it will lose its prestige and power and become a negligible quantity in the Mexican Republic. The Roman Church would rather keep those struggling masses in ignorance and superstition and control them than to see them develop into manhood and womanhood and pass from under the influence of the Roman hierarchy. And the Roman Catholicism of Mexico is directly responsible for the unhappy condition that prevails in that country today. It has fixed that state of mind upon them and it is fomenting their evil passions and giving encouragement to their revolutionary

spirit. Therefore the leading statesmen of that Republic, seeing this hopeless condition of things, are turning toward the fraternal spirit of Masonry rather than to religion as interpreted and practiced by that Church for some sort of remedy for their existing troubles. What a shame to Roman Catholic religion!

THE IRREPRESSIBLE CONFLICT STILL IN OPERATION.

While the cause of prohibition per se was not involved in the recent political contest in this State, nevertheless the dominance of the saloon in politics was a drastic issue. For this reason, and for this reason alone, the Advocate and a multitude of our ministers took more than ordinary interest in the campaign. Had it been a contest between worthy men for the different offices we would have regarded the campaign with ordinary indifference, but the liquor force undertook to put their candidate for the United States Senate, their candidate for Controller and their candidate for one of the high court positions into these offices and thereby subordinate these positions, as far as possible, to the interests of their craft. It was, therefore, incumbent upon all good Christian citizens to register their opposition to any such a performance and they proceeded to do so with a large measure of effectiveness. True, the "second term" tradition gave them the head of the State administration because of the aid this fetish gave to him from moral sources, but with a tremendous vote against him. No man running for Governor of this State for a second term ever received such a rebuke as the large vote in opposition to him records. A change of about twenty thousand votes would have defeated him.

As it is, the whiskey combine lost the United States Senator, the Attorney General, the Controller, the Railroad Commissioner and the Judgeship on the Court of Criminal Appeals. And while both men running for Lieutenant-Governor were prohibitionists, the one most pronounced and persistent in this cause received a large majority. And both Congressmen-at-Large are on the moral side of this question. Therefore we have much to rejoice over in the result of the election. And in addition to this we have a good working majority in both branches of the Legislature.

Now, what is to be our course toward the liquor combine? A flag of truce, or a temporary cessation of hostilities? Not on your life! We can never have peace in Texas as long as the State licenses this iniquity and gives to it the protection of restrictive laws. We have gained much in our fight, and we do not intend to call off our warfare until the saloon in Texas is driven from the domain of legitimate business. We are fighting this iniquity under a black flag and we will neither give nor take quarters. On with the battle!

FINISHING UP THE WORLD

Footprints From Midian to Mount Nebo of
the Most August Character of all Antiquity

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

Of this man who gave the first recorded impulse to civilization, a great writer has said: Whether as a man of God, as a meditative sage, or as a sacred historian, or as an inspired prophet, or as a heroic liberator and leader of a favored nation, or as a profound and original legislator, he alike stands out as a wonderful man, not to the eyes of the Jew merely, but to all enlightened nations and ages.

Much possibly might have been written of his first forty years of luxury, study, power and honor—since Josephus speaks of his successful and brilliant exploits as a conqueror of the Ethiopians. If our modern romancers had all the details of the first forty years of his life, what thrilling historical novels they would give us of this son of a Hebrew bond-woman in the palace of Memphis sitting at the monarch's table, feted as a conqueror, adopted as a grandson and perhaps as heir, a prodigy in all the learning and arts of the most civilized nation of the earth. But with all his learning he was too impulsive and inexperienced for the work which the God of the ages and of the nations had for him to do. Like Dr. Sun Yat Sen in China three thousand five hundred years later, his efforts in behalf of his people were premature and a failure.

It is in retirement and study that great men forge the weapons which demolish principalities and master the principles which are the foundation of thrones and empires. So he fled from his country eastward and was received by Jethro, a priest of Midian, whose flocks he herded and whose daughter he married. His second forty years of study was punctuated by

The Burning Bush

on the side of the Horeb, where Jehovah commissioned and commanded his great work. He is no longer bold, impertinent and impatient. Long study and retirement from the busy haunts of men have made him humble and thoughtful. Never was a man armed with such authority, so patient and so self-distrustful. He is the first man commissioned of God to declare to the world, clearly and authoritatively, his supreme power and majesty, whom alone all nations and tribes and people are to worship to remotest generations. It was the most learned of the apostles selected to expound the gospel among the Gentiles. So it was the ablest man born among the Jews who was chosen to give them the law and a national polity.

An hour before the dawn we stood on the deck of a ship sailing northward on the Red Sea, with our eyes fixed on the jagged peaks of the Sinai range of mountains in Arabia Petraea. We never knew before why this body of water was so named. We had never before imagined such a gorgeous morning. The sun itself seemed like a mountain of blood interblended with fire. The atmosphere appeared like diluted blood. The entire cluster of jagged peaks in the vicinity of Sinai and Horeb were like an enormous Burning Bush in the distance. In such a light we could readily see why the name.

"Red Sea."

As we looked upon the whole north end of this sea, under such a glow of light, we recalled a remark of Bishop Marvin, when he said: "If the occasion called for a miracle I can see no reason why it should not be wrought on a great scale. Why should God not open a way through the sea where it has a width of twenty miles as well as where it is of any lesser magnitude?" On the west side we could plainly see the curve of the mountains and the entire lay of the land, all of which seemed like a gigantic cut or illustration of the Bible narrative of the crossing of the children of Israel. Those who are endeavoring to fritter away the miracles are sapping the very foundations of the faith. The Bible emptied of its miracles is eviscerated. A religion that ignores the supernatural is worthless.

In our full view on the other side was the shore of deliverance. On that shore the exultant hosts sang the song of Moses. There Miriam, the little sister that watched the babe in the ark of bulrushes, grown to the meridian of her strength, took her timbrel

in hand and all the women went out after her with timbrels and with dances. And Miriam answered them, "Sing ye to the Lord, for he hath triumphed gloriously: the horse and the rider hath he thrown into the sea." Between this point and Mount Nebo lies the last third of the life of Moses, and the most

Herculean Task

ever given to man. To be the leader and governor of these superstitious, sensual, idolatrous, degraded slaves, who murmur and are consumed with fear as soon as they had crossed the sea. Their guidance during forty years is marked by transcendent ability on the part of Moses, and by the most disgraceful conduct on the part of the Israelites. They beg to return to a country where they had been more oppressed than Spartan Helots, and even foolishly regret that they had not died in Egypt. What nation in all the world's history ever improved so much in forty years? What ruler ever did so much for a people in a single reign? An abject race of slaves in forty years was transformed into a nation of valiant warriors, made subject to law, and familiar with the fundamental principles of civilization. What a marvelous change effected by the genius and wisdom of one man in communion with Almighty Power.

Among the most thrilling experiences of life was our standing on the summit of Mount Hor, and the reading of the following passage from the twentieth chapter of Numbers: "And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto Mount Hor. And the Lord spake unto Moses and Aaron in Mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people, for he shall not enter the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar his son and bring them up into Mount Hor; and strip Aaron of his garments, and put them on Eleazar his son; and Aaron shall be gathered unto his people, and shall die there. And Moses stripped Aaron of his garments and put them upon Eleazar his son; and

Aaron Died There

in the top of the mount." On this summit is a white Mohammedan mosque probably erected more than a thousand years ago. In this mosque we found a massive cenotaph of Aaron. On the side of this stone cenotaph was an ancient inscription in Hebrew, much worn by the centuries. In the center of this Hebrew writing is an Arabic inscription, evidently carved many centuries later. In a natural cave immediately under the mosque, we found the real tomb of Aaron, where his body was seated in a natural vault, and has remained untouched for 3,465 years, which is generally guarded with such lynx-eyed vigilance by Mohammedan fanaticism that our life was hanging by a thread all the time we were on the mountain. Through all these centuries less than a dozen Christians have entered this cave and looked upon the real tomb of Aaron.

From the summit of this lofty mosque we could see much of Edom and Moab, or the area of Arabia Petraea over which Moses marched and counter marched during the last forty years of his life. The surrounding group of mountains, of which Mount Hor is the highest peak, is called Seir. Next to the tomb of Aaron, the most interesting object we saw in this historic land was near the foot of Mount Hor, the wierd and wonderful

Old City of Petra.

which Josephus calls the old capital of Arabia Petra. It was partially destroyed by the Mohammedans twelve hundred years ago. It was entirely lost to history until just one century ago it was re-discovered. Of all the ruins of earth we have never seen anything more remarkable than this. It is approached through the "Sik," which is a crack or chasm through a mountain a mile long, more than a hundred feet deep and from twenty to forty feet wide. Through this a stream of the finest water flows. It is called the Valley of Moses. The Mohammedans say the chasm was made when Moses struck or smote the rock. On the summits of lofty peaks around Petra we found, almost perfectly preserved, altars of Baal worship.

This has always been a very hazardous country for strangers. We probably would have never gotten out



GRACE M. E. CHURCH, SOUTH HOUSTON, TEXAS

REV. THOMAS R. MOREHEAD, PASTOR

Grace Church was organized six years ago, Samuel S. McKenney as pastor and Sam R. Hay, P. E. To the close of last year Brother McKenney's successors have been: J. W. Mayne, C. D. Montgomery and T. M. Brownless. Each of them did a very excellent work in building up and organizing the congregation, and the last two did much toward the erection of our beautiful new building, which was opened complete for worship the 23rd of June, 1912.

In coming to Grace Church last December, I found one of the pluckiest congregations I have ever seen anywhere. The building was incomplete and a debt of \$2,500 against it; and yet I found every man at his post ready to do his best regardless of the fact that some of them had already sacrificed much and work had been closed out on the building several months.

By the time the winter had passed we were ready to pay off all debts and begin work with a rush, and were able to continue the rush until every department was complete.

The architectural design of the building is Roman. It has seven very pretty memorial windows and all furniture and interior finish is mahogany. The balcony extends across one side and end of the building, and is arranged for ten class rooms. All aisles and platforms are covered with the very best grade of carpet, the color being a solid dark green. This with a pea-green wall, a steel-gray overhead, and mahogany for the furniture and wood work, is very beautiful and especially is very restful to the eye.

One does not have to go around two barns and a wood pile to find the pastor's study. It is located, (where all pastors, studies should be if in a Church) in the front corner of the building, and is furnished throughout. The entire building is well ventilated and has electric fans over the pulpit and pastor's study. (Many of our churches have fans, but not one

within ten yards of the pulpit). We have class rooms to spare and in fact we have a real up-to-date church building that, with the gallery, seats a thousand persons.

Our opening was the greatest of its kind I have ever seen. We had Dr. H. D. Knickerbocker with us (the biggest preacher and the best looking man in Texas) to preach the opening sermon and take the collection. He preached one of the most practical

the day was about \$8000.00, but we expect to reach the ten thousand mark within the next few days. Our indebtedness was \$7500.00, so we shall have \$2500.00 to play on.

We could have gotten more at the evening service, but thought best to have a real spiritual feast. And we did. Knickerbocker laughed and preached and cried until the whole congregation seemed ready for a shout. A call was made for mourners and they came; had one conversion and received fifteen members into the Church. Oh, it was a great day, had a great crowd (every seat was taken), had two great sermons and a great collection.

Well, Knickerbocker had a great congregation to preach to. Here are a few things they have done since conference: Raised the pastor's salary \$200.00; more than doubled the Sunday School; organized a fine Baraca and philathea class; organized and are operating one of the finest leagues in the conference; completed and furnished one of the most beautiful and conveniently arranged church buildings in Texas and received 130 members into the Church.

Now, if there is a preacher in Texas that wants some one that can deliver the goods, get H. D. Knickerbocker of Waco.

Grace Church will have a thousand members in six years. The location, board of stewards, trustees, Woman's Missionary Society, and Sunday School with its well organized classes, a live Epworth League and a well equipped building and the good Lord back of it all, will bring it to pass. This section of the city has never had as large a congregation, nor as large a Sunday School, as has Grace Church had for the last two Sundays. Rev. D. L. Coale, one of the greatest evangelists in the South, and Prof. Huston, a master of choirs and congregations in music, will be with us in a meeting in October. We are expecting great things.

All moves and the pastor is happy. THOMAS R. MOREHEAD.



REV. THOMAS R. MOREHEAD.

sermons I have ever heard—practical and yet forceful. The congregation needed a great sermon, for they had not heard anything but money and church building for several months—except when the P. E. preached.

The congregation enjoyed the collection, yes, I know they did for they stayed there till 1:30 p. m., and we were forced to close the service with hands going up with more money. After the service more than \$300.00 was given. The total collection for

of Edom and Moab alive had it not been for our mounted military escort. Fortunately, we rode one of the fleetest of Arabian horses. One day we were reckless enough to allow our guard, guide and interpreters to get far ahead, and out of sight. Two tall robbers suddenly appeared by our trail, with about the longest guns we have ever seen. They were standing on a rock projecting about three feet above the narrow path along which we were compelled to ride. Our only weapon of defense was a small pocket

knife. Our only hope was an overwhelming bluff. We hadn't seen a barber in two weeks, and wearing a cap under the blazing sun and amid the mountain winds, it was difficult to decide whether my face seemed more like a

Porcupine or a Boiled Lobster.

The immense pockets of our rough old overcoat were filled with rubbish, and appeared as if they might contain a battery of pocket artillery.

With our left hand gripping the br-

die rein, and our right in one of the terrifying pockets, we rode serenely to within fifteen feet of the men, when they demanded money. Touching our steed with the spur she was up against the rock and the men as quick as a flash, and they were too close for them to shoot with such long guns. In a loud, spasmodic and violent tone, we repeated the first verse of Genesis in the Hebrew language, adding immediately a few Arabic anathemas. In a few seconds the men were running like a streak, and we were moving

about five times as fast in the opposite direction.
On this same Arabian steed we eventually rode to the summit of Mount Nebo, where the earthly footprints of our hero ended. So Moses, the servant of the Lord, died there in the land of Moab according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died; his eye

was not dim nor his natural force abated.
"And had he not high honor—
The hillside for his pall—
To lie in state, while angels wait
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his bier to wave,
And God's own hand in that lonely land,
To lay him in his grave."

American Bible Society and the Immigrant Problem

We of the Southwest read with amazement that immigrants are coming to America at the rate of a million a year, and we are thunderstruck at the statement that a majority of the voters of New York are foreign born. We sympathize greatly with Chicago and other sections, with their difficult problems of the foreigner; but it does not occur to us that we are threatened with similar problems, and that already conditions are alarming right here in Texas, Louisiana, Arkansas and Oklahoma. I must explain at the outset that to me the Southwest includes the above named States, since they constitute the Southwestern Agency of the American Bible Society over which I have the honor to preside as agency-secretary.

Briefly and pointedly I propose to set forth the leading facts that make manifest the problem of the foreigner in the Southwest, following with a plea for the distribution of the Bible as the first step toward a solution.

First, this problem is manifest from the number of foreigners already here. It is estimated (conservatively) that there are a little more than a million foreigners in the Southwest. These are distributed about as follows: Louisiana, 240,000 French, and 60,000 Italians; Texas, 375,000 Mexicans, 200,000 Germans, 85,000 Bohemians, 60,000 Scandinavians, 30,000 Italians; Oklahoma, 100,000 Indians; and Oklahoma and Arkansas together, about 25,000 Slavs and Italians.

From the above figures it is plainly seen the problem of the foreigner in this section has mostly to do with Texas and Louisiana. Outside of her 100,000 Indians (who, by the way, should receive special consideration), Oklahoma does not present a serious immigrant problem, nor does Arkansas; but Louisiana is already in the clutches of a thirteenth century Romanism, because of her French and Italian Catholics, while Texas is the new immigrant field and already has an alarming number of foreigners. The cane and rice fields of Louisiana and Southeast Texas, as likewise the irrigated truck and fruit farms of South and Southwest Texas, call for a vast army of cheap laborers.

This brings me to consider next the increased rate of immigration to the Southwest. The Government Bureau of Immigration tells us there was a decrease in immigration to the United States last year, the exact figures being 878,587 in 1911 as against 1,041,570 in 1910. While on the other hand, immigration bulletins show a substantial increase in the Southwest, this section receiving 23,250 in 1911 against 22,163 in 1910, an increase of 1,087. Another interesting observation is that Texas received last year 19,902 of the 23,250 immigrants to the Southwest, or 85 per cent of the entire number received by the four States of the Southwest. And there is a reason for this increase of immigration to the Southwest. There is an organized effort, in the first place, to turn the tide of immigration away from the congested areas of the East and North into the great undeveloped Southwest, where land is cheaper and the chance for an honest livelihood more promising.

I know personally of one ranch in West Texas consisting of 110,000 acres which just three years ago was opened for settlement. Now two railroads traverse the land and little towns have sprung up in a day. One of these three-year-old towns has 2,900 inhabitants. Various foreign nationalities are represented by colonies which have their own language, customs and religion. Thus it is that little Germanies, Italies, etc., are springing up all over this great State.

And now in order to get a vision of future immigration, add to the above facts the tremendous significance of the Gulf Coast of Louisiana and Texas. Already New Orleans is the sixth and Galveston the fifth port of entry, and the United States government inspector at Galveston risks the statement that not many years hence, when the Panama Canal is opened there will be from 150,000 to 200,000 immigrants pouring through Galveston annually, making it a port of entry second only to New York.

But the thing of chief concern with

respect to the foreigner in his character, his influence. The fact simply that he is a foreigner certainly does not condemn him. We were all foreigners once, and the Southwest is rich enough and big enough to provide homes for all who may wish to come. The whole problem lies in the character of the immigrant, and hence his influence upon American life and ideals. Indeed, it is not so much a question of race as of religion and morals.

The immigrant comes to America because he is literally crowded out of his native land. Desiring only to better his condition, he comes with a foreign tongue, foreign customs and low moral social and religious ideals—a foreigner in every sense of the word. With him, the Sabbath is a day of general frolic, beer drinking is a matter of course, and, as a rule, his religious creed is Romanism.

"Can it be possible that the dominating faith of the greatest Democra-



OUR COLPORTEUR AND HIS OUTFIT.

cy of the world is going to be Roman Catholic?" This is the startling question of Dr. Campbell, pastor of City Temple, London. He was greatly surprised, while on a recent tour in America, at the growth of the influence of the Roman Catholic Church in America since his last visit ten years ago. He says, "Evidences of its power confront one on every hand." He notes the deference given the Roman Catholics by the press of the country, and very properly asks "the meaning of it all."

The complacent answer of our ministry is that "the growth of Roman Catholicism in America is due, not to direct conversion, but to the fact that so large a per cent of our immigrants come from Roman Catholic countries." True, but does that alter or mend the fact? Immigrants may be poor, ignorant and seemingly of little importance when they arrive, but it is a mistake to think the life of our nation will not be seriously affected by all this corrupt foreign blood pouring daily into her veins. The very foundation principles of our country are at stake, for the final supremacy of "The Church" is the one abiding principle upon which Romanism operates, and from the very nature of the case, therefore, Roman Catholicism is un-American, because undemocratic and contrary to the constitution upon which our government rests.

A twin danger to Romanism is in fidelity. It seems paradoxical to mention the two in the same connection; but a glance at any country dominated by Roman Catholicism is full proof, e. g., Mexico, Spain, Brazil, Italy, etc. Romanism has the Bible, but it is a closed Bible, and it is a question whether a closed Bible is any better than no Bible at all.

About 40 per cent of the Roman Catholic immigrants break with Rome and drift into atheism, or infidelity. This is true of the Bohemians especially. They join what is called the Free Thinkers whose National societies are organized in nearly every Bohemian settlement and whose infidel papers go all over the country, sowing the seeds of anarchy and disbelief in the God of our nation.

From the standpoint of world evangelization of our nation, which we claim for God, and of our home Church, what is the remedy? What is the solution to this many sided problem?

Compulsory education is one answer. There is no question but that the public school is one of America's most powerful assimilating agencies and compulsory attendance would also help the child labor problem. Christian schools for the training of

foreigners for service amongst their own people is a still better answer. Under the efficient leadership of Rev. C. A. Lehmborg, a school of this character has been inaugurated for the Germans and we look for gracious results. There is a pressing demand for just such a school for the Mexicans in Texas. The Galveston Immigrant Home is a splendid attempt to solve the problem, and so is the St. Mark's Hall at New Orleans. And of course the preaching of the Word and the organization of special missions for foreigners is of prime importance. We are proud of our German Mission Conference and our Mexican Border Mission Conference in the Methodist Church in Texas, and the Presbyterians are not far behind in this work, especially among the Bohemians and Mexicans. But back of and along side of all these remedies must go the Bible, the written Word of God. The facts brought out concerning the terrible grip of Rome on these foreigners and the tendency in many cases to drift into atheism, coupled with the low ideals and corrupt ideals they bring with them, call for a remedy that may be placed in every home and touch the very fountain springs of life. I refer to the Bible.

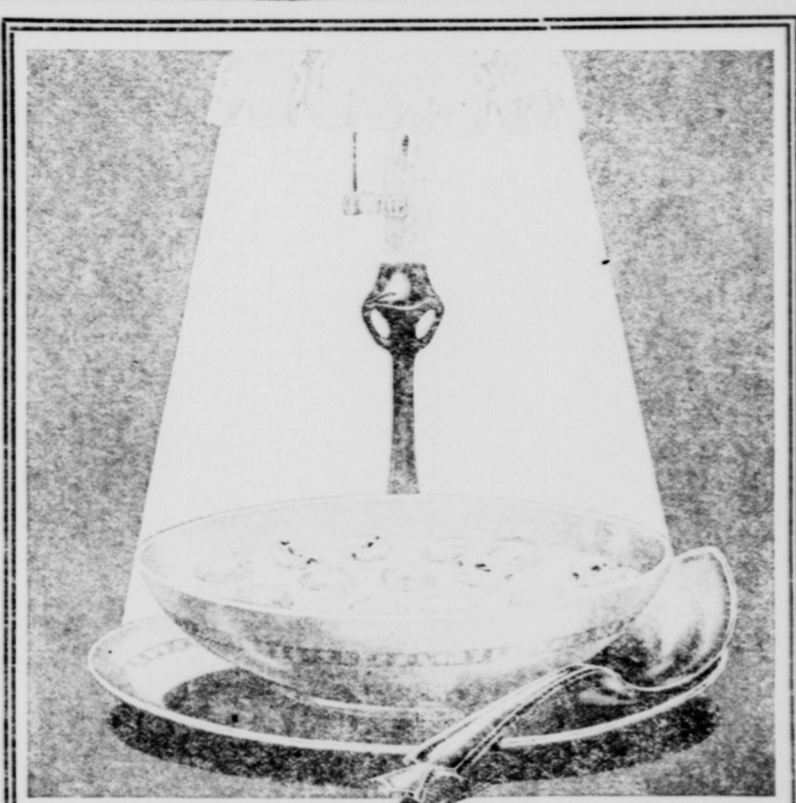
The Bible is America's standard of citizenship, the people's Magna Charta. Quoting from the New York Christian Intelligencer: "The greatest missionary power in the world is the printed Word of God—the Bible. By it all other evangelizing media, the preacher, Christian education, religious literature, the development of physical blessings and the whole round of philanthropic work, is vitalized; without it no effort to uplift, purify or save the human race is of any permanent use."

The Bible is the text book of the world's education, and by the heritage of our Puritan forefathers, it is peculiarly the Book of our Nation and the one prime answer to the problem of the foreigner. The famous words of Daniel Webster are apropos here: "If we abide by the principles taught in the Bible, our country will go to prosperity, but if we neglect its instructions and authority, no man can say how great a calamity may overwhelm us and bury all our glory in profound obscurity."

"A Bible in every home," is the motto of the Bible Society and in the effort to carry out this purpose in the Southwestern Agency we distributed in 1911, 42,568 volumes of Scripture. Our colporteurs traveled 29,382 miles, visited 45,487 homes, and found 17,298 homes without Bibles. No one is refused the Word on account of inability to pay the cost price. Aside from the work of our colporteurs our Bible depository at Dallas supplies the Immigrant Home, settlement homes, orphan homes, old age homes, rescue homes, Sunday School city missions, frontier missions, jails, penitentiaries, army and navy, etc.

This is how the American Bible Society is helping to solve the problem of "The Foreigner in the Southwest." I value most of all the personal visitation of the colporteur in the homes of the people, for our men are missionaries in the truest sense of the word. The record of their labors reads like the Acts of the Apostles, for the hardships on the road are many and often they must endure persecution for Christ's sake. Only last summer, in the packing house district of North Fort Worth, my Bohemian colporteur was attacked one dark night by a mob of Greeks and Macedonians throwing rocks. In Louisiana the dogs were set upon my French colporteur at one place, and at another place, because he succeeded in selling a Bible to two of his parishioners, a Roman priest warned him with curses to "leave town by sundown." Many times the colporteur can find no lodging for the night and he must sleep in his wagon; but he never complains, and on he goes seeking out the most destitute and ignorant of our new American citizens—supplying them with the Word in their own mother tongue, or in English, if able to read it.

My friends, we cannot afford to fail in the great task of saving and Americanizing the foreigner. To fail would be to so weaken the "home base" for foreign missions. To fail would be to thwart God's purpose in bringing to America "the ends of the earth." To fail would be for America to lose her first place in world's progress. To fail would be to prove disloyal to Christ. We cannot and must not fail. "Save America to save the world," must be the slogan and it must be sounded out like a bugle blast. I would not recall one foreign missionary. I would not retrench one step in the foreign field; but I would so earnestly and prayerfully lay this call for service in the home field on the heart of the Church that we may have volunteers for the evangelization of "The Foreigner in the Southwest," as well as money to prosecute the work. J. J. MORGAN, Dallas, Texas.



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They are made for your enjoyment. Use in all the ways you can.

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Notes From the Field

Dresden.

Our meeting beginning the 24th and closing the 28th at Dresden was a success in every respect. Twenty-eight conversions and twenty-one additions. The revival spirit is high, and has been since our spring meeting. This makes sixty-eight conversions since March.—T. H. Burton, P. C.

Frost.

We are in a great meeting at Jones' Ranch on Frost. Charge. Yesterday was the second Sunday and we had twenty-five conversions at 11 a. m. and twenty-nine at night, most of them grown folks. Meeting still going. Will begin at McCord when this closes.—W. H. Harris, P. C., July 28.

Lometa.

We began a meeting at Colony, one of my appointments, July 29; closed July 31. Had a great meeting for this small neighborhood. There were thirty-six conversions, twenty-two united with our Church, five gave names for membership in Baptist Church. It was said to be the best meeting ever held in Colony. Never witnessed anything like it in efforts to get people saved. Baptized two infants.—E. E. Thomson.

Hunting.

At Center Schoolhouse we commenced a meeting Saturday night before the first Sunday, inst. Well rejoice with us, for a glorious victory and the power of the Holy Ghost fell on us like it did in the beginning; sinners came trembling to the altar and were saved. They sought and brought their friends to Jesus and he would save them. We ran on the old-time way. Brothers and sisters would get happy and shout and praise God. Results: Twenty-five conversions and organized a Church with thirty-one up to this time.—D. F. Pulley.

Lamb.

Please tell my friends I'm in labors abundant all about here, i. e., at Cleveland, Fostoria and Lamb, or rather changed now to Hightower. Brother Eugene Binford, of the Texas Conference, is preacher in charge, and he and his nice little family are cultivating Emmanuel's land all over this region. I guess I'll close my part of meeting here tonight and from thence to Eden, Concho County, Texas, and begin a meeting for Rev. N. E. Bragg, the 11th inst.—F. M. Winburne, August 5.

Bowie.

We closed a good meeting in Bowie on the 25th of July. The attendance was good, the services spiritual. Confessions were made, differences settled and a consecration service held at which many of the Church members offered themselves and all they possessed to God and Bro. E. R. Kelley surrendered his life to the ministry. Our meeting was blessed with forty-five conversions and twenty-nine additions. Rev. D. L. Conde of Fort Worth did the preaching. He is a consecrated man and a strong evangelistic preacher. He did us lasting good. Prof. Huston of Wolfe City had charge of the choir. He is a good singer and choir leader. All of the committees, official boards and a large percent of the members worked well in the meeting. The pastors of the other denominations in the city and their congregations also cooperated with us. Bro. T. H. Morris, our presiding elder, F. O. Miller and P. L. Patterson gave to the meeting as much of their time as they could spare. We have a fine Sunday School, the growth of which has

necessitated the building of two rooms and the use of the pastor's study. Our Woman's Missionary Society is a strong and vigorous organization, doing much effective work. They are attentive to the needs of the parsonage and have put in some nice and useful furniture since we have been here. We have had many tokens of kindness from our membership; among other things we would mention two substantial poundings, one when we came to the charge, the other during our revival. We are thankful to the good Father above for all that has been done in his name but much yet remains to be done before Methodism can come to the front in Bowie.—J. M. Sweeton, Bowie, Tex.

Edgewood.

On the 28th of July we closed a successful meeting at Edgewood. The leadership of the choir was under the direction of Joan M. Adams, of Tyler. His consecrated efforts added much to the success of the meeting. Rev. F. A. Downs preached two splendid sermons the first day of the meeting. Then L. B. Saxon, of Douglassville, came and took charge of the meeting and did the rest of the preaching. Brother Saxon preaches a plain, simple gospel. He makes no compromise with sin, yet all the while recommending Jesus Christ as the sinner's friend. We had a good meeting and as a result eighteen joined the Church. A number professed that did not join.—P. R. White.

McLean.

We have just closed a two weeks' co-operative meeting with the Presbyterians. The Churches were most graciously revived, people were converted and new names were added to our rolls. The men of the town were stirred as I have never seen men moved upon by the Holy Spirit. The Presbyterian pastor is J. T. Bryant, and a finer man and nobler Christian minister I have never had the pleasure of working with. The night following the close of the meeting both pastors were most liberally and equally pounded. This is the second pounding these pastors have undergone this year. H. M. Long of Clarendon did the preaching, and did it well. The singing was led by evangelistic singer, Horace Erwin. He is an artist in his line. All goes well with us.—J. C. Carpenter.

Beckville.

The third Quarterly Conference of the Beckville charge for the current year was held at Rehoboth Church Thursday, the 25th. Our presiding elder, F. M. Boyles, was present and at 11 o'clock preached us a fine sermon. After the sermon there was a nice dinner spread by the good people of that community and at 2 o'clock conference was called. Our pastor, W. G. Hurbin, is a new man on this work, just getting acquainted with our people, but had a very good report as a beginner. He will start up his protracted meetings, beginning at Beckville next Sunday. Three points on the work not represented, but the stewards present had a very good financial report for this season of the year when money matters are so close. E. W. Patten, pastor of Carthage Station, was with us as a visitor and we always love to have him with us on such occasions. There was a committee appointed to draft suitable resolutions in memory of our deceased brother, Daniel Chadwick, but as his obituary was in last week's issue of the Advocate it will not be necessary for us to send it in. We will have it preserved in our Quarterly Conference record and a copy sent to our county paper. We are very much pleased with our new presiding elder and new pastor and are hoping for and expecting a good year.—J. T. Allison.

Meridian.

On Monday, at 11 a. m., July 29, we closed a very gracious meeting at Grapevine. It was a success in every way, almost from the very first service, although many predicted that we would have no meeting, there being so many drawbacks. There were some of the happiest services that we ever attended. Old men who could never be induced to testify or pray in public got busy, and of course the Lord blessed them. Then to hear them say, "I never was so happy in all my life." "This is the happiest meeting I ever attended," was a benediction. My, how the people worked and prayed and shouted the praises of God! Everybody was happy. Old differences were adjusted, old tomahawks buried, and the Church put upon a higher plane in every way. The Lord gave us about twenty-five conversions and reclamations and eight accessions. Our very people are nearly all in the Church.

There will be more accessions, however. The last two days of the meetings we had with us that prince of presiding elders and good fellows, Rev. S. J. Vaughan. How he did preach, and how he did win the hearts of all of our people, even of the preacher and his family! Vaughan is a great preacher and a painstaking and very efficient presiding elder. The last item of business in the Quarterly Conference was the election of the Building Committee for our new church at Grapevine.—J. M. McCarty, July 31.

Kingston.

We are not asleep on the Kingston Mission, if we don't make much noise. When we came here after conference we found the parsonage in an uncomfortable condition to winter in so we continued to pray, what our predecessor had done, and the result is we have a nice 5-room parsonage and the parlor room is nicely furnished, and it was furnished by the children of our faithful brother and sister, J. W. Ellis. All former pastors surely will join me in saying they are the salt of the earth and the pastor's friend. Some of these children were living in Arkansas, some in Oklahoma and some in Texas, but they did not forget the pastor's home in their old home community, and we pray the blessings of our Father to rest upon each one of them. We are in the midst of our protracted meeting. Hope to do much good.—J. D. Whitehead.

Stamford.

As I have seen nothing in the Advocate of our meeting at Rendham from Rev. J. W. Cadwell, will make a brief report as he no doubt will report it later. It was in some respects the most remarkable meeting I ever saw. We began Sunday, June 23, and closed Sunday night, June 30. The first Sunday we were almost rained out and during the week it threatened several evenings, and the people were very busy, but we had 21 conversions and 24 accessions, some whole families being brought into the Church. One night while I was preaching a man was converted at the church. The next night while we were preaching at the church and praying for his wife she was converted at her home. We had three conversions in the audience the last Sunday at 11 o'clock. Several heads of families promised to take up family prayer. May the Lord help them in their family worship. This is Bro. Cadwell's fourth year and he has a strong hold on his people.—J. David Crockett.

Thrall.

I closed last night a very profitable meeting of fourteen days duration at Thrall, an afternoon appointment within the bounds of my charge. Thrall is a growing town on the I. & G. N. R. R., about seven miles east of Taylor. The visible results were fifteen added Methodist church with good prospects the Baptists. Some fifteen or twenty conversions and reclamations, and a general spiritual uplift to all co-operating Christians. Baptized three infants. Started a movement to build a Methodist church with good prospects of success. We have in the vicinity more than fifty members, most of whom now hold their membership in Taylor Station. A good circuit could, and ought to be organized there and doubtless will be at the coming conference. There have been seventy-four additions to the Taylor Station to date, which together with other matters that are going forward show that we still live. Hope to have a good report at our conference. Rev. J. T. Kelton gave me hearty co-operation and efficient help in the meeting just closed. Brother Kelton is our local preacher at this point. He is in good favor with those people and good help to this pastor.—A. E. Carraway, Aug. 5.

Lane.

We have just returned from a successful revival at Lane, a splendid country appointment on the Merit and Lane Charge. Rev. J. Virgil Davis is the pastor. He is in high favor with his people and is doing a great work. He is an earnest, zealous worker and the Lord is blessing his labors. He is pushing every department of his Church, and will bring up a good report at conference. Lane is located near Celeste, in Hunt County, and is a fine farming country. Crops are looking well and the farmers are hopeful of a good yield. The Church is made up of a splendid class of people, and is a strong country appointment of nearly two hundred members. They have had, as pastors, some of the best preachers in the North Texas Conference, among whom is Rev. J. M. Peterson, of the Dallas District. Many good revivals have been held here and the good this Church has done will never be known. This is the home of Rev. Jno. E. Roach. He was raised here, and found his wife here and was licensed to preach as a candidate from

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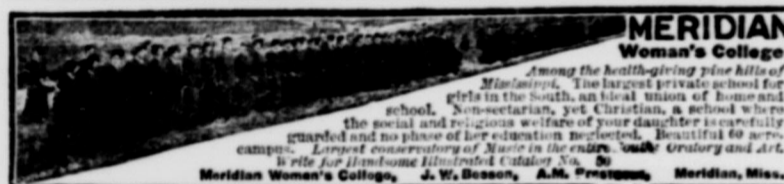
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this Church. They are proud of his record as a preacher, and they should be. He is one of our best pastors and he was for four years one of our most successful presiding elders. His mother, three sisters and one brother still live here and are loyal members of Lane Church. Another brother is an active member of Celeste. I met them all and learned to think a great deal of them. I regard "Mother Roach," (as she is called by the Lane people) as one of the truest and best Christian characters I have ever met. No wonder a preacher comes out of that home. We had a good revival. The Lord was with us in great power. Had fifty or more conversions, forty-seven additions to the Church, fifteen new subscriptions to the Advocate and Conference Collections provided for. We enjoyed our stop with these good people and thank God that we had a part in the revival.—J. Leonard Rea, Pastor Tyler Street, Dallas, August 1, 1912.

Dodd City.

We are now in the midst of our revival campaign. Began at Dodd the fourth Sunday in June. Everything possible seemed to have been against us there, nevertheless, much good was accomplished. Several children professed faith in Christ during the meeting. Rev. H. C. Buchanan of Honey Grove, was with us a few days. He did faithful work, even in the face of so many unexpected disadvantages. Our efforts at Allen's Chapel and Lone Elm were crowned with more visible success. More than fifty professions and reclamations in the two meetings, which were so near each as for the congregations to be composed from part of the same people. Rev. Jno. Wilson of Denison, came to our aid at Allen's Chapel. He preached the "old time" gospel in such a way as to reach the hearts of the people. Bro. Wilson preached twice for us at Lone Elm and became so sick of an acute trouble as to make it necessary for him to go home, so the pastor, by God's help, led the force to victory. The choir and personal workers were faithful until the end. The Methodist and Presbyterian people of Lannius have united their forces for a revival. They are being led by Bro. Joiner, the Presbyterian pastor, and the writer. God is blessing us. A great victory over sin is expected before the meeting closes. Have two other meetings

to hold to finish the campaign, then shall turn my attention toward the material improvements of parsonage and churches. Have not had anything to say through the Advocate this year, but have been doing our best for God. We have one of the best circuits of good people in North Texas Conference. No, it is not for exchange. Shall say more later.—J. A. Wheeler, August 3.

Strawn and Mingus.

With inexpressible gratitude to him from whom all blessings flow, we wish to tell of the triumphant notes of victory that have been resounding throughout our midst. Rev. C. E. Simpson of Gordon assisted in the meeting at Mingus and we certainly were profited by his heart-searching sermons. God gave us a great revival. Rev. J. M. Page helped in the meeting at Strawn. We were given another great victory. We have had eighty-two conversions at Strawn and Mingus, with fifty-four additions to the Church. I have just closed a great meeting at Mineral City, a little town lying between Strawn and Mingus, a mining town. The meeting was in progress two weeks. The Lord used me as his feeble servant to do the preaching. The result was eighty-three conversions. Six young men answered the call to the ministry. Three young ladies volunteered their services, giving their lives to the missionary fields. More than one hundred dollars was raised for missions. We organized a Church with a membership of forty-seven; others to join. My faith has been greatly strengthened. Praise the Lord for his wonderful works.—M. D. Council, P. C.

DeLeon Station.

On the third day in July we closed one of the best revivals that DeLeon has had for the past twenty years. Evangelist W. M. McIntosh and wife, with their singers, Messrs. Phillips and Anderson, led our forces to victory. They preach and sing the gospel in such a way that it reaches the hearts of the people. Bro. McIntosh is not only a strong preacher but his intense earnestness impresses you at once that he truly loves the souls of men. Phillips is not only a splendid singer but is one of the best personal workers that I have ever known. Because of the fact that such a large per cent of the people of DeLeon were already

affiliated with some Church, there was no great ingathering. Almost all of the children had been brought into the Church through the influence of the Sunday School, yet there were about ninety conversions and reclamations. Forty have already united with the Methodist Church and some gave their names for other Churches. A faithful board of stewards and a loyal membership have helped to make another very pleasant year for the pastor and his family. Some new furniture has been placed in the parsonage and many expressions of appreciation are constantly being received. Our beloved presiding elder, "Little" in name, but not in plans and work, lent his assistance at a few services during our revival and on the 11th of July held our Third Quarterly Conference. Everything was reported in full. All of the organizations of the Church are active and we are planning to have a great report at conference.—C. A. Bickley.

Blooming Grove.

We had one of the best meetings ever held at Blooming Grove, in my judgment. Bro. Clovis G. Chappell, our pastor, did all the preaching except three sermons that was done by Bro. Ashley Chappell, of Waco, brother to our pastor, Clovis G. Chappell. The meeting was a grand success; the preaching was of a very high order. Bro. Clovis did some of the best preaching of his lifetime; not a dull sermon from the beginning; full of the Spirit and had wonderful effect. Bro. Owens from Egan, Texas, was with us through the entire meeting and with his prayers and his amen work cannot be surpassed. I can recommend Bro. Owens to any pastor who wants a good worker, full of the Holy Ghost. Bro. Stanley Burdine, of Corsicana, was with us the first seven days, conducting the song service, which was well done. Stanley is a fine singer. The results were seventy conversions, fifty-two accessions to our Church, and the membership wonderfully strengthened and built up. We give God the praise.—J. P. W.

Millet.

A good deal has been said, both by the papers, preachers and people of late years, about not having any old fashioned revivals, so I thought I would write this letter and tell you about a meeting in progress in this little place. Our pastor, Brother Stuckey and Brother Rone, pastor of the Baptist Church, agreed some time ago to hold a union meeting. Brother J. C. Harris of Knoxville, Tennessee, came to their help, and by way of parenthesis, "a more consecrated, godly man would be hard to find." Unlike most revivalists, he did not deal in anecdotes, or anything sensational, but preached an unadulterated gospel with great power. He also insisted on penitents coming to the altar. And such scenes as we had! Shouts and hallelujahs made us think of old camp-meetings in years gone by. There were sixty-two conversions; thirty-eight joined the Methodist Church, the remainder going into the Baptist Church. Considering the size of this place, about three hundred and fifty people, we think this remarkable. The converts consisted of all ages, from little Sunday School children to fathers and mothers. The meeting lasted three weeks and the interest was as great the last day as at any time. We earnestly pray that other places may have similar revivals.—H. W. Earnest, July 1.

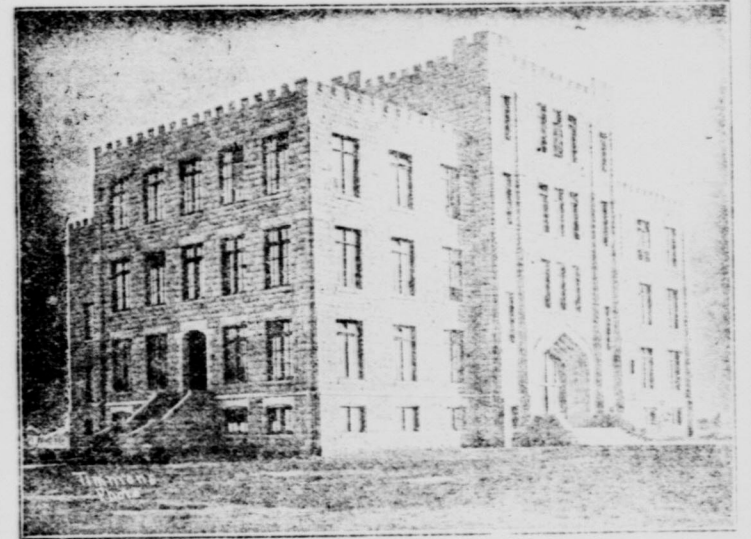
Elmo.

In order that we may keep our promise, made to Bro. E. B. Jackson, pastor of Elmo Charge, we will proceed to write something of the things that took place about the first Sunday in July of this year, at above mentioned place. We left Quanah Friday morning and arrived at Elmo on the evening of the same day. Was met at the train by Rev. J. W. Griffin, who is an uncle of the scribe. We were glad to again be with our kindred once more, but the disappointment that was in store for me can be imagined better than told. We had gone all this two hundred and sixty miles with the hope of seeing our dear aunt, who was my mother's only sister. Reader, imagine if you can, what my feelings were when told that she had been buried four days ago. We could see the hand of God in it all, for we were made to realize that it was from a selfish motive that we visited the town. Her death was our gain as well as her's, for we were made to see and feel our dependence on God more than we would otherwise. As to where Elmo is, there may be some who are not certain as to the geography of this aforesaid place. We are sure that it is situated exactly in the center of the universe, because the sky comes down the same all around and further;

(Continued on page 13)

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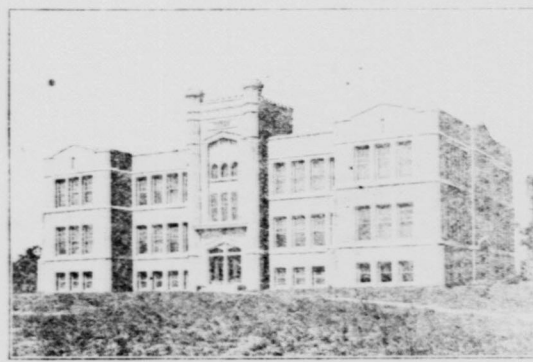
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DEAR OLD GRANDMOTHER.

See her as she sits in her old arm chair, nodding this way and that. Many are the days she has walked the earth, many the trials she has passed through with brave heart, hoping for better things.

Look at her now, as she sits in her accustomed place, her knitting work by her side, where it fell, as her hands ceased their labor and sunk into her lap, while she dropped asleep.

See the smile about the thin lips and then spread over the placid face: God bless her! She dreams of the past, of the days when, like you and me, she was young and buoyant, and of the time when strong and courageous, she trod the pathway of life over which we all must pass, though some reach the end of the journey, as marked out for them, very early and others very late.

Once, long years ago, she was a child, and now she is a child again. True her face is wrinkled and her hair, once dark and luxuriant, gray and thin; yet the heart, the well-spring of life, is young and filled with love for all. And now, having almost finished the space of time allotted to mortals, her mind takes her back to her youthful days and she lives them all over again.

Dear old grandmother! Old and yet young. Blessings be upon your head. Many the years you have walked the earth with us; many the deserts you have passed through; many the onsets at which you have tarried; yet as you pass down the descent leading to death's gate, gradually approaching the green fields that lie beyond, may you still tarry by the way with us, for whom the end seems now far distant.

And when, at last, you reach the river's bank, and with trusting heart, look over the water, beyond which lies the "Beautiful City," may you hear the sweet voice of the Master, welcoming you to your eternal home. —W. H. Engler.

NEW THINGS AND OLD.

Jesus had two feelings regarding the relation of his teaching to the past. On the surface they suggest a contrast. Going deeper they harmonize. To begin with he felt his work to have the deepest continuity with God's past revelation. He came as the fulfiller of every profound meaning in Israel's past. Nothing of real value was to be lost. It was all to be gathered up and brought to flower and fruitage in his teaching and his work. But while this was true, he felt the sharpest contrast between his teaching and much of the expression of the religious life about him. The hard, sterile methods of rabbinical speech were different enough from his own. The cold formality of the Judaism he knew best was the opposite of what he held most dear. No wonder those trained in this atmosphere found it hard to understand him. In a few penetrating sentences, half irony, half sympathy, he described the situation. It was like putting a piece of unshrunk cloth on a garment made of shrunken material. When a garment is washed or becomes wet in any way, the process of shrinking sets in the patch and a new rent is made. The two kinds of cloth do not belong together. Or the putting of new wine in old wine skins, with the result of bursting skins and the loss of both the receptacles and the thing contained, is an illustration of the contrast between the teaching of Jesus and the Pharisaic teaching of his time. The two simply would not mix.

Jesus understood how patiently he must teach those whose very molds for thought must be changed for his conceptions. So he quietly went on, teaching by story and pithy sentence, by life as well as word, striving to make his message the possession of the men he had come to teach and to save.—Christian Advocate (N. Y.).

USEFULNESS.

Sir Walter Scott's dying words to his son were: "Be a good man." That embraces much. If we would change the adjective "good" for another it would be "useful." Usefulness is the highest grace of character. Merely doing nothing wrong is not goodness. Such a trait is really pitiable. The meaning of a negative man is no man. Such a man lives through life and leaves nothing but trifles along his path.

Now a useful man needs not to plant a tree, put up a monument, start a charity, erect a splendid edifice to make himself useful. All these are useful. All these are parts of the beautiful utilities and are to be praised. But a man may be more useful

to a community than in doing these things. He may say with Peter, "Silver and gold have I none, but such as I have give I thee." What may that be? Character, purity, courage, aspiration, helpfulness, kindness—those qualities of the soul that constitute true manhood, and manhood is always useful. It is a great deal better for a community to have a true man than to have a millionaire.

We are thinking of the boys drifting along the street, apparently lost to all idea that usefulness is the only test of manhood. It is too early to begin to form that character and disposition which strive to make one's life worth the living for the good it may do. To be useful is to dignify and ennoble life. Make such a resolution resonant in a person's experience and it lifts him up, makes him better than books, or preaching, or paternal authority can possibly make him. A person's influence is the finest phase of usefulness when it is in behalf of what is pure, lovely and of good re-

port. It is such people who not only honor the country but keep it from going to ruin.—Ohio State Journal.

THINGS WE CAN NEVER GET OVER.

Displace the dew as it has fallen on the blushing fruit and no skill can replace it. Press the rose leaf and wound it, and none can give back the perfection of its tints. So it is with human character. When youth has once lost innocence, when sin has once blasted the soul, when the first freshness of a God-given life is gone, no after repentance, reformation, or devotion to God, will ever make it the same. Memory is polluted, the imagination is assailed by impurities, habits of virtue are weakened, and the force of vice is strengthened. The wound may be healed, but the scar remains. God may forgive the sin and man may forgive it; but it is never altogether beyond the vision of him who committed it. We never can be the same after transgression as if we had not transgressed. Some things God gives twice; some many times; but innocence no soul can ever get a second time.—Pacific Christian Advocate.

For Old and Young

GET A TRANSFER.
If you are on the Worry Train, Get a transfer.
If you're inclined to fret and pine, Get a transfer.
Get off the track of Doubt and Gloom. Get on the Sunshine Train, there's room, Get a transfer.
If you are on the Worry Train, Get a transfer.
You must not stay there and complain. Get a transfer.
The Cheerful Cars are passing through And there's lots of room for you, Get a transfer.
If you are on the Grouchy Track, Get a transfer.
Just take a happy special back. Get a transfer.
Jump on the train and pull the rope That lands you at the station, Hope. Get a transfer.

A GRAIN OF SAND.
"Mother! Mother! There's something in my eye! Please take it out, quick!"
Flossy came hurrying to her mother's room. Her blue eyes were blood-shot, her eyelids swollen, and the tears were running down her cheeks.
"Why, what is it?" asked her mother as she put her arms around the child.
"I don't know. It's an awful big thing. The wind blew it in my eye a minute ago."
The mother examined the afflicted eye very carefully, but could find nothing except tears.
"I don't see anything in it, dearie."
"But it's there, mother! Please get it out. It makes me so uncomfortable."
The mother looked again. Then bathed the hurt eye with warm water and told Flossy to keep it closed for time; but the poor eye did not get any better. Something was in it—something as big as a marble, Flossy thought.
"Well, Flossy, I think we had better go to Dr. Wright and see what he can do," said her mother after trying everything she could think of for the relief of her little daughter. Dr. Wright was the doctor that Flossy loved and she stood very quietly in the light while he kept her eyelid open.
"Ah," said the doctor, and in an instant he held his instrument toward her "Here it is!"
"Where?" asked the mother. "I don't see anything."
"I don't either," said Flossy, "but my eye does not hurt any longer."
"It's just a tiny speck of sand," replied the doctor. "Too small to see, unless you know where to look for it."

Some days afterwards Flossy was sitting about the room where her mother was sewing. It was rainy weather out of doors and Flossy was in a bad humor; nothing pleased her.
"Please don't Flossy," said her mother, over and over again. "You make me very uncomfortable. If you don't stop worrying you must go away by yourself."
Flossy sat down by the window, napping. In a little while her face brightened and she came to her mother and put a little soft kiss on each cheek.
"I'm like that grain of sand, mother, don't you think so?" she said.
"What do you mean?"
"I'm not very big, but I make people

uncomfortable when my temper gets in the wrong place. I love you, mother, I love you truly, and I would not hurt you as that sand did me for anything. The sand could not help itself, but I can, and I will, right away."—Our Boys and Girls.

RAINBOW BALLS.
"You mean thing! You've splattered my dress all over!"
"Ho! 'twon't hurt your old dress. Needs washing, anyway."
"Let me come now!"
"Stop splashing."
"I'll tell auntie. See if I don't."
Arthur was cross. Minnie was cross; Jack was the crossiest of all. The pleasant holiday morning was spoiled. The children had gathered at Jack's home for a good time. They had played garden and got their hands dirty, and now they were quarreling over a basin where all were trying to wash their grimy little hands. Minnie had begun to cry, and Dorothy was pouting because Jack had sprinkled her frock.

Suddenly the sun began to shine again. This was because Aunt Bess came in. Everybody loved her, and the children used to call her "Auntie Sunshine," she was so kind and merry and sweet. "Well, well!" she called out in her cheery way, "getting the little fingers nice and clean?"
They wondered if she had heard their cross words.
"And what a chance to make rainbow balls!"
"O auntie, what are they?"
The children had heard of snowballs and corn balls, but never of rainbow balls.
Auntie Sunshine went to the cupboard and found a bowl and four nice, clean pipes. She put soap in clean water and stirred it round. "Come out into the garden. Now sit in a row on the wall, where the sun is bright and warm. Arthur, you're the oldest, you must hold the bowl." She took one of the pipes, dipped it in the bowl, and blowing a large, round bubble, held it up to the sunlight.
"O see, see! It's all wainbows!" cried Minnie, who was the youngest.
"It's all rainbows!" shouted the rest.

Aunt Bess smiled in her bright way. "Now you can blow all the bubbles you want," she said, laughing as one burst on Dorothy's hair. "Don't turn good, fresh water into cross little words, dears, but make it into rainbow balls instead."—Sunshine.

THE BIRTH OF AN ICEBERG.
A great deal has been said and written about the icebergs in the past few weeks, and yet, notwithstanding this and the general intelligence of the people, there are probably very few who understand the genesis, the beginning and development of this deadly rover of the Northern Seas. We say Northern Seas, for while in Antarctic regions many of the same conditions exist, yet all do not exist and as the result few have seen an Antarctic iceberg and the danger to shipping from this cause is a negligible quantity. In point of fact it is doubtless true that very few icebergs are formed about or near the south pole and the ocean currents are such that few, if any, ever move toward the north, even as far as the Antarctic Circle.
The iceberg is the product of both

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land and sea and could not have a being without both. It is begotten of the crystal snow, the freezing rain drop, the pelting hail that from month to month through the slowly moving years fall upon the mountains and highlands of Arctic and sub-Arctic regions. In these high and inaccessible localities the continued precipitation, never melting, is packed into a solid mass hundreds, sometimes thousands of feet in depth, and such is the pressure and cold that it becomes as hard and almost as unmelting as stone. The tremendous weight and pressure causes a slow movement down the valleys and ravines, sometimes hundreds of miles in length, toward the sea. The mass is now known as a glacier, a river of ice. Sometimes the contour of the land in such that there are no deep valleys but a smooth, gradual slope. In either case there is a steady movement downward under the influence of gravitation, with varying degrees of rapidity, if indeed we may use the term rapidly as applying to a progress never more than one hundred feet a year and often not so many inches.

When the seashore is high and precipitous these immense masses of ice slowly push out until they overhang for hundreds of feet, but at last, and no matter how thick, they break off by their own weight and fall into the sea, creating a tidal wave, and with a noise felt and heard for many miles. In some cases the mass is so great that it reaches the sea bottom and thus remains grounded until the suns of possibly several of the brief Arctic summers melt the top so that it may float. Sooner or later, however, it is born away by the currents that move constantly toward the equator and frequently drifts far down into the Temperate Zone before it melts and disappears. As the specific gravity of ice is seven-eighths that of water, the berg, if regular in shape, has only one-eighth of its height above the water, but as the top exposed to the sun and air, melts much more rapidly than the part under water, it frequently rises into a pinnacle many feet in height, while its broad foundation covers a wide area but has little depth. As the berg must preserve its balance, and this changes under the process of melting, it often turns on its side or completely over and brings into view immense masses of rock that have been frozen into its bosom and brought away from the vast solitudes of the north.
Some times the glacier terminates in a deep bay, or fjord, as it is called in Norway, or the great ice field slides slowly down a smooth slope into the sea. In either case the mass is pushed out into the water until the lifting power of the tides or the might of storm waves break it loose from the parent mass. The only difference between this and the ordinary berg is that one projected from an elevation breaks off by its own weight while the other is broken off by being lifted by the sea.

A field of ice, if seen as low down as the thirtieth parallel of latitude, is born in the same way, since the lighter fields which frequently cover the Arctic seas are always broken up into fragments and disappear before reaching the Gulf stream—in which all of them end their history. If a real berg-field, born of some wide-reaching slope in unknown northern lands it may be even miles in extent, almost entirely under water, with no pinnacle or elevation at all.
The true iceberg is always fresh—that is, it is entirely free from salt, having been created by ordinary precipitation, that is, rain, hail, snow, etc. In the older days vessels short of water have sometimes supplied the

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Whenever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's ailments, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again.
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need by melting ice cut from a floating berg.
The world-wide sorrow created by the loss of the Titanic recalls to mind many cases where ships have disappeared, leaving no trace behind. No doubt many if not most of these disasters were wrought by the deadly icebergs, this hideous monster begotten of the Arctic cold and roving the seas in search of victims too wise to venture within its native habitat, the frozen mysteries of the north.—St. Louis Christian Advocate.

NO WONDER.
"How did Blinkin become insane?"
"He slept three months under a crazy quilt."—Herald and Presbyterian.
THEN "BEAT IT."
"I don't understand how one can learn boxing by correspondence as this advertisement states. How can one get any practice?"
"O, you get your practice licking stamps."—Pittsburg Observer.

NOAH'S ADVANTAGE.
Someone asked Max Nordau to define the difference between genius and insanity. "Well," said the author of "Degeneration," "the lunatic is at least sure of his board and clothes."—Argonaut.

FAMILY RUNT.
Kansas Man Say Coffee Made Him That.
"Coffee has been used in our family of eleven—father, mother, five sons and four daughters—for thirty years; I am the eldest of the boys and have always been considered the runt of the family and a coffee toper."
"I continued to drink it for years until I grew to be a man, and then I found I had stomach trouble, nervous headaches, poor circulation, was unable to do a full day's work, took medicine for this, that, and the other thing, without the least benefit. In fact I only weighed 116 when I was 28."
"Then I changed from coffee to Postum, being the first one in our family to do so. I noticed, as did the rest of the family, that I was surely gaining strength and flesh. Shortly after I was visiting my cousin who said, 'You look so much better—you're getting fat.'"
"At breakfast his wife passed me a cup of coffee, as she knew I was always such a coffee drinker, but I said, 'No, thank you.'"
"What!" said my cousin, "you quit coffee? What do you drink?"
"Postum," I said, "or water, and I am well." They did not know what Postum was, but my cousin had stomach trouble and could not sleep at night from drinking coffee three times a day. He was glad to learn about Postum but said he never knew coffee hurt anyone." (Tea is just as injurious as coffee because it contains caffeine, the same drug found in coffee.)
"After understanding my condition and how I got well he knew what to do for himself. He discovered that coffee was the cause of his trouble as he never used tobacco or anything else of the kind. You should see the change in him now. We both believe that if persons who suffer from coffee drinking would stop and use Postum they could build back to health and happiness." Name given by Postum Co., Battle Creek, Mich.
"There's a reason." Read the little book, "The Road to Wellville," in pkgs. pkgs.

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

The Power and Value of Good Literature

By J. B. Cranfill.

The other day on the street corner an earnest man handed me a tract. He was handing a tract to every man who passed. It was not a large tract, but upon examination it proved to be a complete, concise statement of the plan of salvation. That man was in line with the Divine plan. God, for these hundreds and even thousands of years, has been busy in the distribution of a book. It is such a book as the world never knew until it came. God made the Book, but it was compiled, arranged and translated into the various tongues and dialects of earth by consecrated men.

It has been and ever will be true that the Gospel is the power of God unto salvation. It was true in ancient times when the prophets, seeing through a glass darkly, foretold of the coming of the King of Man, and casting the prophetic horoscope still further into the gloom of future time, saw the end of all terrestrial things. These were the preachers of their day—but they were more than preachers—they were authors and litterateurs. The spoken word has its time of life and power. In its day it is the most potential instrument ever devised for the salvation of the race, but its day is short. The voice, even though it be as musical as that of Chrysostom or Spurgeon, dies away and soon even its faint, reverberating echo is heard no more. The sermons preached by the Apostle Paul made their impressions upon the hearts of those who heard, yet they faded with the occasion that gave them birth. But what Paul and Chrysostom and Spurgeon wrote lives yet. Only by the plummet line of heaven can the influence of what these men of God wrote down be measured. For almost two thousand years the writings of the Apostle Paul have been shaping the destinies of the human race, and the printed sermons of the great heroes named may have done more to bring men to God than all the sermons they preached while yet alive.

Evil men know the value of literature. Every false cult has its book. The Mohammedan would be lost without the Koran. The polygamists in Utah had their origin in the fraudulent book of Mormon. The Brahmin and the Theosophist have their written creeds, and the last and worst of all the great world-heresies has "Science and Health," by Mrs. Eddy. It is, in its type, appearance and binding, for all the world like the Bible. If these false religions make their bibles, print them, sell them, give them away and distribute them by every known means, it shows that the enemies of God's Book are ever alert and ever awake to the importance of bringing their dogmas favorably before the public. There is one new sect in America, led by a preacher named Russell, who for industry in the distribution of literature has rarely had a superior. By every means known to publicity, strategy and industry, this sect circulates the product of its Pennsylvania printing press throughout the English-speaking world.

I am setting these things down to emphasize to our own people the value of the printed page. It works while its writer sleeps. The sermon preached on the Lord's day morning warms the hearts of those who hear and they go away uplifted and inspired, but the sermon, however luminous and however great, may be less influential than the printed sermon that does its silent work among the people. That is why the colporteur is the greatest preacher in the world. He may not be eloquent in speech, but the eloquence of the books and tracts and sermons he gives away and sells has no bounds.

This brings me to a point of supreme significance. No one has ever yet realized the importance of the religious press. My the more enterprising members of the Church it is supported and circulated, but even those who help it most are ignorant of the tremendous power of the religious journal. For twelve years it was my duty, and a pleasure it was to me, to preside over the destinies of a religious weekly. I have not been thus editorially connected now for more than eight years. The sermons that I preached in those days are not now spoken of. Almost all, if not quite all of them have been forgotten, but I never visit a new community in the great South or Southwest anywhere; I never attend any public concourse; I never make an address, or meet with those who gather in any public convocation, without finding some one who, when he grasps my hand, says: "I remember you when you were editor, and your writings helped me in my Christian life." I am writing this down that it may be an encouragement to those hard-worked, ill-appreciated men and women who are giving of their time and lives and blood to the establishment of religious journals.

It is not an easy task they have. They are not appreciated as they

should be. Their lines do not always fall in pleasant places. Theirs is an uphill task, and the voices of the world are sometimes so loud and strident that they seem to rob the work of these philanthropists of half its force and power. But the fact remains that they are the heroes and heroines of the Cross and their work will stand the test of fire when the great day comes.

I come a little closer home. There is tremendous power in the written page. There is some friend somewhere, wandering far from God, a stranger and an alien from his childhood home, a pitiful derelict in life's great army, who would be helped by a letter you could write and a letter you should write. I knew a man who made it a point to write one letter every day to some lost man. It seemed a little thing to do, and yet when all of the returns are in, it may be that the work of this good man was more powerful for good than that of many an abler one who failed to utilize every moment of his time and every atom of his talents for his Lord. There is some loved one to whom you should write oftener. There is many a boy who has wandered from the old fireside, who ought to write to his mother and cheer her with such messages of love as would bring back the flush of youth to her now sunken cheeks. Oh, how hungry is the world for a touch of love and cheer! While you may be sundered far, you can in spirit be at the old home again if you will only send the written word to tell the loved ones there that your heart ever warms to the memories of your glad and happy childhood days.

I carry this a little farther. I do not believe that our pastors and Christian workers write enough. Sometimes a letter from the pastor, written in his own hand in the quiet of the evening time, will do more to bring his lost friend to Christ than all the sermons he can preach. It may be that a little article in the paper, written with love and consecration, and sped by prayer, will do more to help the world than the sermon that was preached the last Lord's day morning. Oh! beloved brother, if God counted it one of the greatest of all the blessings he ever wrought for man, to give to the world a Book how can you count it a little thing to contribute thus of your time and talents to his cause?

I have wondered many a time why our people do not more greatly magnify their bookstores and their papers. A great publishing house is a more tremendous power for the on-coming of the Kingdom than any school can be. It costs less to establish a Christian paper or bookstore than it costs to endow a college, but if either one had to be lost to the Christian world we had better keep the bookstore and Christian journal. It is only a favored few who can ever go to college, but every boy and girl throughout the great, wide world, who learns enough to seep out the words in print, may be influenced by the tract, the Christian book or the Christian paper. I set it down as the deepest conviction of my soul that the man or woman who devotes his or her life to the cause of good literature is projecting an influence more far-reaching than can be achieved in any other line of Christian effort.

God bless the makers of our books and papers! God bless the obscure colporteur as he goes his humble rounds, delivering the golden treasures of the heart of God and heart of man to bless the homes he serves! God bless the humble preacher, all unknown to the great, great world, who stands on the street corner and hands out the tracts that tell of the blood of Christ! God bless every soul everywhere who labors to distribute good books of any and every kind. He is heeding the Divine injunction to "sow beside all waters," and he can claim the promise, for "in due season he shall reap if he faint not." Dallas, Texas.

THE MIND OF CHRIST. (Phil. 2:5.)

By Rev. Thos. E. Graham.

Were I to announce "Missions" as my theme, some of us would sit uneasily in our pews; or should I invite you to follow me in considering such a theme as "My Brother's Keeper," or the "Brotherhood of Men," you would perhaps be more comfortable; or an exhortation under the caption "Going in the Mind of the Master," or "Serving God through Men," might lull your fears and purchase your heartiest approval.

I used to search diligently (and I thought intelligently) for an appropriate text on which to build a missionary appeal to my congregations, but, thanks for the privilege of growing in grace and knowledge, I have come to find all Scripture missionary in its last analysis and final purpose; while every unsaved man or woman, without distinction of race, place or

color, a burning appeal to carry the message so savingly adapted to universal needs.

So it is not all-important as to our choice of texts. The one I have selected may be more formally than religiously used today, but when I remember the words of the Book and by it am fully persuaded that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness," how can I reasonably conclude other than that our sole mission is to regain God, and my part the earnest use of every available opportunity to effect this glorious union?

Before I proceed in my purpose at this hour, let me suggest two conditions that constantly confront us: In that proportion in which you have centered your thought and labor upon yourself, you have failed in your vision of humanity and humanity's Christ, while you are left the poorest of the poor. But if you know what it is to give yourself for Christ's sake to humanity you have an experience rich, positive and not for sale or barter. "Let this mind be in you which was also in Christ Jesus." Have you ever studied the "mind" of Christ? If not, then how can you reasonably hope for a share in his nature? But if you have, have you not seen running like a chord of gold through his doctrines and miracles a silent yet audible voice, calling overburdened humanity to "Come unto Me," and if perchance some man would come, but is so bound in sin he cannot come, have you not seen the "Good Shepherd" leave the "ninety and nine" and go to the rescue of those who would come if they could?

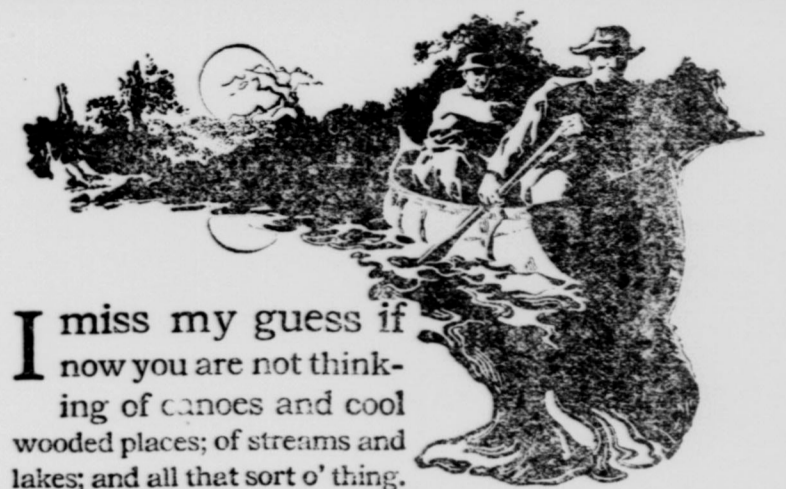
We have not lived too long nor heard it too often but that we can well afford to listen once again to God declaring the mission of his Son in the most popularly known verse in the Bible, John 3:16, and after nineteen centuries have passed we can almost hear the words of Christ saying: "I must work the work of him that sent me, for the night cometh when no man can work," and over the ocean of limitless grace, breaking against the second decade of the twentieth century, we can hear the echo of that voice that declared "My meat and drink is to do the will of Him that sent me," and as men are being rocked in the terrible storm of present day unscrupulous commercialism, without ever reaching the shore of their vain desires, is it not well that we cease a moment and listen for the voice that whispers, "It is I, be not afraid?"

Can it be that you are here today who haven't a deep appreciation of God's love? The best man or woman here cannot fully testify of his love.

"Could we with ink the ocean fill,
Were all the sky of parchment made;
Were every blade of grass a quill,
And every man a scribe by trade,
To write the love of God on high,
Though stretched from pole to pole,
Nor could the scroll contain the whole
'Twould drain the ocean dry;
But none of the ransomed ever knew
How deep were the waters crossed,
Or how dark the night our Lord passed
through
Ere he found his sheep that was
lost."

There is a blue-eyed, or brown-eyed, baby in the home. She sits in her snow-white bed. Her eyes are dancing, her face is smiling in rapport to every passing attraction. The smiling incarnation of sunshine and laughter; the object of your love, the inspiration of your life. You look upon her innocent purity and wonder if the angels in heaven are quite so pure as she. But how little can she reckon the cost at which her life was bought. There is only one power that can make her greater than she now is, and that is Jesus Christ. The days have melted into months and months into years. She catches a vision of the "mind" of Christ, her soul is aquiver in its devotion, while she figuratively flies, like a bird escaped from the fowler's snare, carrying loving service to humanity in that same "mind" she has discovered in Jesus Christ.

If you were to read the glaring account of a man lying on yonder a few miles, a man who had been robbed and beaten almost to death, and noted that your pastor had passed by the man, but offered no help; another noted that your pastor had passed by but left the wounded man lying there and never broke the news, how could you know the poor fellow needed help? Nobody seems to care how cold the night; how the poor man struggles, raises his aching head, wipes his soiled brow, and looks for help that is so slow in coming. Would you help him if you knew that there were such a case? Then I bid you, "meet the test." O, Christian soldiers,



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



you who have been slumbering in your tents, I dare you this day, with the gifts of eternal life, to put on the armor of God and go to the rescue of dying men and women.

Yonder is Japan and Korea, crying for the "Good Samaritan." The "Yellow Empire" is calling "come over and help us." The isles of the sea are waiting for the story of the cross. True, we have men and women in these fields today, but our working force needs to be multiplied by ten for the work we must do.

The Pagan and Mohammedan world is pouring a veritable stream of humanity into our borders and the challenge from Almighty God is become two fold imperative and inspiring that you do the work of the man today.

Our youth is in training and ready to go at the call or sending of the Church, but our Mission Board has no funds with which to say "go!"

Do you think I am a reasonable man? Then hear me when I say that there is more than one man in Channing who is able to educate some boy or girl for special service at home or abroad, and then pay for their board and clothes when they are in the field. Do you wonder at my statement? I am talking sense to you. Pretty soon you are going to send your sons and daughters to college and give them a chance for an education and a useful life. You will manage somehow to be equal to the emergency when it comes. If you will use the same care you are now equal to the task of equipping a soul winner for God and humanity.

I suspect God wanted some of you for special work, but you "passed by on the other side." He wants your children, some of them, for distinctly mission work. Will your indifference say more loudly than your words, "Son, daughter: I don't think it worth while," an dthus will you be a stumbling block to those lives God has so nobly planned? How many of you parents are willing for God to call and use your boys and girls anywhere he wants them? Stand up.

Too many of you are asleep in Zion. God wants this Church to wake up. I believe you would like to have richer experiences of God's grace, but you'll never have it till you pay the price. You have been fairly good Church goers, sometimes; you have been kind to me as your pastor, but simply going to Church and being nice to the preacher won't give you what you most of all things need this day.

I am going to suggest a plan that will help you wonderfully if you will act upon it. Let us pay God what we owe him. Do you think you can settle the bill with \$100 or \$1,000 today? That might satisfy the money side for the present, but you owe something else. You owe God a deed of love to that one you've been "talking about"; you owe him restitution for love you have withheld from the world; but, most of all, you owe God a clean life and heart of love, and whenever and wherever you keep this account balanced up to date humanity will have no trouble in collecting its due.

Gillett—The people in the flat above us are constantly fighting.
Perry—Doesn't your wife object?
Gillett—No. She likes to have a fuss made over her.—New York Sun.

"A VISIT TO MY MOTHER'S GRAVE."

I'm sure that to you it was a sad, sacred spot and it touched a tender chord in many hearts who are "far out on life's weary pilgrimage." To me it revived sad memories, for I was then a beardless boy in grey and one of that number at Resaca, Georgia, while Sherman's legions were hurling shot and shell at us all day and night. Awake or asleep shell and bullets kept flitting through our ranks even while feeding our horses or cooking our little frugal meals. This lasted for the four or five days and nights in Resaca, after which we threw a pontoon bridge across the river and out we rode. Oh, how free I felt to know we were out in the open and could ride. Well we rode, yes, we rode. But Kilpatrick and Wheeler had it up and down until we got to Savannah, where we fed on rice and killed goats for meat. Thank God, I came through untouched. But, alas, alas, I left my dear brother, George, on the fatal field of Chickamauga, and until this day he sleeps in a lone soldier's grave, or possibly in the cemetery nearby. He was our Captain and eight or nine years my senior. I held him in great reverence. True, he fell in battle, yet I hope the good Father will raise him up to life eternal. I'll see him again some sweet day. He had been a strict member of our Church from his childhood. Yes, yes, I hope ere long to meet him "face to face when I have crossed the bar." I, too, for a series of years, have visited my mother's grave at Corsicana, in company with my sister, and oft we have knelt together at her grave and prayed and cried when some three years ago sister fell on sleep. Now "Ma" and sister sleep side by side. I must now kneel all alone between their graves and rejoice that some sweet day we'll clasp hands to part no more forever. Praise God for the hope eternal, glorious hope.

My soul leaps upward at the thought. In blissful hope,
"FINCH" M. WINBURNE.

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OUR CONFERENCES.

New Mexico, Bishop Atkins, Las Cruces, Oct. 9
West Texas, Bishop Atkins, Beville, Oct. 23
German Mission, Bishop Monzon, Houston, Oct. 24
Northwest Texas, Bishop Atkins, Abilene, Nov. 6
Central Texas, Bishop Atkins, Cleburne, Nov. 13
Texas, Bishop Monzon, Marshall, Nov. 29
North Texas, Bishop Monzon, Dallas, Nov. 27

IS THE WESLEYAN ADVOCATE LOST OR STOLEN?

For several months we have not seen a copy of the Wesleyan Christian Advocate, published in Atlanta, Ga. We have dropped the publishers a card to explain the matter to us, but they respond not to our importunate appeal. What is the matter with the Wesleyan? We always found it to be a most excellent exchange and we miss its visits to our hurt; but we fear that it has either strayed, been lost, or is stolen. We are sure that some sort of calamity has befallen it. Or it is barely possible that it has cut out acquaintance and declines to consort with us. This, however, is hardly probable. But will some one tell us what has become of the Wesleyan?

Down at Epworth-by-the-Sea the young people are having a great time. They have the largest attendance in the history of the institution and their outside help is given great satisfaction. Bishop McCoy, especially, is edifying and thrilling the great throng with his preaching and addresses. This is his first visit to Epworth and he is something new under the sun to the young Texans. They take to him.

Hatton W. Sumners, one of the two Congressmen-at-Large recently nominated, is an official member of Grace Methodist Church, this city. He is a prominent attorney, having filled a number of responsible positions, and he will make a most capable representative at Washington. There were twenty-three candidates for these two positions and we congratulate Mr. Sumners on his success.

Rev. H. W. Knickerbocker, of Central Church, Fort Worth, made a hero out of himself at Lake Shore Assembly last week. Quite a large crowd of people were in the swimming pool having a good time when all at once a woman went up screams of distress. It was soon seen that she was beyond her depth by several feet and in a drowning condition. Owing to the confusion no one seemed able to go to her rescue; and then it was that Brother Knickerbocker took in the situation and went to her relief. He saw her go down for the last time, and he swam to the place, made a dive of nine feet, grasped her by the arm and swam to shore. In a few minutes she was revived and soon recovered after her dangerous experience.

THE HONORABLE MORRIS SHEPPARD.

The Hon. Morris Sheppard was recently triumphantly nominated in the Texas Democratic primaries for the United States Senate. He had two competitors, Congressman Randell of Sherman, and Jacob Wolters of Houston; but he won a signal victory over both of them. Mr. Sheppard has served several terms in Congress greatly to his credit, and he will be no stranger to public business when he enters the Senate. He is now thirty-seven years old, a graduate of the State University and one of the most popular public men and eloquent men in the State. Besides this, he is as clean as a woman in his private character and his public record is read and known of all men as pure and lofty. He made a brilliant campaign and swept everything before him. His one joint debate with Mr. Wolters at Athens put that gentleman at a fearful disadvantage, and marked Mr. Sheppard as the coming man. And among his other excellent accomplishments, he is a consistent and devout member of the Methodist Church and one of the truest men in the public life of the Commonwealth. We congratulate the clean citizenship of Texas upon the fact that they have chosen such a splendid specimen of manhood to represent them in the United States Senate.

LIEUTENANT-GOVERNOR MAYES.

The Hon. William Mayes, of Brownwood, was triumphantly nominated for the office of Lieutenant-Governor of Texas in the recent primaries. He is a prominent newspaper man, popular with the fraternity throughout the State, a Prohibitionist and a Methodist; and he won his race in almost a walkover. Yet he did not leave Brownwood during the campaign, made no speeches, and sent out but little campaign literature. And his victory receives an additional lustre from the fact that he beat a most excellent man in the person of Hon. Wiley M. Imboden. Had he gone in over an unworthy opponent his triumph would be commonplace; but he had foeman worthy of his steel. Imboden is a life-Prohibitionist and a staunch member of the Methodist Church. But it seems that the antis in certain sections endorsed him as the less of two evils, and though he gave them to understand that he was a pro, Mayes received the bulk of the pro vote and captured many of the antis also. We congratulate the State in Mayes' election. For several years Texas has needed a Lieutenant-Governor whose life is on the right side of all great moral questions, and now she has come into her own. This does not imply, however, that Mayes will be a partizan official. He will be broad, fair, and impartial; but the whiskey combine of the State will never look to him for favors, nor will those who stand for this combine ever use him in trying to carry out their plans and schemes. He will be the Lieutenant-Governor of all the people.

THE ELECTION OF JUDGE PRENDERGAST.

The nomination of Judge Prendergast to the Court of Criminal Appeals in the recent primaries, which is equivalent to an election, is cause for congratulation. The liquor combine put forth every effort to defeat him simply because he had done his duty on that bench. And they selected a popular man to run against him; a man who under ordinary circumstances would be unobjectionable, and because of this fact the opposition to Judge Prendergast polled an exceedingly heavy vote; but the very fact that the saloon element massed its support and the whole of its influence against Judge Prendergast reduced itself to an additional reason why the moral strength of the State was largely in his favor. He is a high type of the Christian gentleman, an eminent lawyer, and jurist of lofty ideals. He stands foursquare on all moral issues,

and nothing under the sky could induce him to swerve one iota from what he conceives to be his duty; and from him friend and foe alike will receive even-handed justice. As long as men like him are kept on the bench of our courts of last resort the liberties of the people are safe and just laws will have nothing to fear.

JEFF McLEMORE DEFEATED.

Jeff McLemore, the candidate for Congressman-at-Large, who made such vicious assaults upon the Advocate and its editor, was defeated. It is right and proper that men of his vicious and unrestrained disposition be kept out of the public life of the country; and we did our part to warn and fortify the better element of Christian voters in the State to explode his pretensions. Personally, we hold nothing against him, or any other man for that matter; but as a bounden Christian duty to the State we opposed his candidacy. His only hope of ever being dreamed of for Congress was that there were twenty-three in the race, and he realized that if he could concentrate the vote of the saloons and the vicious element of society upon himself he might stand some chance to squeeze in. But he did not even control the whole of his natural following. And now that we have aided in burying his political aspirations, we never again expect to lower the tone of the Advocate by even mentioning his name in the columns of this paper.

MY FORTHCOMING BOOK.

The Dallas Times Herald was kind enough to say editorially, in a recent issue, the following complimentary things about my forthcoming book:

Dr. Rankin has written a book telling of the experiences of his eventful life. Friends, who are numerous, will read it with pleasure, but we doubt not that the learned doctor realizes that some political foes will also find much to interest. If not entertain them, between the two covers of the volume. Dr. Rankin's book, which will be illustrated with photographs and sketches, is now on the press. From circuit rider in Tennessee to editor of the Texas Christian Advocate, Dr. Rankin has been a fighting man for the principles he believes in, and his newest literary work should be a most interesting and thrilling narrative.

I appreciate this compliment, but I dare say that when I place a copy of this volume in the hands of the Times Herald its editor will even go further in his comments. I had hoped to have the book off the press by the 15th of the month, at the latest, but it takes more time to produce a work of this sort than I suspected. So I fear it will be the last of the month before I can send it out to those who have been kind enough to file their orders for it. But I have this consolation, that when it is issued it will be an excellent mechanical job and worthy of those who have devoted themselves to its type, proof reading, and press work. It is now passing rapidly through the press and we have seen enough of it to know whereof I speak. It will contain three hundred and sixty-five pages, with ten original illustrations and sixteen photographs.

I have received to date about nine hundred advance orders for the book, but not enough to meet the cost of its production. With me, it is not a money venture. My chief object is to continue to do good. Nevertheless, it requires quite an outlay to publish such a book, and in order to cover the cost and benefit the readers of the book, I am making this appeal. Money has never been an item with me. For forty years I have undeviatingly attended to the work assigned me by the Church. I have never worked for gain, or had an eye to bargains. And I have nothing financially to show for my labor during these years except a modest home. In addition to this, morally, I have a name which has been vituperated and slandered by the enemies of righteousness from one end of the State to the other, and a character, thank God, that neither

man nor devil can successful assail. It is, therefore, too late in my life to try to start out on a money-seeking course. But, through the Methodists of Texas to whom I have given twenty years of service, I would love to make this book meet the expense of its publication at the earliest date possible. If you sympathize with me, send me your order; if for a single copy, \$1.25, with twelve cents added for postage; or in lots of five volumes or more \$1.00, with postage or expressage added.

G. C. RANKIN.

DEATH OF MRS. S. C. TRUEHEART.

Mrs. Trueheart, one of the most prominent workers in the Department of education and in the Missionary sphere of the Church, died recently at her summer home at Mt. Eagle. For years she was prominent as president of Millersburg Female College, Ky., and also in the same position in connection with the Nashville College for young ladies, the school founded by the late Professor George W. F. Prince; and then she became secretary of the Woman's Foreign Missionary Society, which position she held until age and feebleness required her to retire from public life. She did as much as any other one person in the development and success of the great missionary spirit among the women of the Church, and her strong brain molded the policy and directed the spirit of the great movement. At a ripe old age, full of service and honors, she passed away in great peace and triumph. Hers was a devout and consecrated life and she will live in the affections of her followers and in the history of the Church whose interests she loved.

We spent last Saturday in Austin and had brotherly communication with Rev. W. D. Bradfield and family. He is moving on splendidly at Tenth Street Church and he continues popular with all his people. His congregations are large and the Church is flourishing. We did not have time to call on the other pastors but heard good reports of their respective works.

The death of Rev. A. Nolan, pastor of Linden Circuit and long a member of the Texas Conference, is elsewhere noted by his presiding elder, Rev. O. T. Hotchkiss. We wish to add that he was a devout man, full of faith and alive to the work of the Church. As a preacher he was sound, practical, and evangelical; and his record of service is of the purest and best type. We extend to his family and to his large circle of friends our sincere sympathy in this affliction; and with them we, too, bow our heads in sorrow.

Rev. and Mrs. T. J. Beckham, of Whitesboro, have issued cards to their twenty-fifth wedding anniversary, which event will be celebrated at their home August the 23rd. May they have a royal time on that happy occasion.

Governor Colquitt has asked for and received his Church letters from Tenth Street Methodist Church, in Austin, for himself, Mrs. Colquitt and their son, Sidney. Whether this is his permanent withdrawal from the membership of the Methodist Episcopal Church, South, or whether he intends to affiliate with some other congregation of Methodists in Austin, we do not know; but we are inclined to the belief that it is his withdrawal from the Church. He has only been a very nominal sort of member for a number of years.

We recently had a pleasant call from Mrs. C. H. Wykes and her daughter, of Oakdale, Texas. They are friends of the Advocate and wanted to meet the people who are sending it forth upon its weekly mission.

Our old friend, Judge A. W. Terrell, of Austin, has prepared a lengthy chapter of personal recollections of General Sam Houston, and it will appear in the September Southwestern

Reporter. The other day he read much of the contribution to us, and we have never heard a more thrilling narrative. Judge Terrell is one of the eminent men in Texas, and he is now in his eighty-sixth year. But he is as bright as a dollar and his natural force is unabated.

Our old friend, Col. V. M. West is giving us some fine contributions of his personal recollections of past events and great men in Texas as the storehouse from which he draws. He writes well and the matter he furnishes is valuable. His memory runs back a long way and he knows accurately about subjects he handles.

The attendance at Lake Assembly, near Wichita, is very fine and they are having a successful meeting. The North and Northwest Texas Conferences are interested jointly in this institution and they are making it a success. Their program is fine and it is being carried out in great shape.

Rev. H. M. DuBose, D. D., was in the city this week and paid the Advocate a brotherly visit. He was on his way from Lake Shore Assembly where he rendered valuable service, to Epworth, where he is to render a similar service. He is robust in body, strong in spirit, and unlimited in service. He is at home in Texas, for he spent much of his ministerial life in this State.

REV. A. NOLEN DEAD.

Have just received the news of the death of our dear Brother Nolan pastor of Linden Circuit, this district. Particulars not known, but it seems he was on his way to his appointment last Saturday and was thrown from his buggy and received injuries resulting in death soon after. He was a true, faithful man, and was a good man. Remember his heart-broken wife and stricken children. They need our prayers and help.

O. T. HOTCHKISS.

GLEANINGS FROM OUR EXCHANGES.

According to a decision of the Supreme Court of Arkansas that State will vote on a prohibition amendment before a great many months. It will be a hot contest and we will watch its progress with interest.

Rev. Robert W. Lovett, the venerable father of Dr. Lovett, of the Wesleyan Christian Advocate, Atlanta, Ga., died recently after a long life of great usefulness. He was a local preacher and a good physician and in both spheres rendered valuable service to humanity.

Rev. J. C. Morris, D. D., of Kansas City, has been appointed by Bishop McCoy to fill out the unexpired term of the lamented Rev. Dr. Troutman, recently deceased. Dr. Morris, while advanced in years, is one of the leading ministers of our Church, ripe in his knowledge of the Scriptures and rich in his experiences in grace.

As a result of recent campaigns five colleges and universities of the Methodist Episcopal Church have increased their endowment funds \$2,600,000.

There is talk of uniting the negroes of all the Presbyterian denominations in the United States in one body. We think this movement is in the right direction. The independent negro Churches have far outstripped those under the control of white people.

Complete returns from the vote on Church union by members and adherents of the Methodist Church of Canada show the following result: Official members, 23,475 for union and 3869 against union; other members, 168,998 for and 26,972 against; adherents, 42,115 for and 7234 against.

Dr. F. L. Wiseman, the newly-elected president of the British Wesleyan Conference, has announced that during his incumbency in that office he will strive especially to promote the religious development of the young people. His plan will be worked chiefly through the Sunday Schools, Junior Societies, and the Wesley Guild. The last named organization corresponds to the Epworth League of American Methodism.

The Midland Methodist is authority for the statement that the proposed alliance between Vanderbilt University and the Peabody College at Nashville, has failed of realization. The Vanderbilt trustees sold fourteen

acres of their campus at a very low price. On this fourteen acres now stand the residences of Chancellor Kirkland and Dean Tillett. These buildings will be occupied by the Peabody College as offices. The trustees of Vanderbilt are now seeking, without much prospect of success, to recover this land, which is among the most valuable of properties in Nashville. Occasionally even trustees make mistakes.

AN APPRECIATION.

It has been my pleasure to go through a revival at Bowie conducted by Rev. D. L. Coale, who assisted the pastor, Rev. J. M. Sweeten. The meeting resulted in a revived Church, about fifty conversions and thirty-odd accessions. The work was exceedingly difficult, presenting many delicate and trying situations that required great tact and judicious treatment. The splendid manner in which he handled these situations could not have been better and deserve special commendation. I have heard many of our greatest revivalists, but there are points of merit about Bro. Coale's work that I like better than any I have ever seen. In the first place he is a Methodist and stands by Methodism. He refuses to conduct union meetings, because he will not compromise on the doctrine of the possibility of apostasy, nor minimize the work of the Holy Ghost. If these are scriptural truths they should be proclaimed. He is consistent when he refuses to be placed in a situation where he would be compelled to dodge these great doctrinal truths, or offend those laboring with him. The result of this is that when he labors in a place the Church is quickened as it would never be by compromising on these doctrines. Methodism is always entrenched and revived under his ministry. While he refuses to conduct union meetings, yet he makes it possible for all Christians to co-operate in the meeting on a broad, brotherly basis. That is one reason why I like Bro. Coale's work. He could get greater gatherings and secure greater contributions by holding union meetings, but he would not do the work we need as Methodists.

He avoids all sensationalism. There are no violent and extravagant statements. There is no coarseness or vulgarity. There are no questionable methods. He preaches a pure gospel, delivered calmly and forcibly, with little perspiration, but with great inspiration. I like that kind of preaching. He is always calm, reflective, forcible and convincing. He is a master of an assembly. He holds the undivided attention of his audience throughout his sermons and after service. He preaches for conviction of sin, repentance, faith in Jesus Christ, and a known salvation, to be followed by an obedient life.

He demonstrated his ability to handle the peculiar local conditions in Bowie as I have never seen equalled. He combined the severity of the surgeon with the tenderness of a mother. He withheld not the truth in all or its serenity, while he won to him by love those condemned in his sermons. This was remarkably demonstrated in every service. He did not repel, but attracted even those upon whose hearts he probed with the truth.

The Church at Bowie is on a better plane than it has been for years, and will move forward to the building of a great church here as soon as financial conditions warrant. Rev. J. M. Sweeten has done a great work here.

T. H. MORRIS, P. E.

HAM AND RAMSEY MEETING.

What proved to be the greatest revival ever known to the people of Whitesboro, Texas, was brought to a close Sunday, July 15, when the spiritual power of the meeting was at its highest point. Indeed, on Sunday night forty-one men and women were converted, and at the men's meeting in the afternoon twelve strong men found Christ, making a total for the last day of the revival of fifty-three conversions. Nothing like this meeting has ever been known in the history of our little city. The entire face of the community has been changed and the hardest old sinners have broken loose from their old habits, united with the churches and are doing personal work for their Lord even at this writing.

We have been in meetings with many of our great evangelists as a layman, and have heard some great choir leaders, but we must confess that Rev. M. F. Ham, of Anchorage, Kentucky, and our own W. J. Ramsey, of Chattanooga, Tennessee, are the greatest team that we have ever seen and the most indefatigable personal workers that it has been our happiness to be associated with. Dr. Ham's work didn't stop with his pulpit exhortations, but he did personal work upon the streets from day to day, and W. J. Ramsey was his close second. The preaching of Dr. Ham, in

the most emphatic sense, meets the need of our time, for he unmercifully flays sin and the foibles and idiosyncrasies of our modern society. Though a Baptist evangelist, he is Arminian to the core in his preaching and like a charging spirit of the olden time he preaches the "possibility of apostasy." He is clean and pure and true as steel. All of this can also be said of W. J. Ramsey. He is a peerless leader of choirs, and his children's chorus was the greatest thing of the meeting. Words cannot express my true appreciation of these two zealous, tireless and loving Christian workers. They are in the highest sense soul-winners!

Our meeting ran two weeks and we had 309 conversions and reclamations, 212 of this number having already united with the Churches of Whitesboro, to-wit: Methodist, 92; Baptist, 71; Disciples of Christ, 32; Presbyterians 17. As many as 25 more will yet unite with our Churches, and still the work of God goes on. This town has for years been divided, but today we are united by the ties and fellowship of a kindred love for God and man. Every Sunday night we hold a union evangelistic service in the air dome, which the laymen of our city fixed up for our use and which is owned by one of our leading business men and a convert of the meeting. Whitesboro and all the surrounding country are on higher ground—and to God be the praise now and forevermore!

LAWRENCE L. COHEN, Pastor.

LETTER FROM JAPAN.

(Editor's Note—Miss Bennett, the writer of this letter, is a missionary in Japan, being supported by the Epworth League of Decatur District, North Texas Conference.)

This has been a busy week with the faculty and students of the Lambuth Bible School. We began our closing work last Monday with examinations and Kindergarten Commencements, and ended last night, just a week later, with the music recital. Monday, Tuesday and Wednesday were given and Kindergarten Commencements, and examinations, that bane of the students life, possibly more so of the Japanese student than many others. It is appalling to note the number of suicides resulting from these trying ordeals. Failure in examination means disgrace for the individual and for the family, and many students are not able to stand the strain. "There are only two reasons for failure," says the Japanese father to his son, "you are either mentally deficient or you have been idle and wasted your time; in either case you are a disgrace to the family," and the boy who has failed finds his only consolation in death. No doubt our method of a high daily average exempting the student from examination would be a great boon to Japanese students. Fortunately there were no tragedies of that kind at No. 35, (as our school is familiarly known in the Mission.)

The week before commencement we had a three-days meeting for the deepening of the spiritual life of the women before they go out to the work for which they have been training for three years. The meetings were conducted by Mr. Sasao, himself a deeply spiritual man, and were a source of real blessing to the whole school. At the closing meeting, which was turned into a testimony meeting, a Bible woman of many years experience, testified that she had never before had such a realization of the blessed privilege it is to tell the Gospel story.

Besides the meetings held mornings and evenings for our pupils, there were two afternoon meetings, one for Christian women and one for non-Christians. Both meetings were well-attended and, while there were no conversions as far as we know, it was much to have the women out to hear the Gospel as simple, clear and forceful as it was given.

Monday afternoon was the commencement of the kindergarten opened last fall in Okuhirano, a suburb of Kobe. There were four graduates, and I am sure those small sons and daughters of the Sunrise Kingdom felt that no one in this great Empire, to say nothing of other benighted lands, such as America, England, China, etc., had ever experienced anything more important in their lives. It was a great and solemn occasion to them. It fell to my lot to present the "diplomas" and I must confess I felt embarrassed and awkward before dignified, serious-faced infants, lest I should bow at the wrong time or fail to bow at the right time.

There is the promise of seven new pupils at the coming session, and possibly there will be more when the school opens again. Sunday morning was given up to the Commencement exercises of the Lambuth Memorial Kindergarten. The kindergarten is not only a very much needed, but also a very popular work in Japan. The Lambuth Memorial has an enrollment of fifty for the year, twenty-five grad-

uated and there are already forty-five applications for the new session.

The children come mostly from well-to-do, non-Christian homes, and while it does not necessarily follow that the parents of every kindergarten become Christians, yet it is a great thing for the Church of tomorrow that so many children are coming under Christian influence in their early impressionable years. One of the kindergarten teachers told Miss Bonnell recently, with great delight, "Sensei, (teacher) these children have somehow gotten the idea that God is greater than the Emperor." The teacher is thus witnessed to by what the children have come to believe without direct instruction. Our teachers are trained in the Kindergarten Normal Training Class at Hiroshima, under Miss Margaret Cook, and now, during her furlough, under "The Lady of the Decoration"—Mrs. F. C. Macaulay.

Friday morning at ten o'clock was the hour of the Bible School Commencement. There was a very simple program, an organ voluntary by a member of the graduating class, one or two of the familiar hymns so dear to us all; the presentation of the diplomas by Miss Bonnell, and the address to the graduates by our new pastor, Mr. Akazawa, who, by the way, is a graduate of the University of Texas. The address was hopeful and helpful, full of the joy of the work of the Lord. The speaker looked upon the life of a preacher or Bible woman not as a life of sacrifice but a life of privilege, he reading of the appointments of the women for the coming year closed the exercises. His appointments are made by the Superintendents of our mission and had, of course, already been given to the women.

In the afternoon we had a farewell meeting just for the students and any of the alumni who might be attending the Commencement. This is too personal and sacred a meeting to be open to the public, a heart to heart time between teachers and pupils, followed by the Lord's Supper. That closed the commencement exercises proper. Saturday morning there was a meeting of the Bible women, those who had just been graduated and those already in the work. Tsuji San, a fine woman working now in Osaka, but who has had no special training for the work, presided over the meeting. Her talk was helpful both to the women going out and to those who knew by experience some of the things she was saying. She was educated at Kobe College (a large girl's school under the American Board Congregational Church). After her graduation she went the way of most Japanese women (I am told that the Japanese language has no word for "Old Maid.") The marriage, however, was unfortunate and a separation followed. She has since given herself to the work of a Bible woman, leaving her two little children to her mother's care. Tsuji Sah is very anxious to take the course in our school, but has not been so situated up to this time that she could do it. She says she intends to take it, so of course some day we shall have her for a pupil, for when a Japanese makes up his mind to do he is pretty apt to do, whether he is a man or woman. Time doesn't seem to be a factor in more senses than one in the East. For instance, one of the students at the Kwansai Gakuin, who has been much interested in opening Sunday Schools in various parts of Kobe, has a vision of an Institutional Church in Wakinohama. Three years ago there was only a Sunday School; now in addition there is a kindergarten, a year old, and a woman's meeting every Sunday night, and a box into which contributions for the Institutional Church may be dropped. He remarked recently: "It may be two hundred years before we get it, but that is what I want." "Isaac" is almost a Tom Thumb in physique but there is nothing small about his vision.

In speaking to the women Tsuji San said: "When I first went into the Bible women's work I thought I would not be like so many others, doing comparatively little, but I would visit so many homes, bring so many children to the Sunday School, hold so many women's meetings; I would be invaluable as a worker, and I started out that way. Soon however it came to me, 'suppose you do make forty or fifty visits a day, what will it amount to if you leave nothing with the people whom you visit?' And I began to realize that God must be with me and give me a message or all my visiting would be more than useless. Although there are some difficulties and discouragements and much worry and harass, there is no more glorious work in the world; surely there is no woman so happy as I." And her bright, happy face proved the truth of her words.

Saturday afternoon there was a meeting of the Central Committee of Kobe District to organize a Connec-

tional Society, to be known as the "Women's Missionary Society" of the Japan Methodist Church. It was a choice committee, and the results satisfactory. The meeting was presided over by the Chairman, Mrs. Yoshizoki, a member of our faculty. Miss Bonnell in her own clear, forceful style, laid before the committee the purpose and needs of such an organization. The ladies caught her enthusiasm and after intelligent discussion the society was organized and the following officers elected: President, Yoshizoki San; Vice-President, Niski Kowa San; Secretary, Nishimura San; Treasurer, Tsuji San.

The balloting was amusing. On the first ballot Yoshizoki San and Nishikawa San tied, with a few scattering votes. Each lady immediately resigned in favor of the other, and as that was not according to parliamentary rules, the vote was taken again with the identical result. The two ladies then decided to hold the office together. When votes for the Secretary and Treasurer were taken Tsuji San was elected Secretary and Nishimura San Treasurer; but as each preferred the other office they swapped honors.

This is only a beginning of what we hope to see grow into such a powerful arm of the Church as the Woman's Missionary Society is at home. There will no doubt be much opposition and the growth will probably be slow, but as the purpose and needs of such an organization among the women become better known it will be received with more favor. Some of the preachers have been most sympathetic and earnest in their efforts to help; but some have held back, fearing that a Church-wide society will interfere with the local work which has been done hitherto by the Fuji Kwai (Ladies Aid Society). Among the women themselves will be found many obstacles. The Japanese woman is terribly afraid of criticism, and she would much prefer to leave a thing undone than be criticised for the way in which she had done it. Their lack of experience in such things will of course be a handicap in the beginning. The question of funds, dues, etc., is another lion in the way.

The world over we find the words of our Lord, "It is more blessed to give than to receive," are too little believed. Japan has not learned the grace of giving. That does not mean that no individual Japanese is generous and liberal even to the point of severe self-denial.

We are delighted to see the society organized, and with four such women as have been elected to office, there is good reason to believe the work will prosper, especially when we know many earnest souls are praying for its success.

The music recital on last Monday night closed our work for the session of 1911-1912. The recital was not what you have possibly pictured to yourself at the word "recital". To us it meant fifteen women working hard to add to their efficiency as workers for the uplift of their Nation.

Now we are preparing for the new session which opens on the eleventh of this month. Miss Bonnell has returned from her furlough and taken up the work with renewed vigor and earnestness. She is a woman with a big brain, a big heart and a big vision. Japan needs many more like her. We are feeling the need particularly just now with two such losses as we have sustained in the death within the past month of Mr. Turner of our mission, and Bishop Honda of the Japanese Church.

The papers reported that Bishop Honda, a few hours before his death, in speaking to a friend on the work, said, "The Church is on the eve of great development." God grant it. No one can fail to realize that it is a time of crisis in Japan, and if the Church does not gain ground now, God pity Japan. (MISS) NELLIE BENNETT, Kobe, Japan, April 2, 1912.

THE RIGHT APPROPRIATION OF MISSIONARY FUNDS AGAIN.

I am just a layman, but I think we as such ought to speak out on some things. In Advocate of May 2, 1912, there appeared an article in answer, or rather an attempt to answer but a failure to answer, to two previous articles from Brother Saxon and Smith under the above heading.

Let's see. First, Brother Bell says that Texarkana has about 18,000 population and Linden three or four hundred and that the preacher at Hardy Memorial has to compete with the best talent as pastor and preacher, while any of them could fill the bill at Linden by doing just half way right. So according to this statement a preacher don't have to live as Christ would have him live in order to be a soul-winner at Linden. His life don't have to be hid with Christ in God. Well, according to his salary he don't, but

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some men may measure a man by the money he gets, but God don't. Again, he says that if the brethren will examine the minutes for four years back they will find that Hardy Memorial just paid seven hundred dollars, now they pay twelve hundred; which shows how they appreciate what the Mission Board is doing for them. Well, suppose they try Linden with about four hundred and see if they don't appreciate that too.

Brother Bell says that Hardy Memorial has very poor people, yet they are meeting all their obligations. My! my! how poor the people at Linden must be, or there is something else wrong. He says as to the comparison of the two places anybody knows that it costs more to live in a city than it does in a town. This is a mistake, as the one in the small town has to keep a horse and buggy, as Brother Saxon says.

But that is not the only place where the preacher is measured by what he knows and does and by the almighty dollar. In the Corsicana District there are appropriations made to some of the wealthiest Churches in the district while in a radius of fifteen miles square there is not a Methodist Church—right under our very noses, at that. I am glad there are some like Brothers Saxon and Smith that are speaking out. I wish that there were more such men.

I had a letter from my presiding elder one time just before the Annual Conference, wanting to know what our charge could pay, as he wanted to place the man as well as man the place. He never inquired as to the spiritual state of our Church or as to what per cent of our people were out of Christ, but the money was the all-important question. Like John B. Bell, he seems to think that preachers must preach not the best they can by the help of God, but according to the money they get; and not only that, but just do half way right on seven or eight hundred dollars, like the preacher at Linden can do and fill the bill. I don't know whose bill—surely not God's. But, my! what a good man the sixteen hundred dollar man ought to be according to Brother Bell's standard.

I am praying for God to hasten the time when men will be willing to preach to save sinners; for God has chosen the foolishness of preaching to save sinners. I am glad that all the men that God has called to preach or not preaching for money. And a soul saved at Linden or any other little place is worth just as much as one saved in Texarkana, for Christ died for all.

J. R. BREEDLOVE,
Purdon, Texas.

CHANGE OF ADDRESS.

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

A theological student was sent one Sunday to supply a vacant pulpit in a Connecticut Valley town. A few days after he received a copy of the weekly paper of that place with the following item marked, "Rev. —, of the senior class of Yale Seminary, supplied the pulpit at the Congregational Church last Sunday, and the Church will now be closed three weeks for repairs."

Lives there a man who has not said: "Tomorrow I'll get out of bed At six o'clock and get things done Before the setting of the sun?"

Lives there a man who has not said At six a. m.: "How good this bed Does feel!" and snores till after eight, Then wondered how he slept so late?

Epworth League Department

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

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

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COMING MEETINGS.

Texas Sunday School Encampment, Epworth-by-the-Sea, July 18-28.
Lake Shore Assembly, Wichita Falls, July 29-August 5, 1912.
Bowie District League, Wichita Falls, during Assembly.
Paris District, Clarksville, July 30-August 2.
Texas State Epworth League Encampment, Epworth-by-the-Sea, August 1-11.

CORRESPONDING SECRETARIES.

The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas, viz.:
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West Texas: Rev. C. R. Cross, San Antonio.

EPWORTH LEAGUE READING COURSE.

Dear Editor—I enclose herewith a letter from Rev. J. Marvin Culbreth, assistant editor of the Epworth Era, in reply to an inquiry which I made regarding the Epworth League Reading Course for the present League year. This letter informs us as to the New Reading Course which I hope all our League pastors will urge upon their leaguers to read. Personally I am of the opinion that this new set of books is much better than the others referred to in this same letter. These books will be given us at a very reasonable price, and there is no special reason why all our leaguers should not read them. He also says, "We are very much gratified at your plan to have the books so widely read." The plan here referred to can be found in the Texas Advocate of July 11, page 10. Let every leaguer hunt up the Advocate and read that article.

J. F. CLARK, P. C.
Stephenville, Texas.

The Letter.

Nashville, Tenn., July 24, 1912.
Rev. J. F. Clark, Stephenville, Texas.
Dear Brother Clark: It gives me pleasure to answer your inquiry dated July 15th. In addition to the reading courses mentioned in the Epworth Guide on pages 14 and 20, we are planning to offer a new course this fall including "Introducing Men to Christ," by Weatherford; "The Story of the Old Testament," by Seay, and "Studies in the Life of Wesley," by Chappell.

We shall be prepared to furnish graduation diplomas for those who complete the reading courses. We are very much gratified at your plan to have the books so widely read.

Very sincerely,
J. MARVIN CULBRETH.

NORTH TEXAS MISSION FUND.

Third annual report of the chairman of the Ruby Kendrick Memorial Fund Committee for the year 1911-12 to the Twentieth Annual Session of the North Texas Conference Epworth League, Terrell, June 13-16, 1912.

In reviewing the work of the year 1911-12 in the history of the Ruby Kendrick Memorial Fund the results may be summed up in two words: Enlarged efficiency. Fellow workers, you who are gathered here this afternoon let us look on prayers and ambitions of a year gloriously fulfilled. Today as your elected chairman I bring you the glad news that the conference account for the support of two missionaries was met promptly, the increase in disbursements over last year being 125 per cent, and there is a handsome

cash balance on hand this June 16, 1912. December is the anniversary month of the first disbursement, and as your chairman I paid out during December, 1911, the sum of \$350, or seven times the amount disbursed in December, 1910. A very fine offering from the North Texas Conference Epworth Leagues in loving memory of our ascended comrade. "He which soweth bountifully shall reap also bountifully."

One year ago Trinity Chapter, of Dallas, came to Sherman with a subscription in black and white pledging \$1000 for a year's support of their own missionary, Dr. Newton H. Bowman, the money pledged to become a part of a larger Ruby Kendrick Memorial Fund. How readily the great Trinity Chapter paid in installments the \$1000 is an era of achievement most worthy of record in these annals. Under the leadership of Mrs. Thurston, the missionary Vice-President, with the able help of that prince among Epworth Leaguers, Mr. Gus W. Thomasson, Trinity sets a new high standard of missionary giving, thereby becoming the first Epworth League in our whole Church to support its own missionary.

On August 13 of last year this Chapter was honored with a visit from their very own special, Dr. Bowman, who spoke at the 11 o'clock service and again at the Chapter meeting in the evening. Missionary enthusiasm came at flood-tide, for there was great joy in the hearts of the members at the privilege of seeing, meeting and hearing their special. This event was history-making in its importance. All honor to the leaders of missionary work in Trinity Epworth League for promoting this inspiring work for Christ, for Ruby Kendrick. Dr. Bowman reached Choon Chun, Korea, October 1, 1911, and is in charge of the hospital.

Ever since the Sherman conference I corresponded with Dr. Pinson, Secretary of the Board of Missions, concerning the furlough of our conference missionary, Rev. C. V. Collyer, of Songdo, Korea. In recognition of my request that Brother Collyer leave Korea in time to visit our conference, in the town where Ruby Kendrick taught the Bible in the North Texas University, Dr. Pinson granted him permission to leave Korea early in the year, and after receiving his furlough Brother Collyer changed his plans, so now he will not reach the United States until fall. Several weeks ago a letter came from him stating he would give a month's time to visiting the North Texas Conference Chapters, speaking every night. This information is enough to arouse interest from center to circumference of our conference. The fact that the missionary we have largely supported since December, 1909, is coming to visit us all will surely cause every Chapter to make grand preparations for a visit so the members may hear at first hand about missionary work in Korea. Friends, can you not see in all this the visible hand of our almighty God.

During the year I received congratulatory messages from Dr. W. W. Pinson, Rev. Ed F. Cook, Dr. Parker, of the Epworth Era, and Mr. Barnett, of the Epworth Era staff. These Nashville men are watching with keen interest the growth and development of the Ruby Kendrick Memorial Fund. Their kind words of encouragement and good wishes for the further prosperity of our conference missionary work are "like apples of gold in pictures of silver." Dr. Pinson wrote in the Missionary Voice, "The manner in which the North Texas Conference Epworth League meet their payments is worthy of emulation." During the year the editor of the Missionary Department of the Epworth Era kindly gave space to a report of the Memorial Fund, a letter and report from Dr. N. H. Bowman and the story and picture of Tk-mo, Brother Collyer's helper. The pictures of Dr. Bowman and Brother Collyer adorned letter and report.

A summing up of the year's work in connection with the Ruby Kendrick Memorial Fund is briefly and simply as follows:

The year has been one of financial prosperity to the Ruby Kendrick Memorial Fund, notwithstanding depressed financial conditions, owing to a practical failure of all crops, save cotton. The money given this year represents two or three times as much as it would of a good crop year. Then, meningitis scourged portions of the conference. Towering over all difficulties the finances of the Memorial Fund were always kept in a first-class condition by a host of loyal Seniors and Juniors. Not once during the year was there lack of funds to meet running expenses. To explain the words "financial prosperity" I refer to the 125 per cent increase in disbursements over last year paid to our missionaries. At the Sherman conference 71 per cent

increase over the previous year was reported. Six of the twenty-eight Chapters which pledged this year voluntarily sent in more than they pledged at Sherman last June. Terrell paid 10 per cent increase, Celina 25 per cent, Oak Cliff 40 per cent, Lamar Avenue, Paris, 85 per cent, and Travis Street Juniors, of Sherman, 150 per cent increase.

The following is the account of receipts and disbursements by the quarter:

Receipts—	
Cash balance on hand	\$ 212.00
First quarter	30.60
Second quarter	431.00
Third quarter	341.00
Fourth quarter	1952.40
Disbursements—	
First quarter	\$ 150.00
Second quarter	500.00
Third quarter	350.00
Fourth quarter	386.80

In the disbursements is added a Christmas present of \$25 sent by Trinity Chapter to Dr. Bowman's little daughter, Lilla Adelia. This money was forwarded by the Chapter Treasurer, Mr. Layton W. Bailey.

The disbursements were for the following purposes:

To salary of Rev. C. T. Collyer	\$ 600.00
To salary of Dr. N. H. Bowman	750.00
To printing supplies and express Christmas gift to Lilla Bowman	25.00
The receipts for four quarters are	2106.00
The disbursements for four quarters are	1411.80
Amount of unpaid subscriptions	209.45
Receipts, less disbursements	688.20

One notable feature of the Ruby Kendrick Memorial Fund is the large cash balances reported each year. At Bonham \$345, at Sherman \$242 and this year at Terrell \$688.20. The grand total collections for three years is \$3000, and so far as is known not a dollar of this missionary money was raised by ice cream suppers, bazaars and such like, but the money was given in the only way God sanctions, and that is free-will offerings. "Blessed be God's glorious name forever and let the whole earth be filled with his glory." The Epworth Leagues will bless the Lord from this time forth for awakening us to perform missionary duties and labors, and as Epworth Leaguers we do not take one iota of praise to ourselves for this great and noble work, for it rightfully belongs to God our creator and to Christ our older brother.

Ruby Kendrick came in the fullness of time, lived an honorable life among us, without a murmur gave up her life on foreign shores for Christ and in her death her life's blood is sprinkled over the North Texas Conference Epworth League. What a magnificent living memorial is hers today! Two missionaries at work in her adopted country, Korea, one a presiding elder, the other a Christian physician. The \$2200 spent in three years since the founding of the memorial becomes the foundation for larger offerings next year.

This year, 1911-12, has brought us Seniors and Juniors large obligations and renewed opportunities. This calls for large loyalty and more intelligent study of the mission fields, Korea in particular, so each Epworth League should at once become an organized unit working for today's advancement of Christ's kingdom. "The Master is here and he calleth for thee." Blessed, wonderful thought—the Master is here. Christ is here abiding in the hearts of men inspiring great movements for the salvation of men, here bringing hope to the disconsolate, here giving comfort to the troubled, here inspiring men to become his servants. More wonderful, more joyful still, he calls for you and he calls you through Ruby Kendrick to the business of winning all other North Texas Epworth Leaguers who are not related to the task of helping save Korea for Christ by bringing them to a true sense of the real value of the title of Christian. The Master calls you to give of your gold and your silver to the Ruby Kendrick Memorial Fund that "ye may have life, and that ye may have it more abundantly."

Respectfully submitted by your servant in Christ,

MARY HAY FERGUSON,
Chairman.
McKinney, Texas.

"AN ANCIENT PRAYER."

Under the above caption there came to our desk on March 29, this year, (note the date) a senseless piece of writing of which the following is a copy. The handwriting was clear, plain, and showed evidence of having come from an intelligent person. No doubt eight other people received similar copies. The strange thing to us is that in this enlightened age there can be found anyone who is so superstitious as to pay heedful attention to a thing of this character. Although the "ten days" have been multiplied

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many times (the date this is written being July 2) the promised "misfortune" has not come. Nor will it in confirmation of this "ancient" prophecy. We are publishing this prayer for no other reason than to warn our readers against such nonsense. Here it is:

An Ancient Prayer.

"Oh, Lord Jesus! I implore thee to bless all mankind. Keep us from evil and bring us to dwell in thee." This prayer was sent to me, and it is to be sent all over the world. Copy it, and see what comes to you. It is said in Jesus' time, that all who wrote it would be delivered from calamity and those who failed would meet with misfortune.

Those who copy it within ten days after it is received, and send it to nine persons, will within nine days receive great joy.

Please do not break the chain. Sign no name; only the correct date is necessary.
March 28, 1912.

THE CONFERENCE CLAIMANTS' LAW.

Some time since I read an article in the Texas Christian Advocate in which the writer asked why preachers do not write more on the support of the claimants on the conference. As no one has attempted to answer his question I will tell what I think. First, the old preachers are timid on the subject, for fear some might think they wrote because of personal interest, and might be considered pleading for money for themselves. Second, the younger preachers are timid on this subject for fear of being considered too self-conceited, thinking they were able to instruct the Church on a subject which has been under the consideration of our wisest men in the Church for more than a century.

Last week's Advocate has an article from Brother I. Z. T. Morris, telling us that the Central Texas Annual Conference has appointed a committee to write a memorial to be presented to our next General Conference to change our present plan for the support of our claimants on the Joint Board so as to give each one a support according to the claim they properly have on the Church. Now, I suppose that the clause, "The claim they properly have on the Church for a support" might be construed in different ways. First, it might refer to the number of years the claimant has been in the ministry. Second, it might refer to the quality of service rendered. Third, it might refer to the financial condition of the claimant.

Now, I suppose that we all agree that the amount the Board of Finance have at their disposal in all the conferences is inadequate to meet the necessities of the claimants. I have carefully read all the Discipline contains on the subject and I confess that I don't see any necessity of a change of our law to meet demand of the Church in the case. Paragraphs 346 and 347, on pages 146 and 147 of Discipline. What we need is larger assessments and collections. I have always found it easier to collect for the conference claimants and the orphanage than any other assessments of the Church. GEO. F. FAIR.

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THE SUNDAY SCHOOL

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

THE SUNDAY SCHOOL AND EPWORTH-BY-THE-SEA.

The second annual Sunday School Encampment at Epworth-by-the-Sea has passed into history. While the attendance was not so large as that of last year, the Encampment was in every respect a success. The program was practical and helpful throughout. It was designed to be a school of ideals and methods, and never once did a single member of the working force lose sight of this purpose. After the devotional service the work began each day with a period devoted to Adult Class work and led by Dr. Bulla. It was developed at the start that a large majority of those present knew little or nothing concerning the Adult Class movement, but they were certainly enlightened before the close of the Encampment and many went home determined to start the work in their own schools. Among other good works Dr. Bulla organized the Epworth Wesley Adult Class of Epworth-by-the-Sea. Dr. Thomason of Huntsville is president and Dr. Bulla, teacher. With the aid of Dr. C. A. Nichols and others, Dr. Bulla gave a demonstration of all phases of Adult Class work. The pleasantest feature of the Encampment was a reception given by the aforesaid Adult Class to the officers and teachers of the Epworth Sunday School and their friends. The program and refreshments were prepared by a committee of ladies, and Dr. Bulla was master of ceremonies.

Next after Dr. Bulla each morning, came Prof. C. A. Nichols, Ph. D., of Southwestern University, with a talk on the teacher's work. As Dr. Nichols is a college professor and had rather a technical subject, some who did not know him had fancied that that period would be dull, but they soon learned better, and instead of wishing that Dr. Nichols would quit them when his time was out, was more than once extended by formal motion in order that those in the audience might have a chance to ask questions.

The third period of the day was given to Round Tables, which were conducted by such leaders as A. E. Rector, A. S. Mathis, J. W. Woodson, and the speaker. We found one period a day was insufficient to meet the demand for this kind of work, and the weak place in the program lay in the fact that there was not enough time for general discussion.

After a recess the fourth period of the day was given to Elementary work and led by Mrs. Godbey. Like all our best workers, Mrs. Godbey has studied in the school of experience as well as in book lore and does not often shoot over the heads of her auditors. The constant fire of questions which she received showed how true was her aim to the mark. One morning Mrs. Godbey gave place to Miss Mamie Russey of San Antonio, who gave a very instructive talk on the art of story telling. Miss Russey is consecrated and has talent, and we predict for her a brilliant and useful future.

The work of each morning was closed with a period on studying and teaching the Bible, led by Dr. Chappell. Dr. Chappell preaches well, shines in the social circle and makes a brilliant editor; but to us he seems at his best as a teacher of teachers. Those who were fortunate enough to be at Epworth this year will never forget his clerical, practical suggestions to teachers and expositions of Scripture.

Each afternoon at four o'clock Mrs. Godbey gave practical demonstrations in Elementary, work in which

she was ably assisted by Misses Russey and Brack of San Antonio. The sand table, blackboard and other tools were freely used and the work was a revelation to many present, who saw such demonstrations for the first time.

It became necessary to make some readjustments with regard to the preaching services after the Encampment began. Rev. H. W. Kuekerbocker was kept away by the illness of his wife's father and others who were to preach found themselves, for different reasons, unable to be present. But Drs. Chappell and Bulla and Rector were there and did the preaching well. On the last Sunday of the Encampment Rev. C. S. Wright ran over from Galveston and discussed the "Men and Religious Movement" to the edification and delight of a large audience.

The Epworth Sunday School was organized with A. S. Mathis as superintendent. Upon his appointment Bro. Mathis at once exhibited rare executive ability with wholesome religious influence and study. The progressive Churches of Texas are trying to meet this need, and the result is such enterprises as the assembly grounds at Epworth, Palacios and Kerrville. Texas Methodism needs Epworth-by-the-Sea. We have there a property which, at a conservative estimate, is worth fifty thousand dollars. But the future of Epworth is problematical.

First, we are fully convinced that no single interest of the Church can successfully operate an enterprise of this magnitude. While the grounds must be kept up all the year the plant is open for business only a short time and consequently cannot, by any hook or crook, be made a dividend paying institution. The mistake at the start was the attempt to operate Epworth-by-the-Sea solely by and for the Epworth League, though let it be said in fairness that but for the Epworth League we should not have had the Encampment. At one time there was a well developed plan to build a Sunday School building on the grounds, but at the crucial moment those having the matter in charge were informed that the management was by no means unanimous in their desire for such a building, and the enterprise was dropped. Since then the exclusive policy has been abandoned and the ground re-christened, "Texas Methodist Assembly," and it is the policy of the management to have every interest of the Church represented in the work. Many of our people have not noted this change and have the impression that the Sunday School and Woman's Missionary Society are there merely by sufferance. Before the Texas Methodist Assembly can attain to its broadest usefulness to Texas Methodism it must live down its reputation of belonging to and being conducted by the Epworth League alone.

Next, we believe that to give the highest success to the enterprise the various departments of Church work and life should be represented, not in succession, but in unison. Many of our people who have neither time or money for more than one trip a year are interested in all lines of Church work and would like to learn of the Sunday School, League and Missions along with our educational and other enterprises. This is particularly the case with our pastors and their families, to many of whom any diversion and expense comes as a real financial burden. As we understand it all the successful enterprises similar to Epworth, such as Mont-eagle and Winona Lake, and especially Chautauqua, which is the parent of them all, are conducted on this synthetic plan. The program could not be arranged so as to cover the entire time now given to all phases of work, or even longer, but some time each day could be devoted to the different interests. The management approves this idea but lack facilities for carrying it out. If departmental work is to be carried on, if there is to be more than one assembly in session at a time, there must be more than one assembly hall. In short, if Epworth is to fulfill its mission to Texas Methodism it must have additional equipment. This will cost money and the Methodists of Texas must furnish the money.

This editor is not a trustee of the institution and has never had aught to do with its business or finances. He is not informed as to plans for the future. But we wish to reiterate that Texas Methodism needs the Texas Methodist Assembly, that the assembly needs money, and that money invested there is bound to bring a good return to the investor in moral values.

RESOLUTIONS OF HARRIS CHAPEL SUNDAY SCHOOL, STAPLES CIRCUIT, WEST TEXAS CONFERENCE.

Whereas, It has pleased him who doeth all things well to remove from us our beloved sister, Mrs. Emma Lilly; and

Whereas, She has been born and reared in this community, and has been a member of Harris Chapel Sunday School continuously, having served as teacher in same for a number of years; therefore be it

Resolved, 1st. That our grief is mutual, and we realize deeply that we have sustained a great loss.

2nd. That we bow in humble submission to the will of our Heavenly Father, and that we cherish the memory of her life as that of a true and devoted Christian, a sincere and loving friend, and a kind and thoughtful neighbor.

3rd. That we extend to the bereaved family our heartfelt sympathy and commend them to the care of him who is able to heal their broken hearts and we assure them an interest in our prayers that our Heavenly Father may guide and protect them until a happy reunion is formed in heaven.

4th. That a copy of these resolutions be placed on the Sunday School record, a copy be furnished the family and one be sent to the Texas Christian Advocate for publication.

MRS. J. A. LANCASTER,
 MR. S. C. RECTOR,
 MR. J. H. FLEMING.

TWO BOOKS THAT I HAVE ENJOYED READING.

By Robert Gibbs Mood.

Perhaps no department of literature is so fascinating as that of biography. Certainly none is more inspiring to noble and unselfish living, and so the Bible is full of the records of great deeds by great and noble men. But the Bible does not contain the story of the achievements of all the noble spirits of earth and we may still get much encouragement from the life-story of great-hearted and great-brained men.

Such a man was Joshua Soule and Dr. DuBose has put the whole Church under lasting obligations for the very thorough and entertaining manner in which he has given us the record of the life of this man who wrote the Constitution of American Episcopal Methodism, and who was therefore the best exponent of that Constitution. I read the book through without stopping almost and enjoyed every sentence of it. Dr. DuBose writes well and accurately. Get this "Life of Soule" and read it. Every member of the Methodist Episcopal Church, South, will enjoy it.

A little over two hundred years ago there were no Methodists; to-day there are about thirty millions. Bishop McTear, in the opening sentence of his "History of Methodism," says: "It was not new doctrine, but new life the Methodists sought for themselves and others." Bishop Candler, in his newly published work, "Wesley and His Work," calls us back again to the doctrines upon which this "new life" of Methodism was brought into renewed life and reminds us that out of this new life has come the inspiration of the mission of Methodism which declares that "the world is our parish." Like all that Bishop Candler writes or says, the book is a collection of vigorous addresses delivered on various occasions, in which he deals with the fundamental facts of doctrine and work which have made Methodism and which will continue to make it if we hold to them. The book to me was refreshing and invigorating. Many of the modern attempts to draw people to the Church, many of the sensational and spectacular and suggestive sayings of some of our modern pastors and evangelists are, to say the least, humiliating and saddening to all thoughtful Christians and are a tacit confession of our skepticism in the power of the truth as it is revealed in Christ Jesus.

Bishop Candler's book reminds us of the great heritage which has been left to us by our great founder and is a call to us to prove worthy of that heritage and true to the truths which he rediscovered and which are the truths which will prove to be the balm which will heal the sorrows and sins of the world and lift men nearer to God and righteousness.

I believe that every reader of this fresh and strong book will be both helped and profited by same. Get it and read it.

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.

"My girl used to think more of her pug dog, but I've managed to get the edge on him since we married."

"How did you work it?"
 "Fido wouldn't eat her cooking and I did."—Louisville Courier-Journal.

What Ails You?

Do you feel weak, tired, despondent, have frequent headaches, coated tongue, bitter or bad taste in morning, "heart-burn," belching of gas, acid risings in throat after eating, stomach gnaw or burn, foul breath, dizzy spells, poor or variable appetite, nausea at times and kindred symptoms?

If you have any considerable number of the above symptoms you are suffering from biliousness, torpid liver with indigestion, or dyspepsia. Dr. Pierce's Golden Medical Discovery is made up of the most valuable medicinal principles known to medical science for the permanent cure of such abnormal conditions. It is a most efficient liver invigorator, stomach tonic, bowel regulator and nerve strengthener.

"Golden Medical Discovery" is not a patent medicine or secret nostrum, and full list of its ingredients being printed on its bottle-wrapper and attested under oath. A glance at these will show that it contains no alcohol, or harmful habit-forming drugs. It is a fluid extract made with pure, triple-refined glycerine, of proper strength, from the roots of native American medicinal plants. World's Dispensary Medical Association, Props., Buffalo, N. Y.



CONFERENCE OF 1870.

A Trip to Dogtown.

Part One.

From Helena, on the San Antonio River, as the crow flies is about sixty miles to Dogtown on the Frio River. As there was no fence nor any road, if a fellow had plenty of hog sense he could take a bee-line from one place to the other. My company for the trip was Brother B—, green from the States. We set out early in the morning with direction to travel directly west. We were told that if we had no bad luck before sundown we could reach a group of noted rocky hills. There we would find road leading south to a settlement.

At noon we stopped under some trees, ate our lunch and grazed our ponies. Toward night we still had not come in sight of the hills. It began to look very much like that with empty stomachs, the ground for a bed and the sky for a covering, we would have to wait under the trees for another sunrise to proceed on our journey.

To add to our embarrassment, I had a bad horse. This necessarily retarded our progress. Finally Brother B— said, "Let me lead that horse; we must get out of this Indian country to some house." This I readily agreed to. He wrapped the rope of the lead horse around the pommel of his saddle. I remarked to him, if the horse pulls back something will happen. About that time the horse did pull back and something did happen. The preacher was riding a saddle tree which was covered with rawhide, old and weak. In an instant the whole fork of the saddle to which the horse was tied went flying over the preacher's head and fell down in the road some ten feet distant. I have seen preachers in the brush and in the fog, but for ludicrous position this capped the climax. This preacher afterward went to a General Conference. But after all the damage was not very great. I got the saddle fork and adjusted it in its place—tied it on, making it nearly as good as ever. I took charge of the lead horse. We proceeded on our way, found our road, reached the settlement just as the chickens were flying up to roost, making it easy to get one for supper.

CHAS. R. SHAPARD,
 Austin, Texas.

CHEROKEE JUNIOR COLLEGE.

The results of the first year's work at Cherokee Junior College have greatly encouraged its promoters and friends. The attendance during this its first year, the fact that it virtually paid its way, and the further fact that nearly two-thirds of the small debt that had to be incurred in order to secure the fine property, has been covered by cash and negotiable notes, within the brief space of less than one year; the well attended commencement exercises, with its successful program, all these together, with the satisfied pupils and patrons, promise well for the future of this new school. The president finds, in canvassing the territory contiguous to the school that the people are turning their faces toward Cherokee. The quiet of the town, the Christian element that predominates in the community; the healthful place; the proximity to their homes; the fact that it is a Church institution, all tend to turn the attention of our people to our school—the only one of its kind within a radius of about 75 miles, in which about 6000 Methodists reside.

We promise good things for next year. The curriculum will be strengthened; the faculty will be a strong one. Prof. J. C. Sirmons, a graduate of Emory College, a man very highly recommended by strong educators assumes the principalship. Mrs. Sirmons a teacher of experience; Miss Florence Ryan, an A. B. graduate of Southwestern University, and O. W. Moerner, a junior of Southwestern, who has

had several years' experience of successful teaching, and well known to the president as a very fine character—these will be the new members of the faculty. Misses Holt and Grote, who rendered such efficient service last year, will be with us again.

The trustees were greatly gratified when they met during commencement and laid broader plans for the future.

The town of Cherokee is getting ready for any emergency. Four new homes, all handsome residences, are now in course of construction and at least one more will be built within a very short time. Several families have made arrangements to move there by the opening of the school. The outlook is very promising for next year and we kindly ask for the prayers of our Methodism upon the work of this our youngest of the Junior Colleges.

The program of our commencement was so replete with good things that mention of a few should be made. Hon. Wilburn Oatmann, of Llano, and Rev. J. W. Cowan, of Lampasas, delivered addresses worthy of the occasion. Full of inspiring thought, spiced with healthful humor, these addresses must have impressed the minds of the students. The first spoke on "Character" and the latter on "The Value of a Man."

The Sunday preachers were Rev. J. A. G. Rabe, of San Antonio, editor of "Der Missionsfreund," and Rev. H. E. Draper, pastor of our Church at San Saba. Both brethren were at their best and the many good things said of their sermons assure us that no mistake was made in calling them to render that service. The Expression and Music Departments rendered very efficient service on the program.

As we work and pray for the development of all the plans at S. M. U. and S. U. let us not forget these secondary institutions, which are to be the feeders of the universities and which, according to one of our leading university men, are "the most important of all our educational institutions." C. A. LEHMBERG,
 Cherokee, Texas.

A DRASTIC REMEDY.

A grade teacher after having a medical examination in her room recently wrote the following note to the parents of a certain little boy: "Your little boy, Charles, shows signs of astigmatism. Will you please investigate and take steps to correct it?" to which she received a note in reply, saying:

"I do not understand what Charles has been doing, but I have walloped him tonight, and you can wallop him tomorrow, and that ought to help some."

ONE OF MANY.

Every few days some good woman writes us a letter telling us how well pleased she is with the Advocate machine. Some of these days we are going to get all these letters together and reproduce them in a brochure. It will prove interesting reading to the ladies. Here is one from Mrs. Ben Crow, who lives at Loving, Texas. She is one of the many satisfied users.

The Letter.

The Advocate Machine has been a treasure in our home one year. It is a beauty, and we like it in every respect.

I have used many other machines but think it the best for the price I ever used. It does lovely work, and is so simply constructed that my little girls run it. It is so light running and makes so little noise that we think it grand.

MRS. BEN CROW.

Loving, Texas, July 9, 1912.

The Advocate Machine for life and the Texas Christian Advocate for one year will cost \$24.00. This is the price laid down at your station. Address

BLAYLOCK PUBLISHING CO.,
 Dallas, Texas

Feel Crouchy?

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Tutt's Pills

regulate the bile ducts and put you in a good humor with yourself and the world. At your druggist—sugar coated or plain.

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.

FERRIS MISSIONARY SOCIETY FORWARD MOVEMENT RALLY.

The Society at Ferris held a Forward Movement Rally at the Methodist Church Sunday night, July 14. Our President prepared the program, and each one did the work assigned her. The members of the society composed the choir for this occasion.

The subjects discussed were: Forward Movement, Mrs. Mays; Our Schools, Mrs. Aldredge; Reading, The First Church Missionary Barrel, Mrs. Atkins; Our Foreign Work, Mrs. W. A. Wills; Reading, When the Deacon Talked in Church, Mrs. Fleet McDaniel; Report of Our Year's Work, Miss Mary McDaniel; The Master Callet for Thee, Mrs. G. W. Pierce; collection and call for new members, then the benediction by Brother Oswalt.

We were especially fortunate in having with us our District Secretaries for both home and foreign departments, Mrs. Mays and Mrs. Richmond. Mrs. Richmond conducted the devotional exercises, reading John 21 and commented very impressively on this chapter, especially on Christ's charge to "Feed my Sheep."

Mrs. Mays read an excellent paper on the Forward Movement. We wish every member of the Church could have heard her and caught a vision of the work at home and abroad and of our duty and obligations to take a part in this work. Never before were the calls so urgent. The foreign lands are now open to the Gospel and we must send it to them.

Millions are coming to our shores and we must Americanize and Christianize them.

The songs were all appropriate, but special mention must be made of the duet, "The Whole Wide World for Jesus," and solo, "May I be Faithful." Jesus commanded his disciples to preach the Gospel to every nation. "May we be faithful to the task assigned us."

Mrs. Mays and Mrs. Richmond met with the society Monday and a pleasant afternoon was spent with Mrs. Fleet McDaniel. We enjoyed their talks so much, each on their special work. Their visits are such a help and inspiration and we are glad they will visit us each quarter.

Our First Vice-President is preparing to organize the Junior and Baby divisions of the society.

MRS. W. A. WILLS,
Press Reporter.

ALPINE, TEXAS.

I wonder if you, who are sweltering in the heat and humidity of the lower altitudes, will be interested in the work of the women of this part of the vineyard? In the first place let me say there is neither the inclination nor the necessity for the women in the "Roof-Garden of Texas" to cease activity during the summer months, as is the case in some sections.

Being the wife of a pastor, hence having iterated somewhat, I wish to say that it has never been my pleasure to be associated in the work with more intelligent women than compose the officers of the society at Alpine. We are fortunate in having as President, Mrs. J. H. Derrick, who is the very efficient Secretary of the El Paso District. I had hoped that some one would write of the splendid meeting held in El Paso in April, which was so ably presided over by Mrs. Derrick. The people back East ought to know of the hardships and difficulties that confront the little bands of women all over this great New Mexico Conference; and it would be an inspiration to witness the energy and zeal and unbounded hope which attended their undertakings.

From the latest organization at Marathon, where they are assisting in the addition of two rooms to the parsonage, to Deming and Las Cruces in the northern end of the district, where at each place the society has pledged a thousand dollars to the erection of a new church in progress, the women all along the line are doing specific work at home, besides paying the dues to the connective work. There has been expended on furnishings for the district parsonage at El Paso \$325.00, of which Alpine Society paid \$25.00. Alpine paid the assessment for Searritt Training School and are assisting a candidate for Deaconess, who is there from Alpine—a lovely girl whom we all love and of whom we are very proud. We have sent her \$30.00 and a nice box at Christmas. We sent a box to the Orphan's Home at Waco, and a box valued at \$70.75

to a preacher in New Mexico. In it was a brand new suit for the preacher, etc. Altogether it was the nicest box I ever saw fitted up. We paid \$22.50 on Conference Pledge. We reported to the District Conference \$422.20 expended during the year. The Missionary Study Class was much benefited by study of China. The class was ably conducted by Miss Susie Rogers, assisted by Miss Lillie Cerc whose clever charts and maps aided greatly in impressing important facts and events. The society has just completed "The Life of Christ" by Sells, and we have passed the book on to Marathon for them to take up. We have had the very great pleasure of organizing a Foreign Department and have sent in dues for one quarter. There are sixteen subscribers to The Voice. We have just put down a beautiful green cork carpeting on the church floor, which is sanitary as well as noiseless. There has been some papering and painting done at the parsonage also. The fifty per cent dues in the New Mexico Conference is applied to parsonages as formerly. This is our greatest need.

I wish we could learn more of the work in our Conference. My only excuse for such a lengthy article is that we of the New Mexico Conference need to know more of the work each other is doing, and we want you to know that we are up and about our Master's business.

MRS. HUBERT M. SMITH,
Press Reporter.

WOMAN'S MISSIONARY SOCIETY. HOME AND FOREIGN.

The joint (Home and Foreign Departments) District Conference of Navasota District, Texas Conference, met at Conroe, July 1, 2, 3, 1912.

Besides seven delegates we had with us four conference officers—Mrs. Kidd, of Bay City, First Vice-President; Miss Althea Jones, of Houston, Second Vice-President; Mrs. Geo. Call, of Orange, Fourth Vice-President, and Mrs. Turrentine, of Navasota, Superintendent of Supplies.

Mrs. Buyers, of Navasota, and Mrs. Beazley, of Shepherd, District Secretaries of Home and Foreign Departments, respectfully.

The meeting opened Monday evening with devotional exercises, followed by an address of welcome by Mrs. England, of Conroe, and response by Mrs. Call.

After this Rev. J. B. Turrentine, presiding elder, delivered a most excellent address on the subject, "Our Work." With the story of Mary's anointment of Jesus as a basis, he brought out the thought that Christians today are critical, but with Mary's faith and love, what we spend in helping our Master's cause will never be wasted, but the good work will go on and on.

Tuesday morning, Mrs. Call made a forceful address bearing upon her departments of work—Social Service and Local Work. She spoke earnestly of the Christian spirit that should characterize the treatment of wage earning women, stressing the kindness due the servant girl, and also consideration that should be accorded the shop girl.

Under local work she strongly advanced a good parsonage, well furnished, with the conveniences of the pastor and his family. She further said, "Do not expect it to last forty years. Special emphasis was laid upon the necessity of a bath tub. This seemed to meet the approval of all present, especially the preachers and preachers' wives. Bro. Turrentine suggested that it is cheaper in the end to spend \$20 for the purchase of a good iron porcelain-lined tub than to have our home-made, or one of inferior quality. Mrs. Call expressed it as her opinion that the women should not undertake the church furnishing; that so doing deprives the men of a responsibility from which they derive much spiritual benefit. She warned us against being too local; making it clear that if we cultivate the true missionary spirit there will be no trouble about finances.

In speaking of the union of societies she urged us to strive against narrowness, and to be united in spirit as well as in name. She observed that the difficulty in unification of the societies is the lack of leaders who are not one-sided in their views—leaders who will do justice to both departments alike.

The next point of discussion was the needs of the Sue Bennett School in London, Ky. The Texas Conference is expected to raise \$1000 for its share in meeting these needs. The

Navasota District assumed the obligation of raising \$150 for this purpose, making the pro rata about 30 cents per member.

The great Forward Movement being the theme of the meeting it was made prominent at every step of the program. Just here was brought out the "Bugle Call"—Double our Membership. Double our offering, which means 25,000 women our aim for 1912, paying 15 cents a week, 60 cents a month, or \$7 a year; or in other words, \$3.50 for the Home Department and \$3.50 for the Foreign Department. Much discussion followed as how best to secure this. Inasmuch as some are more bountifully blessed with worldly goods than others, it seemed to be the sentiment of the majority, that each auxiliary as a whole pledge an amount equal to an average of \$7.00 per member, which includes all but local expenses.

Bro. Turrentine ventured to say that women are funny people, and might not want some one else to pay their share, so there being a division of opinion it was decided best for the delegates to present the matter to their respective auxiliaries for consideration. It was remarked that Marlin, with a membership of 61, is the first to adopt the \$7 pledge.

In reply to a question as to requirements in Bible study, Mrs. Call said she thought the question on reports referred to work given in the Voice, and also to Sunday School work.

Mrs. Turrentine clearly set forth the work of the Bureau of Supplies, and stated that clothes do not mean old clothes, and that the great need now is bed linen and towels. She requested that the number of garments be sent to her, and the value to Miss Hill. Mrs. Beazley, the Home District Secretary, urged the Second Vice-President to organize their young people. She reported that of twenty-two auxiliaries Bryan is the only one having a Young People's Society. She insisted that each member of the adult societies subscribe to the Missionary Voice. She requested that the Corresponding Secretaries report the number taking Home Mission Reading Course. She also wishes the number of leaflets distributed.

The presiding elder next referred to scarcity of furnishings of the district parsonage, presenting the situation in the most unflattering light possible. He stated that there is not a piece of furniture belonging to it. After remarking that Bryan had offered her assistance he recommended that a committee be appointed for the purpose of looking after the matter—said committee to be composed of one member from each auxiliary and also one Executive Committee composed of District Secretaries and Treasurers. It was further recommended that an assessment be made for repairs and furnishings, and the same be sent to the chairman, Mrs. Beazley. The Committee on District Parsonage appointed Mrs. Buyers to go with Mrs. Turrentine to see what is most needed first, and report to the chairman. She will issue a circular letter to each auxiliary, as early as possible.

The arduous work of the day was interrupted just here by the hospitality of Mrs. Darby, who so kindly entertained us at her home. The main feature of the evening service was an address by Miss Althea Jones, explaining the work of a deaconess and a service of "Fifty Years of Woman's Work in the Orient," by Mrs. Buyers, in the absence of Rev. White.

Wednesday morning the reports of the delegates were heard. One item of interest was that Madisonville has a surplus of \$100 in her treasury, and has no demand for it. Mrs. Buyers and Mrs. Beazley expressed themselves pleased with the progress made, but enthusiastic, progressive workers as they are their appeal is still "Go Forward."

Mrs. Kidd put in a plea for the children, under the leadership of the First Vice-Presidents. She gave an object lesson by organizing a Junior Division in Conroe. She showed how easy it would be for them to deny themselves of some little luxury as chewing gum for this cause, the money derived from this being for the benefit of the Vashli School and the Mary Helm Hall. She also insisted that the baby roll be larger.

Miss Jones is very enthusiastic in the work with the young people. She suggests that a few minutes be taken at Sunday School for a question or two on missionary work. She showed how the League and the Young People's Society can work together. She advocated social meetings with the girls, if nothing more than for conversation and singing. She wished the Second Vice President to keep her informed as to the work being done in her department, and to send for organization blanks and helps. The District Secretaries must be furnished with the name of the Second Vice-President.

The Navasota delegate being the only Third Vice-President at the meet-

ing nothing was recorded from that department.

The question arose, "Is it proper for a society to disband during the summer months?" None were in favor of it, but some thought best to dispense with all but the business meeting. It was thought advisable to have a social meeting occasionally. Mrs. Kidd remarked that her society decided to have one each fifth Thursday. Rev. Turrentine expressed his disappointment of combining the devotional and the social feature. All agreed that refreshments should be very simple.

All auxiliaries were requested to be more definite in their reports to District Conference, and to be more accurate through the year that the books sent in for auditing may correspond.

The Press Superintendent being absent Mrs. Beazley called attention to the fact that Press Reporters are not fulfilling the requirements of their office. She urged that they keep themselves informed and take at least ten minutes of each business meeting to give items of interest concerning missionary work.

She recommended the use of the Bulletin in this connection. The selection of a place for the next meeting was left open until a later date.

Business being concluded the body adjourned sine die.

LETTER TO A NEW PARSONAGE BABY.

McCauley, Texas, June 23, 1912.

Master James Alfred Jameson, Hermitage, Texas.

My Dear Little James Alfred—We are glad indeed to hear of your safe arrival upon this grand old earth, and now in one voice of loud acclaim, the wide world round, we bid you "Welcome!" Welcome to all the space you can occupy, all the air you can breathe, and to all the blessings, temporal and spiritual, that a loving Heavenly Father may see fit to bestow.

Then the world will claim of you

All the good that you can do,

Wiggle and grow now,

Laugh and grow now,

For soon you'll be a man;

And must bear the brunt

Of the battle's front.

And help perfect God's plan.

Your loving friend,

MRS. ELSIE MALONE McCOLLUM.

A HANDFUL OF FACTS.

The demand for facts concerning the modern missionary enterprise is growing more and more insistent. Men are seeking for facts, not arguments. Well enough. The appeal of facts is irresistible. Herewith are a few simple, outstanding features of the present missionary situation:

1. In the United States there is one ordained minister for every 546 persons. In the whole non-Christian world there is only one for every 275,000.

2. In non-Christian countries there is but one medical missionary to every 2,500,000. In the United States there are 4,000 physicians to the same number.

3. We spend 300 millions for Church work at home. For foreign missions we give annually only 12 millions. Southern Methodists are giving to foreign missions \$831,000 a year, less than fifty cents a member.

4. The Church membership at home increased last year by 1 1/2 per cent. In mission lands, with incomparably greater difficulties, it increased 12 per cent.

5. Last year each ordained minister in America, with all helpers, averaged two converts. American missionaries in foreign lands had an average of 41 converts each.

6. Last year an average of 400 souls per day were brought into the Church out of heathenism. This is an average of 2,800 added every Sunday.

7. It has been carefully estimated that one missionary, with the native force which he can train, can evangelize 25,000 within a generation. There are 27,000 such districts of 25,000 people each which need a missionary.

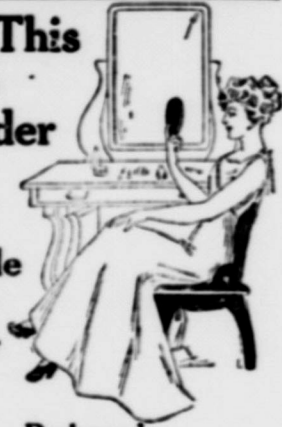
8. To put one worker in each district of 25,000 of the 600 millions (America's share in world evangelization) only one out of 800 Church members is needed. In the civil war Georgia sent into the army 1 out of 5.5 of the white population; South Carolina 1 in 4.8, Florida 1 in 4.3, Louisiana 1 in 3.7 and North Carolina sent out 10,000 more than the total number of voters.

9. There is a group of Churches in Africa where 1 out of every 10 members is definitely set aside to carry the gospel to others. In the Churches of Southern Methodism we set aside for this purpose 1 in about 6,000.

10. It took modern missions 100 years to win the first million converts out of heathenism. The next million

Try This Face Powder

See Sample Offer Below



Rohrer's Artesia Face Powder

is the true face powder de luxe. Now we don't claim for it that it is a medicine for the face but it really is beneficial to the skin. Just try the sample (see offer below) and after a few applications you'll notice the improvement in your complexion. Further it acts as a sure protection against sunburn and wrinkles—go out in the sun all you want to and if you're well powdered with Artesia you're safe from freckling and peeling. Its use cools, soothes and softens the skin and it absolutely hides complexion defects—and when it is on, nobody could even guess you'd been powdered.

Look at yourself in the mirror—apply Artesia Face Powder (see sample offer) and look again into the mirror. You will be surprised to note that you can't see any powder on your face, yet your skin will have taken on a soft, clear beauty and small wrinkles and defects will have vanished from sight. Truly this is a wonderful powder and you don't have to buy a box to prove it to your own satisfaction—but send for our liberal sample offer and be convinced.

Our Offer

Send us 10c in stamps (to pay postage and packing) and we will send you, with our compliments, a nice sample of Artesia Face Cream, a dainty powder packet with Artesia Face Powder and a sample of Artesia Cream Skin Soap. Any one of these



articles is worth the price alone.

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

The Artesia Cream Co. Waco, Tex.
206 South Fourth Street

was won in twelve years. The next million in six years. The day is coming when we will win millions every year if we measure up to God-given opportunities.

11. The rapidity with which the gospel is conquering is shown in China. In 1842, after the first 25 years, there were only six converts; in 1860, 960; in 1877, there were 13,000; in 1890, 37,500; in 1896, 191,000. Conservative figures now place the number at 250,000.

12. It is a fact that the most aggressive Churches and denominations along all lines are those that are permeated with a missionary spirit. A careful study of Church statistics invariably reveals this fact. The light that shines farthest shines brightest at home.

13. Sixty-six representative business men, who went around the world to personally investigate foreign missions, bear the strongest testimony possible to the character, ability and service of the missionaries, and the practical nature of their work. Their report is a challenge to the men of the Church.

14. This is the way Americans spend their money:

Foreign missions	\$ 12,000,000
Chewing gum	11,000,000
Millinery	80,000,000
Confectionery	178,000,000
Church work at home	300,000,000
Army, navy and pensions	385,000,000
Jewelry and plate	700,000,000
Tobacco	750,000,000
Liquor	1,255,000,000

It is evident that the means are ours in abundance.

15. In the division of the world-field the laymen of Southern Methodism have assumed responsibility for forty million souls. To reach these in the present generation will require 1,600 missionaries, instead of 300 as at present, and annual offerings of these million dollars. This will be less than one missionary for each 1,000 members and an average of 2 per member. We can easily reach this standard without sacrifice or inconvenience.

16. The Bible has been translated into 489 languages and dialects. Invention has brought the ends of the earth to our finger-tips. Every field is open to the gospel, yet millions of the heathen are dying without it. Jesus said: "Go (or send) into the world, and preach the gospel to every creature." It is the urgent duty of the present generation of Christians to carry or send the message of Christ to the entire non-Christian world. We can do it if we will. How will we answer this responsibility?

—Wesley Christian Advocate

NOTES FROM THE FIELD.

(Continued from page 5)

It is down hill from both the ways that you come to the town. Judging from the surroundings it must have been the playground of Cain and Abel. It is only just over the hill to Eden. As to whether this is the Eden of the Bible we will leave that for the reader to figure out. We are not going to say that it is or that it is not, for there are diverse opinions as to the exact location of the home of our forefathers. We here leave the question of location and say that there is no place in Texas that the people are more open-hearted or the pastor more consecrated than Bro. Jackson. From the time that we first met the pastor and people they each seemed to be trying to outdo the other in showing this boy preacher every possible kindness. The fourteen days we spent with Bro. Jackson and his people at Elmo will ever be a bright spot in my memory. As to what happened in this suburb of Eden was simply this: There was one of the greatest fights between two boy preachers and an old veteran and a lot of consecrated men and women on the one side, and the devil and his bunca on the other. For fourteen days and nights we went after the old boy without gloves. Did we have the devil to contend with? Did you ever begin a revival that he was not there to help you with his suggestions? We are nothing but a boy and we have never started anything that was for the uplifting of the human race, the promotion of the Kingdom and the salvation of souls that the devil did not have some suggestions to make. The first one was, "Boys, don't say anything that will hurt their feelings." There are some old fellows who have been out in the brush for years; we say that he needs his feelings crushed. We did our best to hew to the line and let the chips fall where they may. We are sure that somebody had their corns mashed. You never fail to get on their corns if you give them the truth without any sugar coating whatever. When the smoke and dust of the battle had cleared away we found that we had rescued eleven victims from the power of the devil, among which were some of the hardest cases in the town, but thank God there are no hard cases when the people will stand by the pastor. We could write more, but space forbids. May the richest blessings of a kind Father rest on Bro. Jackson and his loyal-hearted people, is the prayer of this scribe.—Robt. E. Burns, Quanah, Texas.

Tulia Station.

We closed a two weeks' meeting at Tulia July 21st. Notwithstanding the fact that the minds of the people were drawn away by a heated political campaign, we had a good meeting, resulting in fourteen conversions and fourteen accessions to the Church. The last Sunday of the meeting was a great day for the Church. We took a collection for an indebtedness of \$1200.00 against the Church and in about fifteen minutes the full amount was covered by a substantial subscription. The pastor did all of the preaching with the exception of three sermons. Brother R. H. Woods, of Abilene, was with us and led our choir and personal workers. Woods is all right. Anyone needing someone to lead their personal workers need not hesitate to secure him. The Church was revived and encouraged. We have a true and loyal people to serve and it is my humble opinion that there is a brighter day for Methodism in our little city. All departments of the Church are in good working order. Prospects of meeting all our financial obligations are reasonably encouraging. We are happy on our way, and expecting to meet you at our annual gathering with an average report.—M. S. Leveridge, P. C., August 1.

Beeville.

Our annual camp meeting for Beeville and Chappel Hill was held at the regular time. Much interest was taken and much good accomplished. Nineteen united with the Church and so many were spiritually benefited. Some who have been attending these camp meetings for years say the meeting this year was the best for a number of years. Bro. Burroughs, our presiding elder, was with us from Monday until Saturday; preached some good and helpful sermons and held the Third Quarterly Conference for Beeville and Chappel Hill. Very good reports were made. Beeville stewards reported for preacher and presiding elder, \$131.55. Bro. H. J. Hayes, pastor of Wharton Church, was with us from Tuesday until Sunday. His preaching was much enjoyed by all, and brought deep conviction to the hearts of the unsaved. Bro. Favre, pastor at Sealy, was with us a few days. Having been pastor of Beeville twenty years ago all were glad to

have him with us. The Campground Association held its regular meeting and much interest was taken. Bro. Lander, our president who has been confined to his home, almost to his bed, for nearly a year, was present. Though unwell, he sat up and presided over the meeting. The improvement of the grounds was taken up. Bro. W. F. Tottenham was instructed to tear away the old fence and build a new one around the entire thirty acres of ground. Preparations will be made for a great camping meeting next year.—G. C. Cravy, P. C.

IMPORTANT NOTICE TO TEXAS METHODISTS.

Dr. W. A. Jarrell, Texas Secretary of "The World's Purity Federation," has been with us five days during which time he gave us ten lectures. The World's Purity Federation knows no denominational bounds, but is the united effort of all pure-minded people to put down this infamous white slave traffic that has for years been so rapidly spreading all over this land and country.

Dr. Jarrell is a sweet-spirited Christian gentleman, highly educated, widely read and can give all hearers and readers much needed information in his line of work. He has been preaching some forty-five years and the Baptist denomination has no more learned preachers or writers in their Church. Even while in the pastorate his one great study was how to successfully reach and rescue fallen girls and boys, women and men; hence, the wisdom displayed by this Federation in choosing Dr. Jarrell, so eminently fitted in every way to fill this difficult position and disseminate knowledge of this great work for the education and uplifting of fallen man in our own blood-bought Southland.

I emphasize difficult, for the reason that the majority of our preachers and people are ignorant, unmindful or possibly careless as to the enormity of this heinous traffic in girls which approaches every man's home to steal from him his God-given treasures to satisfy the craven, diabolical fiendish lusts of devil-possessed men.

Brethren of the Methodist ministry, I appeal to you as an humble servant of Christ and in his name, put your whole soul and energy and time into the work with Dr. Jarrell, when he comes your way and great will be the blessing you receive and also your people inspired, enlightened and educated upon a most needed subject. Brethren, when he writes you asking for a date, give him not only one Sunday, but a week if he can spare so much time, and insist on your people hearing him with you; and then let us as Methodists pull together with others and determine to help the unfortunate, cast down, discouraged girls of our country, many of whom only need a word of cheer, a kindness shown, to enable them to return to home, mother and God.

Let me again insist that all who read these lines will take due notice and lay hold of the opportunity and secure united co-operative effort of all good people in your community.

God bless Dr. Jarrell in the Christ-like work he is doing.

S. C. DUNN,

P. C. of Methodist Church, Miles, Texas.

RESOLUTION OF ENDORSEMENT.

At the eleven o'clock service at the Methodist Church in Rusk, on July 28, the following resolutions were adopted unanimously by the membership:

Whereas from the dawn of civilization and since the divine commission was given to man to preach the gospel and save the world from sin, he was commanded to "cry aloud and spare not" as did Elijah when he warned Ahab and as did Nathan when he reproved David, and

Whereas, we have just passed through a civic conflict in which many ministers of the Church of God participated, conscientiously believing they were working for the advancement of Christianity in the Church and in the world, and

Whereas, our beloved pastor, Charles W. Hughes, gave his time and voice freely in the promotion of the cause he deemed to be right and in our opinion did valiant and proper service, and

Whereas, he has been criticised for his noble efforts and his veracity questioned,

Now, therefore, in consideration of the premises, we, the members of the Methodist Church of Rusk, Texas, do hereby endorse and approve of the course of Bro. Hughes in the late campaign and hereby express our unqualified confidence, love and esteem for him, the Chevalier Bayard, the man without fear and without reproach, the Christian gentleman, the able, capable, consecrated man of God. SECRETARY.

PITTSBURG DISTRICT CONFERENCE.

The Pittsburg District Conference is a thing of the past. We had the best conference I ever attended. I think that everyone was made better for having attended.

We have the best presiding elder in Texas.

Sorry to say that when the names of the local preachers were called but three answered. There were several that sent in no report. No one seemed to know anything about them. I think a preacher that fails to report at least once a year cares but little for the Church. I am in favor from now on when a local preacher fails to report just drop him, because if he has not got love enough for the Church to let it know what he has been doing he has not got enough to do anything for it. I have not failed these twenty-seven years to make my annual report. All can do it if they will. W. J. McCrary, L. E.

HIS PLAN.

By S. D. Gordon.

Somebody has supposed the scene that he thinks may have taken place after Jesus went back to heaven. The Master is walking with Gabriel, talking intently, earnestly. Gabriel is saying: "Master, you died for the whole world down there, did you not?" "Yes." "You must have suffered much," with an earnest look into that great face. "Yes," again comes the answer in a wondrous voice, very quiet but strangely full of deepest feeling. "And do they know all about it?" "Oh, no; only a few in Palestine know about it so far." "Well, Master, what is your plan? What have you done about telling the world that you have died for them? What is your plan?"

"Well," the Master is supposed to answer, "I asked Peter and James and John and little Scotch Andrew, and some more of them down there, just to make it the business of their lives to tell others, and the others others, and yet others, and still others, until the last man in the farthest circle has heard the story and has felt the thrilling and the thrilling power of it."

And Gabriel knows us folks down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer with a sort of hesitating reluctance as though he could see difficulties in the working of the plan: "Yes, but suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, the successors away off in the first edge of the twentieth century, get so busy about things, some of them proper enough, some of them may not be so proper, that they do not tell others, what then?" And his eyes are big with the intenseness of his thought, for he is thinking of the suffering and he is thinking, too, of the difference to the man who hasn't been told.—"What then?"

And back comes that quiet, wondrous voice of Jesus, "Gabriel, I haven't made any other plans—I'm counting on them."

CHURCH DEDICATION.

Bishop James Atkins will dedicate our new church at Moonville Sunday, September 8, at 11 o'clock a. m. A cordial invitation is extended to all friends and former members.

CHAS. W. IRVIN, P. C.

REPORT OF CHOON CHUN MEDICAL WORK FOR APRIL, MAY AND JUNE, 1912, BY DR. N. H. BOWMAN.

Table with 2 columns: Description and Amount. Includes: Number of patients (new) 588, Number of patients (repeats) 329, Total 917, Males 208, Females 243, Children 31, Babies 52, Two deaths; one baby and one male adult.

Table with 2 columns: Description and Amount. Includes: Bal. on hand beginning quarter, Yen 3.76, Mission Board, Yen 250.00, Money received from patients, Yen 42.93, Deficit, Yen 11.30, Amount expended, Yen 308.00.

The approximate cost per patient has been about fifteen cents and this includes rice which was furnished to some of the patients.

*One "yen" is equal to fifty cents American.

Supplementary.

During the quarter just past we feel that our work has been exceptionally well blessed and that the work has progressed in a very substantial way. During this quarter we have treated more people than during any previously reported. We seem to have gotten closer to the people. The quarter has been an epoch marked by many good results, both in the relief of the sick and in the number who have decided to believe and follow Jesus.

One case was that of a girl fourteen years old. She was married and living with her husband's people, but when she lost her eyesight they cast her out because she was useless to them. Her own mother led her here over a distance of fifty miles. After ten days' treatment she began to see dimly and at the end of four weeks she saw perfectly. When her husband, who had cast her out, heard that her vision had been restored, he immediately wanted her back and sent his brother with a bag of rice to fix things up. I did not much want to give her back to him, for she had been here long enough to be a pet, as it were, around the dispensary; but she went back to her husband happy as happy could be. The day she

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

AGENTS WANTED.—Exclusive territory. Good chance to build up permanent business. Mail us \$10 for 36-pound Feather Bed and receive, without cost, 6-pound pair pillows. Freight on all prepaid. New feathers. Best ticking. Satisfaction guaranteed. TURNER & CORNWELL, Feather Dealers, Dept. 38, Charlotte, N. C. Our reference: Commercial National Bank.

WANTED.—A man or woman to act as our information reporter. All or spare time. No experience necessary. \$50 to \$300 per month. Nothing to sell. Send stamp for particulars. SALES ASSOCIATION, 700 Association Building, Indianapolis, Indiana.

EVANGELISTS.

I shall be glad to make arrangements with the brethren who may be in need of help, to assist them in their revival work. References: Rev. F. P. Carter, and Rev. S. H. Babcock, presiding elder, McAlester District, East Oklahoma Conference, McAlester, Okla. J. A. DOZIER, Mineral Wells, Texas.

I left we all had a kind of family reunion and considerable feeling was manifested by all in attendance. She had never seen a Christian before coming here, but she went away a firm believer and I believe she will continue so. She promised me that she would teach the faith to her husband. We gave her a Bible and our religious literature and sent her on her way rejoicing. This is one case worth a quarter's work, and I am proud to be able to report such a good result. Sincerely, NEWTON H. BOWMAN, M. D.

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 adopt 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.

REPORT OF L. L. JESTER, TREASURER OF TEXAS CONFERENCE, FOR THE MONTH OF JULY.

Table with 2 columns: District and Amount. Includes: Beaumont District, Galveston District, Jacksonville District, Marshall District, Navasota District, Hillsboro District, Abilene District, Merkel District, Buffalo Gap, Baird, Clyde, Hubbard, Brandon, Lovelace, Abbott, Peoria, Hillsboro District—Fourth Round, Itasca, Munger, Coolee, Line Street, First Church, Irene, Huron, Delia, Kirk, Penelope, Hubbard, Brandon, Lovelace, Abbott, Peoria, Abilene District—Fourth Round, Merkel, Buffalo Gap, Baird, Clyde, Hubbard, Brandon, Lovelace, Abbott, Peoria.

Often the fear of not accomplishing what is before us is the only thing in our way.—North Carolina Christian Advocate.

MISCELLANEOUS.

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

POSITIONS WANTED.

A young lady, graduate of a Methodist college, desires a position as teacher. High school work preferred. Address: P. O. Box 372, Polk County, Texas.

WANTED.—Positions by two competent young lady bookkeepers. In prohibition towns can furnish good references. Address: BOOKKEEPER, 41064, Goldswaithe, Texas.

POULTRY.

Indian Runner Ducks one dollar each. Year old. Time yet to raise flock. MUNNIMAKER POULTRY FARM, Normandy, Tenn.

- List of locations and dates: Melrose, Sept. 1; McAlester, Sept. 3; Carrizosa, Sept. 7; White Oaks, Sept. 9; Star, Sept. 11; Tucumcari, Sept. 14, 15; San Jon, Sept. 17, 18; Tucumcari, Sept. 20; Cimarron, Sept. 21, 22; Clayton, Sept. 25, 26; Watrous, Sept. 28, 29; Brethren, please send in your benevolences. Do all you are going to do on this in August. Let no man report a decrease in membership. T. H. MEISSER, P. E.

- List of locations and dates: Llano District—Fourth Round, Llano, Aug. 23; Llano, at Mays Chapel, Aug. 24, 25; Cherokee, at Cherokee, Sept. 1, 2; Lometa and Ogle, Sept. 6; Goldswaithe, Sept. 7, 8; Mullen, Sept. 9; Goldswaithe, Sept. 10; Center City, Sept. 11; Lampasas, Sept. 12; Kempner, Sept. 14, 15; Burnet, Sept. 16; Richard Springs, Sept. 21, 22; San Saba, Sept. 23; San Saba, at Chapel, Sept. 24; Fredonia, Sept. 27; Mason, Sept. 28, 29; Bertram, Oct. 5, 6; Marble Falls, at Rockdale, Oct. 12, 13; Marble Falls, Oct. 14; Johnson City, Oct. 18; Blanco, Oct. 19, 20. J. D. SCOTT, P. E.

- List of locations and dates: Pecos Valley District—Fourth Round, Dayton, Aug. 10, 11; Hagerman, Aug. 17, 18; Dexter, Aug. 18, 19; Eldorado, Aug. 24, 25; Rogers, Aug. 31, Sept. 1; Portales, Sept. 1, 2; Texico, Sept. 4; Clovis, Sept. 5; Blackwater, Sept. 7, 8; Russell, Sept. 9; Home, Sept. 11; Malaga, Sept. 14, 15; Carlsbad, Sept. 15, 16; Lovington, Sept. 21, 22; Odessa, Sept. 28, 29; Ft. Stockton, Sept. 29, 30; Artesia, Oct. 1; Toyahvale, Oct. 5, 6; Pecos, Oct. 6, 7. J. B. COCHRAN, P. E.

She Told You—

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

WHERE THE PREACHER FAILED.

Rev. J. F. Clark. The preacher fails who for any reason neglects to emphasize the great power of God in the salvation of the worst sinner.

- 1. That one's previous social standing, however low or vile, does not necessarily hinder his successful approach to Christ in case of genuine repentance.
2. That one's social standing, however good or pure, does not necessarily make his approach to Christ any easier.

kind of religion. So the personal workers could not persuade any of the great sinners to move toward God or heaven.

Now, was it improper in the preacher to stress the importance of early home influences? No, there could be nothing improper in that. No one discards religious homes.

PROF. NEWTON J. MARSHALL.

Newton J. Marshall, principal of Marshall Training School, San Antonio, died Monday, July 15, 1912, aged 32 years.

"Life is full of new beginnings. Some change may come, something is sure to come, to close one chapter and begin another.

"Self-consciousness may be truly defined as a person's inability to get out of his own way."

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words.

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent.

THOMAS.—Carlton, infant of B. H. and Mildred Thomas, born July 12, 1912. His life was of short duration, but it was here long enough to entwine like a chord around parental hearts forever.

MILSTEAD.—Bro. A. B. Milstead was born on the fifteenth day of October, 1880, in Alabama; moved to Texas when nine years of age.

TURNER.—John Turner died suddenly Friday, July 5, at his home, Riverside, Fort Worth.

PRESSLY.—Marshall Marvin Pressly, the infant son of W. and Ida Pressly, was born in Sierra Blanca, El Paso County, July 6, 1911.

now than ever before. May you heed this providential call and form a united family circle around the great white throne of God.

GOODE.—John Hawkins Goode, son of John Hawkins Goode and Sallie Clark, was born October 20, 1829, near Hopkinsville, Ky.

HOOKS.—Sarah Jane Hooks (nee Stafford) was born December 10, 1831, near Key West, Florida.

JEPSON.—Moses Jepson was born near Copenhagen, Denmark, October 1, 1848. He came to America and located at Chicago just before the great fire of 1871.

OXIDINE. To let malaria develop unchecked in your system is not only to "flirt with death," but to place a burden on the joy of living.

ton G. lives at Saragosa. These with the broken-hearted companion (and they know him best) join with the community in saying, "A good man has gone home."

WHEELER.—Friday morning, 5 a. m., July 25, was the hour of the death of little Henry Tavurn Wheeler, the infant daughter of Rev. H. L. Wheeler, pastor of the Sacramento Mission, Clunderoft, N. M.

REV. A. E. BOYD. The use of the INDIVIDUAL COMMUNION SERVICE has increased the attendance at the Lord's Supper in thousands of churches.

The Best Way. The use of the INDIVIDUAL COMMUNION SERVICE has increased the attendance at the Lord's Supper in thousands of churches.

Question Settled! Latest facts from oldest records show that Christ was not immersed. Plain 66-page book, postpaid, for only 16c.

BROWN.—T. T. Brown was born in Smith County, October 21, 1853; died at his home in Somerville County, April 21, 1912. He professed faith in Christ in 1876, and joined the M. E. Church, South; lived a true Christian life until the end. He had been in bad health for two years, but bore his suffering without a murmur, oftentimes saying, I will be better off when I am done suffering. He said, "Don't grieve; I am just going home." He leaves a wife and seven children, one brother and one sister to mourn their loss. May we all so live to meet him again to part no more.
HIS BELOVED WIFE.

THORNTON.—Mary Edith Thornton was born March 27, 1911; died March 16, 1912. Child of Walter L. and Della Thornton. Weep not for thy little one, for "of such is the kingdom of heaven." She has only gone before where friends and loved ones will soon join her around the shining throne.
W. H. WHITWORTH.
Desdemona, Texas.

SARTAIN.—Wallace T. Sartain, son of H. B. and Mary E. Sartain, was born in Jack County, Texas, July 31, 1830. He died in the same community July 11, 1912. He was converted at Westbrook schoolhouse in 1897, and joined the Protestant Methodist Church; afterward joined the M. E. Church, South in which he lived a consistent Christian life to the day of his death. He died with typhoid fever; was sick about one month, during which time he suffered much. At the time when there seemed to be no hope, he sang two old songs—"Give Me Thy Heart" and "Rock of Ages Cleft for Me." From expressions that he was heard to make he seemed to be conscious that the time was near at hand. His Sunday School Superintendent, Sister Strickland, told me, his pastor, that he was very faithful to attend Sunday School and very anxious to learn the Word of the Lord. All who have spoken of him in my presence have spoken very favorably of him. We hope as he is done suffering here that he is resting in that place prepared for him in the Father's house above. May the Lord's blessings rest on his friends left behind to mourn and may they meet again.
P. W. BYRD, Pastor.

NORTH TEXAS CONFERENCE

Greenville District—Third Round.
Quinlan Cir., at Ward's Chapel, Aug. 10, 11.
Lone Oak, at Hooker Ridge, Aug. 11, 12.
Commerce Mis., at Center Chapel, Aug. 17, 18.
Commerce Sta., Aug. 18, 19.
Greenville Mis., Aug. 24, 25.
R. G. MOOD, P. E.

Bowie District—Third Round.
Bowie Mis., Vashot, Aug. 10, 11.
Newport Mis., Pacific Branch, Aug. 11, 12.
Crawford Cir., Red Bud, Aug. 17, 18.
Sunset Cir., Fruitland, Aug. 18, 19.
Dundlev Mis., Mesquite, Aug. 24, 25.
Halliday Mis., Lake Creek, Aug. 25, 26.
Sawyer Mis., Prairie Line, Aug. 25, 26.
W. H. McBRIDE, P. E.

Sherman District—Third Round.
Whitesboro, Aug. 18.
Bells Cir., at Beecham Mem., Aug. 17, 18.
Saddler and Gordonville, at S., Aug. 24, 25.
Howe Cir., at Gunters, Aug. 31, Sept. 1.
Waples Memorial, Sept. 1, 2.
W. H. McBRIDE, P. E.

Decatur District—Third Round.
Jackboro Sta., Aug. 11, 12.
Justin and Roanoke, at Roanoke, Aug. 17, 18.
Jackboro Mis., at North Creek, Aug. 24, 25.
Oak Dale Cir., at Oak Dale, Aug. 25, 26.
S. F. RIDDLE, P. E.

Sherman District—Third Round.
Trinity and Messenger, at M., Aug. 10, 11.
Whitesboro, July 27, 28.
Pottshoro and Preston, Aug. 24, 25.
Bells Cir., at Beecham Mem., Aug. 17, 18.
Saddler and Gordonville, at S., Sept. 7, 8.
Howe Cir., at Gunters, Aug. 31, Sept. 1.
Waples Memorial, Sept. 1, 2 p. m.
A. L. ANDREWS, P. E.

Terrell District—Third Round.
Garland, July 10, 11.
Terrell, Aug. 18, 19.
College Mound, Aug. 24, 25.
Kaufman, Sept. 1, 2.
Forsney and Mesquite, Sept. 8, 9.
M. L. HAMILTON, P. E.

Dallas District—Third Round.
Grace, 11 a. m., Aug. 11.
First Church, at 8 p. m., Aug. 11.
Irring, at Bethel, Aug. 17, 18.
Grand Prairie, 8 p. m., Aug. 18.
Oak Cliff, 11 a. m., Aug. 25.
Erway, 8 p. m., Aug. 25.
Lancaster, Aug. 31, Sept. 1.
Wheatland, Sept. 7, 8.
Forest Avenue, 8 p. m., Sept. 8.
J. M. PETERSON, P. E.

Sulphur Springs District—Third Round.
Sulphur Springs Sta., Aug. 10, 11.
Klandike Cir., at Habern's Chapel, Aug. 13.
Winnshoro Sta., Aug. 17, 18.
Weaver and Sallito, Aug. 23.
Sulphur Bluff Cir., Aug. 24, 25.
Purley Cir., Aug. 27.
R. C. HICKS, P. E.

Gainesville District—Third Round.
Roaston Cir., at Forestburg, Aug. 24, 25.
Dexter Cir., at D., Aug. 31, Sept. 1.
J. F. PIERCE, P. E.

Paris District—Third Round.
Paris Cir., at Reno, Aug. 10, 11.
Lamar Ave., Aug. 11, 12.
Cameron Cir., at Forest C., Aug. 17, 18.
McKenzie Cir., at Maple, Aug. 24, 25.
Avery Mis., at Shawnee, Aug. 25, 26.
W. F. ROYAN, P. E.

McKinney District—Third Round.
Nevada, Aug. 10, 11.
Celina, Aug. 18, 19.
Fricano, Aug. 24, 25.
McKinney, 8 p. m., Aug. 25.
W. F. ROYAN, P. E.

Carrollton and F. B., at F. B., Aug. 31 and Sept. 1.
Farmersville, Sept. 8, 9.
Josephine, Sept. 21, 22.
CHAS. A. SPRAGINS, P. E.

NORTHWEST TEX. CONFERENCE

Amarillo District—Fourth Round.
Stratford, Aug. 31, Sept. 1.
Dalhart, Sept. 1, 2.
Ochiltree Circuit—

Saturday, Sept. 7, 11 a. m.
Sermon by Rev. H. A. Boaz, D. D.
Barbecue dinner.
Quarterly Conference, 3 p. m.
Sermon, 8 p. m., by Rev. J. M. Sherman.
Sunday, Sept. 8, 11 a. m.
Sermon by Rev. H. A. Boaz, D. D.
Sermon by Rev. J. M. Sherman, 8 p. m.
Monday, Sept. 9, Paradise 11 a. m.
Sermon by Rev. H. A. Boaz, D. D.
Dinner on ground.
Sermon by Rev. J. M. Sherman, 3 p. m.
Tuesday, Sept. 10, Plainview, 11 a. m.
Sermon by Rev. H. A. Boaz, D. D.
Dinner on ground.
Sermon by Rev. J. M. Sherman, 3 p. m.
Missouri Avenue, 8 p. m., lecture on "Fools," by Dr. Boaz.

Hansford Circuit—
Wednesday, Sept. 11, Blodgett, 11 a. m.
Sermon, "Making of a Man," by Dr. Boaz.
Wednesday, Sept. 11, Black, 8 p. m.
Lecture, "Man or Monkey," by Dr. Boaz.
Thursday, Sept. 12, 11 a. m., sermon by Rev. H. A. Boaz, D. D.
Barbecue dinner.
Sermon, 3 p. m., by Rev. J. M. Sherman.
Followed by Quarterly Conference.
Brass Band Concert, 8 p. m.
Lecture on "Fools," 9 p. m., by Dr. Boaz.

Dumas Circuit—
Friday, Sept. 13, Lackey School House, 11 a. m.
Sermon on "Making of a Man," by Rev. H. A. Boaz, D. D.
Barbecue and basket dinner.
Quarterly Conference, 3 p. m.
Band concert at Lieb, 8 p. m., by Hutchinson County First Band.
Lecture on "Fools and Funny Folks," 9 p. m., by Dr. Boaz.
Dumas Circuit—
Saturday, Sept. 14, 11 a. m., sermon by Rev. J. M. Sherman.
Barbecue and basket dinner.
Quarterly Conference, 3 p. m.
Lecture on "Fools," 8 p. m., by Dr. Boaz.
Sunday, Sept. 15, 11 a. m., sermon by Dr. Boaz, "The Making of a Man."
Sermon, "Middle Well," 3:30 p. m., by Rev. J. M. Sherman.
Chauning Circuit, Sept. 15—
Sunday, 8 p. m., Sept. 15, Chauning, Sermon Lecture by Dr. Boaz.
Monday night, Sept. 16.
Quarterly Conference.
Texline Circuit, Sept. 22, 23.
Panchard Station, Sept. 29, 30.
Carson Station, Oct. 6, 7.
Hersford Station, Oct. 13, 14.
Bozina Circuit, Oct. 13, 14.
Wildorado Circuit, at Vesa, Oct. 16.
Glazier Circuit, Oct. 19, 20.
Amarillo, Park Street, Oct. 25.
Amarillo, Buchanan and Houston Street, Oct. 26, 27.
O. P. KIKER, P. E.

CISCO DISTRICT—FOURTH ROUND.

Eastland, 8 p. m., Sept. 6, 8.
Ranger, at Pleasant G., Sept. 7, 8.
Brookridge, Sept. 12, 13.
Eolian, at Eureka, Sept. 14, 15.
Wayland, at W., Sept. 21, 22.
Desdemona, at D., Sept. 27.
Staff, at Grandview, Sept. 28, 29.
Pioneer, at P., Oct. 5, 6.
Rising Star, Oct. 6, 7.
Cisco Sta., Oct. 9, 10.
Sine Springs, at S., Oct. 12, 13.
Seranton, at S., Oct. 19, 20.
Carbon, at C., Oct. 26, 27.
Caddo, at C., Oct. 30.
Cisco Mission, Nov. 2, 3.
The trustees will please report on church property.
Brother Stewards, I hope you will make your utmost effort to bring up the preachers' salary in full. Every case is a needy one this year.
C. E. LINDSEY, P. E.

CORSICANA DISTRICT—FOURTH ROUND.

Dawson Station, Sept. 1, 2.
Kervin Cir., at Kervin, Sept. 7, 8.
Frost Cir., at McCord, Sept. 14, 15.
Bloomington Sta., Sept. 15, 16.
Chatfield Cir., at Chatfield, Sept. 21, 22.
Bee Sta., Sept. 22, 23.
Harris Cir., at Harris, Sept. 28, 29.
First Church, Corsicana, Sept. 29, 30.
West Corsicana Church, at Pleasant Grove, Oct. 5, 6.
Eleventh Ave. Church, Corsicana, Oct. 6, 7.
South Corsicana Cir. at Richland, Oct. 12, 13.
Wortham and Thornton, at Wortham, Oct. 13, 14.
Horn Hill Cir., at Cedar Island, Oct. 19, 20.
Messia Sta., Oct. 20, 21.
Kerens Cir., at Kerens, Oct. 26, 27.
Big Hill Cir., at Steele's Creek, Nov. 2, 3.
Groesbeck Sta., Nov. 3, 4.
Mt. Zion and Harmony, Nov. 9, 10.
JNO. R. NELSON, P. E.

STAMFORD DISTRICT—THIRD ROUND.

Manlaw, Aug. 11
T. G. PUTMAN, P. E.

PLAINVIEW DISTRICT—THIRD ROUND.

Slaton, at Prairie View, Aug. 24, 25.
Lubbock Sta., Aug. 25, 26.
Plainview Sta., Aug. 28.
T. T. HICKS, P. E.

SWEETWATER DISTRICT—THIRD ROUND.

Roscoe Station, Aug. 10, 11.
Roscoe Mission, Aug. 17, 18.
Snyder Mission, Aug. 24, 25.
Snyder Station, Sept. 1, 2.
Fluvanna, Sept. 7, 8.
Sweetwater Station, Sept. 14, 15.
SIMEON SHAW, P. E.

HANLIN DISTRICT—THIRD ROUND.

Rotan Mis., Aug. 10, 11.
Jayton, at Clemond, Aug. 17, 18.
Royston, at Fisher, Aug. 24, 25.
Sagerton, at Bunker Hill, Aug. 31, Sept. 1.
Pinkerton, Sept. 7, 8.
G. S. HARDY, P. E.

VERNON DISTRICT—THIRD ROUND.

Odell Mis., Aug. 10, 11.
Tolbert and Farson, Aug. 17, 18.
Medicine Mound Mis., Aug. 24, 25.
Quanah Mis., Aug. 30.
Quanah Sta., Aug. 31, Sept. 1.
Sweatingen Mis., Sept. 6.
G. G. MILLER, P. E.

ABILENE DISTRICT—THIRD ROUND.

Nugent, Aug. 10, 11.
First Church, Aug. 11, 12.
Tenth St., at Tuscola, Aug. 17, 18.
St. Paul, Aug. 18, 19.
GUS BARNES, P. E.

CENTRAL TEXAS CONFERENCE

Cleburne District—Fourth Round.
Cleburne, Main Street, 11 a. m., Sept. 8.
Cleburne, Anglin Street, 8 p. m., Sept. 8.
Grandview Cir., at Price Chapel, 11 a. m., Sept. 15.
Cleburne, Brazos Avenue, 8 p. m., Sept. 15.

One Hundred Thousand Dollars

WORTH OF

ANNUITY BONDS FOR SALE

IN DENOMINATIONS OF \$100.00 AND UP

As an Investment these Bonds are

- I. **Safe**, absolutely, because (1) the total assets of the Board of Church Extension are behind them, (2) the honor of a great Church is behind them, (3) the Constitution of the Board does not permit it to obligate itself to pay annuities aggregating an amount larger than one-half of its annual income on interest alone.
- II. **Profitable**, because (1) the rate of interest is higher than any long time first-class securities pay, (2) the investment is free from taxation, court fees, etc., and losses and delays in the matter of reinvestment.
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For full information write
Board of Church Extension of the Methodist Episcopal Church, South,
W. F. McMURRY, Corresponding Sec'y, 1025 Brook St., Louisville, Ky.

CRESSON, AT FALLS CREEK, SEPT. 21, 22.

Burlison, at B., Sept. 28, 29.
Lillian, at Prairie Grove, Oct. 5, 6.
Godley, at Concord, Oct. 8.
Blum, at P., Oct. 12, 13.
Grandview Cir., at Price Chapel, Oct. 14.
Joshua, at J., Oct. 15.
Venus, at Wyatt, Oct. 19, 20.
Alvardo, Oct. 20, 21.
Grandbury, 8 p. m., Oct. 25 and 8 p. m., Oct. 27.
Grandbury Cir., at Hill City, Oct. 26, 27.
Glen Rose, Oct. 29.
George Creek, at Buck Cir., Oct. 30.
Brazos Ave., 8 p. m., Nov. 1.
Morgan, at M., Nov. 2, 3.
Walnut Springs, Nov. 3, 4.
Main Street, 8 p. m., Nov. 5.
Grandview, Nov. 6.
Anglin Street, Nov. 7.
E. A. SMITH, P. E.

WEATHERFORD DISTRICT—FOURTH ROUND.

Weatherford, First Church, Aug. 18, 19.
Thurber, Aug. 24, 25.
Strawn, at Minus, Aug. 31, Sept. 1.
Gordon, at Gordon, Sept. 7, 8.
Santo, at Palo Ponto, Sept. 14, 15.
Abdo, at Aledo, Sept. 21, 22.
Azle, at Azle, Sept. 28, 29.
Loving, at Hawkins Chapel, Oct. 5, 6.
Olney, at Olney, Oct. 6, 7.
New Castle, at New Castle, Oct. 8, 9.
Graham Mis., at Briar Creek, Oct. 10.
Elizaville, at Elizaville, Oct. 11.
Graham, at Graham, Oct. 12, 13.
Springtown, at Springtown, Oct. 19, 20.
Whitt, at Bethesda, Oct. 23.
Millan, at Garner, Oct. 26.
Mineral Wells, at M. W., Oct. 27, 28.
Abdo, at Aledo, Nov. 2, 3.
Weatherford Cir., at Bethel, Nov. 9, 10.
IAS. CAMPBELL, P. E.

CLEBURNE DISTRICT—THIRD ROUND.

Morgan, at Kopperl, Aug. 10, 11.
Walnut Springs, Aug. 17, 18.
Anglin Street, Cleburne, Aug. 19.
Main Street, Cleburne, Aug. 20.
Brazos Avenue, Cleburne, Aug. 21.
Glen Rose, Aug. 24, 25.
Grandview, Aug. 31, Sept. 1.
E. A. SMITH, P. E.

WASAHACHIE DISTRICT—THIRD ROUND.

Ovilla Cir., at Sardia, Aug. 17, 18.
Bethel Sta., Aug. 24, 25.
T. S. ARMSTRONG, P. E.
Per J. A. WHITEHURST.

BROWNWOOD DISTRICT—THIRD ROUND.

Brente, Aug. 9.
Robert Lee, Crawford, Aug. 10, 11.
Halling, Aug. 12.
T. H. STEWART, P. E.

OSTEVILLE DISTRICT—THIRD ROUND.

Crawford, at Compton, Aug. 10, 11.
Corvett, at Leon Junction, Aug. 17, 18.
Hamilton Sta., Aug. 24, 25.
S. J. VAUGHAN, P. E.

TEXAS CONFERENCE

Marshall District—Third Round.
Church Hill Cir., at Fowler's Chapel, Aug. 10, 11.
Kilgore Cir., at Bellview, Aug. 14.
Hallville Cir., at Maple Springs, Aug. 16.
Harrison Cir., at the Circuit Parsonage, Marshall, 3 p. m., Aug. 18. Preaching at
Scottville, Aug. 19.
North Marshall, Aug. 18, 19.
Marshall, First Church, Aug. 20.
F. M. BOYLES, P. E.

NAVASOTA DISTRICT—THIRD ROUND.

Oakhurst Cir., at Riverside, Aug. 10, 11.
Scottville, Aug. 11, 12.
Cold Springs Cir., at Farleys Chapel, Aug. 17, 18.
Shepherd and Cleveland, at Shepherd, Aug. 18, 19.
Bryan Sta., Aug. 25, 26.

BRYAN CIR., AT WELBORN, AUG. 26, 27.

Willis Sta., Sept. 1, 2.
Huntsville Sta., Sept. 2, 3.
T. R. TURRENTINE, P. E.

TYLER DISTRICT—THIRD ROUND.

Tyler Cir., at Liberty Hill, Aug. 10, 11.
Marchison, at Phillips Victory, Aug. 17, 18.
Edgewood, at Small, Aug. 24, 25.
Mt. Sylvan, at Sabine, Aug. 28.
Lindale, Aug. 29.
Whitehouse, at Flint, Aug. 31, Sept. 1.
Minors, Sept. 2.
Wills Point Sta., Sept. 4.
Cedar Street, Sept. 8, 9.
Marvin Church, Sept. 10.
CLYDE R. GARRETT, P. E.

PITTSBURG DISTRICT—THIRD ROUND.

Winnshoro, at Shady Grove, Aug. 18, 19.
Dalby Springs, at Dalby, Aug. 17, 18.
New Boston and DeKalb, at DeKalb, Aug. 18, 19.
Cornett, at Walker's Chapel, Aug. 24, 25.
Daingerfield (conference), Aug. 26, 8:30 p. m.
Texasarka, Central (conference), Aug. 30, 8:30 p. m.
Naples and Omaha, at Omaha, Sept. 1, 2.
New York, at Matagorda, Aug. 31, Sept. 1.
Hay City, Sept. 1, 2.
Wharton, Sept. 4.
Richmond, Sept. 7, 8.
Rosenburg, Sept. 8, 9.
Brenham, Sept. 11.
Somererville, Sept. 14, 15.
P. A. BURROUGHS, P. E.

JACKSONVILLE DISTRICT—THIRD ROUND.

Troup and Overton, at Arp, Aug. 10, 11.
Jacksonville Sta., Aug. 12.
La Rue, Aug. 17, 18.
Bushy Creek, at Bushy Creek, Aug. 21.
Noches, Aug. 24, 25.
Centenary, Aug. 26.
Elkhart, Aug. 27.
Grace, Aug. 28.
Huntington, Aug. 31, Sept. 1.
T. T. SMITH, P. E.

SAN AUGUSTINE DISTRICT—THIRD ROUND.

Corrigan, at Barnum, Aug. 9.
Burke, at Ryan's, Aug. 10.
Henshill and Braman, Aug. 17.
San Augustine, Aug. 18.
Center Cir., Aug. 20.
Livingston Sta., Aug. 23.
Livingston Cir., Aug. 24.
Carr and Anselby, Aug. 31.
W. MILLS, P. E.

BEAUMONT DISTRICT—THIRD ROUND.

Sour Lake and China, at Greyburg, Aug. 10, 11.
Woodville, Aug. 17, 18.
Warren, Aug. 18, 19.
Wallisville, at Anahuac, Aug. 24, 25.
E. W. SOLOMON, P. E.

MARLIN DISTRICT—THIRD ROUND.

Kosse, at Harmony, Aug. 10, 11.
Reagan and Stranger, at Reagan, Aug. 11, 12.
Milano, at Minera, Aug. 17, 18.
Hearne, Aug. 18, 19.
Travis, at Powers' Chapel, Aug. 24, 25.
I. F. BETTS, P. E.

WEST TEXAS CONFERENCE

Austin District—Fourth Round.
Bastrop, at Bastrop, Aug. 22.
Smithville, at Smithville, Aug. 23.
McDade, at Moran's Chapel, Aug. 24, 25.
Elgin, at Elgin, Aug. 26.
Manor, at Manor, Aug. 28.
Weimar, at County Line, Aug. 31, Sept. 1.
Webberville, at Hanev's Chapel, Sept. 7, 8.
Eagle Lake and Altair, at Altair, Sept. 14, 15.

COLUMBUS, AT COLUMBUS, SEPT. 16.

West Point, at Colony, Sept. 21, 22.
Flatonia, at Flatonia, Sept. 22, 23.
Lagrange and Winchester, at Lagrange, Sept. 26.
Liberty Hill and Leander, at Liberty Hill, Sept. 28, 29.
St. Luke's and Walnut, at St. Luke's, Sept. 29, 30.
McDade Mis., at McDade, Oct. 2.
Pflugerville Mis., at Pflugerville, Oct. 5, 6.
First Church, at Austin, Oct. 7.
University Church, at Austin, Oct. 8.
South Austin, at Austin, Oct. 12, 13.
Ward Memorial, at Austin, Oct. 13, 14.
NAT. R. DEAN, P. E.

CUERO DISTRICT—FOURTH ROUND.

Yockum, Aug. 10, 11.
Hallettsville, at Hallettsville, Aug. 11, 12.
Rock Island, at Glass' Chapel, Aug. 17, 18.
Gando and Louisa, at Louisa, Aug. 24, 25.
El Campo, Aug. 25, 26.
Midfield, at Midfield, Friday, Aug. 30.
Palacios, Aug. 31, Sept. 1.
Nursery, at Ford Tran, Sept. 7, 8.
Provident, at Rockville, Wednesday, Sept. 11.
Port O'Connor, at Bloomington, Sept. 14, 15.
Port Lavaca and Traylor, at P., Sept. 21, 22.
Leesville, at Leesville, Sept. 28, 29.
Pandora, at Dewville, Tuesday, Oct. 1.
Smiley, at Rocky, Oct. 5, 6.
Nixon, Oct. 6, 7.
Simer, at Simer, Oct. 9.
Stockdale, at Stockdale, Oct. 12, 13.
Lavernia, at S. Springs, Oct. 13, 14.
Cuero, Oct. 19, 20.
Runge, Oct. 20, 21.
JOHN M. ALEXANDER, P. E.

SAN MARCOS DISTRICT—FOURTH ROUND.

Marchaca, at Creedmore, Aug. 10, 11.
Buda, at Buda, Aug. 11, 12.
Kyle, at Kyle, Aug. 17, 18.
Waelder and Thompsonville, at Thompsonville, Aug. 24, 25.
Luling, at Luling, Aug. 25, 26.
Belmont, at Belmont, Aug. 31.
Seguin, at Seguin, Sept. 7, 8.
Gonzales, at Gonzales, Sept. 14, 15.
Staples, at Staples, Sept. 21, 22.
Martindale, at Martindale, Sept. 28, 29.
Dripping Springs, at Dripping Springs, Oct. 5, 6.
San Marcos, at San Marcos, Oct. 12, 13.
W. H. RIGGS, P. E.

SAN ANGELO DISTRICT—FOURTH ROUND.

San Angelo, Chadbourne St., a. m., Aug. 11.
San Angelo, First Church, p. m., Aug. 11.
Miles, Aug. 13.
Brady, Aug. 17, 18.
Lohn, Aug. 20.
Eden, Aug. 22.
Rochelle, Aug. 24, 25.
Junction, Aug. 29.
Menard, Aug. 31, Sept. 1.
Sonora, Sept. 7, 8.
Idorado, 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. 5, 6.
San Angelo Circuit, Oct. 12, 13.
L. C. MATTHIS, P. E.

NEW MEXICO CONFERENCE

El Paso District—Fourth Round.
Las Cruces, Aug. 11, 12.
El Paso, at H. Park, Aug. 14.
Le Mesa, Aug. 17, 18.
Alamogordo, Aug. 20, 25.
El Paso, Trinity, Aug. 27.
Sierra Blanca, Sept. 1, 2.
Ft. Davis, Sept. 7, 8.
Marfa, Sept. 9.
Alpine, Sept. 11.
Marathon, Sept. 12, 13.
Sanderson, Sept. 14, 15.
Clint, Sept. 22.
J. ALLEN RAY, P. E.

Our Texas Methodist Orphanage and Its Needs

By Rev. E. Hightower

Nothing in this article is intended as a criticism of either the former or present management of the Orphanage. Its one purpose is to raise the question, "Is our Church doing all it could do for the orphan children of Texas, or even for those that it has in charge?" Our Orphanage should at least keep pace with the growth of Methodism in the State, for with the increase of an urban population and the consequent extremes of poverty and wealth it is reasonable to expect that the number of dependent orphans will keep pace with the growth of population. We are one of the two largest Christian denominations in the State, and if we are to be in the work of caring for orphan children at all our Orphanage should be the largest and best institution of the kind in Texas. But while there is a rapid increase of population and a steady growth of Methodism no steps have been taken for years to increase the capacity of the Orphanage. To allow an enterprise like that to stand still when everything about it is moving forward is not to stand still, but to go backward, and to forfeit the confidence and respect of the public. Notwithstanding its honorable history at present our Orphanage is in danger of becoming a by-word and a reproach instead of a credit to Texas Methodism.

But more important than the question of extension is the problem of properly caring for the orphans committed to us and converting such raw material as we are taking charge of into intelligent and useful members of society. As a friend of the Orphanage, who for four years studied it at close range, and now a director, I dare to assert that Texas Methodism is not doing all that it could and should do for its orphans.

What We Are Doing.

We are taking certain children, both of whose parents are dead, and giving them food, clothing, shelter, some rudiments of public school education, a scattering knowledge of farming and house work, and more religious instruction than is received by most other children. Some children are placed in private homes after being received into the Orphanage; others remain there until old enough to leave of their own volition. A few girls study music. A few others finish in high school courses and are sent by friends to college. But as most of the boys and girls leave the Orphanage, whether to enter homes or to shift for themselves, they are little more than unskilled laborers.

What We Should Do.

Let it be clearly understood that I am not inveighing against teaching the Orphanage children farming and house work. I would have such things not only taught, but taught scientifically. The time has come when a man who makes a success of farming must know other things besides how to tie a hamestring and hold a plow. With the present price of land and cost of living the farmer who succeeds must know something of the properties of soil, nature and needs of various crops, effect of chemical fertilizers, and much more. With both the State and Nation giving scientific training to our farmers and their sons the ignorant farm laborer will have about as much chance to succeed in the future as the young man with no commercial education has in a banking house. It is not fair to the boys to have them in charge during their most receptive years and send them out into the world with a hand-axe. With very little trouble and expense the Orphanage farm could be converted into a government experiment farm where the boys could witness the scientific cultivation, and study of nature and growth of various kinds of useful crops, and learn how to make farming a source of profit and pleasure at the same time. They could be given their own plots of ground and induced to join corn and cotton clubs and made to see that farm life is something more than hard labor. By a similar policy the girls could learn to cook and do other domestic tasks under the training of an expert and house work would mean something besides drudgery.

But the adoption of the above suggestion would not solve all our problems. Whether wisely or not, our Orphanage is located in a city. Most of its inmates come from cities or towns. It is not a theory but a fact, that very few of our young people ever go from town or city to live on a farm. It is not probable that many of our orphans will ever be farmers or farmers' wives. They will seek

work in town or city. The young person who begins life in a city without knowing how to do at least one thing well is hopelessly handicapped. To launch a girl into life under such conditions is to invite destruction. One of the tragedies of the twentieth century is the battle that thousands of underpaid, unprotected young women of the city are making for their honor. When the Methodist Church leaves young people committed to its care to face life under such conditions it commits a crime against itself. At a time when leading educators of the country are pronouncing our public school system a monumental failure because it seeks to prepare our young people for college instead of the practical pursuits of life when as a matter of fact not one of them in a hundred ever goes to college, the Church should not be willing to make its orphans the victims of this failure. They should be made industrially self-respecting and independent.

The Remedy.

What is the remedy? First, a manual training school where the boys can be taught useful trades. Many of them would not be equal to university training were it offered, but they could all learn to work. It is not enough that Waco High School has such an institution. That is for high school pupils and few of the Orphanage boys ever get to high school. Such an institution is needed on the Orphanage grounds, and should be open to all the boys, and perhaps the girls as well. Second, a department of domestic science, where the girls can receive proper training in that noblest of all womanly arts—home-making. Something has been attempted in this department, but with inadequate facilities. Third, and urgently, a commercial school where the more advanced boys and girls can be rendered industrially independent. Young women who can write short hand handle a typewriter and keep books can usually command a salary that will permit them to live in comfort and self-respect. Music is a fine accomplishment, but it requires unusual talent and years of hard work for a girl to acquire a musical education that can be made a means of livelihood. Not every girl can become a musician or a school teacher. And next to the salvation of their souls it should be the aim of our Orphanage to render all its inmates commercially independent.

If it be objected that the adoption of the above suggestions would cost a few thousand dollars it may be replied that Texas Methodism has given to the Orphanage all the money it has ever asked for and more. There are among us men who would gladly finance such undertakings when once convinced that they are needed. We cannot convert our orphan boys into preachers or doctors or lawyers. But under proper training many of them would make good cabinet makers and carpenters and blacksmiths and electricians and bookkeepers. The knowledge of a profitable occupation saves many a young man from idleness and vice and renders him a serviceable member of society. The same thing is true of young women. Let our Methodists of means come forward and give our Orphanage a chance to do justice to our orphan children.

Georgetown, Texas.

GREAT SUNDAY SCHOOL CONVENTIONS.

The Texas Sunday School Association, composed of all denominations, has been regularly holding annual conventions for many years. During the past seven or eight years these State Conventions have been growing each year until they have assumed such magnitude that only the larger cities can entertain them. The one held in Dallas, last May, had 1548 delegates and probably 1500 visitors in the various meetings.

These delegates came from fourteen States, ninety-seven counties, two hundred and thirty-one towns and five hundred and three Sunday Schools. With all of this marvelous attendance at this great convention, one will see that not one-half of the counties in Texas were reached.

For the past four years the State Executive Committee have planned with great success a series of State District Conventions, meeting in certain sections of the State, so that the Sunday School workers may have one of these blessings without having to travel more than 200 miles, and not 1700, as one delegate did in May. These District Conventions will be equal to the State Convention in the quality of the program, as every

phase of the Sunday School work will be discussed by trained experts.

The conventions of last September and October reached delegates from 150 counties in the thirteen conventions held, and it is expected that at least 175 counties will be reached by delegates in the twenty conventions this year. The convention cities selected are junction points of railroads, easy of access by delegates.

Each convention city is to give free entertainment for lodging and breakfast only, the delegates securing their own dinners and suppers down town. This plan of entertainment is beneficial twofold, in view of the fact that the home people will be able to attend the convention for all seasons.

The railroads have granted special round trip rates within 150 miles of each convention city, at 4 cents per mile.

The sessions for the conventions will cover two full days and nights and from one-half to another whole day in addition, according to the railroad schedules, and the arrival of the tour party of experts.

The tour party will be composed of trained experts upon every department of the Sunday School activity, in addition to a noted pianist, and the live wire song leader, J. L. Blankenship.

The local cities have appointed their various committees and all are active in making big preparations to make the delegates have a profitable and pleasant time.

The following are the places and dates:

- Marshall—Sunday, September 1 to Tuesday, September 3, 10 p. m.
- Sulphur Springs—Wednesday, September 4, 3 p. m. to Friday, September 6, 10 p. m.
- Greenville—Rally, Saturday, September 7, 7:30 p. m.
- Sherman—Rally, Sunday, September 8.
- Henrietta—Rally, Sunday, September 8.
- Convention—Monday, September 9, 10 a. m. to Wednesday, September 11, noon.
- Cleburne—Wednesday, September 11, 8 p. m. to Friday, September 13, 10 p. m.
- Waxahachie—Rally, Saturday, September 14, 2 p. m. and 8 p. m.
- Waco—Rally, Sunday, September 15.
- Hamilton—Monday, September 16, 3 p. m. to Wednesday, September 18, noon.
- Marlin—Wednesday, September 18, 8 p. m. to Friday, September 20, 10 p. m.
- Navasota—Sunday, September 22, to Tuesday, September 24, 10 p. m.
- Palestine—Wednesday, September 25, 8 p. m. to Friday, September 27, 10 p. m.
- Naacodoches—Saturday, September 28, 3 p. m. to Tuesday, October 1, noon.
- Beaumont—Tuesday, October 1, 8 p. m. to Thursday, October 3, 10 p. m.
- Galveston—Friday, October 4, 10 a. m. to Sunday, October 6, 10 p. m.
- Houston—Rally, Monday, October 7, 2 p. m. and 7:30 p. m.
- Harlingen—Tuesday, October 8, 2 p. m. to Thursday, October 10, 10 p. m.
- Victoria—Friday, October 11, 2 p. m. to Sunday, October 13, 10 p. m.
- San Antonio—Monday, October 14, 8 p. m. to Wednesday, October 16, 10 p. m.
- Austin—Thursday, October 17, 8 p. m. to Sunday, October 20, 10 p. m.
- McKinney—Monday, October 21, 8 p. m. to Wednesday, October 23, 10 p. m.
- Weatherford—Rally, Thursday, October 24, 2 p. m. and 8 p. m.
- Snyder—Friday, Oct. 25, 10 a. m. to Sunday, October 27, 10 p. m.
- San Angelo—Tuesday, October 29, 10 a. m. to Thursday, October 31, 10 p. m.

The Texas Sunday School Association is a co-operative effort of all denominations to extend and improve Sunday School work in our own State. It is the only organization which aims to help every Sunday School in the State. It seeks helpful co-operation, not union. Its conventions and institutes discuss methods of work, not Church doctrine. It works by way of suggestion, not by authority. It therefore helps thousands, it hinders none. Its conventions and institutes are free schools of method, open to all Sunday School workers. The leaders in Sunday School thought of the various denominations co-operate and actively help in this. The convention system is the mother of all Sunday School improvement and work.

No one who desires to have a better Sunday School or be a better worker will miss one of these conventions. Whenever you put any time, talent or money into this organized Sunday School work you get back all you put in, all that everyone else of all other denominations puts in.

Call a meeting of your officers and teachers at once and select the delegates from your school to attend the

convention nearest to you, and appoint one of your number to arrange with the delegates from other schools of your city and county to go in a body, thereby creating not only a school spirit but a town and county spirit also.

Hoping to see you at the convention, we are sincerely yours,
Robert H. Coleman, State President; M. H. Wolfe, Vice-Chairman; S. J. McFarland, State Treasurer; J. T. McClure, Executive Chairman; Wm. M. Anderson, Administration Chairman; W. C. Everett, Finance Chairman; William Nehemiah Wiggins, General Secretary.

FREE SCHOLARSHIPS FOR YOUNG PREACHERS AT VANDERBILT.

Young preachers of the Methodist Episcopal Church, South, who are college graduates can secure free scholarships that will cover the cost of board in the Biblical Department of Vanderbilt University. A loan fund is available for those who cannot secure scholarships. Tuition and room rent are free. An employment bureau aids students in seeking remunerative work, such as may be carried on in connection with their University studies. There were one hundred and thirty-four ministerial students at Vanderbilt University last year, fifteen of this number being students in the Academic Department. Of the 119 theological students in the University last year, 78 held academic degrees, and 27 others had college training, though they were not college graduates. Forty colleges and universities were represented in the student body. About 750 former students are now preaching in the various Annual Conferences of Southern Methodism, or are teaching in the schools of the Church. A large proportion of the foreign missionaries of the Church are former Vanderbilt men. Nineteen of the theological students of last year were from Texas, eleven of them being from Southwestern University, and five from Polytechnic College at Fort Worth.

The large number of courses of Biblical and theological study offered to students, the many distinguished preachers and lecturers that annually visit Nashville, the splendid opportunities offered by Nashville for studying the problems of the modern city, the commodious and well arranged building of the Biblical Department (Wesley Hall), and the ample and beautifully wooded campus of over sixty acres, the opportunity to come in social contact and daily fellowship with a hundred or more young ministers from all the conferences and colleges of Southern Methodism, and to study all the great sectional interests of the Church that are centered in Nashville—these are some of the many reasons that make it desirable for every young preacher of the Methodist Church, South, to spend, if possible, from one to three years at Vanderbilt University. Let every young preacher of the Church who desires the help of a university in preparing himself for more effective service in the ministry, write to the Dean of the Biblical Department, Dr. W. F. Tillett, Nashville, Tenn.

LETTER FROM VIRGINIA.

I am having several new experiences these days. The other day I was waiting for the train on the last lap of my sixteen hundred-mile journey when, on noticing the station clock, I remarked to another traveler that the clock was an hour fast. Imagine how cheap I felt when informed that the clock ran by eastern time. So I ran up my watch and that gave me a sense of relief at gaining an hour by a "simple twist of the wrist."

My next new experience was landing in a little village in a sylvan dale of the Old Dominion. Here I found myself among the classic scenes of Emory and Henry. Next day I took a stroll over the grounds. As I took a cooling drink from the famous old spring at the foot of the hill, I thought of the old soldier who hauled my trunk to the depot at Clarendon, and said: "When you get to Emory and Henry I want you to take a big drink out of that spring for me. I was there in the hospital during the war." I went into the old main building and looked with interest at the stairways worn by the tramp of generations. It reminded me of the old steps of the old "flat-iron" chapel in Georgetown, now torn down.

Later, I went into one of the society halls and asked: "Whose picture is that?" I was astonished at the reply: "Judge E. B. Stuart." As I was just going into supper one night some one said, "Colonel Mosby is out there." I walked out to the lawn and saw the famous old cavalrman driving by in a buggy as quiet, dignified an old gentleman as you might care to see anywhere. Had some one told me it was some famous old Methodist preacher driving by with some lady friend or

Retribution

Is Bound to Come

To the man who abuses himself, his family and his future by the excessive use of

DRINK AND DRUGS

We can help you to free yourself from these terrible habits by a treatment that is harmless and successful.

A Home From Home

WHITE 10th and Tyler, OAK CLIFF, DALLAS
PHONE C. 142 **SANITARIUM**

relative, I could have readily believed it. With these reminders of the past I went of course, to see the Confederate Cemetery on top of a neighboring hill. There I found under the spreading pines long rows of plain, numbered marble slabs—over two hundred of them—for men who, I suppose, came to Emory to make a last fight for life against disease, but never returned home or to the battlefield. I saw here that one or two of the rows of graves were not complete. I wondered if those vacant spaces represented the living. I thought again of my old soldier friend, who was here sick in the long ago. I at least know one who did not help fill up the gaps in those lines. As my gaze wandered away across the landscape, over the forests, hills and valleys to the great blue mountains piled in the distance, I thought how like a great wound seemed the valley through which the railroad runs—a wound long ago healed, and now clothed in the verdure of a Virginia landscape in the twilight. Then I thought how our country was cut with a great gaping wound, healed up now, somewhat, but the signs of the convulsions remain; these old soldiers who met the edge of the blade and these silent marble slabs, numbered slabs, are all witnesses to the wound. As I walked down the hill, across an oat field and by some aged apple trees, I could not help but feel grateful that I am here, not to recuperate for a war on my fellow mortals, but to lend a hand in the great conquest of souls for the Prince of Peace. I hope to help cure wounds, but they are the wounds of sin. We shall send out the young men, I trust, again and again, but not to sanguinary strife.

I am pleased with the prospect here. I find the faculty a congenial crowd. Dr. McConnell, Prof. Hunter, and others, are working up a splendid interest in the new educational work in the college. Dr. Weaver, the president, and Bro. Vaught, the financial agent, are making good progress toward securing the great new main building. Plans have been drawn and a good start made on the gathering of funds. My own work will be with the young preachers, and others, in the Biblical courses and I am encouraged to believe that they will keep me exceedingly busy. We are planning to do work similar to that offered by Emory of Georgia, and by Southwestern.

We shall have several Texas boys in school, I understand. One of them, Ira Kiker, is a brother of Minister O. P. Kiker, our "North Panhandle Bishop." Another is a son of Judge Dibrell, of the Supreme Court. Some of the people seem surprised that a Texan should go so far away from home in his work, but I tell them that we in the West have long been accustomed to people coming from afar to take work with us, and now they ought to expect us to begin to repay the debt. Altogether, I expect a great year here in the Old Dominion.
J. L. JAMES.

Emory, Virginia.

The teacher had been talking about a hen sitting on eggs, and with the incubator in mind, asked if eggs could be hatched in any other way. "Yes, sir," said an experienced person of nine. "Put 'em under a duck." —English Country Life.

GEORGETOWN HOME FOR SALE.

New MODERN HOME, 6 rooms, bath, large halls and porches, 3 fireplaces with cabinet marble, electric lights, high ceilings, best material and paper throughout, new fences all painted, cement walks and cellar, plumbing complete, south and east front. Situated on corner lot, 12x150 feet; 2 blocks of school and business district. Worth \$2500, will sell for less. Address: Texas Christian Advocate.