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THE INFLUENCE OF POVERTY AND WEALTH.

POVERTY is not a blessing within itself, neither is wealth a curse within itself. Many poor people are good people and many poor people are bad people. Many wealthy people are Christ-like and many wealthy people are possessed of the devil. Poverty and wealth are the merest accidents of life, and they are possessed by the people according to their ability to fail or to succeed in given enterprises. Character is not in the accidents and incidents of life, but in the heart, the mind, the spirit of the man. A good man will be good whether he is poor or rich, and a bad man will be bad under the same circumstances.

Poverty is a great handicap. It puts a man at great disadvantage and it circumscribes the sphere of his activity. The man who has to work eight or ten hours a day in the sweat shop, or on the highways, or in the stores, or the fields in order to make bread and meat for himself and his family, has not much time to cultivate his own mind, to broaden his own views, or to reach out after something better and nobler and higher. Neither can he give to his family the substantial provisions and helpful opportunities that would otherwise be possible to him were he a trifle more fortunate in the possession of the things of this life. The fact is, he has to lead a sort of dog's life, and he often finds himself pinched and hindered, not to say oppressed and embarrassed. Thus it is that poverty fixes his station in life and crystallizes the grooves in which he is run through life, and it often limits and dwarfs his aspirations and ideals. He would be much better off were he possessed of enough of this world's goods to make himself and his family comfortable and be able to give to them larger and better opportunities. Poverty is, therefore, the bane of the life of thousands of our toiling people.

Great wealth does not bring the happiness to those who possess it, as we sometimes imagine. It imposes its limitations upon its votaries. It literally subsidizes and commercializes the big captains of industry; it makes the most of them selfish and self-centered; it gives to their boys and girls the big head; it teaches them extravagance; it turns many of their wives into gadding fools and makes society pests out of them. Now and then rich men and their families amount to something to the Church and to society, but the majority of them are money sharks; they are never satisfied with their fortunes; they want more and more. They become absolutely greedy. They want to swallow up every other man or enterprise that competes with them. And not many of their wives can stand the temptation of being thrown from moderate circumstances into large wealth. It turns their heads; it takes their simple manner of religious life away from them, and it puts

foolish ideas into their heads. They soon want to swim on the crest of the wave, and they throw to the winds their simple life and take on the strenuous life of society. They soon forget the pit whence they were dug, and they go all the gaits of the social whirl. Such society women are not worth much to the world or to their husbands and children.

Sane and well-to-do circumstances make up the normal life. Then it is that people enjoy solid comforts, bring up their children in the fear of God, devote themselves to works of righteousness, and use their ability to make the world better. Extremes are dangerous. They place fearful pressure upon life and character. It is the happy man that solves the problems of the domestic circle and of sociology. The man who is neither poor nor immensely rich is the happy and useful, the well-poised man, the man whose life is a blessing to the community. Hence the good Book says: "Give me neither poverty nor riches; let me eat the bread appointed unto me; lest I be full and deny thee, and say, Who is the Lord? Or lest I be poor and steal and take the name of God in vain."

Oppressive poverty helps nobody and excessive wealth is a curse to any man and his family. We see the effect of it all round us today. In the squalid hut you find disease, dirt, want. Often in the palace you find domestic infidelity, bickering, scheming, effeminacy, social intoxication. Hence the condition of the extremely poor ought to be elevated and their environment improved; and the extremely rich ought to have some sort of curtailment imposed upon their cupidity and their self-centered habits and usages. The Golden Rule would solve this condition were we able to make application of it to these extremes in our social order. No wonder that statesmanship is puzzling its brain to find a remedy for these unequal and unjust conditions in human life. And it must be found sooner or later, else no man can foretell the results in the not distant future.

ANTHROPOCENTRIC VERSUS THEOCENTRIC IN RELIGION.

THE two terms used in the above heading are unusual and extraordinary in the common parlance of the people. They are words that belong to the scholar, and they are common in his vocabulary. Principal Forsyth makes extensive use of them in his late book, "Faith, Freedom and the Future." The first is man making himself the center of his religious thought and action, and the second means making God the center of religious thinking. And Dr. Forsyth calls attention to the fact that the modern tendency is to center in and around man the religion of today, instead of making God its center and basis of thought and activity. That there is truth in his criticism there can be no doubt. We accept the fact that the human element in religion is large and

commanding; for religion is intended to cleanse and transform man, to make him a new creature, to properly adjust him in his human relationships, and to develop him into the largest capabilities and usefulness. And in keeping with this concession we note that the religion of Christ is wonderfully altruistic, and that it deals largely with the problems of human life and character.

But while this is all true, nevertheless God is the source of all true religion and from him our religious thought and activity proceed. The first duty laid down in the religion of the Old Testament is: "Thou shalt have no other gods before me." And the proper interpretation of this command is found in the passage: "Hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man." Following this profound principle, Christ tells us: "Thou shalt love the Lord thy God with all thy mind and with all thy heart, and with all thy strength and with all thy soul," making this the first and great commandment. Therefore the first duty involved in our religion is the duty we owe to God as our Creator, Preserver and Redeemer, for it is in him that we live and move and have our being. There can be no true religion of humanity except that in which the immanence of God is made dominant; for he is the beginning, the continuance and the end of all religion. The most overwhelming thought of which man is capable is the realization of his responsibility to God. It is absolutely necessary for us to make God the center of our religious thinking and acting, and to have him rooted and grounded in our consciousness and faith before we can undertake to apply our thinking and acting to the problems of humanity. He is the source of our religious conception, while man is its receptacle and beneficiary.

Recently an intelligent physician said to us that his worst trouble in his religious life was to make God dominant in his thought and action; that he had no trouble in the human side of his religion, and hence he found himself drifting toward a religion of humanitarianism. And when you come to think about it, the tendency of modern preaching and practice is in this direction. Formerly the ministry preached the great doctrines of religion, such as the existence of God, the justice of God, the sovereign authority of God, the immanence of God; but we have fallen upon such an intensely practical age, with its altruism and commercialism, that the ministry is stressing the human side of our religion to the neglect of the divine side. And the result is, we are making man the center of our religious thought and effort instead of God. We are permitting men to lose sight of God, of his authority and of obedience to his will.

We are neglecting the heroic, the awe-inspiring, the supernatural in our reli-

gion, and we are lacking in robustness and stupendous reverence for God and his law. To use Dr. Forsyth's pungent words, we have fallen away somewhat from the theocentric and degenerating into the anthropocentric in religion. And the effect is perceptible in the life of the people who claim to be religious. Their religion is an easy-going, soft and liberal sort of religion, largely lacking in those heroic elements once so characteristic of the faith of our fathers. We need, therefore, first of all to love God with all the heart, the mind, the soul and the strength, and after that to love our neighbor as we love ourselves. This is the natural order, for it puts God first and then logically comes on down to man. It puts the root-source of our faith in the eternal and its practice naturally flows out to humanity. The thought of God awes and restrains and subordinates us to the divine authority; and out of this we get the solidarity of religious character, and then we are prepared to do our whole duty to mankind.

JOSEPH, THE YOUNG MAN OF A PURE LIFE.

We believe that the biography of Joseph is true. Being the true story of a young man's trials and triumphs it can help the young men of this day to live the pure life. His victory over his lower nature was not miraculous, but was rather the normal outcome in the life of a young man who intelligently loved, honored and feared God. He stands forth as an illustrious example of personal purity in men. He recognized in the temptation that assailed him in the house of Potiphar a two-fold sin and degradation. If he yielded he degraded himself by personal impurity and sinned against the woman's husband, but he chose to suffer the loss of position and life rather than to sin against himself or against his master.

Young men of this day should read the life of Joseph that their purpose to live a right life may be strengthened. If they will read carefully how that young Hebrew lived they will cease to think that the pure minded young man is necessarily a weakling.

Joseph was as astute in finance as is J. P. Morgan, as wise a counselor as was Gladstone, as great a man as Woodrow Wilson and as righteous a man as Moody.

There are many men of our day who have preserved their bodies pure from the sin of sensuality, yet it is a time when boys and young men are liable to be swept into this foul maelstrom of sin.

The epoch-marking character-testing and destiny-determining occasion in one's life is when he stands face to face with his own soul in the presence of God and determines whether he is to be a benefactor or a beneficiary in the world. It seems at first blush a minor question, but it looms large among the decisive questions of life.—Selected.

FINISHING UP THE WORLD

Footprints of Lord Byron in Italy and Greece

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

In our recent trip through the Grecian Isles and Italy we were often reminded of Paul and Byron, especially in Greece. Two more gifted or dissimilar men were seldom, if ever, projected upon our planet in any age. And how vastly different the results of their lives upon the world. Byron's remote ancestors doubtless had intellectual gifts, but his mother and father were very unfortunate in their moral make-up. His mother was uncomely and unattractive in personal appearance, narrow-minded and had a cyclonic and terrible temper. His father was a drunken profligate and gambler. If the world generally had taken these facts into consideration its judgment of the boy might have been more charitable.

Byron was born with a deformed foot, which was his unceasing and tantalizing thorn in the flesh, and an everlasting tax on his vanity of which he seems never to have lost sight. Walter Scott had a similar misfortune, of which he seemed never conscious. In all of his world of prose and poetry he never mentioned it. Byron was an ardent lover from his early boyhood. Nevertheless he only lived about thirteen months with his wife before they separated. His wife and daughter seem to have been both good and gifted women. Up to the time of this separation he was the lion of London and British society, which then turned so suddenly and ferociously against him that he turned his back forever on his native land. He said as he left: "If all that the people are saying about me is true, I am not fit for England. If it is not true

England Is Not Fit For Me!"

It was after this awful crisis in his life that the majesty of his genius was made manifest in Childe Harold. When the first two cantos were published Byron said he awoke one morning to find himself famous. We never realized the lofty style and grandeur of this poem until one evening about sunset we were standing on the rear platform of a railway train running along the ruins of the old Campagna of Rome, and as we gazed back to the "Eternal" or seven hilled city against the gorgeous and glowing horizon, the following lines, which had been lying long dormant in the memory, suddenly revived:

The Niobe of Nations! there she stands,
Childless and crownless in her voiceless woe;
An empty urn within her withered hands,
Whose holy dust was scattered long ago.
The Goth, the Christian, Time, war, flood and fire
Have dealt upon the seven-hilled city's pride.
She saw her glories star by star expire,
And up the steep Barbarian monarchs ride
Where the car climbed the capitol.
Alas the lofty city! And alas
The trebly hundred triumphs and the day
When Brutus made the dagger's edge surpass
The conquering sword in bearing fame away.
Alas for Tully's voice and Virgil's lay,
And Livy's pictured page!

We were amused at the intense interest which some of our friends in Missolonghi, Greece, were manifesting in the cenotaph of Byron, thinking his body was buried there in Greece. We find very few people who seem to know where Byron's body was buried. While passing through the Grecian Isles we met

Lady Stirling.

of Scotland, who was confident that he was buried at Harrow on the Hill, near London. On such good authority we visited Harrow and found that such a bright woman could be mistaken. In the lofty cemetery there is a "Byron's tomb," but it does not contain the body of Lord Byron, but that of an insignificant person unknown to fame; but it was on a lofty spot, under a beautiful shade, covered with a broad and massive stone, and commanding one of the finest views in England. On this tomb Byron used to rest and dream when he was composing his earlier poems.

When his embalmed body was brought from Missolonghi, Greece, where he died, it was refused a place in Westminster Abbey and was finally buried in the family vault of the vil-

lage church of Hucknall, near Newstead Abbey. His splendid liberality and generous sympathy for the Greeks in their struggle for independence, were the most admirable features of his phenomenal life. He was placed at the head of an expedition to Lepanto, but he died before it sailed. At one time there was talk of making him King of Greece. Some of the most interesting years of his life were spent in Venice on the Adriatic, where he did some of his finest writing. The following lines have permanently and perpetually associated his name with that city:

"I stood in Venice on the Bridge of Sighs,
A palace and a prison on each hand,
I saw from out the wave her structures rise.
As from the stroke of an enchanter's wand;
A thousand years their cloudy wings expand
Around me, and a dying glory smiles
O'er the far times when many a subject land
Looked to the winged Lion's marble piles,
Where Venice sat in state, throned
On her hundred isles."

The following pen picture of this brilliant but unfortunate man was drawn by a talented young

Scotch Bard.

A man of rank, and capacious soul,
Who riches had and fame beyond desire;
An heir of flattery, to titles born,
And reputation, and luxurious life;
Yet not content with ancestral name,
Or to be known, because his fathers were,
He on his height hereditary stood;
And gazing higher, purposed in his heart
To take another step. Above him seemed
Alone the mount of song, the lofty seat
Of canonized bards; and thitherward,
By nature taught, and inward melody,
In prime of youth he bent his eagle eye.
No cost was spared. What books he wished he read;
What sage to hear, he heard; what scenes to see,
He saw. And first in rambling school-boy days,
Britannia's mountain-walks, and heath-girt lakes,
And story-telling glens, and founts, and brooks,
And maids, as dew-drops pure and fair, his soul
With grandeur filled, and melody and love.
Then travel came, and took him where he wished,
He cities saw, and courts, and princely pomp;
He mused alone on ancient mountain-brows;
And mused on battlefields, where valor fought
In other days; and mused on ruins gray
With years; and drank from old and fabulous wells;
And plucked the vine the first born prophets plucked;
And mused on famous tombs; and on the desert waste.
The heavens and earth of every country saw;
Aught that could rouse, expand, refine the soul
Thither he went and meditated there.
He touched his harp and Nations heard entranced.
As some vast river of unending source,
Rapid, exhaustless, deep his numbers flowed,
And opened new fountains in the human heart.
Where fancy halted, weary in her flight,
In other men, his, fresh as morning rose,
And soared untrodden heights, and seemed at home
Where angels bashful looked. Others, tho' great,
Beneath their argument seemed struggling; while
He from above descending, stooped to touch
The loftiest thought; and proudly stooped, as though
It scarce deserved his verse. With Nature's self
He seemed an old acquaintance, free to jest
At will with all her glorious majesty.
He laid his hand upon the Ocean's mane,

And played familiar with his hoary locks;
Stood on the Alps, stood on the Apennines,
And with the thunder talked, as friend to friend;
And wove his garland of the lightning's wing.
In sportive twist; the lightning's fiery wing.
Which as the footsteps of the dreadful God,
Marching upon the storm, in vengeance seemed;
Then turned, and with the grasshopper, who sang
His evening song beneath his feet, conversed.
Suns, moons, and stars and clouds his sisters were;
Rocks, mountains, meteors, seas and winds and storms,
His brothers—younger brothers, whom he scarce
As equals deemed. All passions of all men—
The wild and tame—the gentle and severe;
All thoughts, all maxims, sacred and profane;
All creeds, all seasons, Time, Eternity;
All that was hated, and all that was dear;
All that was hoped; all that was feared by man,
He tossed about, as tempest-withered leaves;
Then, smiling, looked upon the wreck he made.
With terror now he froze the cowering blood,
And now dissolved the heart in tenderness;
Yet would not tremble, would not weep himself;
But back into his soul retired alone,
Dark sullen proud; gazing contemptuously
On hearts and passions prostrate at his feet.
So Ocean, from the plains his waves had late
To desolation swept, retired in pride,
Exulting in the glory of his might,
And seemed to mock the ruin he had wrought.
As some fierce comet of tremendous size,
To which the stars did reverence as it passed,
So he through learning and through fancy took
His flight sublime; and on the loftiest top
Of fame's dread mountain sat; not soiled and worn,
As if he from the earth had labored up—
But as some bird of heavenly plumage fair,
He looked, which down from higher regions came,
And perched it there, to see what lay beneath.
The Nations gazed, and wondered much and praised;
Critics before him fell in humble plight;
Confounded fell; and made debasing signs
To catch his eye; and stretched, and swelled themselves
To bursting high, to utter bulky words
Of admiration vast. And many, too,
Many that aimed to imitate his flight,
With weaker wing, unearthly fluttering made,
And gave abundant sport to after days.
Great man! the Nation's gazed, and wondered much,
And praised; and many called his evil good;
Wits wrote in favor of his wickedness;
And kings to do him honor took delight.
Thus full of titles, flattery, honor, fame;
Beyond desire, beyond ambition full,
He died.—He died of what? Of wretchedness.
Drank every cup of joy, heard every trump
Of fame; early, deeply drank; and drank draughts
That common millions might have quenched; then died
Of thirst, because there was no more to drink.
His goddess—Nature—wooded, embraced, enjoyed,
Fell from his arms, abhorred; his passions died;
Died, all but dreary solitary pride;
And all his sympathies in being died.
As some ill-guided bark, well built and tall,
Which angry tide cast out on desert shore,
And then retiring, left it there to rot
And moulder in the winds and rains of heaven;
So he cut from the sympathies of life,
And cast ashore from pleasures' boisterous surge;
A wandering, weary, worn, and wretched thing;

Scorched, and desolate and blasted soul;
A gloomy wilderness of dying thought;
Repined, and groaned, and withered from the earth
His groanings filled the land his numbers filled;
And yet he seemed ashamed to groan.
Poor man!
Ashamed to ask and yet he needed help.
Proof this, beyond all lingering of doubt,
That not with natural, or mental wealth
Was God delighted, or his peace secured;
That not in natural or mental wealth
Was human happiness or grandeur found.
Attempt how monstrous! and how surely vain!
With things of earthly sort, with aught but God,
With aught but moral excellence, truth, and love,
To satisfy and fill the immortal soul!
Attempt, vain inconceivable! attempt,
To satisfy the ocean with a drop;
To marry immortality to death;

And with the unsubstantial Shade
To fill the embrace of all eternity of Time!"

Giants and Jack Knives.

It will be difficult for the boys and girls who read this letter to realize that such a tremendous man as the subject of this letter, ever used his jackknife to carve his name on a bench or wall of a schoolroom! At Harrow on the Hill, near London, we visited the primitive schoolroom in which Byron, Sir Robert Peel, Cardinal Manning, Sheridan, the Earl of Shaftsbury and many other of the great men of England studied in their boyhood. The walls are wood and the seats were backless, and about as uncomfortable as the room in which we were so often thrashed in the early morning of life. The seats and walls were covered with names now of world-wide fame; among which we read the above mentioned. On this hill was a tablet marking the spot on which the Earl of Shaftsbury stood when a boy, and witnessed a pauper's burial. It so touched his heart and sympathies that his whole life was turned to the help of the poor.

Death by Sickness and

Disease a Mercy from God

By Rev. W. F. Lloyd, D. D.

It is not uncommon for death by the slow processes of sickness or disease to be regarded as almost inexplicable as death itself. To the sufferer who is dying by inches, and every fraction of an inch marked by severe pain, and to the loving relatives who have exhausted every means of relief and hope, await impatiently the inevitable, but slow coming end, it seems a great mystery why the dissolution of the body and the end of earthly life should have to be effected, ordinarily, by the slow and painful processes of disease or enervating sickness. Is this the best way an All-Wise God could provide? Would it not have been a better way, if death is a necessity, for the human machine to have been adjusted to just so many hours of service, and when those hours are completed let the lungs cease to expand, the heart to beat, the blood cease to flow through the arteries and veins, life to end on earth and the spirit to depart—all without pain or struggle? Or better still, should not all men and women be endowed with exactly the same duration of life, and all know beforehand that when they reached the limit—say 99 years—they would instantly expire? Or if not best to give all the same length of life, would it not have been the part of kindness for God to have so arranged it that every person would know as soon as capable of understanding, just how long he would live?

At first sight it does appear that death without pain, by the mere stopping of the machinery of the body, especially if the hour of death were known beforehand, would be a great gain, an immense improvement over the present plan of "shuffling off this mortal coil?" If such were the case a man could go quietly about his business undisturbed by the fear of microbe or germ. The arrow that flieth by day and the pestilence that walketh in darkness, would have no terror for him, but realizing that he was immune from all bodily harm until his hour came, he could pursue his work with calmness even up to the very last day, and thus accomplish so much more than he now can when so much time and strength is lost either in guarding against disease or in trying to recover from its grasp.

This line of reasoning is not unusual. Very few may put it into words, or even think it out, but just the same it lingers in the mind, and with every fresh twinge of pain or sign of suffering, the enemy darts a doubt into the soul. We propose to test the whole matter at the bar of calm reason. Believing absolutely in both the infinite goodness and infinite wisdom of God, we are firmly convinced that he appoints nothing in the affairs of human beings but what comports with their highest good, their moral, spiritual and eternal interests. These are the ultimate ends with God. All things are pre-ordained to minister to man's spiritual and eternal life, even the manner and processes by which earthly life shall end. To question this would be to impugn the divine wisdom and goodness. To examine it in the light of reason will vindicate both.

1. On the first supposition that it would be better if all men had to die at the same age, by the simple cessation of life's forces, we inquire what would be the result?

Undoubtedly, if such an order obtained now, or should be announced tomorrow, men would instantly charge God of unfairness, in that he should

give the physically weak and the morally worthless as long a term of life as those who are strong of body and noble of soul. And would not the accusation be just? The strong and the good, especially when united in the same person, are a great blessing to the race, and we could wish that they should never die. The weak and the bad, especially the bad, are a great hindrance and damage to the race, and we are almost sorry that they live at all. Now for the destroyers to have the same length of life as the benefactors, would at least leave most men with small respect for God's wisdom. It is not so now. While to the superficial observer it may appear that the good die young and the bad live on to old age, yet close observation will show that the good are far the longest lived and accomplish the most. "Bloodthirsty and deceitful men shall not live out half their days," but "as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands." (Ps. 55-23, Isa. 65-22). So says the Word of the Lord.

Two other results would inevitably follow if men knew from early life the time at which they were to die. Such knowledge would fill some with an indescribable and ever increasing melancholy. This is observable now to some extent in those who discover that they have incurable diseases, though they do not know the exact day or even months of their death, and though there is always the lingering hope that some how the incurable will be cured and thus death be averted for the time. But let this knowledge be absolute, the whole life would, in many cases, be poisoned and as it drew towards its close the melancholy would become painful in the extreme. This state of mind would probably obtain with that large number who are religious enough to have the fears which are born of faith, but who do not know enough of spiritual things to know the abounding joys of religion. On the other hand, if the day and the hour of death were certainly known for a long period beforehand, there is a large class of persons who would plunge into all manner of debauchery and sensualism. The epicurean motto, "Let us eat and drink, for tomorrow we may die," would be the rule of life, and the soul would become so surfeited with the sensualities of life and the conscience so indurated that the voice of God could never be heard calling to repentance. As a matter of fact uncertainty as to the time of death is much more favorable to repentance with most people than certainty would be.

2. But suppose all men should soon after birth know just how long they would live, life to vary in its length just as now. Immediately all the short-lived would charge God with unfairness. Why let one live longer than another? Would not the man who was to die at 25 have just cause for complaint against God if his neighbor were allowed to live to 70 or 90? As things are now every man knows that his length of life is to a great extent dependent upon his own wisdom and prudence in avoiding disease, hence there is no just ground for criticism of God.

As mentioned above, men would not only charge God with unfairness, but those who were to die young would be consumed by melancholy or destroyed by excesses.

Moreover the certain knowledge of death would paralyze human effort. Men would not be willing to undertake enterprises that they could not easily complete before death. As it is now

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men do not know how long they will live and so persuade themselves that they will have time to complete certain great enterprises before they are called hence. Thus the world gets the benefit of their effort up to the very hour of death.

3. Having considered and exposed the weakness of the suggestion that it would be better if men knew beforehand the exact day and hour when life would end, we come to examine the wisdom of the existing method by which men ordinarily die, and unhesitatingly declare that uncertainty as to time of death, and death through the medium of sickness and disease, is the best way for life to end.

There are several reasons for this statement which will grow stronger as all phases of life and death, and the divine object in the creation of man, are considered. The purpose had in view by God in the creation of man was to prepare an immortal spirit to live with and enjoy him forever. Then everything in the divine economy relating to man must help towards that ultimate aim. It goes without saying that intemperance, sensuality, wickedness of every sort, all must be avoided if the soul makes its preparation to meet God. Then behold the wisdom of sending the messenger of death in such a form that it puts a premium upon temperance, chastity, and every form of righteousness. If intemperance, sensuality and all forms of wickedness lead to disease, and if disease brings death, then God has made a powerful argument in favor of righteousness when he established disease as the chief messenger to summon men to Sheol—the underworld.

So much for the general principle upon which God is operating to make even death minister to his plan to prepare men for seeing and dwelling with him. A little closer inspection will reveal the wisdom of the method in operation on individuals of the race. Death by disease comes slowly. Moreover, coming this way it does not come without warning, but announces beforehand its approach, and yet with the announcement gives time for the soul to compose itself for the great change, and in some cases men even repent and yield to God in the first instance, after disease has announced the sure approach of death. Disease gives the warning of coming death, and the element of uncertainty as to the exact hour only serves to emphasize the danger of delay. Hence when disease is the messenger of death, but the exact time of his arrival is kept a profound secret, the soul gets the double benefit of warning beforehand and the stimulus to instant readiness.

Again, every close observer of wide experience knows that disease and sickness operates to bring the soul to humiliation, repentance, and renunciation of sin, and so leads to purification. Pride and stubbornness are hateful to God, but so strongly are they imbedded in the soul that in many cases they cannot be dislodged and the soul brought to humility and confession until wasting disease has wrecked the fair body and keen suffering has shown the vanity of life. Frequently men are indifferent to God and never see life in its true perspective till sickness and suffering make them think. Sickness and disease produce in us the same effect which St. Paul's letter of rebuke produced in the erring Corinthians. He says he was glad he wrote and rebuked them, and why? Hear him: "For behold, this selfsame thing, that ye were sorry after a godly sort, what earnest care it wrought in you, yea, what cleaning of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter." That is, they exerted themselves to be pure after the letter of rebuke. The soul oftentimes, and not unwisely, interprets bodily sickness and disease to be God's letter of rebuke, and then follows earnest care, cleaning, indignation with itself, repentance and reformation. And so disease helps forward God's purpose in fitting the soul for its eternal temple.

Finally, the great mercy of God in ending life by sickness and disease is seen in the fact that these have a preparatory effect on the emotional nature, a sort of benumbing of the senses possibly, so that the pain of separation is not felt by the dying one in anything like the keenness that it is felt by those who stand around and see a loved relative depart. It is a very rare thing for the dying to show grief at their going. Loving relatives are convulsed with grief and they have to leave the room, while those who are dying are calm and undisturbed. If they were weeping and shaking as are the living, how much sadder it would be to see them go.

This last mentioned mercy from God in the use of sickness and disease as the means of ending life, thereby leaving the mind in the full possession of its powers, but relieving the dying of the pain and grief of separation from

the living, is not half appreciated by us. The truth is we could scarcely bear death at all if our dying relatives were broken up by grief in the article of death as we are who see them departing. How often it is that children say to their parents and other relatives: "Why do you weep so? I am ready, do not cry." With these or similar words the dying exhort their friends, and show that they have lost the sense of grief at the thought of separation which would be painfully present if they were dying in full health and strength.

An eighteen-year-old boy lay dying from consumption, a thousand miles from home, whither he had gone in search of health. No father was near to cheer him as he started on his last journey. No mother was there to soothe his spirit by loving words of comfort. A brother ten years older was the only relative present. Seeing his younger brother so near his end, and suffering so much pain, he could not restrain himself, but kneeling by his side he stroked the brow of his dying brother, while the tears rained down his own face. Innocently the dying boy looked wonderingly at his older brother so convulsed with grief, and simply said: "Why are you weeping so?" Then he begged his brother to pardon a seeming discourtesy he had previously shown him by a hasty word, but did not exhibit any grief at the separation which was so near. And so they nearly all go; sorry to go, but not broken by grief as are those who are left on earth. What a mercy in God to send a messenger for us, the very method of whose approach extracts the keenest sting from the dart that lays us low!

But to what has been here said respecting the fact of mercy and wisdom in the sickness or disease that ordinarily bring death, it may be argued that all do not die by such means; that some die suddenly by accident, and some are instantly cut off by an inward stroke that gives them no warning. My answer is that such is the case, but that the number of those dying suddenly is so proportioned to the whole number of people as simply to give the necessary emphasis to the element of uncertainty in human life and thereby create the strongest possible motive for living right and being always ready, thus showing that God takes every way open to him to fit the soul for residence with him.

THE FACTS ABOUT THE NEGRO

By Charles Stelzle.

The negro problem is shifting from the South to the North. At any rate, the census figures indicate that the South is becoming whiter, largely due to the fact that there is a steady migration of the negro to the North. Also, the figures show that the negro is going to the city in both the North and the South. The percentage of negroes for the entire country is 10.7; for the cities of 25,000 and over it is 16.5. Negroes constitute one-fourth or more of the total population in each of twenty-seven of these cities, and in four of them the proportion is more than half. In each of twelve cities there are more than 40,000 negroes, although in Washington, D. C., the negro population is 94,446.

The wildest guesses imaginable have been made as to the future of the negro race. It has been said with equal insistence and with probably equal authority, both that the negro would ultimately dominate the United States because of the large birth rate among negroes, and that the negro race would some day be practically eliminated.

As a matter of fact during the last sixty years the total population of the country has increased fourfold, but the negro population has increased only two and two-thirds fold. But it must not be forgotten that whereas the increase of the white population was largely due to a considerable influx of foreigners, the increase of negroes depended almost entirely upon native stock. However, the actual situation may be arrived at by comparing the relative death and birth rate of the two races.

While it is impossible to secure complete vital statistics in this country, there are certain registration areas in which figures are kept. Unfortunately these areas are for the most part in the cities; there are also no records for the country. In 1890 the death rate for negroes in the registration area was 29.9 per thousand, whereas for whites it was only 19.1 per thousand. As these figures for the negroes include a few Mongolians and Indians it would be fair to say that the actual death rate was about 29 per thousand for the negro. This means that for every thousand negroes, 29 die annually. In the census report for 1900 the figures for death rates are as follows: Negroes 30.2 per thousand; whites 17.3 per thousand. It will be seen that not only is the death rate among negroes nearly twice as great

as it is among whites, but that the death rate among negroes is increasing, whereas it is decreasing among whites.

In the matter of birth rates, all the facts are against the negro. Absolutely reliable data is not available, but taking the number of children in the United States to females between the ages of fifteen to forty-four years of age, we arrive at the following conclusions: In the United States as a whole there were in 1880 to every 1000 white women 586 children; to every 1000 negro women (including Indians and Mongolians) 759 children. In 1900 there were to every 1000 white women 508 children, and to every 1000 negro women 585 children. While the birth rate has greatly declined for both races in twenty years, it has declined more rapidly among negroes than among whites; namely, 75 per thousand for whites, and 174 per thousand for negroes.

These figures would seem to indicate the continued supremacy of the white race—if present tendencies continue. But this fact continues to stare us in the face; the negro is actually increasing in numbers, not as fast relatively as is the white, but we may as well make up our mind that the negro is here to stay. It's simply a question as to whether he will be a "good" negro or a "bad" negro. And the answer to this question depends as much upon the whites as it does upon the blacks. We should also consider it a finality that the white race and the negro race will rise or fall together. It is impossible to have a nation part free and part slave; it is still more impossible to have at the same time in one country, a morally and physically decaying race, and a surviving race untouched by the dying race's fate.

If we would definitely settle this it would save us from a lot of flabby thinking and worse scheming. The negro will never return to Africa to establish a Liberian Republic. He is the only man in America who has been brought here against his will. For 250 years there was systematic-ly expunged from the negro race the best qualities which fit a man for citizenship in a democracy. Considering the lack of opportunity, the advice of fool friends, and the inherent limitations which are both natural and acquired, the negro has done pretty well since the day that he was set free.

The fact that the negro is dying in such large numbers of tuberculosis and other still more frightful diseases is, of course, due to his ignorance and to other reasons for which he is largely responsible, but we cannot forget that it is also to be charged to the fact that he is compelled to live in the worst sections of our towns and cities, often without drainage or sewerage or garbage service, without water in a reasonable distance, and scarcely any of the sanitary conditions in house or yard or street which whites consider an absolute necessity. We drive the worst forms of immorality into the negro quarters and then curse the negro because of his moral weakness. We subject him to the severest test of our city life—physical, moral and political—and then cynically declare that the "nigger" is no good anyway. Let's give him a square deal—a man's chance. Neither race hatred nor mawkish sentimentality will settle this very delicate question. The South cannot settle it alone, and the North cannot do the work for the South. The North and the South, the city and the country must tackle the thing together, for this is a National problem.

IN SANTA FE, THE ANCIENT CITY.

My work a few days ago took me to the above mentioned city. As one views it he can see marks of its varied history. Beginning in Spanish history in the early part of the sixteenth century it has suffered all the vicissitudes common and some uncommon to a Commonwealth, whose life extends from the days of exploration to a settled community. The chiefs and warriors of innumerable Indian tribes have sought it as a trophy of endless wars, and Spanish conquerors and conquered have come and gone through the centuries. Much of its history is unwritten, so as one passes thither through her meandering streets, viewing these dotted adobes, he wishes that even the old buildings might relate her weird story.

The city has a plaza as its center and here on the evening of my venture the band was to play. My friend Rev. Schlauterbeck and I went down to find the music in way, the crowd assembled, seated on benches and curbstones. While on the walk which ran around just inside the curbing, was a long time promenading—children, both small and great, boys and girls, some gaunt and some fat, some hale, some gay, some Indians, some Mexi-

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Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever the next. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Ask your doctor all about this. Trust him fully, and always do as he says.

cans, some Spanish, some few Americans, some fair, some dark, some pure, some impure, some off the face of the earth, some from the underworld. Some bedecked with plumes and some who considered themselves bedecked with jewels; an endless, conglomerate procession increasing and decreasing in speed according to the speed of the music, and there was some speed to some of it. The company was an attempted cohesion of four main divisions of civilizations—Spanish, Indian, Mexican and American, with separate stages of each. It was an attempted coalition of their various dialects which resulted in a hubbub almost equal, I presume, to the babbling multitude which jostled and surged at the foot of the Tower of Babel in the original confusion of tongues. They were held together by the music and were disbanded at once upon its ceasing, like atoms, should the law of cohesion be suspended.

We went directly across to the old Palace to attend the closing banquet of the Summer School of Archaeology. The lectures had run some fifteen days, under the direction of Dr. Hewitt, President of the American School. You will remember this is the only school of the kind in our country. It has made many interesting discoveries in its unearthings among the ancient ruins of the great cities of the pre-historic and Pueblo races, also in Central America. Present, taking part at banquet and lectures, were eminent scholars on this subject from the Holy Land, Athens, Rome, and from various universities which have lectureships on archaeology and kindred sciences.

That evening they disbanded to meet on a campground at a historic ruin in Frijoles (Prehooles) Canyon, a trip full of rest, outing and interest.

The more one knows about this line of science the more fascinating it becomes. But it seems the chief source of activity among the primitive races was religion; so any one who is not desirous along this line, and is not sensitive to religious embryo, need not waste his time plodding about ancient ruins, or perusing pages on aboriginal races.

Not only is the past set in its antique atmosphere and coalescence of present dialects interesting, but the present religious element is inviting as a study. In the latter half of the sixteenth century the Franciscan Friars, deriving their name and zeal from Francis of Assisi, from rights gained under the Spanish conquerors ingrafted on the primitive religions of the Indians a sort of Catholic faith, and since by a continuous religious compromise and merger, have held sway over the natives which are known as Indians and Mexicans. We are told that the Mexican is the product of the union between the early disbanded Spanish soldiers and the Indians. They range in faith and superstition from the erratic Penitents who whip themselves with cacti until the penitential blood runs off their heels into those who are sceptics as to the rights and demands of their ancestral faith. This city is the mecca of their faith.

The native people are, as a rule, retarded in their growth and reactionary in their habits. You must remember as you pass down these streets that over three centuries of attempted civilization looks down upon you. As was said of Jerusalem in time past may be well said of them now. "As their fathers did, so do they." On one occasion my elder and I went into the old San Miguel Church, being shown there by a brother. Just before we turned to go we paused a moment in the threshold. On my left stood the brother, while on my right stood my elder. Around us were adobe shacks, that nobody knows how old. Just then a drove of burros, the beast of burden of this people, who had picked their way down mountain trails, climbed these caves, loaded with wood, came plodding by up the street guarded by an attendant. I presume if we had stood there three centuries ago we might have seen the same sight. Ere the logs had been felled to construct the first permanent fort at Jamestown, as the first prayer had ascended from the lips of our Puritan fathers at Plymouth, this Church under whose shadows we stood had its priest, and this, their village, had its local saints. Several generations of worshippers, burdened with sins and bowed under penitence, have crossed this same threshold.

However sacred may have been the

scene or as amply and holy the gifts made possible by the crucifixion, yet those who linger in graves and sigh under the shadows of the crucifix and make it the panacea for all sensual uneasiness and diseases; those who never look beyond to an empty grave and a risen and ascended Lord are dead in faith while they live and are of course retarded in their development and reflective in views. When the disciples and women viewed the death and burial of our Lord it was in many tears; but from the moment of ascension they returned to Jerusalem with joy in their hearts and a song on their lips. It is a Christ who has come forth victor over the cross and grave and ascended Lord of Lords and King of Kings, who lifts the veil of tears and gives life.

By my side, in the person of my elder, was a sixteenth Cherokee Indian, a man of wide reading, a liberal minded student, a clear logical thinker, progressive in citizenship and aggressive in religious faith; a man well reported among his brethren, the product of about a century and a half of evangelical effort. Our churches may be simple in structure and our modest manse inconspicuous, but about them grows, like the rich juicy meat on the stone of a peach, a great civilization.

J. W. HENDRIX,
Willard, New Mexico.

WORKING WITHOUT WASTE.

To use aright all the time and opportunity that we now waste would for most of us mean a life of such output as we dare not think it possible. If we could have now available, for example, every minute of time that we have wasted since the first of this year, and draw on that surplus "time account" for all the time we need to do the things that are now being crowded out or sadly postponed, what a wealth of resource it would mean to us! If we should use to its fullest capacity every minute of the time still left to us between now and the close of the year, what a record of accomplishment this would mean! Just such "efficiency engineering" is needed in our personal lives. And there is only one who can achieve it for us: Christ. God is the only unwasting worker. Never an instant has he wasted since time began, nor will he ever waste. The man Jesus during his thirty-three years of perfect human manhood wasted not one moment. Today Christ our life can, if we let him, direct and achieve a daily program for us that shall prevent the awful inroads of waste. When to live is Christ, then to live is to work without waste.—S. S. Times.

THIRTEEN YEARS

Unlucky Number for Dakota Woman

The question whether the number "13" is really more unlucky than any other number has never been entirely settled.

A So. Dak. woman, after thirteen years of misery from drinking coffee, found a way to break the "unlucky spell." Tea is just as injurious because it contains caffeine, the drug in coffee. She writes:

"For thirteen years I have been a nervous wreck from drinking coffee. My liver, stomach, heart—in fact, my whole system being actually poisoned by it.

"Last year I was confined to my bed for six months. Finally it dawned on me that coffee caused the trouble. Then I began using Postum instead of coffee, but with little faith, as my mind was in such a condition that I hardly knew what to do next.

"Extreme nervousness and failing eye-sight caused me to lose all courage. In about two weeks after I quit coffee and began to use Postum, I was able to read and my head felt clear. I am improving all the time and I will be a strong, well woman yet.

"I have fooled more than one person with a delicious cup of Postum. Mrs. S. wanted to know where I bought my fine coffee. I told her my grocer had it and when she found out it was Postum she has used it ever since, and her nerves are building up fine.

"My brain is strong, my nerves steady, my appetite good, and best of all, I enjoy such sound, pleasant sleep." Name given by Postum Co., Battle Creek, Mich. Get the little book in pkgs., "The Road to Wellville." "There's a reason."

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

Notes From the Field

Kanawha.

On Sunday night, August 18, one of the best meetings ever held at our Church closed. There were about twenty-five conversions and reclamations; nine additions to the Church. Others will probably follow in the near future. Some will go to other Churches. Our Church is revived as it has not been for several years. Brother Tracey Hufstutler, our pastor, did the preaching. Although a young man, his sermons were up to the high-water mark. They were noted for their power, simplicity and earnestness. We give God all the praise for the gracious revival in our midst.—W. T. Walker.

Sunshine Mission.

We have just closed a good meeting at County Line. The meeting began on Friday night. On Tuesday following Rev. T. W. Preston, pastor at Electra, came to me and preached every night and one day till Saturday night, inclusive. Under a very earnest, deeply spiritual sermon delivered by him, the meeting received a great impetus, and three conversions resulted from that service. The meeting then grew in interest to the close. There were fourteen conversions and eight accessions to the faith. The meeting was a great blessing to the community. Brother Preston is a good preacher, an excellent exhorter and an indefatigable worker in the altar. He and the pastor did all the preaching, his part being well done. God bless him.—H. P. Shrader.

Wayland.

Because we haven't written to the Advocate since we came to this place, it is no sign that we are not here. We are here and expect to stay here until the Bishop says, go. We have had our ups and downs since we came to Wayland, but we thank the Lord that there has been more ups than downs, because we are still up. The Lord has wonderfully blessed us in a spiritual way since we came to this place. We have just closed our fourth meeting. Brother Walkup did the preaching for us in two meetings, and he did it well; we are always glad to have Brother Walkup with us. Bro. E. N. Parrish was with us at Wayland. We believe Brother Parrish to be one of the best evangelists we have in Texas. Thank God for a man that has the backbone to stand in the pulpit and preach Jesus Christ and him crucified. We had a hard fight at this place but, thank God, we won the victory. We had between thirty and forty reclamations and conversions. We have had some eighty conversions on the Wayland charge this year, but only about thirty of this number came into our Church. The greater part of this number were Baptists, for this is a Baptist community. We are doing all that is in our power against the Devil and his works and for the upbuilding of God's kingdom in this moral vineyard. Our presiding elder, Brother C. E. Lindsey, is wideawake to every interest of the Church. He is a mover, he is loved by all, especially by his preachers; we love him as a man, as a preacher, and as an elder. May God bless Brother Lindsey wherever he may go. We trust that we will have everything up in full by conference. Pray for us.—C. F. Bell, P. C.

Smithville Station.

Rev. R. A. Waltrip, assisted by the united membership, is accomplishing a monumental structure in this charge. He has been in charge only four months and within that time has crystallized sentiment in a new building. The old structure has been torn away, the ground cleared, and foundation laid for a fifteen thousand dollar structure. Yesterday, August 30th, marked a new era in the history of the Church at Smithville. With impressive ceremony the cornerstone of the new building was laid, in the presence of a representative congregation composed of every class of citizenship. At night the attractive opera house was the scene of the most unusual gathering I have ever witnessed. A banquet was tendered the men of the city and they came, business men, men representing the professions, lawyers, doctors, mechanics, engineers, men from the farm and from

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the office mingled freely and all discussed the one central theme of the hour: "Our New Church." After full justice done the sumptuous supper, provided by the good women, and during the dessert the toastmaster, Prof. J. N. Bigbee, in most appropriate style called for the speeches. The mayor, city attorney, representative of the 10,000 Club, pastors and laymen representing the several denominations, responded and every response was received heartily by the company. The addresses were all of a high order, and produced a profound impression upon the hearers. Beautiful strains of musical melody filled the hall at intervals during the hours, and added zest and inspiration to the occasion. Not a pessimistic note was uttered; every man present caught a vision of a greater day, and as the assembly departed, on every hand could be heard expressions of almost extravagant praise. The project is on a safe and sound foundation. When conference convenes at Beeville the work will be so far advanced as to insure within a short while the completion of the splendid structure. The building will be modern in every respect, built of Elgin gray brick, and will meet the demands of this growing, hustling town for years to come. Brother Waltrip had just completed a similar building at Center Point, when he was moved to Smithville. Two such buildings in one year is a record breaker. The members here are on high ground and from all appearances are reaching for higher grounds by leaps and bounds. Our authentic information is that the preachers throughout this whole district have had their work well in hand and we will be pleased to see them show their well deserved clear records when the roll is called at Beeville on October 23rd, next.—G. M. Abney.

Seventh Street, Temple.

We are glad to be able to report a year of progress and development thus far in Seventh Street Church. Our Sunday School has all the departments in active operation, and has had an average attendance for the year of nearly 200. Salaries of presiding elder and preacher in charge have been more promptly paid than ever before. A few of the material improvements are: A new gas stove for



OUR NEW PARSONAGE, PENELOPE, TEXAS.

the parsonage, a fine individual communion service, and a \$350 piano for the Church. Have received into Seventh Street Church since conference, 123 members. Held a meeting and organized a Church at Taylor's Valley, six miles from Temple, with 38 members, nine of these being transferred from Seventh Street. This makes a total of 152 additions to date. We thank God for it all and take courage. Expect to make full financial report at conference.—John G. Pollard, P. C.

Penelope.

Our meeting at this place was a great success. We had a co-operative meeting with the Baptists and great harmony prevailed. Rev. C. V. Oswald, of Ferris, did the preaching for the first week, and did it well, and the second week it was led by the Baptists, Brcs. Wolf and Green doing the preaching. This meeting resulted in between seventy-five and a hundred conversions, and a great number of reclamations, and a better Christian spirit prevailing among the Churches and Church people. Twenty-four have united with the Methodist Church, and twenty-four with the Baptist Church, and the Baptists have called a pastor. At New Hope we had with us, doing nearly all the preaching, Rev. G. W. Guinn, our esteemed local preacher of that community, who still preaches well. Cotton picking rushed us there and we closed at the end of nine days with thirty-six having given their hands as professing faith

in Christ, and four accessions to the Church. Here we also had many renewals. At Hoen we had Rev. H. E. Grimes with us, (the pastor was not able to attend this meeting because of the meeting at Penelope), who did good preaching and faithful work, and resulted in three conversions and three accessions to the Church. Since coming to Penelope we have received 161 members and dismissed 39, giving our rolls a net increase of 134, and have raised the value in the difference in the parsonage property from \$700 to \$2250. We are hoping to have our church up by conference, which will be worth between \$400 and \$500. We are expecting to meet our conference obligations in full, and the stewards are hopeful over the pastor's salary.—J. O. Gore.

Crowell.

On the 11th inst. we began our meeting which lasted for two weeks. The circumstances were such that it was believed to be best for the pastor to do the preaching and give direction to the meeting. This we were more than glad to do. For fifteen days, therefore, we met the congregation, directing the current of thought and leading in the devotional and encouraging to hope and faith. We were rejoiced from time to time to note the continued progress in the meeting. There was not a dull hour. The entire Christian people who attended were greatly strengthened and helped, regardless of denominational affiliations. Nineteen accessions to our Church, and other decisive evidences of a genuine revival attest the success of the meeting. We greatly rejoice.—G. J. Irvin.

Grace Church, Palestine.

Will you allow Grace Church a few words in the Advocate at this time? We have several things to mention and it is all good news. We refrained from writing up our meeting just after the close, because we had written a letter just before it started. Our meeting began the ninth and closed the twenty-fifth of June. We had Rev. Walter G. Harbin, of Haynesville, La., who was at that time an evangelist, but who is at present, we are glad to say, a pastor in this conference. Brother Harbin is an excellent preacher and evangelist, and one of the most lovable men I have ever known. He got hold of this old town from the very start, and left it with the people all in love with him. The meeting, according to some of Palestine's oldest residents, was the

here. He is filled with love for the lost and for the Master. Surely he is the right man in the right place. He is loved by his people. Brother Hardy, our presiding elder, did most of the preaching. He is indeed a man of God. He is of an intensely earnest and energetic nature and uses the forces untrillingly for the glory of God. His sermons are simple, plain gospel truths, far-reaching and soul-stirring. There were two conversions and two additions to the Church. The Christian people were greatly revived and strengthened. The Baptists and Methodists here are united and are working together in our Sunday School and prayer meeting and protracted meetings for the saving of sinners and for the glory of God. We realize that Brothers Hardin and Hardy's work here was not in vain, for the Spirit of God was manifested at every service and shouts of praise from his children gave evidence that surely the Lord was in that place. It was a great joy to be there and realize anew the power and the glory of our Lord. Such experiences as these deepen our sense of unworthiness, our nothingness, our absolute dependence on God. But it serves to make us long more and more for the lost of this world. May God use each of us in his own way to win souls to him.—Audrey Grubbs.

Clayton, New Mexico.

I am just returning from a visit to my father, who lives near Clayton, New Mexico. As might be expected, the ubiquitous Methodist preacher was there in the person of Rev. J. W. Clark. He is a faithful pioneer preacher. More than a year ago he organized a circuit, surrounding the town of Clayton, and the class called Bethel is the one to which my father belongs and in which he superintends the Sunday School. Before reaching there I was informed that a meeting was planned and that I would be expected to lead the services. A tabernacle was hastily constructed with a seating capacity of 200, which, to my surprise, was none too large. The meetings were good from the beginning. The people came as if out of ground (dug-outs). The singing was prompt and inspiring, the response on the part of the congregation was willing and aggressive as is the spirit of that salubrious climate. There were fifteen conversions and several accessions to the Methodist Church. I was much impressed with the splendid condition of that western country. They have crops that will compare favorably with much of our

Redmud.

We have just closed our meeting. While the visible results were not as we had hoped for, yet we believe the work done here will be as bread cast upon the waters and gathered not many days hence. Brother Hardin, our pastor, is doing a great work

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boasted Texas. They have a citizenship that in point of intellect and culture will average well up to any community I have ever visited. My judgment is that the Board of Missions and the appointing powers of our Church would do well to look diligently after this promising field of Eastern New Mexico. Many of the inhabitants are from Texas, and are friendly to our Church. I was told that the State gives to every actual settler in New Mexico 320 acres of land, which will make a comfortable home. You need not be homeless any longer.—J. J. Creed, Waco, Texas.

Webberville.

Since our last letter to the Advocate we have had four revivals on this circuit. Our revival season was when candidates were plentiful, barbecues numerous and politics was talked a great deal. But considering all of this we had very good results. The membership was greatly helped, and we had eighteen additions to the different Churches. We do not believe any place was more fortunate than this one in getting good help. Revs. J. C. Wilson, J. W. Long, D. E. Hawk, Eugene Blake and Dr. and Mrs. H. M. Whaling were with us in the different meetings. Mrs. Theo. Gatchell, of Austin, was with us in two of the meetings, and was the organist. We had an old-fashioned camp-meeting at Webberville. The attendance this year was not as large as usual, but those who did come said it was one of the best they ever attended. We are trying to close out with a good year, and feel sure that we can go to conference with a good report for Webberville Circuit.—R. E. Parker.

Dundee Mission.

We have just closed the greatest revival this people and place have ever witnessed. Not that we had the largest number who claimed conversion, but because of the wonderful sweep of the revival spirit. The meeting was held in the large auditorium of the high school building and began Saturday evening, August 10. At the Sunday morning service many were deeply convicted. Brother H. B. Johnson, of Iowa Park, Lloyd Eavis, of Sunset, led the song service in a way that delighted us all. Brother Johnson did splendid preaching, as he always does, and from the first conversion every appeal made to the sinner resulted in the salvation of some soul. In the Sunday afternoon love feast service,

conducted by Uncle Po Alexander, the meeting reached its climax. While the Christian people of all denominations told the wonderful story of God's redeeming love and gathered around their unsaved friends and loved ones, God manifested his power to save the lost in answer to our prayers, and we were made to sit together in heavenly places in Christ Jesus. We are glad to say that our people were ready for the meeting, had laid the foundation for its success in the Sunday School and the prayer-meeting and by living in close touch with God and being burdened for the salvation of lost souls. From the first call for penitents, earnest workers were seeking their friends to lead them to Christ. I never saw more faithful work done by the laymen—never saw better or closer attention from all—both old and young, and shall never cease to thank God and these faithful people for their hearty co-operation in this meeting. It is one of the happiest experiences in the history of my life and many others as well. There were twenty who testified they were saved in this meeting, and nearly all were grown people. This is my third meeting this season and a number of souls have been saved in each meeting. "Not unto us, not unto us, O God, but unto thy name be all the glory." Brothers Johnson and Davis, during their six days' stay with us, made many warm friends, and we recommend them to anyone needing help in a meeting.—J. B. Parr.

Dalby Springs.

Closed a good meeting at this place last night. Only three conversions. Bro. McCrary, the pastor, was put to great disadvantage in this meeting owing to sickness in his family. Had to close just as the meeting was getting a good hold to go to another. This was unfortunate but it is often the case in large circuits. I don't think I ever preached to a more appreciative people. My association and fellowship with this good people was delightful. The meeting was a great blessing to me, as it was also to the Church.—J. D. Odum.

Carbon.

Have held three of the meetings on the charge to date. Have had twenty-five or more professions and fifteen accessions. The greatest good came to the Church. In every meeting the Church was greatly revived. Our last meeting was at Carbon, where we had the strong help of Rev. J. F. Adams, of Copperas Cove. He can surprise any of you how he can present the truth in a forceful way to dig into sin and immorality. This town is not the same it was before his coming. Every one will live better. If you want strong help he is the best I know. He took the conference collections for us, and raised almost \$500. We showed our appreciation of his services by giving him \$71.50. We are assured of a full report at conference.—J. N. Vincent.

Santo.

During the two weeks ending Sunday, August 25, I assisted Brother J. J. Rape, our pastor at Santo, in revival services at that place. Santo is a town of 600 people, on the Texas & Pacific railway, about sixty miles west of Fort Worth. No Church there is very strong; Methodism, prior to our revival, ranking second with about forty-five members. There were many obstacles in the way of the meeting, one of them being the fact that the town had just passed through a two weeks' revival effort under the direction of the Baptists, many of the people being tired of attending revival services. The Baptists very kindly allowed us the use of their open-air tabernacle and many of their members as well as those of other Churches co-operated with us. Though our meeting never took on any sensational proportions, still there was evidence of the Spirit's presence and a steadily growing interest on the part of the people. The visible results of the revival might be summarized as follows: 1. Eight new members, all adults, were received into our Church. They are people who will add much to the prestige and influence of Methodism in that community, and they have already shown a disposition to be active workers. 2. At one service public subscriptions were taken on the conference collections. While the amount subscribed was not large, yet it was greater than the amount paid by the entire circuit of five Churches during last year. 3. Plans were consummated for a union Wednesday night prayer meeting, to be held regularly in the future. A special service was held in the interest of Sunday School work and some plans suggested for an interdenominational Sunday School campaign. 4. Steps are being taken toward the improvement of our

church property, this being largely under the leadership of the new members. The pastor and the leading members expressed themselves as being much pleased with the results of the revival; and the general expression was that the cause of Christ and the cause of Methodism in the town had been permanently strengthened. The writer heard many kind words about the pastor, Brother Rape, and his good wife. Both of them have a strong hold on the people of the town. Though this is only their first year on this charge they have already been instrumental in making some great improvements. In Santo a Woman's Missionary Society has been organized, which embraces all the women of the Church, except two. Though at the beginning of the year there were no Sunday Schools on the charge, there are now four in operation. There are many other signs of progress on the work, and the pastor and his wife seem to be much loved by all. The writer enjoyed very much his association with the people of Santo and the surrounding country, and their many expressions of appreciation.—Ernest L. Lloyd.

Ranger.

I came to this charge immediately after conference and met a hearty welcome and appreciative people. The pounding came in "due and ancient form," and the preacher and his family lived over it and were happy. The District Convention of Interdenominational Sunday School workers met with us in April and among them was our own Rev. C. S. Field as principal speaker, and he did his work to the entire satisfaction of all. He proved himself an expert in his line. Our meetings have all been held and some degree of success has crowned our efforts. Harmony prevails and a higher plane of religious life is noticeable. A very creditable number of family altars have been erected, one League organized, and our Sunday Schools on the upgrade, moving nicely. Finances in good condition. All in all, a good year thus far.—E. R. Patterson, P. C.

Harbin and Green's Creek.

We have closed out our revival work for the year. We had a splendid revival in the Church at Green's Creek last winter. The second week of July we had a good meeting at Harbin, resulting in ten accessions. Our joint camp meeting for the two Churches was a great success. Judge J. M. Thompson did the preaching to the edification and delight of all. Sixty-five conversions and reclamations, with the Christians greatly revived in their personal life, were the visible results of the meeting. We have had exactly twenty-five additions at each Church this year to date. Thirty-nine out of fifty on profession of faith. Our membership is deeply spiritual and furnishes as fine type of home Christianity as can be found. We are expecting to report all finances up in full, as we did last year. The Lord has blessed us and we are thankful. We purpose better service for the ensuing year for all He has done for us.—E. F. Hudgens.

Merit.

A few weeks ago in a write-up of our Lane meeting we spoke of our approaching revival at Merit. We began the second Sunday of August, as we said. This was the Sunday following the week of rain and the storm, which was very disastrous to Merit and surrounding country. In its onward rush houses were thrown from their blocks and wrecked, barns blown away and much damage done to the crops. The people advised us to postpone the meeting until they could rebuild and recover from the shock, but Rev. Ed. R. Wallace, who was to help us, not knowing of the situation, arrived on Friday, expecting to begin. Well, I must confess the prospects did look gloomy for a while, but I said, "We will go on until we see we cannot have it, and then I shall be willing to call it off." Sunday morning came bright and clear. Bro. Wallace preached at 11 o'clock, a. m., 4 p. m., and at night to reasonably good congregations. The crowds increased from the beginning to the end of the meeting. Every service grew warmer and the people more enthusiastic. Wednesday morning we began to have conversions and from then on during the 15 days' of the meeting there were few services but what we had professions. I have never seen a more thorough awakening of any town and Church than in Merit by a revival. People say that they haven't had anything like it for years. There were boys and girls, men, heads of families and married women, and old grayheaded men converted, some of whom the Church had been praying for for a long time. Bro. Wallace was certainly the man for the place, and as the apostle expresses it, "He labored more abundantly than they all." His success lies in his in-

teresting gospel sermons delivered in a practical, common sense way; his ability to understand men and knowing where to meet them; his fervent prayers and unshaken faith in God. Victoria, his little thirteen-year-old daughter, rendered valiant service both as a personal worker and in singing solos. They made a host of friends here who will not soon forget them. There are no words that will adequately express the results of the revival; however, to give an idea we pen the following: We had 64 conversions; 35 accessions to the Church; a Senior League organized; our Juniors re-enforced; Sunday School increased; midweek prayer meeting taken on new life. A Woman's Missionary Society was organized with a membership of 19 enthusiastic, energetic, wide-awake ladies who will lead the Church to larger and better things. Four subscribers to the Missionary Voice and about \$250 raised in cash and good subscriptions for the advancement of the cause of Christ. Soon after we came to this work we began to pray for a hundred conversions during the year. We have always believed much in prayer, but our faith was not as strong then as now, since God has given a direct answer and even more than we asked for. Our faith has been doubled, yea increased an hundred fold, and we believe that we have a greater vision of God than ever before. Up to the present we have had 92 additions to the Church and 116 conversions. It is indeed wonderful what great things the Lord can do for us. It is only three months now until conference, and we have much to do yet, but we hope to bring up everything in full. We are glad that we have a place to work in His vineyard and feel like singing, "Praise God from Whom All Blessings Flow."—J. Virgil Davis, Pastor.

Buckholts.

It was December, 1911, when we reached the city of Buckholts. The army of the Lord was scattered in every direction and the dead and wounded lying in every path, the beautiful flag of the Prince Emanuel trailing in the dust of sin and degradation. Not an organization, no Sunday School, no Epworth League, no Home Mission Society, no prayer meeting; in fact, nothing religiously doing. Our enemies were fortified. They had three howitzers—saloons; two gatling guns—ballrooms, heavily charged with Satanic vice; they were well organized with abundance of supplies but "Veni, vidi, vici." I do not mean we have captured the enemy nor put them out of business, but we are very well organized. We have moved the parsonage, built a nice wire fence around it, moved the church house from the railroad into the resident portion of the city, placed it on the parsonage lot. We have papered the parsonage rooms all anew, built a chimney and have done things too tedious to mention. We now have a splendid Sunday School, one good Home Mission Society, not large, for the material is not here to make it large. Fine goods are wrapped in small packages. We have received nine into the Church here, and these are about the only ones accessible to our faith. Why? Because this country is settled, mostly, by Germans, Bohemians, Mexicans and many others whose names I cannot pronounce; just a few "Amelicansas." We preach twice a month in Buckholts. (Now I am ready to preach to you at Rome also.) We had with us in Buckholts and Salem Rev. Samuel Rucker, from Mulkey Memorial Church, Fort Worth. No better man and but few better preachers. Brother Hart, of Durango, held the meeting at Corinth; the results were not satisfactory.—A. J. Anderson.

Lingleville.

We have a very encouraging report to make of the Lingleville protracted meeting. For several years the protracted meetings have been complete failures as far as outward results were concerned. There is a host of people in this community who jeer at heartfelt religion; and are very bold to laugh and make fun of any demonstration. Rev. C. A. Bickley, of DeLeon, Texas, did the preaching. And what a glorious captain he was. He led the army from conquest to victory. He is a very devout man. A man of strong mental ability; so very kind and sympathetic with the roughest, he won his audience the first sermon he preached. He won the respect of the whole community. Crowds came to hear him, and many who had laughed before said: "They have something I never had." God's power was felt in every service. Brother Bickley is a fine man. He encourages every good thing and

tries to pull down all evil. He shows to the educated and the illiterate that "righteousness exalteth a nation, but sin is a reproach to any people." He united the people so the Baptists, Presbyterians and Methodists worked together until one could not tell one from the other. And the other denominations were rewarded for their faithfulness. All the Churches were revived. There were twenty-seven converts. Only seven additions to the Methodist Church. There will be more later. But the seven who joined are strong workers and will mean so much to the Church. Many were revived; to say there were twenty-seven converts does not begin to tell the good done during the meeting. Altars of prayer were made in the cornfield, on the road and from the services, in the rear of the arbor, out on the prairie and everywhere was an altar of prayer. One Baptist, who had been influenced very much by the fun-making crowd, was converted, after many had prayed for him in a meeting just closed before this one. He seemed to be slipping from his parents and could not be

(Continued on Page 13.)

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Devotional Spiritual

There things, too mighty for man they be,
The unleashed flame, and the unchain-
ed sea,
The furious wind that masterless
flies,
And the mocking light of rainless
skies,
O pale horse, stalking all abroad,
Teach man, the little, to call on God.
—Margaret E. Sangster.

GETTING ACQUAINTED.

Too much introspection is not healthy but a man really ought to be alone with himself once in a while. Much of our busy activity, whether in work or in pleasure seeking, is little else than a cowardly effort to get away from ourselves. But he who has not learned to find rest and satisfaction and the truest kind of enjoyment in the quiet companionship of his own heart has not got into the real secret of happy living. If instead of putting forth the effort we sometimes do to meet and to make new friends and acquaintances in the social world above us, we spent some time making friends with ourselves, it might bring us an incalculable blessing. A man is either his own best friend or his own worst enemy, and he ought to know which.—Christian Guardian.

GOD'S GRACE SUFFICIENT

The other evening I was riding home after a heavy day's work. I felt weary and sore depressed, when suddenly, as a lightning flash, came: "My grace is sufficient for thee." And I said: "I should think it is, Lord!" and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd.

It was as if some little fish, being very thirsty, was troubled about drinking the river dry; and Father Thames said: "Drink away, little fish, my stream is sufficient for thee." Or it seemed like a little mouse in the granaries of Egypt after seven years of plenty fearing it might die of famine; and Joseph might say: "Cheer up, little mouse, my granaries are sufficient for thee." Again, I imagined a man away up on yonder mountain saying to himself: "I fear I shall exhaust all the oxygen in the atmosphere." But the earth might say: "Breathe away, O man, and fill thy lungs ever; my atmosphere is sufficient for thee."

O brethren, be great believers. Little faith will bring your souls to heaven, but great faith will bring heaven to you.—Spurgeon.

A PERFECT MAN.

"If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." At first sight this statement seems too strong; for there are many persons who have very great faults who yet do not use bad or offensive language; but if we desire to look at the matter from God's point of view we must remember that there are many ways in which our words may offend him without giving any offense to the people who hear them. If our conversation is frivolous or worldly in tone, or insincere, or unkind, it is offensive to God. Jesus said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Why, because, "out of the abundance of the heart the mouth speaketh." If a man is good at heart his conversation will be good. If he lacks purity or earnestness of character, his conversation will show it, and God will call him to account for every idle or frivolous speech that he utters.—Selected.

THE FAKIRS IN BIBLICAL CRITICISM.

There never has been a time when more was said about science in religion than now. And yet there never has been a time when there was so much in the sphere of religion which was unscientific as at present. Nothing could be more unscientific than for professors in theological seminaries to be trying to teach young men religious truth in doctrine when they do not know what they believe themselves, but not a few of them are making the attempt. Nothing could be more unscientific in its line than for the seminaries to be training men to preach and at the same time filling their minds with doubt as to whether they have anything to preach, and yet they are doing it. Nothing could be more unscientific than for preachers to go on preaching when they do not know what they believe, and yet there are those who are doing it. Noth-

ing could be more unscientific than for Churches to put men over them to lead them who do not know where they are going themselves, and yet it is done. Nothing could be more unscientific than for professed scholars to try to maintain that the Bible will be more more believable when they have proved how little it ought to be believed, but they are at it every day. Nothing could be more unscientific than to think that the Church can be built up by destroying all its foundations, but nobody can look over the theological literature of the day without seeing how much of this is going on. Nothing could be more unscientific than to try to persuade the world that the men and women who have done the most good in the past were the worst mistaken in their premises, and yet it is done right along. Nothing could be more unscientific than to think that we can prevail upon the reluctant and selfish world to do its duty by sowing its mind with doubt, and yet the doubt-sowers are as busy in the Church as farmers who sow for a harvest in their fields.

These things are all so utterly unscientific as to make the professed devotion to science in religion seem extremely peculiar. As a plain matter of fact, there is more of the scientific in the preaching in a backwoods schoolhouse which calls sinners to repentance and faith in the Savior of mankind than in some of the boasted theological leadership of the day. Any preacher outside of the paralyzing sphere of "modern thought" knows that the way to influence and save men and women is to preach religion into them, and not out of them. And that is what the Church will do when this spasm of the unscientific has passed.—The Advance.

"A STRING OF PEARLS"

"An idle brain is the devil's workshop."

"Sympathy is especially a Christian duty."—Spurgeon.

"There are the immortals—the fearless."—Indian Literature.

"We win by tenderness, we conquer by forgiveness."—F. W. Robertson.

Friendship—"sweeter by far than harp, more golden than gold."—Sappho.

"In the lexicon of youth, which fate reserves for bright manhood, there is no such word as fail."—Bulwer.

"Pray not for a task suited to your strength, but pray for strength suited to your task."—President W. H. Crawford.

"The true measure of a man's success is the service which he renders, not the pay which he accepts for it."—President Hadley.

"Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it."—Lincoln.

"The pleasantest things in the world are pleasant thoughts, and the greatest act in life is to have as many of them as possible."—Bovee.

"Happiness consists not in having and getting, and in being served by others; it consists in giving, and in serving others."—Henry Drummond.

"The holy passion of friends is of so sweet and steady and loyal and enduring that it will last through a whole lifetime."—Mark Twain.

"In an inaction which is meditative, the wrinkles of the soul are smoothed away. The soul itself spreads, unfolds and spreading afresh, and, like the trodden grass of the roadside or the bruised leaf of the plant, repairs its injuries, becomes new, spontaneous, true and original."—Amiel's Journal.

"AS UNTO THE LORD"

She was only a poor, plain freckled woman, whose clothes were of the same fashion her mother might have worn, says a writer in Christian Life, yet day by day, as she busily plied her iron, many a humble neighbor would stop by her door to listen to the quaint old hymns she sang so vigorously.

"My good woman," said Mrs. G—, who had called to engage her services, "how can you stand all day in this hot room always ironing, and yet sing so cheerfully?"

"Ah," she replied, "the Lord has given me this work to do; so, when I'm tired out of sorts I say to myself that verse about doing things heartily, as unto the Lord, and try to think how I'd feel if I could see him standing by my side and he knew I had an unwilling heart for his tasks. Then I sing my brightest hymns, and while my iron smooths out the wrinkles in the clothes I'm planning how to

smooth out the rough places in my neighbors' lives.

"There's poor Granny Jones, left alone all day. She's crippled with rheumatics, and nearly blind, too. When I sing it cheers her a bit, and she feels as if some one cared for her.

"Little Tommy Greene, in the room above me, has a weakness in his back, and lies in his cot bed from morning till night. His mother works in a factory and doesn't come home till dark. When he's lonely and sick with pain, he pounds on the floor with a stick, and I sing the hymns he likes best,

and he lies quiet and hums them over to himself till he falls asleep. Then once in a while I slip up with a cup of water, and bits of picture papers that come wrapped around the clothes, and give him a pleasant word. Ah, ma'am, the Lord's so good to me I must try to help them that have few blessings."

And this thankful woman lived in a little hot room, spending her whole life ironing and smoothing out wrinkles for others. "What shall we render unto the Lord for all his mercies to us?"—Michigan Christian Advocate.

For Old and Young

GOLDEN KEYS

A bunch of golden keys is mine,
To make each day with gladness shine
"Good morning," that's the golden key
That unlocks every day for me.

When evening comes, "Good night!"
I say,
And close the door of each glad day,
When at the table, "If you please!"
I take from off my bunch of keys.

When friends give anything to me,
I use a little "Thank you!" key,
"Excuse me! Beg your pardon!" too,
When by mistake your harm I do.

Or, if unkindly hurt I've given,
"Forgive me!" I shall be forgiven,
On a golden ring these keys I'll bind,
This is its motto, "Be ye kind!"

—Exchange.

BIRDS AS MUSICIANS

The real musicians are the birds, and it is interesting to know that the young fledglings, in some cases at least, have regular singing lessons from the mother. A wren whose nest was in a box near a country house was watched by the family as she patiently instructed her little ones. Placing herself on one side of the opening, and in front of her pupils, she first sang her entire song very distinctly. One little flutterer opened its mouth and tried to follow her; but after a few notes its voice gave out and it lost the tune. Mamma Wren immediately took up the melody at that point, and sang it through as clearly as possible, when the youngster tried it again and finished triumphantly.

Then the mother sang again, and another nestling followed her, breaking down as the first had done, and beginning afresh. Sometimes there were three or four failures before the tune was carried through; but the wren always began where the little one broke down and sang to the end. These singing lessons lasted for some time, and several of them were given every day.—Our Dumb Animals.

A LITTLE BOY'S POLITENESS.

It was raining. An aged lady, who had crossed by ferry from Brooklyn to New York, looked wistfully across the street to the car she wanted to take. She had no umbrella; her arms were full of bundles. A shabby little fellow, carrying a cheap but good umbrella, stepped up. "May I see you across, ma'am?" "Thank you, dear."

Across the street she handed him five cents, but he declined it, and yet it seemed as if he wanted it. The lady was interested. She drew him under an awning and questioned him, to find that his having this umbrella was a bit of childish enterprise to help his mamma. He had paid seventy-five cents from his savings bank for it, and had already taken in thirty cents by renting his umbrella to gentlemen who, like herself, had left their umbrellas at home.

"You're the first old lady," he said, with childish candor, "that I've taken across—and I didn't think mamma would like me to charge you." "A child of the poor," thought the questioner, "but I know from his way that his mother is a lady and a good woman."—Ex.

THE BOYS.

There is nothing in the world so well worth looking after as the boy, and there is no being in the world so much neglected as the boy. The attitude of the world toward him is too nearly expressed by the mother, who said to the nurse: "Where is Johnny?" "He is out in the yard." "What is he doing?" "I don't know." "Well, go and see, and tell him to stop it."

We chaperone our girls, and not too carefully; but we leave the boy to choose his associates and his environments without much advice, and with very little guidance. Girls are naturally winsome, gentle, companionable, and they win their way, too, and are welcome in all homes, but I do not know of many homes where boys are

invited. About the only door that swings with sure welcome to the boy, about the only chair that is shoved near the fire specially for the boy, about the only place where he is sure of welcome, is where you do not desire him to go. It is about the hardest thing in the world to get hold of a boy—to get a sure grip on him.

I remember a father I once knew who had spent most of his life being a companion for his son. He went skating with him. He went everywhere with him. They were companions. The old man never amounted to much himself, but his boy did. The product justified the expense.

The greatest discovery in the world is self-discovery. A great many people go through the world and never discover themselves, never come to the consciousness that they are an element, a factor, in the world. They feel no personal responsibility. The load does not touch their shoulders. We are apt to criticize self-assertion, and yet a boy, or a young man, who thinks he is "the whole thing" is worth a thousand times more than the one who thinks he is nothing. The one will, probably, discover his mistake, and he will get lots of assistance to that end; but the other will never discover his mistake, and few will care whether he does or not.—Hon. Leslie M. Shaw.

THE CURE.

She was not an attractive girl in any way, and she knew it. She was restless and cross and unhappy, and growing more unattractive in looks and manner as she became older. Then an aunt, visiting at her home after a long residence in a distant city, sized up the situation, and out of pity for both the girl and everybody with whom she came in contact, undertook to prescribe the sure cure.

"Madeline, do you want to be a torment to yourself and everybody about you all your life?" was the blunt and astounding question that she put to her niece one day.

"No of course not," was the prompt and half-frightened reply from the astonished girl.


"You'd rather be sweet and lovely and happy?" came the next question, and it brought a sincere affirmative this time. The aunt handed her a folded paper, and smiled as she said, very kindly now: "Follow this magic prescription, and you will be what you want to be, and she was gone."

Madeline read: "Every time you want to frown, smile. Every time a cross thought comes, think a pleasant one. Every time something nice is done for you, do something nice for some one else."

For a few minutes she was crosser than ever. Then common sense saved the day. She tried the cure—honestly, sincerely, prayerfully; and to her own lifelong joy—to say nothing of everybody else—there was soon no happier, more attractive, more lovable girl in the place than she.—Onward.

FITTED TO SYMPATHIZE.

Christians, of all people in the world should be sympathizers with those who are often discouraged by their frailties and their sins. The Christian who would be a true sympathizer, must have a deep sense of his own infirmities and sinful tendencies. He must feel that, in himself, there are weaknesses which make him an erring man and over which he frequently mourns. In the epistle to the Hebrews the true priest is declared to be one "who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity." Zion's Herald, of Boston, in referring to that passage, says: "The man who is most patient and sympathetic is he who best knows his own infirmities. The 'superior person can patronize; but he cannot sympathize. The ministers, whose whole life is devoted to the quest for God and goodness, walks through the storm of the congested city; he sees the human wreckage that drifts along in the polluted current of the saloon. Ere he



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A SPLENDID TONIC

knows it, he has drawn the skirts of his clean robes about him to escape pollution. But let him stop ere he says, 'I am holier than thou.' The poor fellow who is discouraged and beaten and drunken, even if it is the result of his own choice, and the most 'grievous fault,' may, in the height of his debauch, be no worse than the man who is selfish, or cherishes the unclean motive, well hidden behind the respectable habit. Who should dare to boast of his goodness? Here is a description of the Christian who is fitted to tenderly and compassionately sympathize with his weak and sinning brethren. No Christian commits sin by choice; but many a true Christian is suddenly overtaken by some sinful force, and he impulsively yields to it for a moment. Let him not remain cast down, for his sympathizing Lord is ready to lift him up, even as he did to the sinning Peter. He has been touched with the feeling of our infirmities, and so he knows, by experience, how we feel in the hour of our bitterness, caused by had erring. He is our advocate and deliverer.—C. H. Wetherbe.

A WORD OF ENCOURAGEMENT.

Many of us are apt to condemn too readily those who make mistakes and who do things which jar upon us. In all probability they are quite miserable enough when they realize they are in the wrong. Instead of our reproaches they need our cheer and sympathy; they want encouragement from us. They perhaps pine for words like these: "Never mind; try again. You've failed, but don't give up hope."

Those who deliberately do wrong or foolish things with their eyes open are comparatively very small in number; most of the blunders and mistakes are made through ignorance. Therefore, one should not be too ready to condemn, but rather to help and pity.

When we make mistakes we don't like being blamed and ridiculed for them. What we all do when we have blundered is to at once seek our own sympathetic friend, and tell her all about our trouble. We usually get what we expect—wise counsel and sound advice. —Pittsburg Christian Advocate.



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HISTORY OF THE APOSTLES— JAMES THE LESS.

James the Less was sometimes called James the Just. Perhaps these titles were used to identify him as being a different man from James the Great.

James the Less was a Jew. Three brothers in this family were apostles. They were James the Less, Simon the Zealot and Jude. Historians are not positive as to their parentage, however. St. Jerome and St. Chrysostom tell us that their father was Joseph who afterward became the husband of the Virgin Mary. Of course if this is true they were children by a former marriage. This first wife was Escha, daughter of Aggi, brother to Zacharias, the father of John the Baptist. By this first wife seven children were born: James, Joses, Jude, Simon, Esther, Thamer and Salome; Salome was the mother of James and John, sons of Zebedee. Authorities are not agreed on all the points, however.

We know little about James the Less, personally, until he and Jude were called to the ministry, and after this date we know little of him until after the crucifixion and resurrection. In 1 Corinthians 15:7 we are told that Jesus appeared to James the Less during the forty days between the resurrection and the ascension.

Strangely enough we lose sight of him again for the next eight years, and then he comes before us as Bishop of Jerusalem. He held this office till his death. He had charge of many meetings of apostles and Christians. About three years after Paul's conversion Paul went to Jerusalem on business for the Church with James the Less, then Bishop. This was the occasion on which Peter and James gave Paul the right hand of fellowship, though they looked upon him with distrust for a long while, and probably would not have held fellowship with him if Barnabas had not vouched for Paul's integrity. Peter and James remembered Paul as a persecutor of Christians, but Barnabas had been a schoolmate of Paul's, and they accepted his endorsement of Paul.

Most authorities agree that James the Less wrote his gospel entitled "The General Epistle of James." This writing was done just about twenty-five years after the death of Jesus. Josephus refers to this James as "the brother of Christ." About the year 57, A. D., James the Less, still Bishop of Jerusalem, working more or less in sympathy with Paul who was at that time contending with a bloodthirsty mob of Jews, was so prominent in religious affairs that he was arrested, condemned by the Sanhedrim as a violator of law, found guilty on a pretext, but was informed that if he would renounce his faith in the Christ they would spare him. He declined. They carried him to the top of the temple and demanded this renunciation of Jesus so that all the waiting multitude below might hear him. Instead, he began to preach the gospel of Christ. The members of the Sanhedrim stood around him, and they were so enraged that they gave the order for him to be hurled to the ground. The order was obeyed. He was badly mangled, but not instantly killed. He struggled to his knees and prayed for his persecutors, but the mob stoned him, and when almost dead a Jew seized a fuller's battling board and stick and at one blow crushed his skull. James the Less was 96 years old when he was martyred. He was buried in a tomb on the Mount of Olives, a tomb which he himself had prepared during his lifetime.

THE FREQUENCY OF DIVORCE.

For the next month look on the last page of the Dallas News and compare the number of marriage licenses with the number of divorce suits in the district courts given on same page. Sometimes the number of divorce suits is actually greater than the number of marriage licenses. There is not only a tremendous significance to this fact, but it bodes evil to our Christian society and real danger to the stability of our government. The home is the unit institution. If it can be broken up at will the foundation stones are being removed from our organic social and civic existence. God established the family. It didn't just happen. It is the most sacred of all social or civic institutions. It cannot be disrupted except for the gravest cause. If the gravest cause exists as often as the divorce suits occur then we are in the midst of appalling desecration of the marriage vow and the most horrible

spoilment of the sanctities of the marital relation.

It is to be hoped that every boy and girl who reads this little unassuming column may get married at the proper time, but the records of divorce courts in this country point a moral so pungently as to give the merest school boy and girl reason for pause and deliberation. There is something radically wrong in this wholesale smashing of the marriage relationship. It may be that there are exceptional cases where it would be better apart than together, but if so then it were better never to have been together at all. Here is where the present boy and girl have the big advantage. They have yet the opportunity to select wisely, to mate sensibly, to judge of the fitness or unfitness of a prospective union. There are three tremendously solemn events in every life. Birth is one of them. Death is one of them. Marriage is one of them. Divorce isn't to be considered as a necessary incident at all. After long years of observation we hereby plead with every boy and girl who reads this column to look wisely into the matter before entering any such bond. Do not mistake sentiment for sense, fancy for affection or what ought not to be for what ought to be. Better a broken heart through disappointment out of marriage than a broken heart through disappointment in marriage.

THE MONA LISA.

The Mona Lisa was a picture painted by Leonardo da Vinci in Florence. The painting was a likeness of Mona Lisa, wife of Francesco del Giocondo. The picture is often known as La Gioconda. (La Zho-con-da. 2). This painting was in The Louvre (loov), the National French Gallery of Art. It took the painter's time and study for four years to produce it, and then he was not satisfied with it. But it has about it certain powers of expression that seem not to belong to art at all. People stand and stare at it without knowing why. Many persons are said to have fallen in love with the picture. It is without a rival in the art of portraiture. This picture was stolen from the Louvre in August, 1911, and a world-wide interest was manifested at the loss. No one except the thief knows where the picture is to this day. Many admirers declared that the picture cast over them a kind of spell, throwing them into a state of helpless ecstasy. Others affirm that it drew and held their attention with hypnotic power. What the charm is no one may ever know, but the artist's spirit put itself on or into the canvass so that spiritual effects are obtained.

THINGS HAVE CHANGED.

Years ago I went up to Denison for deacon's orders. Our venerable Bishop Key presided. When my name was called a good brother who loved the doctrines of the Church arose and stated to the conference that he had heard that I was not sound in the faith: that I limited the operation of the Holy Spirit to material agencies; that I did not believe that any one had the promise of the Spirit before water baptism. Another brother said that I had been preaching in the bounds of his charge that year, and that from what he had heard I was an unmodified Campbellite. But Brother Coker, now in heaven, and Brother Hendrix, soon set the matter right and I was ordained. The truth is, it was a false report. For more than a year before that peerless pulpit orator, Rev. M. H. Neely, poured the water of baptism on my head. I was justified by faith and regenerated by the Holy Spirit, and I knew, by a wonderful salvation, that God saves without the intervention of man in the administration of Church ordinances.

But things have changed since then. Methodist preachers can now go into the columns of our Church papers and make water baptism the sole condition of pardon and regeneration with perfect impunity, or teach any other heresy they please without the fear of arrest and trial. They can even deny the atonement or teach any other error: have it published in the Advocate and have their names passed unchallenged at conference.

I would like to ask this water-salvation brother if he was saved before or after baptism? If after, his case is still not made out, for there are thousands of people who were saved before they were baptized, and his theory goes down before that fact. A thousand theories must fall before a demonstration.

He says Acts 2:38 teaches baptism for the remission of sin. Very well,

but it does not say nor teach that one must be baptized in order to pardon. The same construction in the Greek is found in Matt. 3:11, and would read according to the brother's rendering, "I indeed baptize you with water into repentance;" i. e., water baptism is in order to repentance, or that there can be no repentance until after water baptism. Now we know that John demanded repentance before baptism; therefore, baptism was in reference to repentance. Acts 2:38 means the same thing. If the brother's theory is true, Campbellism is true. God has put salvation in the hands of the preacher and that outpokes the pope. But what will he do with the case of Cornelius? They were saved before they were baptized—were pardoned and received the baptism of the Holy Spirit. This one exception disproves his rule, and again his theory goes down. In his sermon to Cornelius, Peter said: "To him (Jesus) give all the prophets witness that whosoever believeth in his name shall receive remission of sin." And Luke adds, "And while Peter yet spake these words the Holy Ghost fell on them." Peter here says the one condition of pardon is faith; but the brother says water, too. Who is the best authority? But again he says, the baptism that the disciples of Jesus administered during his personal ministry was Christian baptism. Another death blow to his theory when the four men brought the sick man to Jesus and let him through the roof of the house: "He seeing their faith, said unto the sick of the palsy, thy sins be forgiven thee." When the poor, lost woman bowed at his feet, washed them with her tears and wiped them with her hair, he said: "Thy sins are forgiven thee—thy faith hath saved thee." She was a sinner. Why did not Jesus demand baptism first? Let the brother answer.

Again, Rom. 6:3 says, "We are baptized into the death of Christ." Very well. Let him follow out his logic. It also says that "So many of us as were baptized into Jesus Christ," and adds, "were baptized into his death." Now, if the last is literal, so is the first, and it follows that the preacher really puts the baptized into Christ, and "If any man be in Christ he is a new creature. Old things have passed away and behold all things become new." So then, baptism is the act of induction into Christ, and the preacher is the effectual Savior. Logic sometimes hurts. It forces the whole will instead of half. Now, let the brother turn to 1 Cor. 10:2: "And were all baptized unto Moses in the cloud and in the sea." The Greek construction is the same as Rom. 6:3, and could be rendered "into Moses." No one could think for a moment that this great company of people were really baptized into Moses, but unto him, as their leader and law-giver, whom

they had accepted as such before they were touched by water in the sea. Rom. 6:3 teaches the same lessons as to Christ. We are baptized unto him, and in reference to his death. Baptism is a pledge of loyalty to Christ and a token of death to sin.

Paul says the ordinances ordained of God under the old dispensation could not take away sin; but the water-salvation brethren make him contradict himself by making him say that an ordinance can save under the new. When shall we have done with these notions that are creeping into our Church? We had better stand by the fathers; they have settled all these matters long ago.

W. A. STUCKEY.

REVIVALS—WHO SHOULD LEAD THEM?

I have just read the article on "Revivals," by the Rev. R. P. Shuler, of Temple, Texas, and feeling a more than ordinary interest in the subject myself, I beg room to exhort just a little.

I have made a close study of the various phases of the revival in the Church for years, and have some convictions on that question.

I am not opposed to evangelists whom God calls (and surely such should be subject to appointment by the Church) and who have special gifts, going wherever there is an open door for the exercise of those distinct gifts. The field is white unto harvest and far too few are the genuine forces of evangelistic leadership in the field.

But we are not persuaded that every man who seemingly succeeds in holding meetings should without question be admitted because of his history; nor should one be denied simply for the reason that he has failed in a few instances of scoring success. In many instances the success or failure has been laid in conditions before the evangelist arrived. The pastor, and under his leadership, the Official Board, or a few others have paid the price and the revival was born. When I read of a successful meeting I instinctively ask "Who was the pastor?"

But I am drifting afield. It was my purpose to say by all odds the pastor ought to lead in the revival, at least, in the great majority of instances, though he should have ministerial help.

The first condition essential to a successful revival is that we view with sufficient appreciation the magnitude of the work. The pastor, more than any other man, is capable of that vision. Being on the ground and acquainted with the people and their peculiar surroundings, besides having a heart locally in the work. If worthy of being a pastor he cannot

come up to this feature of his work with a light work. Besides the revival is the abnormal and not the ordinary work of the Church. To nourish, strengthen, edify. Care for the Church is the normal work of the pastor.

But he needs to be in a few revivals and to lead in one or two meetings himself. To be a professional revivalist is likely to become inefficient for that reason.

Again, primary to the success of a revival is where it begins. A true revival always begins with the best men and women in the Church.

How exceedingly unfortunate when the pastor is not a man of God nor the officials men and women of solid piety. How difficult to pass by these frigid sentinels with a heart of pathos to the hungry outside.

Like leaven in meal the revival spirit works outward, starting with the saintliest in the Church.

A heightened vision of God, a deepened prayer-life, hunger to see souls saved. Such are susceptible of being Spirit-led. This is fundamental. He leads in prayer and in personal work. Examples are not wanting in the Acts. He leads in the selection and presentation of pulpit themes. If ever disturbed, better take counsel in prayer.

He has to be supremely loyal to God. That does not mean that you are unkind to nor negligent of prayerful men. Exactly the contrary.


Two other facts apparent in the prudent pastor during a revival: He will not be in a hurry. The revival source is in God—is God. At the psychological moment God reveals the power. Stay with God and don't be in a hurry. Then he will not permit the people to express to him their disapproval of his methods or work, but will ever discourage this and urge to prayer; nor will he complain nor take exceptions. But this article could easily be too long. Do not expect revivals in duplicate—exactly like the last one. Circumstances differ and God is not bound by form.

W. J. IRVIN.

Let us take care of our children. In them are the potentialities of a new heaven and a new earth. The fathers, let us admit, have wrought well, but the children are their successors in the Kingdom of God. If we save them they will add new glory to the earth and somewhere down the ages will see the New Jerusalem not only coming down from God out of heaven, but shall occupy it after it has come—Midland Methodist.

Each successive birth marks one more incarnation of the past.

People generally sneer at a thing they can never acquire.



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OUR CONFERENCES.

New Mexico, Bishop Atkins, Las Cruces, Oct. 9
West Texas, Bishop Atkins, Beeville, Oct. 22
German Mission, Bishop Mouzon, Houston, Oct. 24
Northwest Texas, Bishop Atkins, Abilene, Nov. 6
Central Texas, Bishop Atkins, Cleburne, Nov. 13
Texas, Bishop Mouzon, Marshall, Nov. 20
North Texas, Bishop Mouzon, Dallas, Nov. 27

We are in receipt of a card from Mr. and Mrs. Joseph W. Fort announcing the marriage of their daughter, Miss Clara Grace, to Mr. Thomas C. C. Grimland, August 27. The happy couple will reside in Clifton, the town where the parents of the bride reside.

We are in receipt of cards announcing the marriage of Miss Lida Adella Miller to Mr. James J. Kroll, both of Vernon, Texas. Miss Miller is the accomplished daughter of Rev. and Mrs. J. G. Miller, of the Vernon District, and the Advocate sends greetings of good wishes to the happy couple. This pleasing event was consummated at the home of the bride's parents, August 29th.

Rev. J. W. Vaughan has done a most excellent work on the Georgetown District. He was placed on that work after having spent about twenty years working for the Orphanage--and a splendid work it was--but he dropped right back into the harness without difficulty, and he has shown himself a workman who needeth not to be ashamed. And he still has good service in his pent-up energies and executive ability.

Rev. T. F. Sessions and his people at Corpus Christi are moving right along with their handsome new church enterprise. We gather from our exchanges that the foundation is already in, the walls started and it is nearly, or quite, ready for the laying of the cornerstone. Corpus Christi is an important point in the West Texas Conference, and this new Church is a stroke of needed enterprise, and when finished will put that charge far to the front. Brother Sessions is a man of gifts, activities and progress and he usually does things when he takes charge of a congregation.

At this writing the Presiding Elders of the State are in session in this city and the meeting is well attended. Bishops Atkins and Mouzon, the two General Superintendents in charge of the Texas work, are present and taking a prominent part in the proceedings. Bishop Atkins addressed the meeting Wednesday morning on our "Educational Policy," and at night but we go to press too early to give any special account of this gathering, and will have to defer a report of it to our next issue.

LOCAL OPTION ELECTION IN BELL.

Last Saturday the local option election came off in Bell County and the anti-saloon won, but by a trifle less than one hundred majority, according to the figures given to date. It was a strenuous fight and the narrow margin of the anti-saloon notice on them that their days in Bell County are nearing a close. This is the third election in which they have won in recent years, but each year their majority has gradually dropped until it is almost non est. While the pros put up a good fight and in the main managed their side of it well, nevertheless they made one serious mistake by permitting the anti leaders to put them in the attitude of defending the Anti-Saloon League, instead of carrying the war right into the saloon. The Anti-Saloon League needs no defense on any part of the ground. It is amply able to take care of itself; and when there is a local option election it is a smart trick of the anti-saloon to sidetrack the issue on something else except the saloon. They want that abominable institution to hide behind something that will afford it protection from exposure. But we are glad the pros of Bell made such a good fight, notwithstanding this slight mistake. The battle down there will not stop. No war for righteousness will stop until right prevails. On with the battle!

A GOOD ONE ON GULLIVER.

Recently old man Gulliver, the humorous, wrote us a letter of complaint in which he said, "Immediately after the adjournment of the Lake Shore Assembly, and at the request of the Board of Trustees in their final meeting, I wrote an account of the proceedings of that session and sent it, marked 'Important,' to the Texas Christian Advocate. Week after week has passed and the brethren not seeing anything of the write-up, have grown ugly with me, and are jacking me up for not doing what they requested of me and what I promised to do at once. Now this is very embarrassing to me, though I am not to blame."

Well, well, well! We have long had a sneaking idea that Gulliver does not read what other people say and write in the Advocate, but we have always been convinced that he does read, inwardly digest, and really enjoys what he, himself, writes. But lo and behold! He does not even read his own writings in the Advocate! And worse, still, he informs us that nobody else reads what he writes, for he says those who requested him to write up the Lake Shore Assembly are "getting ugly with me," and "they are jacking me up for not doing what they requested me to do."

Now, why do we say all this? Well, turn to the tenth page of the issue of August the 22nd, the next issue after his "write-up, marked 'Important'" came to the office and you will find his "write-up" as large as life! Yet neither Gulliver nor the trustees of the Lake Shore Assembly saw it! And we published it just like he sent it, heading and all. Now, what do our readers think of Gulliver's "Just One Thing After Another?" If he does not read his own writings, and those for whom they are intended do not read them, what is to be done about it? We candidly admit that we do not know.

A BEAUTIFUL SILVER WEDDING.

On the twenty-third of August, in the town of Roysse, Rev. and Mrs. Thomas Beckham celebrated their silver wedding anniversary in the presence of a large circle of friends and acquaintances. Their good people took charge of the ceremonies and made ample provisions for carrying out a splendid program. Dr. A. L. Andrews, of the Sherman District, was present and made the principle address, and there were many responses to suitable toasts by others. The repast served was something delicious and there were many shining tokens of love and esteem left at the par-

sonage by numerous friends and admirers. We have no worthier minister and his household in the North Texas Conference than the one under the roof of the Roysse parsonage. Brother Beckham is one of our most faithful and devoted preachers, able, fearless and consecrated, and the Roysse people are to be congratulated upon his efficient services. Long may he and his good wife live to enjoy the confidence and fellowship of the people of God.

DEATH OF REV. B. H. PASSMORE.

It is with sincere regret that we announce the death of Rev. B. H. Passmore, of the West Texas Conference. He died suddenly August 31, but he fell at his post. For years he has been one of the most faithful and devoted ministers; he has wrought well; his influence will abide; and his end was one of peace and triumph. We append below a statement from his presiding elder, Rev. J. M. Alexander

B. H. Passmore, pastor of Nursery Circuit, Cuero District, died very suddenly August 31, at the home of his son, Dr. Passmore, in El Campo. His remains were carried to Goliad for burial. This was very befitting, as there he spent a very successful quadrennium, building the present church and parsonage. There, also, his oldest son, Judge Passmore, resides. A more extended notice will follow in the near future.

WALNUT SPRINGS DEBATE.

Our pastor at Walnut Springs, Bro. W. C. Morris, will hold a debate at Walnut Springs, Tuesday, Sept. 10, 8 p. m., with Rev. T. N. Oliver, of Cleburne, Texas. Rev. T. N. Oliver affirms and Bro. Morris denies that water baptism is essential to the remission of sins. Everybody is invited to attend.

Rev. A. F. Scarborough is finishing up his quadrennium on the Beeville District, and no man in the West Texas Conference has done a more commendable work than he. He has not only held and advanced all the old territory turned over to him by his predecessor, but he has taken new fields, organized them and put them on a substantial basis. He and his preachers and his laymen have worked in great harmony, and the district is now one of the most aggressive in the conference. It covers a great deal of new and rapidly developing country, and in course of time two or three districts will be required to meet the demands. We can say to Brother Scarborough, "Well done, good and faithful servant," for his work will abide.

We noticed in a recent press dispatch in the Daily News, from Baltimore, that Bishop A. W. Wilson, Senior Bishop of the Church, is touring the European countries after his visit to the Wesleyan Methodist Conference and that his health is greatly improved. The account also said that on his return home he would make a visit in Dallas, Houston, Galveston and other points. We hope this is true.

Bishop McCoy seems to be one of the very popular members of the Episcopal College and we notice that he is kept busy, not only throughout the bounds of his own territory, but generally. He preaches special sermons and dedicates Churches most every week. He does not look to be a robust man, physically, but he is wiry, healthy, strong, and his powers of endurance are beyond the ordinary. He is a very quiet, but useful member of the College.

Rev. Thos. S. Armstrong will soon close out a successful quadrennium on the Waxahachie District. He has done a most excellent work, notwithstanding the fact that more than half of the present year has been cut out of his active plans by personal illness. Some months ago he was stricken with a malignant attack of meningitis, and for weeks his life was despaired of, but good physicians, faith-

ful home nursing and the good Father above brought him safely through, and he is now almost himself again. His brethren rallied to him and kept his work going. No man stands higher in the love and esteem of his brethren than big-hearted Tom Armstrong.

PERSONALS

Rev. F. A. Rosser, of Pilot Point, was a welcome visitor to this office last week. He has a good charge and is doing good work and we have no more faithful preacher than he.

We had a pleasant visit last week from Rev. W. C. Morris, of Walnut Springs. His health has very much improved and he is addressing himself to his work with vigor and success.

Brother Thomas Swope, of Houston, was to see us this week, and we found him the same brotherly and jolly man of other days. He is a good Church worker and popular with all the preachers.

Rev. W. B. Wilson, of Weatherford, called Monday. He had accompanied his daughter this far on her way to Leonard, Texas, where she goes to take a position as teacher of piano in a college there.

Rev. A. P. Hightower of Allen, is as busy as a bee on his charge and he has his work in good hand. We saw him last week at the Old Settlers' Reunion at McKinney. He is one of our devoted workers.

Rev. R. B. Wilkes, of Plano, is a man of influence and force in his community. He has one of the best charges in the conference and he is doing his whole duty by it. He is a striking preacher and a faithful pastor.

Rev. S. H. C. Bergin, presiding elder of San Antonio District, passed through the city this week on his way from Kansas City, and made us a brotherly visit. He was there to attend his good wife who underwent a serious surgical operation recently. We hope for her the best results.

Rev. Ellis Smith, of Palestine, was to see us recently. He dropped out of the presiding eldership last year into the pastorate and the transition was so easy that there was not the least friction. He is proving himself the right man in his present charge and his reports will be O. K. at Marshall.

Rev. A. R. Nash, of Decatur Station, and Rev. Jno. L. Sullivan, of Decatur Circuit, have recently conducted a successful revival at one of the appointments of the latter and it resulted in conversions and accessions. These are two of our excellent ministers and they work in harmony and mutual helpfulness.

Rev. C. C. Young is making a large success at McKinney. While there the other day we heard good reports of him from all sides. They are edified by his preaching and his pastoral work wins the people. He has a strong hold on the entire community. By the way, he was just back from a delightful trip to Yellowstone Park.

Rec. C. A. Spragins, of the McKinney District, is pressing things all along the line and good results are following his work. We got to shake hands with him last week in McKinney, and his face bore evidences of sunshine. He has evidently lived much in the open air, going hither and thither throughout his territory.

We had a pleasant visit this week from Professor J. B. Wolfe, of Houston, and one of the official members of Tabernacle Church. He is an old Holstonite, but has been in Texas twenty-odd years. He is principal of one of the ward schools of Houston. He told us that they had at last sold the Tabernacle Church property and that they would soon get ready for their new building out on Crawford Street.

Mr. and Mrs. Jno. M. Gist, of Memphis, Texas, have issued cards announcing the marriage of their daughter, Miss Ruth Elizabeth, to Mr. W. A. Palmer, of Canadian. The happy event transpired August the 28th. The happy couple will reside at Canadian, Texas. Mr. Palmer is well known in Dallas, San Marcos and other points, where he devoted him-

self for a number of years to school work. He is now a successful attorney in the Panhandle.

OUR ORPHANAGE.

Brother Hightower strikes a keynote when he says that "Our Orphanage should at least keep growth with the pace of Methodism in the State." The institution from its foundation has been in the hands of some great and good men, and Texas Methodists are justly proud of the work they have done. Some of them have given freely of their own means to make this work a success, but there now comes a call for us to continue that which they have so nobly begun.

If we, through the Board of Trustees and the managers, have brought the institution up to where it stands today, why may we not complete the work we have begun? Then, instead of turning out our children "unskilled," we prepare them for useful lives, and with the religious training they are already receiving they will be a blessing to society and the Church, which proved a mother to them in their destitution.

Brother Hightower points out a remedy which will cost a few thousand dollars; but where can Texas Methodists invest their money for larger dividends in the training of our orphan children? The proficient work of our people must not be permitted to retrograde; we must go forward. Brother Hightower aptly says, "There are among us men who will gladly finance such undertakings, when once convinced that they are needed." There is no doubt about the correctness of this statement, but how shall they be convinced? There is but one way to convince such men. The matter must be brought before them. They must have an insight of what is being done and what should be done. There are various ways by which the attention of our people may be brought to this great work. First, our brother's article shows one way--the press. It has already been suggested by one of our brethren who has had a broad business experience and understands this class of work, that a monthly paper should be sent out from the Home giving accurate information to our people of all the workings of the institution. I am assured that this could be made self-sustaining from the beginning. But the most effective method is by personal representation. A man who can properly present the claims of our Orphanage to our people could soon put into operation the things of which Brother Hightower speaks.

This is a day of skilled labor, and to turn our orphan children out unprepared to compete with skilled men and women is little less than criminal. A large majority of the human wrecks drifting in the sea of competition are from the class known as unskilled workers.

All lines of work in our great Methodism depend on proper management and presentation to our members. We have the men; we have the field; then, let us do the work.

T. S. ARMSTRONG,
Waxahachie, Texas.

THAT TOUR THROUGH YELLOWSTONE.

August 12 we joined a merry, happy company at Amarillo, bound for Yellowstone Park, under the direction of Frank Reedy.

To say that the trip was a success is to put it mildly. All that could be done for our comfort and joy this same Frank Reedy did without sparing himself in any way. I am sure that one and all fully appreciate his kindness and efforts in our behalf.

His idea of a trip to the park from year to year by the students of Southern Methodist University under the management and supervision of the school is a good one. Our motto should be: "Know America first," before going abroad. We have beauties and wonders in our own land that cannot be surpassed anywhere. It is a travesty on our intelligence to go abroad and be absolutely ignorant of our own country and land. Frank Reedy is doing a splendid work in advertising our university abroad. All of the people that were passing through the park heard something of Southern Methodist University.

I shall not attempt a detailed account of the trip. Some other scribe more accustomed to handling the quill can do so.

After entering the park it was our good fortune to have as traveling companions Rev. J. T. Smith, Louis Blaylock, John D. Robbins, and my son and I were thrown in for good measure. We traveled in the same carriage, tented together, eat at the same table and a more genial, good

Herewith are cuts of the Boulevard Methodist Church, South, Fort Worth, and Rev. Ed. R. Wallace, the successful pastor. Brother Wallace was sent to that charge when the Church property was involved in embarrassing indebtedness, and he was expected to save the situation. He took hold of it with business-like energy, and he has wrought splendidly. He has collected and paid out this year the sum of \$7173.22, leaving only \$1520 of indebtedness, but this is due the Church Loan Fund, and will be met on its maturity. So the wisdom of sending him to that charge is more than vindicated. Brother Wallace is a hard worker, a persistent pastor and a practical preacher. He meets all the emergencies of his charge and puts matters in good shape.



REV. ED. R. WALLACE, Pastor.



BOULEVARD METHODIST CHURCH, Fort Worth, Texas.

natured, brotherly crowd one could not expect to meet. If I should take another trip it would please me very much to have the same company. As visitors that were always welcome and added much to our joy and pleasure, I am glad to name Judge Cockrell, Revs. Barton, Roach, Young, Howell, Porter, Moreland and Brothers Cass and Lovejoy, and at every camp our never-failing Frank Reedy. These brethren know and enjoy a good joke. They know how to give and take, and with it all cease when the joke is not enjoyed by all. Above all, we found all of these brethren to be high-toned Christian gentlemen. My son joined me in good wishes to one and all. May they live long to serve well their day and generation. J. M. SHERMAN. Hereford, Texas.

THE SOUTHERN METHODIST UNIVERSITY EXCURSION.

The Route, the Purpose, the Party. The Southern Methodist University excursion to Yellowstone National Park, led by Frank Reedy, and consisting of about 100 people, gathered from about 30 different points in Texas, left Dallas at 8 o'clock, p. m., August 12, 1912.

Our route lay over the Rock Island, Fort Worth & Denver, and Denver & Rio Grande. This route carried us out of Texas at Texline, a distance of 487 miles from Dallas. We passed through much fine Texas country, and through many good towns, Amarillo, in the Panhandle, being the chief one. From Texline the route was through New Mexico and Colorado, passing through Trinidad, Pueblo, Colorado Springs to Denver, a total of 838 miles from Dallas. From Denver to Ogden, Utah, through Salt Lake City, is a distance of 779 miles, and from Ogden over the Oregon Short Line to Yellowstone Station, is 350 miles, a grand total of 1967 miles from Dallas to the entrance of the Park, and of 2085 from Jacksonville.

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my starting point. Of the places passed I hope to write later.

The Purpose.

It is the purpose of Mr. Reedy and the University management to make this excursion to the park an annual affair for the benefit of the students and friends of the institution by giving them some experience of travel and sight-seeing, and an opportunity of studying nature in the stupendous rugged glories of the Rockies. It will be a great opportunity. There are very few, if any, such magnificent stretches of now sandy deserts, then rich green prairies with teeming herds of fat stock, then again, vast fertile farms with great irrigation plants are passed, but on the iron horse, rocking, smoking, screaming, rushes through ever-narrowing valleys till the hills grow into mountains and the mountains into peaks that tower in awe and threatening grandure thousands of feet above the head of the traveler, their brows covered with the snows of winter through the hottest August days. Now the valley has narrowed till there is just room for the dashing, roaring river that rushes on its rocky way to the waters of the Atlantic, or the Pacific. But more of this anon.

The Party.

I have been on a good many excursions, and always with good people, but never with a crowd of finer people than composed this one. I wish my time and the space of the Advocate might permit of the mention of each by name, but will have to be content with some samples. Frank Reedy was in his glory, and was at once the favorite of all the party. I am very fond of Frank for lots of reasons. He furnished me with first-class sleeping car accommodations, and not at my expense. Then, we are very much alike. Both smart, both handsome, both out-married ourselves; my wife is pretty, so is Franks. That is the solemn truth.

Then, we have Barton, big of bdy, big f heart, sweet-spirited, and always bubbling over with fun. He tried a few times to get a serious look on his face, but it was no go. Even when he lost his ticket and money he would not look solemn. Then again, Louis Blaylock was one of the gang; that party would not have been complete without him. Somehow I was much in his company. We took that auto ride on the same seat up that torturous way to Crystal Park, at Colorado Springs. Then, six days on the same coach seat through Yellowstone, and I am bound to tell the truth and say that in spite of all his faults, even a man can fall in love with him. Louis has

but one conscience, and he left that at home. I know he did by the way he yarned on me from start to finish. Ask Dr. Wagner. He had three good appetites and took them all with him. One for breakfast, one for dinner and one for supper, and he used them without stint. He sure did. Once in a while he would take along a hungry preacher and set him up to a square meal. He is a provident and thoughtful fellow, too. He carried along an overplus of money. Guess he anticipated that some preacher would get broke and need a loan. It was fortunate. John W. Robbins and Rev. J. M. Sherman were also of the party, and barring a few glaring faults, they are mighty good company. The chief weakness of these brethren is they are envious. They chewed me up and spit me out time and again, and for no other reason than my fine looks. They also let out a few whoppers on Blaylock. I do not know what they had against him. Sherman is a fine preacher but he sure don't look it. John Robbins, there are not words in the dictionary by which to describe him. He is a politician, and if the Bull Moose party ever gets in power, and the women get to voting, he will be elected for life, for he is a winner among the ladies. I have mentioned the fact that these brethren have some big faults, but in spite of that a heart-liking broke out for both of them—broke out all over me, and, if you will put John Sherman, the finson of Rev. J. M., in the party I would be glad to take the round again. I should say that Sherman, Robbins, Blaylock and young John Sherman and myself, made up the coachload and tented together through the park.

We had in the party also Judge and Mrs. Cockrell, of Dallas. The Judge is jolly and fine enough to be a preacher, and like Reedy and myself out-married himself all to pieces, which goes to prove that he is a good judge when it comes to picking a wife. He is also a good judge of fishing places and of how to reach them. He looks far down the rugged banks of the river and sees a good place, and just for fun falls down and rolls into the water, crawls out and goes to fishing. But what shall I say, for time would fail me to tell of Moreland, Roach, Bounds (the old bachelor), Howell, Young (the handsome) and Porter (the sprinter), and the great host of laymen and ladies. I really would like to tell of the whole gang, but 'spect I have already told too much.

Of cities and canyons, gorges and the park in general, I hope to write later. J. T. SMITH.

THE BAPTISM OF THE SPIRIT.

By Rev. John D. Major.

The other day I had the pleasure of listening to a sermon by a Presbyterian evangelist. His subject was "Baptism of Power," and his text was, "And ye shall receive power after that the Holy Ghost is come upon you," and right well did he preach it. He insists that what the Church needs is power, not only for service but for salvation. He declared that the Church has enough organization and machinery but that it lacks in power to move it. At the conclusion of the sermon he called for those who desired power to come forward and kneel for a prayer. All of which sounded very Methodist and orthodox, and the results were not unlike many such services I have participated in under the auspices of the Methodist Church.

But it suggested this question, what is the faith of the Methodist Church with reference to the baptism of the Spirit? Undoubtedly many think of it as a baptism of power for service, and therefore promised to Christians who feel their need of it and seek it by faith and consecration. Some of these I fear think of it only as a passing emotion to be repeated as occasion may require. Others think of it as a second blessing. This view is so common among Methodists that those who set down as second blessingists even when they make no such profession. Others insist that such manifestations indicate that the professors who receive them have but just been converted or reclaimed from a backslidden state.

All of this confusion, it seems to me, has resulted harmfully for the Church. It has resulted in a vague and indefinite conception of Bible teaching on the subject that never has and never can produce a strong, definite faith. A weak and uncertain faith means weak and ineffective prayer that never attains.

Those who think of the baptism of the Spirit as a baptism of power for service are apt to think of conversion as a "decision" or a "confession" or a consecration. They are likely to think of the witness of the Spirit as an eased conscience. To some extent the same is true of those who think of it as the "second blessing." It is very difficult to draw a line of distinction between an old-fashioned conversion and the baptism of the Holy Ghost



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even by those who think these should be distinguished.

It is clear to my mind that the idea of the baptism of the Spirit as a baptism of power for service and that it is a second blessing are both contrary to the teaching of Methodism on the subject. Methodism undoubtedly connects the baptism of the Spirit with conversion, or regeneration and the witness of the Spirit. And I am confident that this is the scriptural view.

The Scriptures nowhere speak of baptism as indicating a blessing to be repeated indefinitely nor even once. It implies initiation into the state, and consequently into the grace of salvation. This is true of water baptism as a sign and it must be true of the real baptism of the Spirit. Spiritual baptism was to be characteristic of the Kingdom of God, consequently no man can be a full-fledged disciple and citizen of the kingdom of heaven without it.

Paul puts it thus, "By one Spirit are we all baptized into one body." How do we get into the body of Christ? We are baptized into it. How are we baptized into it? By one Spirit. This is plain and unmistakable. The baptism of the Spirit puts us into the true Church which is the spiritual kingdom. Therefore, it cannot be a second blessing unless, perchance, it is a second baptism of the Spirit. Nor can we think of it as a superadded baptism of power for service, for this would, in the very nature of the case, be a second baptism of the Spirit. But it does not preclude the idea of innumerable spiritual blessings, but it is hardly scriptural to speak of them as baptisms. In other words the baptism of the Spirit brings us into the kingdom of experimental religion where the blessings of grace and power are limited only by our faith and capacity to receive and use.

But it is asked, were not the disciples saved men before the day of Pentecost, and were the disciples of Samaria saved under the preaching of Philip before Peter and John came down to pray that they might receive the Holy Ghost? Was not Cornelius a good man before Peter preached Christ to him, and the Holy Ghost fell on him and those of his house? Did not Paul find at Ephesus certain brethren who had not received the Holy Ghost since they believed? Yes, but none of these were truly converted in the New Testament sense, nor did any of them have a New Testament experience as is plainly indicated in the accounts referred to, and doubtless there are today many professing Christians upon whom the Holy Spirit has never yet descended. In the case of the disciples they could not receive it until after the ascension, but in the case of the others it was simply a matter of imperfect instruction and faith just as it is in the present time.

In the case of St. Paul we have a typical New Testament conversion. He was struck down under the power of conviction, and left in blindness and in prayer. Ananias was sent to his help that he might receive his sight and be filled with the Holy Ghost. His blindness departed and he went forth a flaming evangel of the Lord. He had the baptism of the Spirit and he also had the baptism of power for service. Speaking many years after to the Galatians in reference to their own experience he said, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." This is the experience of every normal child of God. But just as in apostolic times, these gifts and graces are largely dependent on the right kind of instruction and faith.

But what is the relation of the baptism of the Spirit to the Methodist doctrine of Christian perfection or perfect love? It is just the relation of cause to effect. According to the Methodist view the baptism of the Spirit marks the beginning of the work of sanctification and not, as holiness people seem to teach, the consummation of it. It is under the light and power of the indwelling Spirit that the Christian discovers those hidden roots of bitterness that were before unseen. Of course this discovery brings repentance and heaviness almost equal to that of the sinner, but this implies not the absence but the presence of the Spirit. As it is by the Spirit these sins of the nature are

seen and loathed, so it is by the Spirit they are renounced and cast out. The casting out of all sin means the filling of the Spirit, so that the experience is not unlike that of conversion. But it is not a baptism, but a filling of that Spirit received in conversion and known personally and experimentally. Therefore, it is spoken of as both progressive and instantaneous. It is a progressive work leading up to an instantaneous deliverance. This deliverance is followed by the settled experience described, as Mr. Wesley points out, I John, 4:18: "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." As perfect love indicates the absence of the carnal mind which Paul describes as "enmity against God," it is not improperly called entire sanctification and Christian perfection, that is, the only kind of perfection a Christian may hope for in this life. Properly understood the Methodist doctrine of perfect love will never be overthrown until the Bible be overthrown. But it has been misrepresented both by friends and foes.

That the above is the Methodist view of the baptism of the Spirit I think can be shown by the following quotation from Popes' Higher Catechism of Theology, page 262: "The Holy Spirit, as a sanctifier, is given, not after an interval, but when we believe. In whom having also believed, we were sealed with the Holy Spirit of promise, which is an earnest of our inheritance." To the same effect is the following from the ritual: "I beseech you to call upon God, the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to these persons, now to be baptized with water, that which by nature they cannot have; that they may be baptized with the Holy Ghost, received into Christ's holy Church, and made living members of the same."

Whether or not as Methodists we accept Mr. Wesley's doctrine of entire sanctification and Christian perfection we are orthodox in expecting the old-fashioned conversion of sinners with the baptism of the Holy Ghost sent down from heaven. Such converts will certainly be found on the highway of holiness and they will have power for service.

RESOLUTIONS OF APPRECIATION.

The following resolutions expressive of the appreciation of the recent Yellowstone Park party, of the untiring services of Mr. Frank Reedy, who was in charge of the pilgrimage, were unanimously passed at Yellowstone Lake Camp, August 19, 1912:

The members of the Southern Methodist University Special in mass meeting assembled around our camp fire desire to record our appreciation of the fact that Frank Reedy, Esq., as leader of the party, has been untiring in his energy and zeal in looking after our comfort and welfare, and by his care, his foresight and his uniform courtesy and consideration has made our journey to and our stay in the park both instructive and delightful, and has greatly contributed to the success of our trip; therefore be it

Resolved, That we do now tender to him our sincere thanks and our assurance that for all time to come, he will be associated in our thoughts with our most pleasurable recollections of our experiences in crossing the great divide and contemplating the grandeur and the beauty of the greatest wonders of nature; be it further

Resolved, That we request that space be given to these resolutions in the Texas Christian Advocate and The Campus.

JOHN W. ROBBINS,
MRS. BAMA ADAMS,
JOSEPH E. COCKRELL,
J. M. SHERMAN,
J. T. SMITH,
L. S. BARTON.

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DALLAS DISTRICT MEETING.

On September 6, 7 and 8 the Leaguers of Dallas District will meet in annual session at Tyler Street Methodist Church, Oak Cliff. Elaborate arrangements have been made for this occasion, with a fine program embracing a variety of topics for discussion and recreation features somewhat out of the ordinary. The entire day Sunday, the 8th, will be spent with the Tyler Street Leaguers, the visiting delegates to be entertained in the homes of these people at the noon hour. In the evening a lunch will be spread on the lawn at the church, in which the Leaguers from over the city will participate, each chapter having a committee to see that lunches are brought from all sections of the city. The district work is expected to be taken on an aggressive attitude following this meeting. President Davis and his workers being desirous of accomplishing something definite within the district. We regret that a copy of the program is not at hand so that we might publish it for the information of our readers, as it is unusually well gotten up. The officers of the Dallas District Epworth League are as follows, viz: President, J. Barney Davis, 410 Guaranty Bank Building, Dallas, Texas. First Vice-President, George Ritchie, Grand Prairie, Texas. Second Vice-President, Miss Stella White, Lancaster, Texas. Third Vice-President, Mrs. Layton Bailey, care Methodist Publishing House, Dallas, Texas. Fourth Vice-President, Miss Mary Capers, 4634 San Jacinto St., Dallas, Texas. Secretary, A. A. Vick, 517 East Jefferson St., Dallas, Texas. Treasurer, Mr. Fred McQueen, 4511 Sycamore St., Dallas, Texas. Junior Superintendent, Miss Pearl Wallace, Dallas, Texas. The Program Committee has issued an attractive advertising folder, setting forth in concise form the features of the approaching session and urging a large attendance. We quote one paragraph from this folder, viz: An Opportunity That You Cannot Afford to Miss. Every Leaguer who has attended a conference of this kind can fully appreciate this statement. Every Leaguer who does not know of the power, helpfulness and influence of the Epworth League should attend this conference. Here you will have an opportunity of reviewing and taking part in the workings of one of the liveliest and strongest young people's societies in Texas. Every department will present new and attractive features of League work, under the supervision of expert Leaguers. The program committee has already commenced work in order that every participant should have ample time to prepare, and the experience of

paing. "The Lord will give strength unto his people." We should stress the giving of prayer. Let us place our work on the very highest possible plain by making the aim, "We would see Jesus" become a reality. The M. D. system may excite dissatisfaction from some chapter, but co-workers for the sake of Ruby Kendrick's words, for the divine commission of "pray, send, go," which we hold in solemn trust, let us present an unbroken front at conference to receive the Missionary Degree—the very first ever conferred in our Church and probably never given before by a young people's organization. I do not appeal to you because of the newness, the originality or the progressive-ness of the Missionary Degree system, but I would appeal to you on the grounds if you were the Koreans with the saving gospel of Jesus Christ and they the Americans without the enlightenment of Christianity. You are today face to face with the proposition of giving a fair share of the money you handle to help make more Christians in Korea who are ever characterized for their self-supporting Churches prayer, personal work and Bible study. Every Korean is a witness. "The Church in Manchuria sent two Chinese Christians down to Pyeng Yang to examine into the revival. When they returned they were asked whether there were any street chapels in Pyeng Yang. "No," they replied, "every Christian is a street chapel. Pastor Kil's prayer may soon be answered "that the gospel might speedily be carried to every home in Korea and then that the Korean Church would send missionaries to take the gospel to China as the Church of America sent missionaries to Korea." The new year started off finely. On July first \$150 was paid in advance on Bro. Collyer's salary, \$250 paid Dr. Bowman's salary, a quarter in advance, and the \$100 voted at conference was remitted to the Board of Missions at the same time. The total of \$500 in one quarter's disbursement—\$100 the largest amount ever paid out in a quarter. A cash balance of \$189.20 was left after my books were balanced. With a progressive policy the loyal Epworth Leaguers have accomplished these remarkable results, but with a system we will become a transformed conference. Nearly three weeks of the first quarter are still on the calendar which is sufficient time for every Senior and Junior chapter to finish collecting the first quarter payment and when the money is in the Missionary Treasurer's hand take the cash to a local bank, deposit the money and send me bank check for same. A postoffice and money order express order cost money. The local bank check is free and it costs me nothing to collect through the Continental State Bank of McKinney where the Memorial Fund is kept on deposit. Watch for the first magazine number of the Epworth Era for account of Jubilee Year Rally at Terrell, and be on the lookout for my first quarterly report in the Texas Christian Advocate. Finally, my co-workers, "keep the missionary pot boiling at McKinney." The sum of four hundred dollars is needed by September 16, to meet in full our obligations to our missionaries, Dr. Bowman and Bro. Collyer. "Be diligent that you may be found of Him in peace, without spot or blemish." With all the earnestness and experience accumulated in seven years of connectational missionary work I urge every Senior and Junior chapter to make the first quarterly payment in full and on time. On no account let us act timidly for we are certain of our ground and our object. As your elected chairman I am ambitious for the success of the Mission Degree system. Last year six out of twenty-five chapters contributing, voluntarily sent in from 10 to 150 per cent increase. Honest effort brought out these splendid results and it will take honest efforts to win the premiums of Model and Ideal Degrees. The Missionary Degree system is the Jubilee Year gift from the Ruby Kendrick Memorial Fund Committee to every chapter who will accept it. Kindly let me hear from your chapter on or before September 16. All money received in turn. Thanking you for an early and favorable answer. Yours to serve Conference Missionary interests. MARY HAY FERGUSON. Chairman Ruby Kendrick Memorial Fund Committee. AT LAKE SHORE ASSEMBLY. It is indeed with very great pleasure that we say to the readers of the Advocate that we had a most successful week this year. Every one seemed pleased with everything and all went home determined to make next year a still greater success. Last year we did not make expenses quite, but this year we paid out and it seemed when the writer left, we would have

MISS FERGUSON WRITES A CHEERY LETTER.

Miss Mary Hay Ferguson, chairman of the Ruby Kendrick Memorial Mission Fund of North Texas, is at present sojourning in Amarillo, and from her summer retreat sends an interesting letter for the Leaguers of the North Texas Conference League. We hope all will read this letter. It brings a vision of great things to be accomplished this year. It is an inspiration for those who are interested in mission work, and what Leaguer is there who is not interested in this great cause? Here is Her Letter. Magnolia Hotel, Amarillo, Texas, August 28, 1912. My Dear Co-Workers:

The people on this committee guarantees an excellent program. The watchword has been "Something Different," and you may expect something different, and incidentally, mighty interesting. The new Tyler Street Church Leaguers will be the hosts of this conference and the entertainment features will be amply taken care of. The church is on the car line and can be reached from any part of the city in a few minutes. Arrange your plans NOW to attend every session of this conference. Conference motto, "Personal Evangelism." Some good advice—Be there.

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Last year we did not make expenses quite, but this year we paid out and it seemed when the writer left, we would have funds left over the expenses of this year to apply on the small balance of 1911. The program this year was the very best and the people showed their appreciation. In return, we will show to our people next year how we appreciate their support. We will improve along all lines possible. This is the unanimous determination of the board. Brother Jno. E. Roach who has so ably and satisfactorily managed the affairs of Lake Shore Assembly for 1911 and 1912, was again re-elected to that important task by a unanimous vote. The brethren took especial notice of Brother Roach's executive ability, and while Brother Roach made strenuous efforts to get away from the offices of management, we hardly felt as though we could afford to be without him in this capacity for another year and imposed it on him again. He is indeed a most efficient manager and it is almost entirely due to his everlasting thought and work for the Assembly that same proved to be such a success this year. The addresses and sermons of our most able D. D.'s, such as Brothers Culver, of Polytechnic College; Carpenter, of Oklahoma City; Bishop, of Southwestern University, DuRose, of Georgia, and Knickerbocker, of Ft. Worth, were of the highest class and their entertainments were eagerly sought by those who had once heard them. The writer did not get to hear Brother Culbreth on the League work, but all who are interested in the League know Brother Culbreth's very able work and he is always in demand. Sister Truelove, of Amarillo, rendered very efficient work each morning as she instructed the attentive class of women in the missionary exercises. Brother Cox, our well known and faithful missionary who has for quite a number of years worked in Mexico, was with us and rendered very valuable assistance to us in the work of each morning to the men and in a sermon that was of deep spiritual blessing to the congregation. The singing of the young men's quartette from Southwestern and the quartette of young ladies of Wichita Falls, was of the highest entertaining qualities. They will be ever remembered for their effective and charming work. Mrs. Hudspeth, of Dallas, sang for us daily at the auditorium. Her singing was very sweet and highly appreciated. Sister Richardson, wife of Brother Richardson, of Olney, favored us with a sweet and appropriate song. Brother W. Y. Switzer led the song service for us in an able and spiritual manner. All Texas is proud of our splendid and peerless young Bishop, Brother Mouzon. (We like to call them all "brother".) Bishop Mouzon preached a splendid sermon to us on Saturday night. Then Sunday at 11:00 a. m., he preached another sermon to a great congregation which was the climax of the entire week. It was indeed a treat to hear the Bishop and it is a treat to hear Dr. DuRose. The wonderful lot of knowledge which the latter distributes among his hearers is well worth a trip alone to hear him. He is wonderful with stores of knowledge and abilities to proclaim them to the people. The visit was a spiritual blessing to us. We want to, in conclusion, thank Brother Hill, the people of his Church and the people of Wichita Falls, generally, for the very kind interest they took in us this year. They helped us so much. Brother Hill was ever present and in his ever-pleasant and jolly mood. We want to thank Brother Comer Woodward, our worthy Secretary from Abilene, and Brother Turner, of Jacksboro, our always faithful Treasurer, for their efficient services. Brother Turner is a layman and fills the place of one worthy of his obligation to the Church. Crop conditions are fine and we have promise of better times by far for another year. We shall therefore expect a great increase in the attendance in 1913. Begin now to plan to be

We Give Away Absolutely Free of Cost

The People's Common Sense Medical Adviser, in Plain English, or Medicine Simplified, by R. V. Pierce, M. D., Chief Consulting Physician to the Invalids' Hotel and Surgical Institute at Buffalo, a book of 1008 large pages and over 700 illustrations, in strong paper covers, to any one sending 21 one-cent stamps to cover cost of mailing only, or, in French Cloth binding for 31 stamps. Over 680,000 copies of this complete Family Doctor Book were sold in cloth binding at regular price of \$1.50. Afterwards, one and a half million copies were given away as above. A new, up-to-date revised edition is now ready for mailing. Better send NOW, before all are gone. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, R. V. Pierce, M. D., President, Buffalo, N. Y.



DR. PIERCE'S FAVORITE PRESCRIPTION THE ONE REMEDY for woman's peculiar ailments good enough that its makers are not afraid to print on its outside wrapper its every ingredient. No Secrets—No Deception. THE ONE REMEDY for women which contains no alcohol and no habit-forming drugs. Made from native medicinal forest roots of well established curative value.

with us. You can not afford to miss it and we can not afford to be without your company and your assistance. We did intend to say something in detail about the boating, swimming pool, etc., but it is enough to say they were in best of form and were much enjoyed and patronized. We appreciated so much the presence of Dr. Sensabaugh and Brother Robert Goodrich, both of Oklahoma City. Brother Goodrich was one of the prime movers in founding the Assembly, and his heart and soul is with us. Again, we say we will look for you to be with us in 1913. GEO. W. BACKUS. Vernon, Texas.

TO KEEP THE RECORD STRAIGHT.

On the ninth page of a recent Advocate a good brother, speaking of Sister Nolan, whose husband has been so recently buried, said she could not get help from the conference until the last of next year. If you will turn to page 117 of the Discipline you will see this: "When a preacher breaks down in the work his claim shall begin from the time he ceases to receive any support from his last charge." In addition, the Joint Board usually has a contingent fund to help in special cases. When Rev. T. B. Vinson's health failed and he had to give up his charge the Board sent him \$50 very promptly. Let no man think that Texas Methodism is a late sleeper, or the least bit short on such an important question. W. W. GRAHAM. Clarksville, Texas.

When our Lord called his disciples, they were common fishermen. When he left them they were apostles of a new religion and commissioners of a world-wide evangelism. Thus he honors men who serve him.—Midland Methodist.

Table with 3 columns: Destination, On Sale Daily, and Price. Includes Galveston (\$11.60), Aransas Pass (\$13.50), Palacios (\$10.75), Collegeport (\$10.55).

Also to Many Other Destinations VIA T. & B. V. 'THE SHORT LINE' TWO FAST TRAINS DAILY 9:30 A. M., 11:15 P. M. Electric Lighted Sleepers to Houston or Galveston open at 9:30 p. m., Terminal Station, Commerce and Lamar. For reservations or information write or phone A. E. DOVE, G. P. A., 1500 Main St. Phones: S. W., M. 1986; Auto, M. 1934. Telephone M-5728. Hours: 9 to 1, 3 to 5 W. D. JONES, M. D. Practice Limited to EYE, EAR, NOSE AND THROAT 618 Wilson Building, Dallas, Texas

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.

CHILDREN'S DAY ONCE MORE.

In all our conferences in Texas the Children's Day collection is below the mark it had reached at the same date last year. No doubt this is partly due to the unprecedented conditions which existed throughout the winter and early spring. Many Sunday Schools were so thoroughly demoralized by the unusual bad winter and the meningitis epidemic that they did not get in working order in time to observe Children's Day before the beginning of summer. During the warm months, the confusion incident to travel, protracted meetings and the like render any special Sunday School work very difficult. But Children's Day is the one occasion whose observance by the Sunday School our Discipline makes obligatory. Where for any reason a Sunday School has not attended to the matter this year it is not yet too late to do so. To combine Children's Day and Rally Day about the first Sunday in October would meet the law in the case and give the Sunday School a fine start for its winter work.

THAT CHAIR OF PEDAGOGY AT VANDERBILT.

Under the law of our Church thirty per cent of the Children's Day offering goes to endow a chair of religious pedagogy in Vanderbilt University, until the sum of fifty thousand dollars is reached. This law was enacted with the understanding that the University is the property of our Church. Since the last General Conference suit has been entered in the form of injunction proceedings to determine the legal ownership of the University. The first legal skirmish was won by the Church. This suit will come up for final adjudication this fall, with every prospect that the Church will win at every point. Meantime some of our pastors and superintendents have declined to observe Children's Day because they had the impression that should the Church lose its fight in the courts we should also lose the money that is contributed for the chair of religious pedagogy. That is an error. We have it from our Sunday School editor that the money for the Chair of Religious Pedagogy is being held by the proper Church authority and will not be turned over to the University until the whole amount is collected and the question of ownership is finally decided in favor of the Church. Should the Church lose its contention in the courts the money will be held until it can be disposed of by the General Conference. At any rate it seems best for our Sunday Schools to observe the law of the Church and leave those in authority to take care of the consequences.

CHOOSING THE SUNDAY SCHOOL SUPERINTENDENTS.

In all our Texas Conferences the fourth round of the presiding elders is now at hand. The fourth Quarterly Conference is not only an occasion of taking account of the work of the closing conference year. Its most important function is the organization of the work for the year to come. What has been done or not done has gone to record and must be faced in the judgment. If mistakes were made in the selection of the Official Board a year ago those mistakes have worked out their consequence of damage to the Church. Every pastor, charged as he is with the responsibility of nominating the Official Board for next year, should not shirk his responsibility, but he should meet it prayerfully, thoughtfully and in the fear of God. The most important of

Bright Eyes

An active, healthy liver that never shirks its work is reflected in your eyes which sparkle and shine with the joy of life—watch your eyes in the mirror and take

Tutt's Pills

at the first sign of dullness. At your druggist, sugar coated or plain.

fice that the fourth Quarterly Conference is required to fill is that of Sunday School superintendent. We make this statement for several reasons. One is that a Church usually has more than one steward, and a blunder in the selection of one man may be corrected through his fellow worker. But a Sunday School can really have but one superintendent. A blunder in selection for this office is not easily corrected. Also, the superintendent has committed to him the most vital interest of the Kingdom of God. To his keeping is committed the Church of tomorrow. Upon him more than upon any other single individual in the community depend the moral destinies of the young people. And often the ideal man for the place is not to be found. Sometimes the best the pastor can do is to nominate, not the most efficient man, for there is no such man—but the less efficient man to be found. In looking for a Sunday School superintendent it is well to use the standard set forth by Paul as the proper measure of an apostolic bishop: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, nor covetous; one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the Church of God? Not a novice, lest being lifted up with pride he falls into condemnation of the Devil. Moreover, he must have a good report of them that are without, lest he fall into reproach and the snare of the Devil."

THE NON-PROGRESSIVE SUPERINTENDENT.

Many a pastor who is alive to the possibilities that lie in a well conducted Sunday School has his righteous soul sorely vexed by a superintendent whose opposition to all progressive methods of Sunday School work is pronounced as to come little short of pig-headed stubbornness. To change an old plan for a new is sure to arouse more or less opposition and some brethren are morally afraid of disturbing the peace. New plans also involve additional labor, at least for a time, and some superintendents are afflicted with inertia. Then there is the superintendent who is sure that local conditions are quite peculiar and are not understood by either the pastor or presiding elder, and that to try to better the Sunday School under the circumstances would be suicidal. Perhaps the most trying superintendent of all is the man who deliberately shuts his eyes every time his pastor tries to show him a better way and then declares that he cannot see it. In such cases what is a pastor to do? Nothing rash. Better a poor Sunday School than none. Under such conditions the pastor needs a firm grip on his own temper. Usually it is not best to kick things to pieces. Neither is it best to reach hasty conclusions. Before any radical steps are taken the problem should be studied with patience and prayer. It is not given to every blind man to achieve clearness of vision in a single moment. Perhaps a gradual process, conducted with gentleness, may open his eyes and cause a superintendent to see where harsh measures would render him permanently blind and useless. Where the result is possible, of course it is better to make an efficient superintendent of a man than to cast him out of office. In such a case patience should have her perfect work. But there is a limit where patience ceases to be a virtue. When a superintendent continues to be wilfully blind and obstinately deaf it is wise to consider whether some one can be found to take his place who is at least "fitten to get fitten." Sometimes a change of superintendents will cost a pastor his position, but when he is thoroughly convinced that the contemplated change is for the glory of God he should bravely make it and take the consequences.

MISSIONARY TRAINING AND CHRISTIAN CHARACTER.

Substantially, the Sunday School of today is the Church of tomorrow. Those who deal in statistics tell us that eighty-five per cent of the recruits to the Church membership come from that source. That being true it follows that the Sunday School leaders of today are giving type to the future Church. If our work is one-sided, indefinite and inadequate the Church in the next generation will

suffer the consequences. Time and again we have tried to point out in these columns that our ultimate aim in the Sunday School is well rounded Christian character of strong fibre. Such character is not self-centered. It partakes of the spirit of the Master, who declared that "It is more blessed to give than to receive." To make of religion a purely personal matter, to teach by either precept or example that it consists altogether in a "desire to flee from the wrath to come and to be saved from one's sins," is to miss the mark. The true disciple of Christ is interested in his fellow men and "would save that which is lost." We cannot make thorough Christians of our young people without teaching them the obligation of the Church to bring the world to Christ. Our law requires this and our Sunday School authorities have made provisions for such work. Every superintendent should send to Dr. E. H. Rawlings, 819 Broadway, Nashville, Tenn., for the New Missionary Policy for the Sunday School. That, and the material for working it, will be furnished without money and without price. It is so simple and practical that it can be used in any school. Few of our Texas Sunday Schools are really doing anything worth while in the department of missionary training.

MONTEREY DISTRICT, MEXICAN BORDER CONFERENCE.

By Rev. D. W. Carter.

Not for a long time has the Advocate had any news from this mission field. No doubt a few lines will be welcome to the readers of the paper.

The generally disturbed condition of Mexico has been and is felt very seriously in all the field, much more so, however, in some parts than in others.

The territory embraced in the Monterey District has been very quiet and remarkably free from insurrection or disturbance. As one travels over the States of Nuevo Leon, Tamaulipas and Coahuila, as I have done more or less every month of the present year, scarcely anything is seen or heard to remind him that there is a Civil War in existence. I think I can very safely say that the great mass of the border Mexicans are in sympathy with the Federal Government, heartily tired of the revolution, sincerely ashamed and deeply indignant on account of the barbarities committed by some of the revolutionists. They do not regard the Madero Government as specially wise or strong, but prefer it to any of the violent pretenders and self-constituted leaders of the present revolt. Our mission work has proceeded without serious hindrance in any part of my district. The preachers and missionaries are all at their posts and doing their work. The congregations are as good as usual and there is visible no change in feeling or conduct between Americans and Mexicans. Our Protestant people are deeply grieved over the existing state of things in their country and heartily respond to the prayers offered for peace and good government once more in all their borders.

Here in Monterey our work is very encouraging and hopeful. The congregation and Sunday School are growing under the pastoral activity of the present pastor, Rev. Benjamin Fernandez. The Monterey hospital under the direction of Dr. J. G. Harrison, is having an admirable success. The Doctor is a fine surgeon, a kind and sympathetic man who wins the confidence and esteem of all his patients. His skill is winning an increasing reputation for the hospital as well as increasing its income. He is also gradually making many changes and improvements in the hospital and should he remain a few years longer in charge of its interests the place will be entirely transformed.

Laurens Institute will reopen its doors September 2, with a new principal, Rev. N. E. Joyner, just transferred from the Louisiana Conference. He is not a stranger in Monterey, having lived here four years as pastor of the American congregation on a former occasion. He has been very cordially welcomed back by all who were here during his former pastorate. As principal of the school and pastor of the American Church he will have plenty to do but not more than he can manage. He is in the prime of life, in perfect health and brings to his tasks an earnest desire to make the school a success. It is greatly to be desired that the Virginia Rosebud Society may rally earnestly to his support and that they may respond to the immediate and pressing needs of their own institution, Laurens Institute.

The school is going to have an increasing useful future if we do our duty by it. The public schools are bound to suffer by reason of the depleted funds of the Mexican Government. This long drawn out period of revolutions is a great drain on the

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering from Woman's Ailments.
I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—*you, my reader, for yourself, your daughter, your mother, or your sister.* I want to tell you how to cure yourselves at home with the help of a doctor. Men cannot understand women's sufferings. What women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or White Discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths, also pain in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weakness, kidney and bladder troubles where caused by weakness peculiar to our sex.
I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, if it will cost you nothing to give the treatment a complete trial, and if you wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharges and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.
Wherever 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 diseases, 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. Address:
MRS. M. SUMMERS, Box 167 - South Bend, Ind., U. S. A.

RESOLUTIONS OF RESPECT.

In view of the loss we have sustained by the death of our friend and sister, Mrs. Atkinson, wife of R. W. Atkinson, who went to her home above July 12, 1912; therefore be it

Resolved, 1st, That while we deeply mourn her departure, we realize that our loss is her gain.

2nd, That the Home Mission Society of Liberty Hill has lost an earnest Christian worker, and the Church a devoted and worthy member.

3rd, That we extend to the bereaved family our deepest sympathy, praying God's blessings upon them.

4th, That these resolutions be published in the Texas Christian Advocate and Liberty Hill Index. And that they be recorded in the minutes of our Home Mission Society.

MRS. T. N. BRYSON,
MRS. LYDIA HILL,
MRS. P. B. SUMMERS,
Committee.

RENEWING OF OUR MIND.

The one matter for all of us is to seek continually the "renewing of our mind." The cistern soon gets exhausted, and must be refilled; the spent energy of nerve and muscle needs to be recuperated by sleep and food; the soul needs to be restored; the ideals and resolves of the mind require reinvigoration and recharging. These are to be obtained only in fellowship with God through his Word, and private prayer and holy fellowship with the saints. Day by day, therefore, let us seek this renewing of the mind.—Rev. F. B. Meyer.

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 pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

Everything that is mine, even my life, I may give to one I love, but the secret of my friend is not mine to give.—Philip Sidney.

BETWEEN

Houston and New Orleans

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EVERY DAY WITH

Harvey Dining Cars

FRISCO LINES

C. W. STRAIN
G. P. A. Houston

21 one-cent stamps, sold in cloth million copies is now ready WORLD'S DISPATCH, Buffalo, N. Y.

enough paper its alcohol and rest roots

afford to miss to be without assistance, something in swimming to say they and were much. We appreciate of Dr. Robert Good City. Brother the prime moving assembly, and his us.

I look for you Y. BACKUS.

D STRAIGHT.

a recent Advocate speaking of Sis- could not be until the will turn to fine you will teacher breaks claim shall be ceases to rem- his last Joint Board fund to help Rev. T. B. and he had to board sent him no man think a late sleep- on such an Y. GRAHAM.

his disciples. ermen. When apostles of a sioners of a thus he honors dland Metho

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to D THROAT Dallas, Texas

A Quadrennium in the Beeville District

By C. W. Godwin.

This division of the West Texas Conference lies off down on the Gulf Coast and the Rio Grande, and geographically is so isolated that Methodism in Texas hears very little from this section. We do not have a preachers' meeting every Monday morning to herald our successful operations, and our men have been so busy doing things they have forgotten to write for the Church press. But even though they have not sent out to the world flaming reports of their success, they have been doing things down there as no other set of men have for the last four years.

A. L. Scarborough found the district in a well organized condition when he succeeded F. B. Buchanan in the fall of 1908. Buchanan had worked like a trojan bringing up collections and staking out the Rio Grande Valley. He listened to land boosters and townsite builders laying out big cities every four miles, and the said booster urging him at once to build a \$10,000 Church on a piece of ground where a town might be some time in the future, until he contracted some nervous trouble and his hair has fallen out as a result.

This district in 1908 was composed of fourteen counties, and in area was as large as the North Texas Conference, and one-half as large as the State of Tennessee. It reached from within twenty miles of San Antonio to the Rio Grande at Brownsville and on up 100 miles. To follow the railroad it was 380 miles across. From Refugio on the north along the Brownsville railroad down to the Rio Grande and up the river to San Fordece, the end of the road, in 1908, there were four pastoral charges with six organized Churches. There was a hull of a church at Stinton, with practically none of the money raised to pay for the same; an unfinished parsonage at Kingsville, and one lot in Brownsville, worth about \$700.00. This constituted the assets of our Church along this railroad for 250 miles.

In Buchanan's last report there were 15 charges, 29 church buildings, and 42 preaching places. The 29 church buildings were valued at \$54,000. There were 15 parsonages, including the District parsonage, valued at \$22,500. The membership of the district was 3228.

At the session of the conference in 1908 two new charges were formed, making 17 the first year of the present administration.

We have in that same territory along the Brownsville railroad today 10 pastoral charges, 25 organized churches and 7 parsonages, and several preaching places where there is no organized Church.

In February, 1909, the battle began in Brownsville by selling the lot we then had and coming into the heart of the city, buying a desirable lot near the Federal building and beginning a good, substantial church, which was finished and opened the first Sunday in August. Rev. A. Noble James was the pastor. His work was difficult. It tests the faith and energy of any man to work in that section a year later under the pastorate of Rev. J. W. Rowland, a nice two-story parsonage was completed. The property now is worth at least \$20,000.

In the spring of 1909 was built a new parsonage in Floresville worth \$1800. Rev. Marcos Williamson built a fine parsonage at Skidmore that year valued at \$2000. The same year Rev. C. W. Perkins built a beautiful church at Kingsville which is worth \$10,000. Work began on Calallen that year and now the property is worth at least \$3500.

November 16, 1909, C. W. Godwin landed at McAllen, Chapin charge. Rev. W. D. Williamson had organized a small Church just before conference. Everything west of Mercedes was his territory. No Sunday Schools, no parsonage, no church house, no stewards. The country just out of the terrible floods of the past September. There was a so-called Union Sunday School in every school house in the county, and all Methodists lined up and at work. The people had been led to believe that only one denomination would come to that section, and they must help that preacher develop the field for his Church. The Methodist pastor led the way, and in thirteen days three Churches had been organized and contract let to build two houses for worship. The first Sunday in January we organized a Methodist Sunday School in the Church at McAllen with Brother J. A. Campbell as superintendent, and the following Sunday we organized at Mission with Brother J. B. Dixon as superintendent. Our own houses were ready for us and we insisted on doing business in the old Methodist way. At Donna, another place on this charge, a church

was begun in March, and the second Sunday in April we held the opening service. Beginning with nothing, with the organized opposition of another Church and the natural aversion of the New England to our Church name, we had three buildings and four organized societies in 116 days.

Over at San Benito, Rev. R. L. Pyle was working day and night trying to rally his forces. He had no church building, no parsonage and only one organized society when he reached the job. He had every sort of difficulty, and if the word "fail" had not been cut out of his lexicon, we might have looked for an opportunity to rest awhile. At the end of the year he reported two beautiful church buildings at San Benito and Harlingen. He had more Sunday School scholars in these two schools than there were Church members in the whole Rio Grande Valley.

Rev. Frank L. Breen of the Pharr and Mercedes charge, has been a very busy man. He has the happy faculty of harmonizing discordant elements and seeing the bright side of things. There is no town in Texas, or anywhere else in Methodism, that can excel Pharr in one respect; and that is, that when the town was only about one year old Breen had a beautiful church and parsonage built and Pharr was a half station. The preacher has energy, tact, sense, and John C. Kelly to work with. Brother C. G. Hill built the parsonage at McAllen and developed that field until they are about to call for full time.

To be specific, Methodism acquired in three years' time a plant at Brownsville valued at \$20,000; San Benito, \$8000; Harlingen \$7000; Donna \$2,500; McAllen \$2000; Mission \$3000; Edinborough \$1500; Pharr \$7000. This is in the Rio Grande Valley where we had only one lot on February 1, 1909.

Rev. W. M. McKinney, at Robstown, has built by far the prettiest church in that flourishing town, and has improved the parsonage until he now has a most inviting charge.

Rev. A. T. White comes with a new church and parsonage at Calallen and a new church at Odem. The money has nearly all been subscribed for a beautiful plant at Bishop which when completed, will be worth \$9,000.

Rev. J. A. Pledger d'd a great work at Stinton the one year he was at that place. The new church at Saint Pauls, valued at \$1500, moving and completing the church at Stinton, worth \$3000.

Rev. J. T. Tracy and J. E. Morgan finished the church at Falfurrias and built the house at Prement. Rev. Caper Williamson built at Charco a \$1200 church. Brothers Shoemaker and Carl were at Pleasanton while Jourdan and Christine were building. A young people's building has gone up at Beeville this year, worth \$2000. Rev. W. A. Govett built a parsonage at Alice, worth \$2500.

At Corpus Christi, the strangest point of all this country, they might all sing, "Through many dangers, toils and snares, we have already come." But the church is a fact now. It is a beauty when completed. The plant finished and furnished will be worth \$50,000. Thomas and Sessions will remember how it was done. This place needs a great plant, and now the new church will meet all the needs of this rapidly developing city.

Then there is the new District parsonage built this year. None better in the State. While it does not represent a value of over \$6000 it meets every requirement of a modern home. Made of select material and finished throughout.

A parsonage was provided for in one charge and then the charge was set off in another district.

During the present quadrennium three charges have been taken from this district, which include a strong membership, but still I think the district will show twenty-five charges at the conference. Twenty-eight churches and parsonages have been added to the Church. Four years ago there were 42 preaching places in the district; now in the same territory there are 97 preaching places. This material growth represents a value of at least \$150,000. It represents unchallenged faithfulness on the part of the pastors. But the largest asset in this progress has been the business judgment and untiring energy of the presiding elder. In the matter of the locating of the new Churches he has been worth all the Church paid on his salary. He took business sense into the matter of locating of church buildings. Unless the property affected was suitably located, he very frankly rejected the offer. In one place the promoter of the townsites had set aside one whole block for the various

Churches, and it in an out of the way place. Scarborough protested that the lots were not well located as to Church purposes. The promoter told the elder he should not build downtown, where the Church should be located, because he had set aside one block for the Churches and they (the Churches) could raise all the H-I they wanted to up there. The elder informed the promoter that was not the mission of the Church. He said he was going to have the building lots where he wanted them, and got them. All our church sites in the Rio Grande Valley are down town near the hotels, where the tourists can get to them in the fall and winter. Any of our lots are now worth four times what they were when we built there.

Brother Scarborough, while on the district, has lived away from home. No itinerant of the early history of the Church ever showed more self-sacrifice than this man. When a preacher needed help to make some proposition go, Scarborough always went at it no matter what cost to himself in both money and nerve force. It was peculiar to this section that you had to refuse a great many offered things, and that because they were not available. The diplomacy needed here to handle this situation, where people and conditions are new to each other, and where permanency must be considered before investments are made, would be sufficient to guide a minister at the court of St. James.

He will turn over this fall the best organized set of forces in this conference. The man who falls help to that district will have to be wide-awake, alert and far-seeing to follow in the footsteps of this presiding elder. The Gulf Coast country is in the most rapidly growing section of our Methodism today, and we are keeping pace with the industrial development of the section. The first and most urgent duty is to house the people as fast as they come. Methodism has no business in a schoolhouse. We lose ground as long as we are satisfied that the State shall house us for public worship.

RE-EMPHASIS OF DOCTRINE A PRESENT PULPIT NEED.

By Rev. H. B. Urquhart.

Immature thinking with its shallow conviction and consequent superficial life, are the forerunners of a limping pulpit message. And though there may be some sign of amendment the source of this present-day evil lies very largely in the writings of those erratic minds which have written learnedly, notwithstanding falsely, the imprint of whose teaching has been left upon the thought of the age. The seduction of such literature is a preventive to feeding upon wholesome diet, as the reading of fewer but greater books and their assimilation in thought and conviction, will issue in a profound and vitalized thinking that will speak, not a limping, but an authoritative message—authoritative because based upon the power of a heroic grasp on truth.

By truth alone must the pulpit work the salvation of the world; and doctrine is the formal statement of truth as the world's expressed creed. If such statement be false it is the symbol of the world's erroneous view; contrariwise, if it be true it is the correct confession of the truth. It therefore follows that for an effective pulpit everything depends upon the doctrinal view.

There is no variance between the sin of today and the sin of the ages. Today it may find a different manner of expressing itself, as tomorrow it will find a different expression from today. And as the multifarious expressions of yesterday have seen their day and passed away so will these in turn give way to newer and varied forms. But sin remains the same. There is utterly no variance in its nature; it has always been, will always be the same notwithstanding its varying forms of outward expression.

Such was the original nature of sin as to require a given remedial scheme, and the same scheme will be found necessary so long as the nature of sin is unchanged; and if its annulment at first called for emphasis of the doctrines embodying the truths contained in this scheme; the same emphasis is therefore as emphatically necessary today, and will always be so with every new-born day that is witness to sin.

The absence of heroic grasp of the truth with its consequent lack of conviction is the measure of the prevalence of sin in any age and of the necessity for the emphasis of Christian doctrine. However clearly and emphatically any age may have proclaimed these doctrines will not suffice for subsequent times. The riches leave thus left the world will not avail if contained alone in the printed volume, or handed down with the world's folk lore. The sin of every age must find healing in its own grasp

of the same truth through a self-preachment of its doctrines. And this grasp is not determined by the glittering generalities of the platform, or the platitudes of the orator; but by the dominant factor in the lives of the people; not by what is contained in the written volume, but by what is writ large in the heart.

From all Christendom comes the lamentation that the world has not such grasp of truth; and while the superficial make loud boast of the world's assets in righteousness, mistaking therefor the glitter of the Church's material activities and the imposing array of its various movements, the serious thought of the world, not deluded by the glamor of wealth nor the marshalling of the forces, but looking at the world-life, finds cause for alarm in a lack of grasp of spiritual truth. Christianity without Christ; godliness without God are perilous conditions in the world-life today. Not because the world is bereft entirely of its salt; by no means. There have always been those who have not bowed the knee to Baal; but the great world-life sweeps on without truth hidden in the heart as an anchor to the soul. That "the conquering forces of the Kingdom" will surely over all prevail no man who has faith in God can for one moment doubt; neither can he call in question the historic fact of the world's oft repeated backslidings. The world is backslidden today, and makes apology by retaining the form of godliness but without the power of truth in the life. Here lies the present world peril.

Some intimation of this peril may be gathered from a view of the present doctrinal uncertainty. As affecting all related doctrines notice the superficial doctrine of God. From a conception of the God of revelation, as revealed alike in the Old and New Testaments, this uncertainty has descended to a God of imperfect parts, a man-fabrication. The supreme God of the Scriptures, perfect and infinite in all his co-ordinate attributes, comprehending essential law and government with inherent sovereignty and lordship, with all their correlatives of justice, which involve reward and retribution; mercy, which is correlated with the essentials of justice; love, which has regard alike for every attribute; and essential holiness which permits in himself of no deflection from a state of inherent righteousness and rectitude, comprehending the maintaining inviolate of his every attribute and prerogative, this uncertainty has transformed into a God after the fashion of finite imperfections whose dominant characteristic is a wheedling love not rising even to the dignity of true finite fatherhood, that, at the whim of sentimental impulse, would brush aside as unworthy of just maintenance every consideration of legal supremacy and governmental regularity, because his fatherhood is not equal to the majesty of legally and governmentally requiring the complete obedience of a defiant rebel with all the powers and instincts of independent action involved in his very being; but as a vacillating earthly father, unable to comprehend the fitness of law and order, would deal with a rebellious child, he must draw him by a whimpering love, regardless of all governmental regularity, to a renewed but unworthy submission. The supreme, immutable God, is become the divinity of passionate impulse, too good to maintain his own integrity.

Allied with this error is the overturning of every essential truth contained in the doctrine of atonement. Divine government is a nullity and object of ridicule; the divinity of Christ is modified; his crucifixion a spectacular demonstration of a love that discounts law and dishonors every divine attribute and prerogative; it eliminates all grateful contemplation of that supreme love that passeth understanding in which is the surety of divine government and whose stability is therein presented for the admiration and rejoicing of all intelligences; and which, while making doubly sure the foundations, would yet conceive and bring forth a scheme for the redemption of rebellious subjects, offering the Son of God a substitute for sinners while not exempting them from penalty except as their voluntary choice may accept the redemption thus provided. Under the logic of this error the sinner may seek now citizenship only in an insecure kingdom; and if he be finally obdurate he is damned by a love that neither respects law, nor regards the essentials of fixed government.

The nullification of the truths of the atonement carries with it the modification of the enormity of sin. God and his law are not serious considerations, and sin is but slight irregularity in conduct in no way the effect of a life within. Change of purpose and not the becoming a new creature in Christ is conversion. To quit sin becomes an easy matter and does not signify the breaking up of

the mighty depths. Repentance is made an emotionless affair in which an adequate conception of God plays no part; nor a consciousness of self-depravity; nor those essential processes of godly sorrow, contrition, forsaking sin, and a conscious hopelessness, which lead to a knowledge of the need of a Savior, and ultimate faith. Faith becomes but an intellectual pronouncement, and salvation a meaningless profession.

These, as present day evils because written upon the great world-heart, issue in an uncertain experience crowned with doubt which finds the world, shorn of its peace and power and contentment, a halting force in the onward movement of God's universal kingdom sufficient to pronounce the re-emphasis of doctrine a present pulpit need.

Dawson, Texas.

CENTRAL TEXAS CONFERENCE.

A plain word about the danger of our letting other great enterprises of the Church so absorb our attention as to cause us to undervalue the obligations we are under to the old men who fought our battles in the past, and are now dependent upon the Church for their bare living; especially in these times of drouth and short crops. It may be hard to get the full assessment. We must not cut off part of the small allowance of our superannuates. No! No! But by all means make their cause a special one and see to it that their assessment is made full.

Superannuate Homes.

This part of the work does not seem to lie very close to the hearts of the brethren. Now, if this department is not needed, we ought at conference to clean up the small obligations that are upon us and do away with it. We insist that each pastor lay the cause before their congregations and pass the hat and bring up to conference some amount from their work. And while thousands are being brought and paid to the other great and worthy causes let a small amount be invested for these devoted men and women. Brethren, give one hour to the consideration of our superannuates and don't let the people get them.

CHAS. E. BROWN,
Chairman Joint Board.

"If a good servant be unjustly put to shame or mortification, let it be repaired promptly."

"Most unhappy people have become so by gradually forming habits of unhappiness—complaining about the weather, finding fault with their food, with crowded cars, and with disagreeable companions or work. A habit of complaining, of criticizing, of fault-finding, of grumbling over trifles, a habit of looking for shadows, is a most unfortunate habit to contract, especially in early life, for, after a while, the victim becomes perverted, until the tendency to pessimism, to cynicism, is chronic."—Success.

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Obituaries

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

MRS BETTIE CLARK.

Mrs. Bettie A. Clark (nee Browne), wife of J. F. Clark, was born in San Antonio, Texas, February 21, 1859, and died in Haskell, Texas, January 6, 1912. Death came suddenly and unexpectedly. She had eaten a hearty supper and retired; but before morning death had come. Besides her husband, she leaves two children—a daughter, Nannie B., and a son, Julian G. Clark. In addition, there is a large number of relatives. In early childhood she had moved to Austin where for some years she resided. Here she was converted and joined the Methodist Church. At the age of eighteen, she graduated from Sullins College. After graduation she taught first in the city of Dallas and later in Abilene. Here on November 17, 1886, she was married to J. F. Clark, Rev. H. A. Bourland officiating. In August, 1911, the family moved to Haskell where she died. The writer first became acquainted with Mrs. Clark in 1896, when sent as pastor to the Church in Abilene, and always knew her to be a woman who loved God and the Church. It is something to belong to a family who has moral and religious convictions. Her brother, Mr. Geo. S. Browne; her sisters, Mrs. Young and Mrs. Swenson, as well as the other members of this family, were all people who stood for the best there is in life. The love of her family was a prominent trait with her; upon her husband, her children, and the large circle of relatives she bestowed the wealth of her affection. She was much more than a nominal member of the Church. She knew what the great principles are which the Methodist Church stands for, and was a Methodist not from training only, but from conviction. She took an active interest in the work of her Church. Her personal religious life was such as to leave no one in any doubt who knew her. Those who knew her most intimately bear the same testimony as those who saw her only in Church and social circles. Religion was first with her, and her life a benediction to those whom it touched. She was buried from the Clark homestead in Abilene, the services being conducted by Rev. Comer Barnes and Rev. A. W. Hall. The writer of this brief obituary suffers a personal loss in her going away. He does not forget the pastoral visits made in her family, and the Christian fellowship of this good woman and her loved ones. "Change and decay in all around I see." The Abilene of today is not the Abilene which I knew sixteen years ago. Asa Holt has gone, and Col. Rollins, and Dr. J. H. Bass, and Mrs. Swenson and Mrs. Clark—and others whom I cannot now mention. But the Abilene of today is what it is; and our Methodism in that city is as strong as it is today, because such intelligent and consistent Christians have lived and died there. May the blessings which were the fathers' and mothers' come down upon the children and the children's children. EDWIN D. MOUZON. San Antonio, Texas.

HOLMES.—Miss Margie May Holmes was born January 22, 1895, and was called from earth August 14, 1912, after being ill nearly five weeks of typhoid fever. During all her life she lived near Leesville, Texas. Two years ago at Coronel Institute in San Marcos she was converted during a Methodist meeting and one year later joined the Methodist Church at Leesville. She loved the Church, and was zealous in her Christian life, and had expressed a desire to be a missionary. She had just passed the middle of her seventeenth year at the time of her decease. She leaves a mother, father, two brothers and a sister, and the three others of the family have gone on before. While we know that the family ties of earth must be severed we are made glad by the thought that "we'll never say good-bye in heaven." J. A. FOSTER.

COWSERT.—One of the greatest shocks that ever came to the people of Kimble County was on Saturday, April 6, 1912, when the news went flashing over the telephone wires that D. A. (Lon) Cowsert, while attempting to go through a wire fence, about three hundred yards from his ranch home had accidentally killed himself with a discharge from a shotgun carried by

himself, death being instantaneous. D. A. Cowsert was born in Millville, Ray County, Missouri, July 6, 1863, making him at the time of his death forty-eight years and nine months of age. Leaving Missouri with his father he came to Kimble County, Texas, May, 1883, at which place he has lived since, excepting about two or three years he moved to San Angelo for the purpose of putting his children in the San Angelo Junior College. He and Miss Melvina Coffman were united in holy wedlock October 18, 1885, and unto them have been given eight children, two of whom are married, but are now living at this place. Beside the wife and eight children he leaves a father, J. F. Cowsert, two brothers, Edd and Nat Cowsert and three sisters, Mrs. L. O. Weldon, Mrs. S. P. Bennett and Mrs. W. C. Bradshaw, all of whom reside at this place excepting the last mentioned, Mrs. Bradshaw, who lives at Comanche Texas. Bro. Cowsert was converted in a Brown and Curry meeting held at San Angelo, Texas, September, 1907; joined the M. E. Church, South, and had been an acceptable member up to the time of his death. His remains were laid to rest in Copperas Cemetery on Easter Sunday by the writer, being assisted by the Independent Order of Odd Fellows and many relatives and friends. He loved his Church and pastor. Often has he come to the writer and opened up the secrets of his heart, that in some way we might help him. True and loyal he believed in staying by his pastor at all times, even when his judgment thought otherwise. How blessed it is to meet such a character, always smiling, a cheerful word for every one; he carried sunshine and joy wherever he went. Never complaining he believed the Word of God that all things work together for good to those who love the Lord. He was a regular and faithful member of the L. O. O. F., being Vice-Grand at the time of his death. Being a member of said order and acquainted with all the facts we say it lost one of its very best members. In fact he has done more for the order than any one so far as our knowledge goes. He was a man who loved and practiced friendship, love and truth, a man who believed thoroughly in God and his blessed Word, one who had placed his trust in Jesus Christ for salvation and to such a character death is easy. Immortality! O blessed thought! Christ in us the hope of glory. When the coffin is lowered into the grave and the dull heavy sound of the clods falling on it is heard, there are some to whom that sound seems but an echo of their worst anticipations: seems but to reverberate the idea of decay forever in the words, "Earth to earth, ashes to ashes, dust to dust." There are others to whom it sounds pregnant with the expectations of immortality, the "sure and certain hope of a resurrection to eternal life." This difference is in the lives lived. How can the man who has never felt the love of Christ leading and spurring him on to those things that are pure and holy know or feel anything about the great doctrine of immortality? With such a one hope ends at the grave. Yet on the other hand the man who lives with Christ in God is the man that can say with Paul, "For me to die is gain." May God bless Sister Cowsert and her children and may the boys grow up to love and emulate those noble traits of character which their father possessed. And, O, may God deal tenderly with the gray-haired father that is left behind. What a beautiful picture of a child of God was he on this occasion. Although he has been seventy-seven summers, it was he, more than any other, that consoled the wife and children, telling them of the life beyond the grave. What a loss to the visible Church of God when this old saint of Israel passes on to join that host gone on before. To all the relatives we say trust in the God of our fathers. It's faith in a living Christ that will cause us to exclaim when death lays his hand upon us, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." May the desire of each be more love to the Christ, more love to thee. SLOAN L. BATCHELOR. Pastor Junction, Texas.

DEENS.—Mrs R. J. Deens was born in Butler County, Alabama, September 8, 1850. She moved to Texas with her parents, J. C. and Mrs. Mary Brogdon in 1875 and settled in Brazos County for a short time, moving to Comanche the following winter, where she was married to R. J. Deens on January 25, 1877, and returned to Bryan, Brazos County, the following year, where they lived until they moved to Ballinger in 1906. She was converted at the age of eleven years and joined the Methodist Church and has ever since lived a consistent Christian life. After being an invalid for ten or twelve years she departed this life on August 9, 1912. Her patient sufferings and the clapping of her hands at the last moments most beautifully illustrate the reality of religion. She leaves a husband, one daughter, Mrs. Mary Harber, two brothers, one half sister and two half brothers. A host of friends assisted in the burial August 10, at Ballinger. May the Lord help the bereaved ones to be reconciled to his will, and to know that some day the summons will also come for them as it has for this one that has just passed the chilly waters of death. E. V. COX.

shall meet him in heaven. Parents, in the midst of your grief, be grateful that he was given to you though his stay with us was but a few brief months. Heaven is more real to you now than if he were not there and life means more to you now than if he had not come and touched your home. Leon was in our Sunday School, being a member of our cradle roll. May the God of all consolation deal tenderly with the loved ones, and lead them in the paths of submission till they join their loved one again. SUPT. CRADLE ROLL.

LATIMER.—Nancy Elizabeth Latimer was born in Sumner County, Tennessee, November 28, 1836. She was converted at the age of fifteen and joined the Cumberland Presbyterian Church. Early in life her parents became pioneer settlers in West Tennessee. She was married to William Latimer, October 17, 1855. She was the mother of six children. Three survive her, viz: John Latimer, of Plainview, New Mexico; J. E. Latimer, of Sumner, Texas, and Mrs. I. M. Woodward, of Petty, Texas. Brother and Sister Latimer came to Texas in 1882, and became members of the Methodist Church in 1895. Sister Latimer possessed all the womanly graces, true to all the duties and responsibilities of life from the least to the greatest as she saw it. None came within the radius of her home but felt the influence of her gentle, pure, self-sacrificing personality. Gently and quietly as she lived she went away to the better world, smiling as a babe in sleep. Modest and retiring, she was brave and courageous, enduring hardships incident to a long and useful life with her father's home four years while her husband served in the Civil War. Their home, as her father's before her, was always the home of the preachers. She was indeed a good woman and has gone to God. Brother Latimer, true and tried, is still here but on his way to the better land. May we all meet her up there. E. G. ROBERTS, P. C. Sumner, Texas.

WRIGHT.—Mrs. Roberta McQueen Wright was born in Bryan, Texas, August 31, 1883; converted and joined the Ervay Street Methodist Church in 1895; was happily married to James R. Wright January 8, 1905. She died in Dallas, Texas, August 12, 1912, at 10 o'clock. She was the daughter of Col. Lewis McQueen and Mrs. Mollie Clower McQueen. She is survived by her husband, J. R. Wright, one four-year-old daughter, Mary Zelva, her step-father and mother, Mr. and Mrs. H. F. MacIntosh, of Ft. Worth, one own brother, Lewis McQueen, of New York City; one half brother, Fountain McQueen, of Sherman, Texas, and three half-sisters—Mrs. A. M. Deebman, of Dallas; Mrs. Jno. Womack, of Stockdale, Texas, and Miss May Belle MacIntosh, of Ft. Worth. She was an indefatigable Church worker, always at her place as teacher of young ladies, class at Sunday School, at church, noon and night, prayer-meeting, Church societies, etc. She was greatly beloved by all who knew her. No member of her Church was more faithful to its functions and no one would be missed more than she from her church. She was a kind and loving wife and did not neglect her household duties, her husband, nor her little girl, but true to all. When she married her husband was an active member of the Exposition Park Presbyterian Church and bought a home nearby so she united with him in this Church. She had a happy home, but she has gone to a happier one, and may we so live that we may meet her there is my prayer. D. M. CLOWER.

COX.—Irelan Cox, the subject of this sketch, was born April 11, 1895; died June 5, 1912, age 17 years, 2 months and 26 days. His parents gave him back to God in holy baptism when five months old. About three years ago he was converted and joined the M. E. Church, South. Later he backslided and lost the joys of salvation which were restored during his sickness, which lasted more than two months. His triumph was great. He was "so happy" that he again and again embraced his parents and told them how God had heard his pleadings and blessed his soul. He tried to make friends with all who had sought against him. Those who visited Irelan during his sickness will not forget it soon. His neighbors were good to him and he appreciated them. My last visit with him, he said to me, "I am so happy. If I get well I want to help you in your reveal this summer." He assured his parents that he was ready for his Master's call and begged them not to grieve for him when gone. We hope to meet Irelan beyond the setting sun in the bye-and bye. J. F. TYSON.

DAY.—Mr. J. L. Day was born in Bledsoe County, Tenn., August 2, 1854. At his death, which occurred on the twelfth day of last June, he was 58 years, 6 months and 10 days old. He died at the home of his son, T. B. Day. He was converted about thirty-three years ago and united with the M. E. Church, South, and lived a Christian life until death. His sun set clear; his end was peace. A while before his death he said, "I don't want to see any one but Jesus," and also said, as he closed his eyes in sleep, "I see Jesus." The writer visited him awhile before he died, and his talk was of his departure to his wonderful home beyond. He was a poor, hard working man, but was rich toward God. He loved his pastor and delighted in helping pay his salary. He leaves several sons and daughters to mourn their loss, and we pray that they will follow his good example and live Christian lives, so that they may meet him in the glory world. The good Lord bless and save all his children. W. J. RUSSELL, P. C.

PIERCE.—The subject of this sketch, Brother Jno. F. Pierce, was born in Mississippi November 20, 1853. The son of a loyal and true local preacher he was converted in early life and united with the M. E. Church, South, and continued a faithful member until death which occurred February 1, 1912. He was married in early manhood to Miss Annie Mayfield. This union was blessed with five children, one of whom preceded him to the home above. Sister Pierce died in 1894 and in 1897 he was again married to Mrs. Julia Bumgarner. To these God gave six more children. He leaves a loving wife, and ten children to mourn his loss. He was a good man; his end was peace. We know where to find him. May the God of the fatherless and widow comfort, strengthen and keep the loved ones left behind until the great day of reunion. E. R. PATTERSON. Ranger, Texas.

HARRIS.—The subject of this memoir, Mrs. N. S. Harris, was born in Butts County, Georgia, April 17, 1833; moved to Grimes County, Texas, in the fall of 1853; moved again to Waller County, Texas, December, 1887, settling near New Hope Church, where she lived till her death, which occurred July 26, 1912, in the seventy-first year of her age. Sister Harris was a good woman. She professed faith in Christ and joined the Methodist Church when sixteen years of age. She was a consistent Christian, loved her Church, her home, her family, her pastor and the people of the community in which she lived. She was married to Mr. Henry Harris in 1875. Three children blessed this union. Two of these, together with her husband and two brothers, survive to mourn their loss. She bore life's burdens with the resignation of a Christian and she died in the faith of her Savior. We miss her so much, but we know where she has gone. Her pastor, J. B. CULPEPPER.

DAWSON.—Mike Dawson, the son of Fay and Fannie Dawson, was born April 22, 1911; died July 14, 1912. Little Mike was a bright child, but God has taken him to his home to live with him and the angels. Weep not as those who have no hope, for you know where to find him. Live so that when God calls you can meet little Mike in glory, where parting will be no more. HIS AUNT.

Let self die with Christ, and with him rise to a life of holiness: and then, whether you are a minister or ministered to, you need not care what discussion may arise, nor how men may dispute your Christianity or deny your share in the gospel; you stand upon a rock.—Robertson.

NORTH TEXAS CONFERENCE

- Bonham District—Fourth Round. Ladonia Sta., Sept. 7, 8. Bonham Sta., at B., Sept. 14, 15. Ector Cir., at E., Sept. 21, 22. Honey Grove Cir., at R. P., Sept. 26, 29. Honey Grove Sta., Sept. 29, 30. Dodd Cir., at D., Oct. 5, 6. Bailey Cir., at P. V., Oct. 12, 13. Trenton Cir., at T., Oct. 19, 20. Leonard Sta., Oct. 20, 21. White Rock and Petty, at P., Oct. 25, 2 p. m. Brookston Cir., at B., Oct. 26, 2 p. m. Telephone Mis., Nov. 2, 3. Direct Mis., Nov. 9, 10. Ravenna Mis., Nov. 16, 17. Windom Cir., at W., Nov. 23, 24. J. B. GOBER, P. E. Gainesville District—Fourth Round. Denton Street St., Sept. 8, Q. C. later. Broadway Sta., Sept. 8, Q. C. later. Pilot Point Sta., Sept. 15, Q. C. later. Denton Sta., Sept. 22, Q. C. later. Sanger and Bolivar, at Sanger, Sept. 28, 29. Pilot Point Cir., at Mustang, Oct. 5, 6. Bonita Cir., at Liberty church, Oct. 12, 13. St. Jo, Oct. 13, 14. Houston Cir., at Forestburg, Oct. 19, 20. Montague and Dye Mound, at M., Oct. 21. Duster Cir., at —, Oct. 26, 27. Marysville Cir., at Marysville, Nov. 2, 3. Myra and Hood, at Myra, Nov. 3, 4. Era and Spring Creek, at Era, Nov. 9, 10. Valley View Sta., Nov. 10, 11. Aubrey and Oak Grove, at Cooper, Nov. 1 and 18. Woodbine Cir., at —, Nov. 23, 25. J. F. PIERCE, P. E. Paris District—Fourth Round. Centenary, Sept. 7, 8. Clarksville Sta., Sept. 8, 9. Woodland, at Fannover, Sept. 14, 15. Detroit, at Red Oak, Sept. 21, 22. Houston, at Houston, Sept. 28, 29. Dallas Street, Sept. 29, 30. Patonville, at Shady G., Oct. 5, 6. Leport, Oct. 6, 7. Bagwell, at Blakeney, Oct. 12, 13. Clarksville Cir., at McCoy, Oct. 13, 14. Houston, at Houston, Oct. 20, 21. McKenzie Cir., at Bethel, Oct. 26, 27. Paris Cir., at Reed's Cir., Oct. 27, 28. White Rock, at William's C., Nov. 2, 3. Avery Cir., at Lydia, Nov. 9, 10. Annona Cir., at Annona, Nov. 10, 11. Cunningham Mis., at Halesboro, Nov. 16, 17. Lamar Avenue, Nov. 17, 18. Emberson Cir., at Mt. Labor, Nov. 23, 24. W. F. BRYAN, P. E. Decatur District—Fourth Round. Thomas' schoolhouse, Sept. 7, 8. Decatur Sta., Sept. 15. Paradise Cir., at Paradise, Sept. 21, 22. Boyd Cir., at Boyd, Sept. 22, 23. Ponder and Krum, at Krum, Sept. 28, 29. Aggie, at Prairie Mound, Sept. 29, 30. Decatur Cir., at Sweetwater, Oct. 5, 6. Alford Cir., at Alford, Oct. 12, 13. Rhome Mis., at Rhome, Oct. 19, 21. Greenwood Mis., at Rush Creek, Oct. 20, 21. Willow Point, at Westbrook, Oct. 26, 27. Chico, at Chico, Nov. 2, 3. Bridgeport Sta., Nov. 3, 4. Mexican Mis., Nov. 4. Oak Dale Cir., at Wilder, Nov. 9, 10. Jackboro Mis., Groveland, Nov. 10, 11. Bryson, at Jermyon, Nov. 16, 17. Jackboro Sta., Nov. 17, 18. Justin and Roanoke, at Justin, Nov. 23, 24. S. C. RIDDLE, P. E. McKinney District—Fourth Round. Allen, at Allen, Sept. 21, 22. Anna, at Anna, Sept. 22, 8 p. m. Prosper, at P., Sept. 28, 29. McKinney, Sept. 29, 8 p. m. Nevada, Oct. 5, 6. Flour, Oct. 6, 8 p. m. Weston, at C. H., Oct. 12, 13. South McKinney, Oct. 13, 8 p. m. Renner, at F., Oct. 19, 20. Blue Ridge, at V., Oct. 26, 27. Farmersville, Oct. 27, 28. Felina, Nov. 2, 3. Erisco, Nov. 3, 4. Wylie, at M., Nov. 9, 10. Carrollton and Farmers Branch, at C., Nov. 10, 11. Princeton, at W. C., Nov. 16, 17. Josephine, Nov. 24, 25. CHAS. A. SPRAGINS, P. E. Sulphur Springs District—Fourth Round. Mount Vernon, at Mt. V., Aug. 31, Sept. 1. Comby Cir., at Cumby, Sept. 7, 8. Haganport Mis., at Panther's Chapel, Sept. 14, 15. Ben Franklin and Pecan Gap, at B. F., Sept. 21, 22. Lake Creek Cir., at Foster's Chapel, Sept. 28, 29. Cooper Sta., Sept. 29, 30. Reily Springs Cir., at Arba's, Oct. 5, 6. Klondyke Cir., at Good's Chapel, Oct. 12, 13. Yowell Cir., at Yowell, Oct. 13, 14. Weaver and Sallito, at Weaver, Oct. 19, 20. Como Cir., at Como, Oct. 26, 27. Brashear Mis., at Brashear, Oct. 27, 28. Sulphur Bluff Cir., at S. B., Nov. 2, 3. Purley Cir., at Pickton, Nov. 9, 10. Winnboro Sta., Nov. 16, 17. Sulphur Springs Sta., Nov. 23, 24. R. C. HICKS, P. E. Greenville District—Fourth Round. Caddo Mills, at Caddo Mills, Sept. 7, 8. Celeste and Orange Grove, at Celeste, Sept. 8, 9. Floyd Cir., at Floyd, Sept. 14, 15. Lee Street Sta., Sept. 15, 16. Fairlie Cir., at Olive Branch, Sept. 21, 22. Merit and Lane, at Lane, Sept. 28, 29. Wylie City Sta., Sept. 29, 30. Jones, Bethel and Wesley Chapel, at Wesley Chapel, Oct. 5, 6. Commerce Sta., Oct. 6, 7. Campbell Cir., at Twin Oak, Oct. 12, 13. Lone Oak, Oct. 19, 20. Quimlan Cir., at Quimlan, Oct. 26, 27. Kingston Mis., at White Rock, Nov. 2, 3. Commerce Mis., at —, Nov. 9, 10. Greenville Mis., at Salem, Nov. 16, 17. Wesley Sta., Nov. 23, 24. Kavanaugh Sta., Nov. 24, 25. R. G. MOOD, P. E. Dallas District—Third Round. Whetland, Sept. 7, 8. Forest Avenue, 8 p. m., Sept. 8. T. M. PETERSON, P. E.

NORTHWEST TEX. CONFERENCE

- Clarendon District—Fourth Round. Hedley Cir., at Hedley, Sept. 7, 8. Moberlie Cir., at Lone Star, Sept. 14, 15. Cataline Mis., at Cataline, Sept. 17. Canadian Sta., Sept. 19. Higgins Sta., Sept. 20. Miami and Pampa, at Pampa, Sept. 21, 22. Washburn Mis., at Washburn, Sept. 24, 29. Claude Sta., Sept. 29. Goodnight Cir., at Goodnight, Oct. 1. Plymouth Cir., at Dozier, Oct. 5, 6. Shamrock Sta., Oct. 7. Wheeler Cir., at Wheeler, Oct. 9. McLean Sta., Oct. 10.

Southern Methodist University

REV. H. A. BOAZ, D. D., Vice-President. FRANK REEDY, Bursar
EDITORS
One Million Dollar Endowment Campaign Is Now On

Notable Benefactions to Colleges

By R. S. Hyer, A. M. LL. D.,
President S. M. U.

To every man who has acquired wealth there surely comes at some time the question, "What shall I do with it?" The miser says, "I made it all myself, and I shall keep it." But most men who have the ability to make money are also wise enough to realize that they have not acquired fortunes unaided and alone. Those who are successful in commercial and manufacturing enterprises are usually more or less mindful of the fact that their employees are entitled to some share in the profits of their labor. This sense of obligation is sometimes met by a generous distribution of Christmas presents, or by a more systematic and orderly scheme of profit sharing. A less direct, but sometimes better way of expressing appreciation for faithful service from employees is to improve their social conditions by the erection of schools, libraries and churches.

But there are times when even these proper and commendable methods do not cover the opportunity and responsibility of the rich man. Even when his wealth had been accumulated through commercial and industrial enterprises his obligation is not limited to his immediate employees and business associates. The very industry in which he is engaged has not been created by either himself or his employees. There are certain arts and sciences back of his business or co-ordinate with it, upon which his success depends, and his products are valueless unless they meet some demand of society. This demand for the things that he manufactures or distributes is an outgrowth of conditions which he does not create and over which he has no control. Life is so complex in its relations that no man can say that his wealth was accumulated without the co-operation and aid of others. Robinson Crusoe is the only man for whom such a claim could be made, and he owed practically everything to the supplies taken out of the wrecked vessel.

As an illustration of how one must depend upon others for his success, take the man who discovers a rich vein of copper. He can get it out of the earth only by using the explosives that the chemists have discovered. He protects his tunnels, hoists and crushes his ore by the aid of the engineer. He extracts the ore by following the rules that the metallurgist had laid down. The final product is valuable because the electricians have created a demand for it. His wealth is scarcely more independent of the labors of his fellowmen than is that of the man who buys a corner lot and neither improves nor sells it till others have built a great city about it.

Mr. Carnegie and Mr. Rockefeller have made great fortunes in steel and oil, but the world has co-operated with them. The greatest thing about these two men, better than their shrewd insight into the future and their genius for organization, is the recognition that the world has helped to make them rich and that they are debtors to all men.

Opinions may differ as to the relative wisdom shown in their methods of paying this debt. Is it better to make books free to all, or to build and support colleges that can be attended by only a few? Each has done a thing that men will not forget. There may come an age when steel shall be supplanted by some new material and when the great steel mills which Carnegie built have been torn down, but libraries will be larger and more numerous, and, as someone has suggested, their name may be "Carnegies."

It is certain at least that his name can never be entirely dissociated from our great public collections of books.

When the Standard Oil Company shall have refined all the crude petroleum and been dissolved by natural conditions the University of Chicago will be granting diplomas with the imprint of its seal which says, "founded by John D. Rockefeller."

Kipling once said of Cecil Rhodes' work in South Africa: "He is building an Empire." The Kimberly mines will some day be exhausted of all their diamonds. But the Rhodes scholarships at Oxford will remain as precious

stones in his kingly crown. British rule in South Africa, which Rhodes did so much to establish, may cease, but from Oxford will go forth those who will make English thought dominant in the world.

One does not need the gift of prophecy to foretell that such men as Rockefeller, Carnegie and Rhodes will be remembered. The past teaches that gifts insignificant in amount, when compared to those that these men have made, can make men to be remembered through many generations. Those who help men to gain knowledge are ever held in grateful remembrance. As the Psalmist says, "They shine as the stars." The ancients whom men today call worthy, by reason of their gifts to education, comprise a long list too numerous to catalogue here. No one can be familiar with them all. Who, for example, knows anything about Dr. John Radcliffe? The cyclopedias tell us that he was an English physician, born nearly 300 years ago; that he graduated from Oxford and soon after began practicing medicine in London, where by his great conversational powers, ready wit and professional skill he became the most popular physician of his day, and had royal patients like King William, Queen Mary and the Princess Anne of Denmark. These things are not written of him because they are themselves worthy of remembrance, but because he did a thing which makes his name familiar to every student at Oxford, familiar because he hears it every day. Having had a long and lucrative practice he died a man of considerable wealth. All of it he bequeathed to the use of the public; \$200,000 going to Oxford to build a library. To this day that building called Radcliffe is open every day to Oxford students till 10 o'clock at night.

Near to Radcliffe is the older and more famous Bodleian library. It is now scarcely worth recording that Sir Thomas Bodley fled from England during the persecutions under Mary, but returned on the accession of Elizabeth, by whom he was employed on diplomatic missions to Denmark, France and Holland. These things are now remembered because he gave \$50,000 to restore an old library at Oxford and through his influence many other noble donations were made. Such was the beginning of the present Oxford library, now so filled with literary treasures that the name Bodleian is familiar to every man who knows much of books. Thus Radcliffe and Bodley have lived though men have forgotten King William's physician and Queen Elizabeth's diplomat.

Every great English school is an enduring monument to some ancient worthy who would long since have been forgotten had it not been for the wise way in which he disposed of his fortune. Lawrence Sheriffe made a fortune as a shopkeeper in London. No one today knows where his shop of the 16th century stood; but every boy who has read Tom Brown knows about the school which Sheriffe founded at Rugby, endowing it with property that now brings an annual income of \$35,000. The man is immortal who founded the school where such boys as Thomas Hughes, Dean Stanley and Matthew Arnold went to school.

A few years after the death of Sheriffe an English squire, Thomas Sutton, became very wealthy because coal was discovered on two estates which he had leased near Newcastle. From the Duke of Suffolk he purchased an old building in London which had once been a Carthusian monastery. This he renovated and enlarged to make it a place suitable for the residence of poor old men and a school for "the sons of poor gentlemen to whom the charge of education is too onerous." At his death Sutton endowed this school of Charterhouse with twenty estates which he held in various parts of England. At that time the most noted thing about it was that it had been the temporary residence of Queen Elizabeth during the preparation for her coronation. But today it is famous as the place where certain boys resided during their preparation for life. Among these boys were William Blackstone, Joseph Addison, Dock Steele, John Wesley, William Thackeray, Geo. Grote, Henry Havelock and Baden Powell.

The story that Oxford University was founded by Alfred the Great is generally regarded as mythical, but

the history of many of its colleges is definitely known because of certain great bequests upon which they were founded.

In 1258 Henry III made Walter de Merton his lord chancellor. But it was not this honor conferred by the king, nor his conflict with the barons under Simon de Montfort, nor his Bishopric of Rochester that has handed his name down to our day. The first college at Oxford, designated as a purely secular and literary institution was the college founded in 1264. Though not designed as were the older schools for monastic purposes, Merton college has produced many eminent divines, Duns Scotus and six Archbishops of Canterbury. There was too much of the secular and literary in Dick Steele to make him a divinity student at Merton, and Bodley had too broad a love of books to confine himself to theological literature.

A few years after the founding of Merton John Balliol and his wife, Derwogilla, founded at Oxford a college for poor scholars. This worthy couple are known today not because their son John was for a time a poor king of Scotland, but because Balliol College has had a host of such worthy and famous sons as Adam, Smith, John Evelyn, Cardinal Manning, Sir William Hamilton, Southey, Dean Stanley and Swinburne.

In 1326 Adam De Brome made himself immortal by founding Oriel College, where were educated such men as Watler Raleigh, Bishop Butler, Keble, Wilberforce, White of Selborne and Dr. Pusey.

The name of William Patton, once lord chancellor of England, is recorded in history only in the story of the founding of Magdalen College in 1557. But it is honor enough to be remembered as the founder of the institution which Wood declared to be "the most noble and rich structure in the learned world."

The name of Henry VIII and Cardinal Wolsey are indissolubly linked together. As to their real character and true worth there has been much dispute. For a long time they ruled England in a masterful manner and left it a very much greater England. But the greatest things they did were the founding of Christ Church College at Oxford by Wolsey and of Trinity at Cambridge by Henry. Wolsey has thus linked his name not only with Henry VIII but with such men as Sir Philip Sidney, Locke, Ben Johnson, Wesley, Wellington, Peel, Liddon, Ruskin and Gladstone; while Henry, who committed many crimes in the vain hope of leaving strong sons to succeed him, has, through Trinity College, become the father of Newton, Bacon, Byron, Dryden, Macaulay, Thackeray and Tennyson.

Noble women have also made their names famous by gifts to colleges at Cambridge.

On a certain day in 1347 Mary de St. Paul was married to the Earl of Pembroke. As the historian of the college she afterwards founded, she says: "On that day she was made wife and widow, her husband being slain in a tilting match, held in honor of her nuptials." She never married again and left her fortune to Pembroke College. The childless woman became a "cherishing mother" to one of England's greatest poets, Edmund Spenser; her most noted martyr, Ridley; and one of her greatest statesmen, William Pitt.

By the side of Trinity is an older college (1446) called Queens, first established by Margaret of Anjou, and refounded and enriched by Elizabeth, wife of Edward IV. On the opposite side of Trinity is another college, St. Johns, founded in 1511, by Margaret of Richmond. When the V's that Queen Victoria set up on so many public places in London shall have all fallen off, the halls of Queens and St. Johns will still be filled with youths, some of whom will doubtless prove to be worthy successors of former students like Thomas Fuller, Roger Ascham, Lord Burleigh, Prior, Bentley, Darwin, Rowland Hill, Horne Tooke, Wordsworth and Palmerston.

In 1607 there came to the colony of Massachusetts a scholarly young English divine. He lived but one year after his arrival, dying at the age of 30. But he did in his one year here a thing that makes him forever famous. He gave one-half of his fortune, \$4000.00, and his library, to found a college. The college bears his name, Harvard.

Fifty years after the coming of John Harvard to America, a ten year old boy was carried by his father from New Haven, Conn., to England. This boy became governor of the fort of St. George at Madras, India, and later became Governor of the East India Company. In 1716 Governor Yale learned that a school which had existed at Saybrook as a college for the colony of Connecticut, was about to be moved to the place of his birth. He sent over a collection of books and \$2500 to aid in the establishment of

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the college in its new home. The name of the college was changed in honor of the liberal GOVERNOR. It is still called Yale.

James Bowdoin is not remembered because he was a governor's son, nor because he was once minister to Spain, but he is remembered as the founder of Bowdoin College, to which he gave 1000 acres of land and \$5000. The investment proved a good one, for from Bowdoin came Hawthorne, Longfellow, Franklin, Pierce and Sargent S. Prentiss.

Time fails us to speak of the bequests of Lord Dartmouth to the college that bears his name; of Walker, Hitchcock and Williston to Amherst; of how a rich brewer of Poughkeepsie, Matthew Vassar, gave \$300,000 to the woman's college in his native city; of how Henry Durant and wife founded Wellesley; of how the bachelor Quaker banker of Baltimore gave \$5,000,000 to found John Hopkins; of how Ezra Cornell aided by Sibley, Sage, and President Andrew D. White founded the great university of Ithaca; and of a host of others who belong among the immortals by reason of their gifts to colleges.

Dr. Boaz Spends Vacation in New York

After more than a year of the most strenuous campaigning for Southern Methodist University I was granted by the trustees a brief vacation in August. For my vacation I accepted a "call" to supply Grace Methodist Church in New York City for the month. The experience was both pleasant and profitable.

The trip by boat from New Orleans to New York was ideal. It afforded me five days of absolute rest and constant association with my family. This I enjoyed.

My stay in the metropolis was a delightful experience. Prominent members of the Grace Church met us at the dock and we were escorted to the parsonage on Broadway and made to feel at home from the first. Here we had three delightful weeks.

To supply the pulpit was a positive joy. Although many churches of the city were closed for the summer, Grace Church gave me a delightful hearing twice every Sunday. I did my best to preach the old-fashioned gospel and called penitents. The people heard the Word gladly; at least one man professed conversion. I felt very much at home. The people were lavish in commendation of my ministry. This brief experience made me long for the work of the pastorate.

The city is too big for a description. We were all delighted with it. The skyscrapers, the big bridges, beautiful parks, zoological and botanical gardens, museums of art, elevated cars and subways furnished places of interest all the week, and the Sunday School and Church services occupied our time on Sundays.

The things of most interest to me

were the great universities I visited while on the trip. At New Orleans I visited Tulane. In New York I visited Columbia University, Union Theological Seminary, the University of New York and the New York City College.

One day I had the pleasure of a visit to Seagirt and a brief chat with Governor Woodrow Wilson. I heard him in his address to the people of New Jersey, after which I went down to historic Princeton and wandered for some time over the wood-camp and through her classic halls.

A little later I took a trip to Boston to see Harvard and Wellesley. On the way up I visited Yale and Brown Universities. On our return through Chicago all of us had a good look at the Chicago University. It is needless to say that while I strolled over the grounds and through the halls of these great centers of learning my heart was stirred within me. It quickened with pride that my country had such seats of learning, where truth was sought. My heart strongly desires to see a great university in our own Texas. I felt more willing than ever to lay myself out in sacrificial service if need be to perform my small part in the building for our Church and State such an institution.

With renewed zeal and vigor I begin again my part of the work. Let every Methodist in Texas help.

DR. H. A. BOAZ IN NEW YORK.

Dr. Boaz, who has been at Grace Church during August, left Monday morning with his family for Dallas. And Southern Methodism has good reason to be proud of her representative, or rather representatives, in this great city, because the entire Boaz family was a unit in winning its way into the love and admiration of scores of New Yorkers. The work of Dr. Boaz in the pulpit was according to his usual high standard, and the words of popular commendation were many, indeed. One of the stewards, who has recently returned from London, declared that the sermons which he heard in Grace Church during August were far more inspiring than those to which he had listened in Westminster Abbey. We are glad that Dr. Boaz and his family have been with us even for a few weeks. All who have heard his strong gospel message are glad.

JNO. A. SICELOFF.
August 27th, 1912.

VISIT TO GARLAND.

I spent Sunday morning, September 1st, at Garland, Texas, with Brother Burk, and preached for him at that hour. At the close of the service I presented the cause of Southern Methodist University, and received \$430.00. There was a large congregation present and I have reason to believe that there is some real interest in our school. Friends of the Church there believe that Garland will do better in the future.

L. S. BARTON.

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