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Consider God's Shepherd of Souls

SINCE the days of Jeffrey Chaucer, and long before, the true man of God, living for the uplift of humanity and not for self, has ever been pre-eminently the "person" (parson) in every religious community. When rightly filling his sphere, keeping himself properly balanced and in vital touch with his task, where is there a nobler title or more beloved and honored soul in all the walks of men? When it is otherwise, something is wrong and the future bodes little good. Somewhere the very laws of God are being violated, and the harvest will be a blight.

But, let us contemplate the other side of the picture, freighted with all its responsibilities, yet aglow with the richest of opportunities. What a wonderful life it is! What sane soul can contemplate its realities and not shudder under the weight of its burdens? See how the devout and pious mother, in aiming to train her boys to walk in the footsteps of her Lord, points to the example of her pastor as the safest model for her child! Then, later on in life, see how another will appeal with tears and tender trust to the one person whose sole business it is to seek and to save, to help by prayer and pleadings, to rescue her child from a wayward life. Everywhere love whispers into his ear secrets of sorrow and joy, of hope and fear, and of burdens and griefs, knowing that his ear is listful and his heart is filled with truest sympathy. But this is only the beginning of the great burdens he must bear and the tasks he must perform, and in these days of multiplied diversity of life, of widespread learning, and of positive demands for efficient leadership, who has come to realize the "strenuousness" of the times more than the pastors of our Churches? Upon them the burdens are falling with increased momentum and weight. The network of telephone wires all over the land brings a thousand calls, long or local, which a few years ago he never dreamed of hearing. The building of interurbans and automobiles only open renewed channels for him to "post in haste o'er land and sea" as never before. The building of great Church institutions, and the financing of colleges and universities fall upon him as upon no other soul—this is all in addition to the cares of the Church which come upon them daily.

The terror of it all is in the fact that there seems to be no imaginable limit to difficulty. Already the man who is sufficient for these things, we say, "must have muscles of brass and nerves of steel to live at all." What wonder that medical science has come to deal with a new class of acute complaints, or that physicians shake their heads with troubled look when with gentle touch a nest of stinging nerves has been discovered, or that the word "neuritis" should have a terror indescribable to some person? The

burning fact is being discovered that we are running ahead of the laws of our physical endurance, and who knows the extent of the consequences if we continue?

Somebody must sound the alarm—must point out the menace and save the day somehow. But how shall we escape? What pastor has not found that after the hard fought battle his very success has brought him cares of which he had not dreamed, and greater than he had ever known in the days of his struggles? Once let it be discovered that he has strength to bear burdens and wisdom to manage affairs, and burdens and difficulties will be heaped upon him till he staggers, fainting, under their very load. Life has never yet produced the man who could shoulder the weight the world would pile upon him in the days of his success. Those who withheld the helping hand in the hour of his struggles often clamor most loudly for his time and strength. Those who cared nothing for his life in the time of his hardships now insist that he shall give of the sweetest fragrance of his life to them. His words of commendation, his benign presence, his magic touch in times of deepest grief, must be obtained. His smile and musical voice must grace the halls of their empty show and high pretensions. Those who had shown him only indifference, coldness and contempt, now beg of him friendship, help, honor! Here, yonder, everywhere, they would pull and haul and fret and weary his righteous soul for deeply laid selfish purposes. All this is taxing to the nerves and wearing to the soul in the extreme. Besides, it requires time and strength that should be given to more vital matters which are most essential to the kingdom of God.

Now, if the apostles of our Lord protested, and asked that they be not worn and fretted in "serving tables," may we of today not exercise a like wisdom and ask that the shepherd of souls have the consideration of a like saneness of wisdom, and be studiously spared the thousand things which are pressed upon him, but which really have nothing whatever to do with the ongoing of the kingdom of God?

If you love your pastor and really value his presence and influence in the world about you, then with loving attention study to spare him every burden possible. Lift the rough stones from his path, as he lifts them from yours. Keep far from his delicate soul all rough and rude intrusions, and saddening selfishness. Let as little as possible of that heart-wounding indifference to sacred things reach his soul. Let him have love and sympathy and greatest co-operation; but spare him interruptions when he should have quiet, and disturbances when he should have sleep. Place drudgery on other shoulders—not his—and let him live on and serve and save from death. He is God's messenger to your soul—the

one person who stands between you and soul-dangers and death. Therefore give him every consideration in these times that try men's souls, and rack and tear nerves and kill men.

Yes, and preachers can help each other greatly in these matters. The man who has the true fiber of a gentleman in him will always consider the feelings and rights of other people as well as his own comforts and pleasures. Nowhere is this rule more in demand than in this itinerant ministry of ours. Here the Christian gentleman will quickly come to the surface, and glow like a diamond. It is asking much, we know, on leaving an appointment where kind friends love and appreciate, to break with all that is loving and sweet; but wise old leaders say with episcopal expediency, "My brother, when you go away from your old appointment, leave it; it is no longer yours; it is now your successor's, and he, not you, has the right to their loyalty and love." What loyal and true follower of our Lord Jesus will want to project his "hideous selfish-

ness" in between any pastor and his people, however much love and friendship may linger from years gone by? Men are human everywhere, and our moving ministry tests the loyalty of our loving members greatly; then, for God's sake, brother pastors, consider one another and let the Golden Rule pertain to the full in this difficult and most delicate matter. The success of our system depends upon it; the relief of burdened souls depends upon it; and the very salvation of your own soul depends upon it. Therefore let us have the manifestation of the sweetest, purest Christian manhood in loving consideration one of another. Then God will bless us, and that right early.

Increasingly clear the conviction grows that burdens, taxing cares, undue demands upon a pastor's time, Church bickerings and strife, and much of heart-rending sorrow, are born of mean and sordid selfishness. The remedy is only a loving consideration of others. That is Christlike, and may it prevail more and more among us as the days go by.

The Revival Season is Now On

A NUMBER of our charges throughout the State have held their revivals, but the great majority of them are yet to be held. The small towns and the rural charges usually wait until the summer season for work of this character, but this year most of the works have taken part in the great campaign for Southern Methodist University, and the special services have been postponed. Now that the immediate campaign for educational purposes has closed, let the revival begin. It is absolutely essential to Methodism. From the beginning the revival has been our main arm of progress and ingathering and we have not outlived its necessity.

True, we do not depend upon the revival for our incentive and progress as we once did, but it is still a power in our economy. The Sunday School, with its teaching force, is one of our great sources of power and influence as a Church; and we are not in the least disposed to minimize this department of work. But neither the Sunday School nor any other substitute can take the place of the old-time revival.

The Church, itself, stands in need of it. If not a single conversion followed the work of the revival, the Church cannot dispense with it. It is under this quickening influence, where the Word is preached with power and where the people are brought to prayer, that the Church membership is stimulated to deeper religious experience and brought under the forceful influences of religious fervor. The revival is primarily in the interest of the membership. You cannot have a revival unless the membership is revived. But there are sinners in every community who will never be reached through any other

means except through the revival. And when the Church becomes warm and desperately in earnest, sinners are always converted. The preacher, himself, is quickened in his experience and enthused in his plans and purposes. It helps everybody in the Church and in the community to have a revival. Therefore, let every charge where the annual revival has not already come off, begin at once to work toward one; and may the Holy Spirit direct all forces so as to have a sweeping revival before conference.

The grouchy brother is usually on the lookout for something with which to find fault. If you dislodge him from one position by showing him that there is nothing in his contention, he will at once turn his attention to something else if perchance he can discover another pretext with which to justify his grievance. He has started out to get out of patience with you and it is his purpose to pursue his course until he finds that for which he is looking. To placate him is a hopeless task and to put him in a good humor toward you is out of the question. All we can do with such a brother is to turn him over to God who has more patience and forbearance with human weakness than ordinary mortals.

A look is sometimes more expressive than words. A man does not have to speak in order to let his associates know what his thought is. The expression of the eye often conveys his meaning more pointedly than articulate speech.

Religion is not a mere life preserver kept on hand for the emergency of unexpected storms. True, when the storm comes you will need it; but you need it every day for the ordinary duties of life.

The Boy Problem

By REV. LAWRENCE L. COHEN

Foreword.

Dr. J. H. Stevenson, of Vanderbilt University, in an article in "Our Homes," says, "If parents could see the significance of child training, if they could be awakened to the responsibility of it, if they could get a vision of the possibilities for good when rightly trained or neglected, if they could see the plastic nature of the child, the possibilities of culture that the 'arborist' sees in his seedling, we might hope for a new era in the Churches and homes of America." With this prophetic statement before me, and knowing as I do the tremendous obstacles that must be overcome, knowing that ignorance lies largely at the foundation of all social problems, and ever conscious that if we are to be intelligent workers we must be informed, leads me to discuss this problem with the hope that we may get a vision of the wonderful possibilities and be inspired to larger efforts in behalf of the boys of America. Following the psychologists we will begin by dividing as accurately as possible

The Three Periods of a Boy's Life.

First, there is "infancy" or the "animal period," which begins at birth and closes at six; second, "childhood," or the "racial period," which begins at six and closes at fourteen; third, "adolescence," or the "individual and vocational period," which begins at fourteen and closes at manhood. There is also another period, called "puberty," which in childhood is that period that intervenes between the close of childhood and the opening morning of adolescence. Having now determined the periods, let us examine carefully

The Character of Infancy.

Infancy is the period of the greatest physical activity in a man's life; it is that period when the child is struggling for what we call a constitution. The character of this period is all "instinct" and it is during this period that the mother forms the sphere of the child's social, moral and religious life. All his mental training, writes Dr. Samuel B. Haslett, should come from her. Says Bishop Hendrix, "It is not the giving birth to a child that makes the mother. It is the ministry of the child, the calling out of the deepest affections, the devout prayers, the holy vows, the high resolves, that make the birth of a child the rebirth of the woman. It is the little hand of a child laid upon a mother's breast that finds her heart." Oppenheim writes that "the child will fashion himself after the pattern that he sees; he does not grow according to some hard and fast rule that has been implanted in him before he is born." It is at this time, says Mrs. Lamoreaux, in her "Unfolding of Life," that the child responds to the fretfulness or gentleness of the mother, the noisy confusion or peace of the home.

How important then should be the environment of the home and the actions of the mother. The home is the mother's throne, in which she rules as queen; it is her opportunity for making or marring the perfect beauty of her baby's soul. It is the period when its plastic mind may be moulded for good or evil as clay in a potter's hand; it is the period the infant mind may be fashioned and adorned with the virtues of its mother. If the home be without order the multitudinous impressions will become the child's life, although at the time he may not grasp their meaning. He will just as surely drink in impressions which have the divine element. It is at this period that the ancient Hebrew mother furnishes a model for this arrogant age. The instruction and training of the Hebrew children was begun as early in life as possible—thus Hebrew children developed into religious people. "As soon as the child reached his third year," writes Leipziger, "he began to memorize verses from the Bible, and when old enough a tablet was given on which he learned to form the letters."

What a God-given opportunity, what a responsibility and yet what a divine privilege to be entrusted with a human life; what grand and noble instincts may be implanted in the infant mind by a Christian mother! Finally, let us remind the mothers who at this age seek to break the will of the child that they are treading upon dangerous ground and fraught with great peril to the future life of their boy. "To break the will," writes Dr. Haslett, "is almost certain to produce a weak, forceless, purposeless, inactive child." The proper method is to train the will, as you would a tender vine, seeking to entwine its tendrils around some standard for support. This is more important than ever during the second period that comprises

The Character of Childhood.

Character in "infancy" we found was all instinct; in "childhood" it is slowly made over into habits; therefore, the instincts implanted in infancy form the foundation of all moral habits in childhood. How vitally important then is it to the future life of the child that the instincts of the infant be the purest and noblest possible! Boyhood, we are told, corresponds loosely to the barbaric stage of racial development, and play becomes the first law of his nature. Indeed, "play is the first poetry of the human being," writes Jean Paul Richter. Another says "play is joyous because it satisfies the highest function of which the child is capable." Mischievousness is but an expression of the playful spirit dominating boy-life, and to those who would scold the boy for his mischievous ways, I refer them to Gerald Stanley Lee, who says that "mischievousness in a boy is the entire basis of his education." In another place he writes that "a boy could be made into a man out of the hands of his parents and teachers are trying to throw away." Indeed, this is the most interesting

and happiest period in a boy's life. Let us look into

The Delights of a Boy.

Nothing interests a boy more than a collection of curios and all sorts of objects, and parents should not attempt to discourage this habit, for as George Meredith points out, "a bone in a boy's mind for him to gnaw and worry over corrects the vagrancies and promotes the healthy activities whether there be marrow in it or not." The fever for collecting all sorts of objects begins at about six, rages from eight to eleven, is at its height at ten, and almost disappears at fourteen. Some years ago Dr. G. Stanley Hall, President Clark University, experimenting with 229 Boston schoolboys found that only 19 had no collections. Of the objects found in the pockets of the other 210 the following general classes exist, which for illustration have been reduced to "per cents":

Cigar, cigarette pictures and stamps	34 per cent
Objects from nature	32 per cent
Miscellaneous (mostly trivial)	12 per cent
Playthings	11 per cent
Pictures	6 per cent
Historical	3 per cent
Literary	2 per cent

He found the rage for stamps to be from nine to eleven; for cigar and cigarette pictures, from eleven to twelve. Among prominent single objects gathered besides those already mentioned were: Picture post cards, marbles, advertising cards, books, rocks, shells, war relics, buttons, and badges. Now, certainly there is nothing hurtful or morally detrimental in the above innocent collections, nothing corrupting, and yet it is important to observe that this habit begins at the close of "infancy," is at its height at ten, and almost disappears before "puberty," which, as we said, is the precursor of "adolescent boyhood." We will now notice

The Likes and Dislikes of a Boy.

The most remarkable comparison of a "boy's likes and dislikes" may probably be found in the following table which is furnished by Miss Clara Vostrovsky, and which reveals the element of interest a boy has in stories. This also, for illustration, has been reduced to "per cents." Those stories that relate to action, such as adventures, wars, hunting and fishing, etc., amount to 36 per cent; names, such as of great leaders, warriors, patriots, etc., amount to 24 per cent; appearance, 10 per cent; possession, 7 per cent; speech, 5 per cent; place, 5 per cent; time, 3 per cent; feeling, 2 per cent; dress, 2 per cent; esthetic details, 1½ per cent; sentiment, 1 per cent; moral qualities, 1 per cent; miscellaneous, 2½ per cent. We deduce from the above these facts: That only 1 per cent of boys have any sentiment, only 1 per cent want to be moralized with (even in a story), only 2 per cent care anything about dress, but the majority, age 60 per cent of all boys want to hear stories that relate to great heroes, wars of conquest, stirring adventures, and individual prowess on land and sea.

In her "Study of Children's Own Stories," Miss Vostrovsky found that boys told stories about themselves rather than older people 40 to 1; of unusual, rather than ordinary subjects, as 45 to 11; and true, rather than imaginary stories, as 49 to 7.

The story, of course, has a tendency to exert a powerful influence over a boy's life and it is very necessary that the story always tends to a higher ethical value continually if the boy is to be drawn through the story in closer proximity with spiritual things. Indeed the quickest way to reach a boy's heart is through the story, and therefore, should reflect, says Prof. Henry M. Burr, "altruism, love of beauty, love of country and home and love of truth and God." It is during this same wonderful period of "childhood" that the "gang instinct" develops, and it is absolutely essential that an opportunity is afforded the boy for an expression of this instinct, because of the necessity of the social education of every boy. The only place where a boy can learn the "brotherhood of man," writes an eminent psychologist, "is in the school of the 'gang.'"

The Gang or Social Instinct.

"The 'gang' spirit," writes Dr. G. Stanley Hall, "is itself almost a cry of the soul to be influenced." Out among his peers says Dr. Wm. B. Forbush, God intends the boy to go, to give and take, to mitigate his own selfishness and to gain the masculine standpoint, which his mother, his nurse, and his school-teacher cannot give, and to exercise a new power, which is one of the most precious ever given to man, that of making friendships."

This "gang instinct" must not be crushed, but must be encouraged and trained under Christian influences, for life swings out from home in youth only to return in maturity to consecrate a new altar and raise another generation. A boy at this age is something more than a "bundle of instincts," he is a "bundle of dynamic forces," and if the Church is ever to save the boy, she must seek to win him at this golden period of his mental, physical and moral development, and furnish an outlet for an expression of the "expulsive energies" which so spontaneously inspires boys to organize into clubs. Dr. Henry D. Sheldon, in his study of the "Spontaneous Institutional Activities of American Children," furnishes us with the following chart illustrating how this "gang instinct" is early expressed in the

Organization of Boy's Clubs.

Understand, these clubs were all organized by the boys and not by adults for the boys. In reply to inquiries sent out he received 1034 replies from boys ranging in age from ten to

sixteen, of whom 841 were members of some society.

Of 1022 papers collected on another occasion there were reported 862 societies composed of boys from ten to seventeen, respectively. Sixty-four of these boys belonged to more than one society. Of 629 of these societies Dr. Sheldon found only 23, or less than 4 per cent, were "secret societies." The chart is eloquent in explanation of the kinds of clubs formed:

Philanthropic associations numbered 10, or 1½%	Secret Societies numbered.....23, or 3½%
Literary, art and musical clubs numbered.....28, or 4¼%	Social clubs (for "good times") numbered.....28, or 4¼%
Industrial organizations numbered 36, or 8½%	Predatory societies (migratory building, hunting, fishing, fighting, etc.), numbered.....105, or 17%
Athletic and game clubs numbered 379, or 61%	

The period of greatest activity of these societies was between the ages of ten and fifteen, over 87 per cent being formed during this period; only 7 per cent before ten, and only 1 per cent at seventeen. Physical activity dominates these societies at all ages, more than 85 per cent of the organizations being formed into predatory, athletic and industrial clubs. Girls and boys, we observe, do not organize together and few brothers are known to belong to the same clubs. It is of interest to note that girls form three times as many "secret societies" as boys.

Girls, writes Dr. Sheldon, are more nearly governed by adult motives than boys. They organize to promote sociability, to advance their interests, to improve themselves and others, while boys are nearly primitive men; they associate together to hunt, fish, roam, fight and to contest physical superiority with each other. The instincts upon which the activities of even the worst "gang" are built, are founded upon the innocent and natural ones of adolescence, writes Dr. Forbush, the primary object being, to get together to work off physical energy.

How important, then, is it for the Church to furnish some means whereby these "electrical forces" in youth might be harnessed and utilized for the good of the boy and society. Among the many organizations for boys which have proven very beneficial, we shall only mention two, viz.: The Boy Scouts and the Knights of King Arthur.

Of the first order we are well informed, but of the second not so well. In speaking of the "Order of Knights of King Arthur," Dr. Hall says that "the spirit of pure chivalry of King Arthur and the Knights of the Round Table affords perhaps the best ideals for youth to be found in history. It teaches the highest reverence for womanhood, piety, valor, loyalty, courtesy, munificence, justice and obedience." But passing from this we now come to study the third period of childhood—

The Character of Adolescence.

Character in "infancy," we said, was all instinct; in "childhood" it is slowly made over into habits; in "adolescence" it must be cultivated through ideals. Like a vine, says an eminent writer, "ideals must twine around some standard."

If a boy's ideal of manhood, says Prof. Burr, is Fitzsimmons, he immediately sets about punching some boy's head; if he thinks the life of the Indian the ideal, he straightway takes to the woods or whoops it up in the alley as the case may be." While cultivating his ideals a boy may cultivate the fighting instinct, but this must not be crushed, for, as Prof. Thomas M. Balliet has timely remarked, "if you crush the fighting instinct in the boy, you get the coward; if you let it grow wild you will have the bully; but if you train it you will have the strong, self-controlled man of will."

How important, then, is this period to the future life of the boy. The principal thing he had to do before "adolescence" was to grow a conscience, now he must learn to control his will. "Adolescence," says Dr. Haslett, is in a real sense a new birth. It is at this period that Tennyson speaks of in Locksley Hall—

"When the centuries behind me like a fruitful land reposed;
When I clung to all the present for the promise that it closed;
When I dipped into the future far as human eye could see,
Saw the vision of the world and all the wonders that would be.
Mother age—for mine I knew not—help me as when life began;
Rift the hills, and roll the waters, flash the lightning, weigh the sun."

Dr. William Burnham says "life seems to center in adolescence; childhood looks forward to this period and is preparatory to it; mature life receives its setting and character from adolescence, soul and body reach their largest development here; the treasures of the past here are poured out in extravagant profusion as if this was nature's supreme and final effort to be comprehensive and universal." No wonder that this is called the most important period—the crisis moment, age!

The Climatic Period of Life.

We observe that its greatest influence takes place between the ages of sixteen and eighteen when moral forces bear down to a point of depression and the boy becomes "secretive," morose and non-committal. Convictions he does not understand almost stifle him; new impulses grapple with his young soul; the forces of righteousness and evil begin to play about him and in the midst of all these newly awakened emotions and passions is heard on the one hand the "siren voices" of the world, while on the other comes the clear call of self-sacrifice and duty. Indeed it is at this age that the boy gives his parents the greatest trouble and causes the mother heart to almost

break and flood the corridor of her soul with tears. He tells you he does not understand himself, and you label it a falsehood.

Ah, he is fighting, yes, fighting the greatest battle of his life—he is fighting for "self-mastery!" Swift calls this an age of "semi-criminality;" Hall calls it an age of "temporary insanity." Certainly at no time in a boy's life does a word of encouragement mean so much or criticism leave such an ineffaceable scar. It is at this time that a boy most needs a father.

All are agreed "that it is the personality of the mother that originates in the boy the earliest and most permanent ideas of God," but it must not be forgotten that at the close of childhood the boy turns from his mother to his father for his standard of manhood and character. Indeed the "boyhood of the father is the hero of the son," and well may we study with profit the "questionnaire" of the poet addressed to the fathers of America:

"What sort of a father are you to your boy,
Do you know if your standing is good?
Do you ever take stock of yourself and check up
Your account with the boy as you should?"

"Have you the time to bestow on the boy when he comes,
With his questions, to tell him the truth,
Or do you neglect him, and leave him alone,
To work out the problems of youth?"

Two Things that Characterize Our American Life.

Says Dr. J. H. Stevenson, is first, an exaggerated idea of freedom, easily understood as a rebound from the tyranny of Europe from which our forefathers fled, but none the less to be deplored, since it has degenerated into license and because through a mistaken loyalty to it parents neglect to put any restraint on their children. Second, a sad lack of reverence. Now, reverence is lacking in the American youth because it is not inculcated in the home, the only place where it can be effectively taught. We complain at the boy and pick him out as the epitome of recklessness, irreverence and meanness, but the virtues that the "boy" lacks are not any fault of his, as boys are usually as good as the homes they come from. Oh, how necessary then is it for parents to see that the home influence is Christ-like!

In "Unfolding Life," by Mrs. Antoinette A. Lamoreaux, there is this beautiful statement: "There is nothing greater than a human life; and there is not a greater work in the world than to save that life; God gives life to parents and teachers to fashion; will hands clumsy and unskilled miss the perfect beauty—or the touch of the master workmanship—bring forth a likeness to the Christ?"

It was Dr. Parris T. Farwell, who answering the "cry of the children in the night," exclaimed, "I know of no weightier problem for the Church to solve than that of restoring to the home, in the face of the materialism of the age and the industrial system under which we live, the religious life which belongs to the home and which alone can keep it sacred." I think it was Dr. Forbush, who said, "a home without a good eventime is a home without hope, and the way a boy's days end at home is a prophecy of the way his life will end."

Little as they believe it, many a parent or members of the family have driven the boy from the home during "adolescence," because of their indifference toward making the home pleasant and making the boy feel that it was a delight to have him about the house. It is at this crucial period that we observe

The Tragic Mistakes of Parents.

The growth of boys at sixteen to seventeen is very rapid and is often accompanied by awkwardness, due to the fact that the muscles are developing faster than the bones, thus making delicate adjustment impossible. The hands and feet appear extremely large, and certainly are very clumsy; the heart increases in size, and the arteries become one-third larger, while circulation is much more rapid. The skin becomes sensitive; the senses of sight, hearing, smell and taste are strengthened and widened in their fields of exercise. "Larynx and lungs increase in size and the voice," writes Dr. Haslett, "deepens in tone owing to the lengthening of the vocal cords." All these things are not noticed by the household, but the boy is ever conscious of these changes, although he may not understand them, and is therefore painfully sensitive of any reference to his awkwardness, clumsiness or timidity and easily construes any taunt or ridicule from any of the family a desire to be rid of his presence, and as the poet has beautifully challenged:

What if their feet,
Sent out of houses, sent into the street,
Should step 'round the corner and pause at the door,
Where other boys' feet have paused often before;
Should pass through the gateway of glittering light,
Where jokes that are merry and songs that are bright,
Ring out a warm welcome with flattering voice
And temptingly say, "here's a place for the boys!"
Ah, what if they should! What if your boy or mine,
Should cross over the threshold which marks out the line
"Twixt virtue and vice," twist pureness and sin,
And leave all his innocent boyhood within?
Ah, what if they should, because you and I,
While the days and the months and the years hurry by,

Are too busy with cares, with life's fleeting toys,
To make 'round our hearth-stones a place for the boys?"

The result of criticism which forces our boys into the street to seek companions and a welcome fire, without a fixed ideal of manhood or character; the neglect of parents in training and throwing the proper home influence about their boys; the false conception of our educational system, and the lethargy of the Church have produced the "BOY PROBLEM," and it is a shameful reflection upon the homes, the State and the Churches of our civilization. Look at the American youth being forced out into the street because sympathy was dead in the home, in a cold and selfish world, not among his peers, but among immoral surroundings and evil associates, has not only brought disgrace and punishment upon him, but, worse than that, it has been the cause of our county jails being called free schools for crime.

It is startling to learn that over half of America's offenders are imprisoned for drunkenness, vagrancy and disorderly conduct. Do you know who are

The Prisoners of America?

Prof. Charles R. Henderson, of Chicago University, one of the members of the "International Prison Commission," says that HALF of America's offenders range between the ages of ten and thirty. This would cover a part of "childhood," and the entire period of "adolescence." Think of it! According to the figures recently compiled by the United States Government, there were in the prisons of America:

26,983 boys between 20 and 24
13,886 boys between 15 and 19
695 boys between 10 and 14

How prophetic of the moral leprosy that is sweeping over this Nation! The needs and possibilities of work with "adolescents," says an eminent writer, can scarcely be exaggerated, when we learn that the larger per cent of the population in America are adolescents. Three millions of the human beings, writes Dr. Hall of Clark University, in America, today are boys between twelve and sixteen years of age.

What has produced this anomaly in our civilization? I answer, the stupendous ignorance of the people in this country with regard to child training, the cold indifference they pay to statistics that touch the moral life of the Nation and the very vitals of human society, is largely responsible for the existing conditions.

The "Signs of the Times," however, now point to something better for the American youth, as among the many matters that were considered when the 8th International Prison Congress met, some time ago, were questions like these:

(1) What are the essential principles of a modern reformatory system, and upon what rational methods should it be based?
(2) Must we not admit the necessity of special treatment for youthful criminals and even "recidivists" from sixteen to twenty-one and twenty-three years; recognizing the plasticity of that age and the possibility of curing by special methods—physical, moral, and intellectual—the perverted instincts of young offenders? In that case is it not desirable to give to the courts the power of imposing a special penalty:

(a) Sufficiently long to permit the full application of all means of reformation? (b) Permitting the free application of conditional liberation?

We only quote the above to prove the necessity of establishing in this country modern reformatories and industrial schools for our juvenile criminals, looking towards the permanent checking of the moral leanings of our boys through reformatory methods actuated by the Spirit of the Christ, and not by the present heathenish practices of cruel punishment, and too often the burning lash! Another evil in our country which is a curse of our youth, is the

Prevailing Illiteracy Among Them.

It would be bad enough if the homes were inclined to be indifferent towards the "boy," for after all, he is given a chance to grow, being fed and clothed usually until he is able to take care of himself, says one writer, but our reply is, what are we going to do with the great army of "bread winners," aye "Child Labor," in this country? It is startling when we think of the millions little boys and girls who are being ground to powder beneath the great iron wheels of commercialism, which know no God, or listen to the cry of the crippled children! Not alone the boys, but our little girls are shut up in the sweat-shops of avarice and greed, furnishing the blood to stain the garment of materialism. Think of it!

2,000,000 boys and girls under sixteen are bread-winners. 10,000 little boys work in coal mines. 6,400 children work in glass factories, and hundreds all night. 60,000 little children toil in the southern cotton mills, and mark you, forty-one and three-tenths per cent of these children who range in age between ten and fourteen are absolutely illiterate.

But this is not all, according to the twelfth U. S. Census Report, the total number of children in this country under fifteen years of age was 26,124,994; of these 512,455 were born in foreign lands, and yet, with the "Compulsory Educational Laws," according to the statement of Hon. Owen R. Lovejoy, General Secretary of the National Child Labor Committee, in practically every State in the Union, except Alabama, Florida, Georgia, Louisiana, Mississippi, South Carolina, Tennessee, and Texas, only 16,256,038 are enrolled in the public schools. Many of course attend the "pri-

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vate schools," but even allowing for these, it still leaves millions of boys and girls to swell the army of "illiterates" in America!

Religious Instruction is Not Allowed.

In practically few, if any, of the public schools in this country is any course given setting forth the elementary principles of Christianity. This false educational system is approved by America's parents, for fear that their children will become "indoctrinated!" What a reflection upon the intelligence of Christian (?) America when we compare its educational system with the Nations of the Old World, who have long included religious instruction in their public schools as a part of a "liberal education."

In Germany, the religious courses are a considerable part of the popular education, four or five hours per week being given to religious instruction of the children. In England, writes Bishop Atkins, the "Board Schools," as the public schools are called, have incorporated in their course a good amount of religious instruction, while in France one day in every week is given as a holiday on which all pupils who desire it can be taught the elements of religious truths." In the Reformed Churches of France, writes Dr. Haslett, the sessions are usually an hour and a half long. In Asia, particularly in heathen China and Japan, children are taught at least obedience to parents and respect for old age, and often the requirements of their religion. Yet America—Christian (?) America—refuses, upon the ground, that her children may become "indoctrinated"—so this lays the responsibility upon the Christian Church. The question immediately asked is—

Is the Church Doing Her Duty?

An intelligent answer to this question may best be stated in the examination of the statistics furnished by the United States Government. According to the latest figures before me, we have 170,028 Sunday Schools, with 13,515,498 pupils and 1,594,674 teachers. If the 12th U. S. Census Report be correct (showing there were 26,124,994 children in this country under fifteen years of age) then it is certain that the Churches of America are not reaching much over a third of the boys and girls, as many Sunday School pupils as we know are adults. In the State of Texas we have figures indicative as I believe of the influence of the materialistic and industrial fever of the age.

According to figures before me, the Sunday School forces of all denominations number about 8,100 schools, with over 844,000 members. Only fourteen out of every hundred people in Texas are in the Sunday School; only twenty out of every hundred are members of any Church; and only thirty-two boys and girls out of every hundred of those who attend the public schools are in the Sunday Schools. And yet we are informed that the Sunday School gives the Church eighty-five per cent of its members, ninety-five per cent of all its ministers, and ninety-five per cent of all its missionaries.

What is true of Texas is largely true of other States in America. The results of the Sunday School work are marvelous, says Mr. D. C. Cook, in the Sunday School Executive, published by him, when we remember that: (1) Pastors give the Sunday School not more than ten per cent of their time; (2) Parents give it not more than ten per cent of their time; (3) Theological seminaries give it not more than one per cent of their time. (4) Religious papers give it not more than one per cent of their space; (5) The Church gives it not more than one per cent of its money, and yet the Church gets ninety per cent of its highest and best results from the Sunday School. With these conditions obtaining, how terrible a menace to our civilization is the

Peril of Immigration.

With the prevalent evils in our midst, with the saloons wide open, with the prisons more than half filled with juvenile criminals, with our Nation making little effort to correct her morals, what is going to become of the boys of the next generation with an immigrant population which, at the present rate of increase, will be greater than our native-born? Certainly this should challenge our most earnest study!

Think of it! In less than seven years 5,387,648 immigrants have crowded into our industrial centers and in the last ten years an alien army more than four times as vast as the estimated number of Goths and Vandals, writes Dr. Josiah Strong, that swept over Southern Europe and crushed the haughty power of the proud Romans. This vast influx is composed of not only men, but women and children of every nationality, religion (?) and politics. Today more than a third of our population is made up of foreigners, and there is a saying "scratch an American and you find a foreigner."

More than one-third of our children live in the cities, so we are told. If this be true, how urgent is the necessity of saving them in this generation, when we learn that seven out of every ten immigrants that have come to this country have so far settled in the large cities of the four industrial States of Massachusetts, New York, Pennsylvania and Illinois. Only a few years ago the foreign element in the Chicago slums was ninety per cent of the whole; in Philadelphia, ninety-one per cent, and in New York more than ninety-five per cent. In these slum districts we are witnessing the rearing of boys and girls in ignorance and licentiousness and crime. Mr. Robert Hunter in his study of "Juvenile Criminals," says, "I have found the most vicious, confirmed, incorrigible child-criminal to be the

child of foreign parents. The question then arises,

What Are We Going to Do About It?

"Is it well that while we range with Science glorying the time, City children soak and blacken soul and sense in city slime? There among the glooming alleys, progress halts on palsied feet. Crime and hunger cast our maidens by the thousands in the street.

There the master scrimps his baggard seamstress of her daily bread; There a single, sordid attic, holds the living and the dead! There the smoldering fires of fever creep across the rotted floor, And the crowded couch of incest in the warrens of the poor."

No wonder that General Booth exclaimed, "Talk about Dante's Hell and all the horrors and cruelties of the torture chambers of the lost! The man who walks with open eyes and bleeding heart through the shambles of our civilization, needs no fantastic images of the poet to teach him horror."

With this vision of the present, and the future weal of our Nation at heart, we hold that the greatest problem that confronts the Church of God today is that of harnessing and utilizing all the forces at her command in overcoming through Christianization and education the weakness of our American youth, and in furnishing an immediate outlet under Christian influences for the assimilation and evangelization of the "foreign boy" in our midst, before the approaching storm of retribution and shame shall burst o'er our heads and we find ourselves a helpless prey to the lusts and passions of an outraged manhood!

HAS METHODISM FULFILLED HER MISSION?

Church organizations are a means to a divine end, and when any particular organization has served its purpose, God in his wisdom discards it for some other means which will better serve to carry forward his work. It was the manifest mission of Methodism at the first to reaffirm the necessity of the new birth and personal holiness. Luther, Calvin, Knox, Arminius, had stressed other phases of divine truth; as liberty of conscience, the sovereignty of God, the universality of the atonement, the freedom of will. Methodism gave the world no new doctrine. What it stressed was the necessity and privilege of realizing in the experience of men what had been taught since the times of Jesus Christ and Paul. It declared that unless men were born again they could not see the Kingdom of God. This peculiar function of Methodism has been recalled to the mind of the writer by reading in Religious Education for June, 1913, a symposium on "The Dominant Function of the Church." Four writers participated in this symposium, Dr. Washington Gladden of the Congregational Church, Dr. Charles F. Dole of the Unitarian Church, Dean Arthur E. Main of the Episcopal Church, Dr. T. P. Frost of the M. E. Church. I suppose those four men were selected to write the symposium because they are regarded as fairly competent to speak for their denominations. It startles me to find that of the four the Methodist brother is the only one who insists that it is the dominant function of the Church to stress the necessity of personal holiness. There is much truth in what each writer says; but sometimes half-truths or partial truths are as misleading and dangerous as whole falsehoods. Rightly understood there is nothing dangerous in what the other three authors say. It is what they fail to say that gives one concern. Thus Dr. Gladden says: "The dominant function of the Church of today, and of every day, is the Christianization of society, or the establishment in this world, of the Kingdom of Heaven." Of course, that is true, but the prophet of our age who makes such a statement should not fail to tell us how the Kingdom of Heaven is to be established in human society. The Doctor reminds us that the Master said: "Seek first the Kingdom of God, and his righteousness," but he fails to say that it is only those born from above who can see the Kingdom of God at all. Perhaps this statement also is true: "The idea upon which the work of most Churches is carried on is that their great business is the conversion and salvation of individual souls, in preparation for a future state of existence." Dr. Gladden concedes that conversion is necessary, but insists that there is a mistake in the assumption that the regeneration of society will follow from the cultivation of a piety which is essentially and primarily self-regarding. But who has been cultivating such a type of piety? Surely not those who have been insisting that men must be born from above and have in them the mind that was also in Christ Jesus.

Dr. Dole, the Unitarian, takes substantially the same view as Dr. Gladden. He says that the dominant function of the Church "is to show men that God's will is the mightiest

practical force in the universe; that the Golden Rule works like gravitation and that every human enterprise that violates the Golden Rule is destined to perish; that all business worth doing at all is a branch of social service; that wrong is simply that which hurts or degrades men; and nothing can ever be right unless it promotes the welfare of man; that the Kingdom of God which men pray for so cheaply is nothing less than the civilization of this planet; that the true Church of God is the gathering hosts of those who make the world better; that these are closer together already in faith and will than the creeds or prayer book, or outward organizations ever thought of," etc. All of which is very beautiful, but it is a restatement of the old error, that it is sufficient to show men what is good. It takes no account of, if indeed it does not deny, the fall of man and the need of the new birth. Dr. Main, the Episcopalian, strikes a higher note than the two just quoted. He says: "The dominant function of the Church in the life of today, of a Church clothed with more than human power, is to seek by precept and example, to bring individuals, families, neighborhoods, trade, industries, citizenship, and international relations, under the renewing power of the Holy Spirit, and under the control of the ethics of Jesus our Savior and Lord." But that is Dr. Main's last word. He clearly sees what is needed, but does not seem to discern so clearly how the need is to be met.

Now hear the Methodist brother: "Briefly stated, it is the dominant function of the Church to promote the Christlike life in the individual." Again, "If it be said that the betterment of society is the end to be sought by the Church it remains true that the dominant function of the Church is to secure the betterment or society through the betterment of individual men by making them Christlike." His last word is, "It is the dominant function of the Church so to transform men and women into likeness of Christ that the life of today shall be dominated by persons who believed what he believed, love as he loved, worship according to his word, denounce what he denounced, purpose what he purposed, think his thoughts, live his life, and if need be, die his death. If the Church will pay the price, power is available for the Church to do it." All these witnesses agree that it is one business of the Church to regenerate human society, but only the Methodist brother seems to have enough spiritual insight to see that the only way to regenerate human society is through the regeneration of its individual units, and that to secure the regeneration of its units is to regenerate human society. The piety mentioned by Dr. Gladden which is "essentially and primarily self-regarding," is not Christian piety and only grows on nature's barren soil. Men who have been born again are not self-centered. Therefore, the way to bring in the Kingdom of God is not so much by preaching social and industrial reforms as by stressing the necessity and blessedness of the new birth. Get a man right with God, and he will find the right adjustment in all human relations. Preaching social reforms to the neglect of the new birth is like ignoring the fire engines and using half-inch hose-pipes to extinguish a burning city. It seems still to be the peculiar mission of Methodism to tell men that they must be born again. May she never be false to her mission.

In the papers we are noticing there is this to encourage us—each writer substantially agrees with Dr. Dole when he says, "Let the Church not fail to take the conquest of the whole world for her mission. Religion is all or nothing." More and more the Church of God is realizing the fact that her business is to save this present world, to leaven human society with the leaven of the Kingdom of God until the whole lump is thoroughly leavened. But let no preacher or teacher forget that the true leaven of the Kingdom is the grace of God in the heart, and that that grace is the gift of the Divine Spirit.

E. HIGHTOWER.

HOW TO INCREASE OUR MINISTERIAL SUPPLY.

By Edwin A. Hunter.

Much has been and will be written relative to ministerial demand and supply. That the demand far exceeds the supply is strikingly shown by a quotation from "The Ministry," used by Brother Cox in his last week's article on "A Larger Supply of Men." men! The reasons, as heard by Brother Cox, for young men not entering the ministry are familiar to us. The majority of them, if not all of them, are merely excuses, and as foolish as the ones offered by those invited to the great supper mentioned in the fourteenth chapter of Luke's gospel. Now the question that confronts us

is, how can the number of candidates for our ministry be increased? In this connection I desire to offer two suggestions. If they result in leading one young man or woman into the ministry or mission work, we shall have been abundantly rewarded for our effort and the Advocate fully compensated for the space allowed the article. The suggestions are: More spirituality in the home and the debt our superannuates owe the cause.

A year ago while at Epworth-by-the-Sea I heard a Scotch professor in delivering an address say, "It is the desire and ambition of every Scotch home to send forth from its sacred precincts a minister of the gospel." I have not seen an article on ministerial demand and supply and since that I have not thought of that statement. This morning I talked with a young Scotch minister, a fellow student here in Moody Institute, and he confirmed that statement. He also said, in answer to my inquiry, that ministerial supply in Scotland exceeds the demand. He made this statement with strict reference to Scotch pulpits. Upon being asked about the observance of family worship in Scotland he replied, that, at a most conservative estimate, fifty per cent of the professed Christian homes in Scotland had family worship.

Now, I firmly believe in a divinely called ministry. But there is a debt which the home owes the individual who is divinely called. It is the debt of approval, encouragement and help. In many instances this obligation is unrecognized and the debt unpaid. In fact the ambition and desire of most professed Christian parents in this country is not that their son or daughter may be called to some definite religious work, but that they may make a social, political, or business success. To many the ministry is the noblest calling on earth until their child is called to it. The sacrifices, the struggles, the hardships are then too intolerable. Listen, if we expect to increase our ministerial supply we must in some way deepen and intensify the spirituality of our homes. Family altars must be established and religious training and worship must be restored in the home. A true appreciation of the ministry, an intelligent understanding of its importance is needed. Personally I have no confidence in the genuineness of a father's and mother's conversion and Christian faith who opposes their son or daughter giving his or her life to specific religious work. Christ said "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Matt. 10:37. Mother, father, have you ever solemnly or prayerfully offered your son or daughter to God to be used as it may please him? Or is there rebellion slumbering in your heart against your child becoming a preacher or missionary? If you are unwilling for the Lord to use your children in his service as it pleases him, after God has given his only Son to purchase your redemption, you are an ingrate, and really stand in need of conversion yourself. The one whose life is truly converted and wholly surrendered to God counts nothing too dear to be sacrificed for the extension of his kingdom.

In the second place, let us consider the debt of our superannuated preachers to the cause. God bless our old veterans! How I love them! I shall always hold myself in readiness to serve them and defend their rights. But there is a debt they owe the cause which they could hardly pay until superannuated. It is a debt of praise to God and before men for the joys, triumphs and glories of the minister's life. The devil would have young people believe that the lives of those who give themselves entirely to Christian work are filled up with troubles, denials, sacrifices and that there is no adequate compensation for the privations and troubles endured. Is this so? Nothing so moves us to defend the principles symbolized by our beautiful flag as the incidents of daring triumph about those who fought for and made possible the glorious freedom we enjoy. And as soldiers for the country have been made by the relation of thrilling war events, so will the publication of spiritual joys and victories by the old soldiers of our King's army prepare the young of the land to answer the trumpet call of God when it blows for battle. Most surely it is blowing now.

I do not mean to say that some of our dear veterans have not cried aloud in triumphant and inspiring tones, but I do say that we need to hear more from them of the joys and victories of a life surrendered to and spent in the service of God. Leave it to infidels, scoffers and skeptics to sing and write of the failures and mistakes of the Church, the hardships and denials of the ministry. The devil rejoices when he gets a minister or Churchman to complain of his lot in life, as if

joy and peace in the Holy Ghost and in the service of the Master did not justify all its costs. "Ye have not yet resisted unto blood striving against sin." Heb. 12:4. Christ did.

Give us homes where God is really known and worshipped, parents who will consecrate their children to any service God may call them to do, an uncomplaining ministry active and retired; one that sings of joy, peace and victory, and God will do the rest. In my humble judgment the men will then be called and they will answer. "Here am I, send me."

DR. DANIEL ATKINS.

The appearance of the name of Dr. Daniel Atkins in the latest issue of the Advocate awakened memories in the mind of this writer and his wife.

When young Atkins was on his first work, Spencer, Tennessee, my name was his stopping place. I was then a young married man and professor of English and Greek in good old Burrill College, which has been doing splendid work for nearly seventy years.

The young Atkins impressed me and my wife very much with his genial and striking personality, and we were always glad when he entered our home; and, when he left, we felt that a genial presence had gone out of it.

I told young Atkins if he wanted to study Greek that I would take great pleasure in teaching him this wonderful language, and that I would assign him a lesson, which he could recite on his return from his circuit work. The young man readily consented to this, and, on his procuring a Greek grammar, I assigned him a lesson, and when he returned I found that my young Greek had mastered the assignment thoroughly. I gave him a much larger task the next time, and, lo and behold, when he returned, he had gone considerably beyond the assignment. This bright young man kept on with his Greek until the time of his recitations extended far beyond the midnight hour. Young Atkins soon learned how to master things and make them his own.

Our young friend afterward completed his course at Emory and Henry College, and it has always been a source of great pleasure to me to have had an humble part in his education.

We have kept our young Greek in the chamber of memory all these days, and we congratulate him on his great success in his ministerial career. We were making some inquiries of one of our Bishops about him some time since, and the good Bishop informed us that Daniel Atkins had always made good.

S. E. BURKHEAD.

Clarendon, Texas.

It takes the old-time religion to enable a brother to rejoice in the promotion of his comrade, when he realizes that he himself does not seem to be advancing quite so rapidly.

One hundred thousand souls die in heathen lands each day who have never heard of Christ. This is the record of centuries.

CUBS' FOOD

They Thrive on Grape-Nuts

Healthy babies don't cry and the well-nourished baby that is fed on Grape-Nuts is never a crying baby. Many babies who cannot take any other food relish the perfect food, Grape-Nuts, and get well.

"My baby was given up by three doctors who said that the condensed milk on which I had fed her had ruined the child's stomach. One of the doctors told me that the only thing to do would be to try Grape-Nuts, so I got some and prepared it as follows: I soaked 1 1/2 tablespoonfuls in one pint of cold water for half an hour, then I strained off the liquid and mixed 12 teaspoonfuls of this strained Grape-Nuts juice with six teaspoonfuls of rich milk, put in a pinch of salt and a little sugar, warmed it and gave it to baby every two hours.

"In this simple, easy way I saved baby's life and have built her up to a strong, healthy child, rosy and laughing. The food must certainly be perfect to have such a wonderful effect as this. I can truthfully say I think it is the best food in the world to raise delicate babies on and is also a delicious food for grown-ups as we have discovered in our family."

Grape-Nuts is equally valuable to the strong, healthy man or woman. It stands for the true theory of health. "There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

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

The Money Saving Event of the Season!

Matthews Brothers Great CLEARING OUT SALE

STARTS SATURDAY, JULY 12th

The sale of all sales—real value giving in every department of this store. Our rule of disposing of all merchandise in the season for which it was bought makes it imperative that we make such price reductions as will clear our counters and shelves as quickly as possible.

EVERY ARTICLE AND GARMENT IN THE HOUSE (contract goods excepted) AT CUT PRICES. Come as early as possible.

MEN'S SUITS AT THESE PRICES

\$15.00 and some \$17.50 and \$20.00 suits	\$9.95	\$22.50 and some \$25.00 and \$27.50 suits	\$15.95
\$17.50 and some \$20.00 and \$22.50 suits	\$11.95	\$25.00 and some \$27.50 and \$30.00 suits	\$17.95
\$20.00 and some \$22.50 and \$25.00 suits	\$13.95	\$27.50 and some \$30.00 suits on sale	\$18.95

ODD TROUSERS

\$2.50 odd trousers	\$2.65
\$4.00 odd trousers	\$2.95
\$5.00 odd trousers	\$3.75
\$6.00 odd trousers	\$4.25

STRAW HATS

\$3.00 straw hats	\$1.95
\$4.00 straw hats	\$2.45
\$5.00 straw hats	\$3.65
\$7.50 Panamas	\$4.95

SHIRTS

\$1.00 shirts	89c
\$1.50 shirts	\$1.15
\$2.00 shirts	\$1.39
\$2.50 shirts	\$1.85

FURNISHING GOODS AT CUT PRICES

10c handkerchiefs	5c	10c socks	5c	50c underwear	42c
15c handkerchiefs	7½c	15c socks	7½c	75c underwear	55c
20c handkerchiefs	11c	25c socks	17½c	\$1.00 underwear	89c

Mohair and Serge Suits—Serge and Sicilian Summer Coats at Greatly Reduced Prices

MATTHEWS BROS.

"Tell the Truth Clothiers"

1608-10 MAIN ST.

ACROSS FROM THE PRAETORIAN BUILDING

Notes From the Field

Central Church, Ft. Worth.

We closed a two weeks meeting Sunday night, resulting in 145 professions of conversion and 81 applications for Church membership. A few will join other Churches. The spiritual life of the Church has been quickened. The singing was in charge of Rev. A. C. Fisher and wife. They are splendid help. Fisher has musical ability, religion and common sense—a rare combination. He is also a fine worker with children. The pastor did the preaching. We had the largest congregations in the history of the Church. As this is my fourth year, I was surprised and pleased. We have had 760 additions in three and a half years. Our Sunday School has enrolled 916 pupils this year. It is the best I ever saw. Marvin D. Evans is superintendent. God has been very good to us.—H. W. Knickerbocker, P. C.

Austwell.

This town is situated on the west bank of San Antonio Bay, in Refugio County. It is about nine months old, and has some six hundred population. We have just closed a meeting of twelve days, in which some sixty-three accepted Christ and twenty-three were received into the M. E. Church, South, and some twenty into the Baptist Church. The preaching in this great meeting was done by Evangelist F. L. Hutchinson, of Snyder, and O what a power he is in the pulpit! He hews to the line, let the chips fall where they may. He has been preaching only about two and a half years. I predict for him a great future.—Lacy Boone.

Howland.

Lloyd, my son, and myself are here in a good meeting with Brother W. J. Lemons, the pastor. Brother Lemons is doing a fine work on this charge. Conversions daily and they tell me the first for years in Howland. Rev. W. J. Bludworth, of Roston Station, comes over now and then and renders valuable services in the revival. Mrs. Bludworth, who is now at our home in Fort Worth, will join us soon in the fray. We will give ourselves wholly to the evangelistic work. I am booked for meetings up to September. In September and October I am open for meetings. This Lamar country seems to me to be as rich as the Valley Nile. Land is worth \$100 per acre. If the Church were cultivated in this country as well as their black land the kingdom would soon come its best. This is July 1 and the whiskey drinkers are in a fix. We need, as preachers, to renew

our efforts to blot the saloons from the face of fair Texas. Lloyd and I are being entertained in the home of Brother and Sister Shelton and they treat us like we were kings. They are the preacher's friends.—J. T. Bludworth.

Como.

We are still on the job. Closed good meeting at Como last Sunday night. Rev. W. H. Crum was with me and did valiant service. Preaching was of high order and his methods same. There were a number of conversions and our people were greatly benefited. We are plodding along as usual, looking after the interests of our Zion. Have given Southern Methodist University no small part of my thought and labor. Sulphur Springs District is considered the weak link in the chain of districts composing the North Texas Conference, but when you find out that she has subscribed the \$15,000 to S. M. U., you will decide that the chain is a pretty good one if all the other links are stronger. More than \$14,000 of this amount has been raised in sums of \$100 and less. Hope to meet everybody at Clarksville in December. Also anxious to be able to say: "Best year of the four." All my stewards get the Advocate.
W. L. TITTLE, P. C.

Fort Towson, Okla.

Our Durant District Conference, which met in First Church, Boswell, Oklahoma, Rev. J. H. Rogers, pastor, has gone into history as one of the best and most harmonious occasions that has been our privilege to witness in a number of years. All of the preachers were friendly and very lovable to each other and reported their work, as a whole, in good condition. Revivals are being held all over the district with some fine results. Our presiding elder, Brother T. P. Turner, presided with ease and the dignity of a Bishop and demonstrated his ability and familiarity with the laws, usages and doctrines of our Church. When any question of difference came up in the proceedings of the business of the conference he was very helpful. Our district has grown from thirteen to twenty-nine charges in the past three years. The membership and finances have also more than doubled in the same length of time, and we find, by careful investigation, that our Church—the M. E. Church, South—is covering ground better, placing more preachers, preaching to more people and doing more real work throughout the district than any other one Church or denomination. "and perhaps all others com-

bined." This, we think, speaks commendable for our presiding elder, pastors, Church workers and supporters of the Church which have all had to do with the phenomenal success of our Church along all lines of church work. Brother Turner has superior ability both in pleasing men and appropriating money where the most good can be accomplished. He has made a wonderful record as a preacher and presiding elder. His preachers all love him and unanimously voted him a month's vacation that he may take a much-needed rest. Brother Turner is closing out his fourth year as presiding elder of this district.—J. T. Turner.

Rye, Arkansas.

I am here in a meeting at the call of Rev. J. H. Ross, pastor. This is the second circuit I served in Little Rock Conference in 1873-4. I was then young and trying to learn to preach, but even then we had great revivals. All the old leaders who were here then have crossed over and sleep in the silent city of the dead near the old Union Church where we are holding the meeting, and I am preaching to their children and grandchildren, where "every prospect pleases and only man is vile." Yet we are having a right good meeting. I saw a strange sight last night—that is, mourners kneeling at the altar and pleading for mercy. We will continue here a few days and rest awhile and begin at Rowell, Arkansas. After two or three meetings in Arkansas I will pull for Texas to meet same calls there. I am not entirely forgotten here. I found one man bearing my full name, "Finch Winburne Culpepper." We expect victory in Jesus' name. In hope.—Finch M. Winburne.

Kemp.

On the night of June 24 we closed a seventeen days meeting at Kemp. This was a great meeting. There were about seventy-five professions and reclamations. Some of the hardest men in town were converted. We had twenty-four accessions to our Church. The host was led by Brother W. A. Stuckey, of Kaufman. He did all of the preaching, except four sermons, three of which were preached by Brother Louis Stuckey and one by the writer. Brother Louis is a fine young preacher. My people were delighted with him. He has a great future. Brother Stuckey is fine help in a meeting and a good earnest preacher. He gives sin no quarters. Brother John Russell had charge of the choir. He is a fine singer, has a sweet voice and is an excellent choir leader. This is our third year on this charge. All in all we are moving along very nicely. We have a good people and are happy in our Lord's work. Some changes were made in this charge at conference. It was a three-point work; Becker Church took half time, Wilson's Chapel was put on the Scurry

work, so we now have Kemp and Becker. We have spent \$1200 on the Becker Church, added a 12x20 wing on the south, put in a new incline floor, put the pulpit in the north and seated it with nice oak pews. We have a good Woman's Society, one good League and two good Sunday Schools.—M. H. Read, P. C.

Iowa Park.

I have just returned from Sunset where I went to assist Rev. R. L. Patterson in a revival meeting. It was a very busy time, but our congregations were very good and the last day service on Friday we had over fifty in attendance. I regretted very much to have to leave, but had to on account of my Quarterly Conference. When I went to leave the good people, headed by Brother and Sister Patterson, filled a large box with vegetables and fruit to bring to Mrs. Johnson and the boys. But the box would not hold them all, so I brought a sack almost full in my hands on the train. The people down that way are very much in love with Brother and Sister Patterson and they are doing a fine work. We expect to hear good reports from the meeting, as Brother Patterson went right on with it. Brother Lloyd Davis lives at Sunset and there is no more useful man anywhere than he. He leads the singing and is one of the stewards and a good one he is. It was a great treat to spend a week with these good people. I go next Monday to Cudiff where I used to be pastor, to assist Rev. J. S. Sessions in a revival effort. We reported thirty-six received during the third quarter on this charge. Methodism is coming to the front on this way.—H. B. Johnson.

Ninnekah, Okla.

Once more the shouts of new-born souls have been heard in Ninnekah. The Gospel of Jesus Christ proved the power of salvation to all who believed. Dr. D. V. York, the missionary evangelist of the West Oklahoma Conference, is a man who attacks great things and who brings to pass great things. He is doing the work in this country that the Church needs. He believes in rooting out and extirpating everything that looks like sin. He strictly preaches, therefore, faith and repentance. Such repentance causes men to correct their little petty jealousies, root out malice and pay up old debts. Many places men went immediately and settled up these things. Nothing in law or anything else can bring about such things except the Gospel of Jesus Christ. Dr. York knows how to conduct a revival, and he never lets down on sin. He never fights men, but he certainly does fight sin. Missions is his favorite subject and he is thoroughly equipped for such work. He shows that the day of miracles is not past, but that greater things are being done today than have ever been done before. He does not, as some say, want to go back

to the apostolic days, because we are today many times ahead of anything the apostles ever saw. He shows that we are doing what was said, "You shall see greater things than these." The personal work was conducted by Prof. W. S. Butts. He is a soul-winner and knows what he is about when he goes in the power of God after a sinner. He did efficient work, having many conversions in the prayer-meetings. The singing was conducted by J. H. Bridges, and was good, because the people of Ninnekah believe in singing the Gospel as well as hearing it preached. Great good was accomplished. One hundred and fifteen conversions was the result; about two hundred and eighty dollars collected and sixty-five additions to the different Churches. The reason that more additions were not affected is the fact that many in the Churches were never converted as they said, but this time knew what it was to have a religion which means something. It was, then, a glorious time for Ninnekah, and the occasion shall never be forgotten.

Lufkin.

Here we come with a report of the great revival which has recently come to Lufkin and surrounding country under the leadership of Rev. Lockett Adair, of Dallas. For several months we pastors had planned, prayed, and worked to the end that everything might be in readiness for the campaign when the evangelist and his co-workers should arrive. Then, when the campaign was on in earnest, we encouraged and led our respective forces, as a result of which, victory crowned our efforts. This writer desires to put it down that no such meeting could have come to Lufkin had not our forces been united. We centered on Adair as the man whom we could back in every way. He came, led us in a mighty contest and to victory, and we are glad. Of Lockett Adair, what shall we say? Much in every way, and then all would not be told. He is one of our most successful evangelists. He knows God, Christ and men. He is a wonder, a living monument to the miracle working grace of God. He is on fire with earnestness for the salvation of the lost. We have never seen or heard anything just like him. We have never known an evangelist that reaches more men than does this Lockett Adair. We shall not ever forget the scene presented by him as he stood upon the platform service after service, calling to men, for he is especially strong in appealing to men, "Come on, old boy; thank God, I'd be a man; I wouldn't be ashamed of my mother's God!" The meeting grew in interest all along, climaxing with the great service Sunday night, before the meeting closed Wednesday. Fully 2,000 people were in attendance upon that Sunday night service. Those whose good fortune it was to attend will never forget



that occasion. Fathers, mothers, children, seventy-five in all, gave their hearts to God that night. It was beautiful to see parents going out after their children, children going after a father or mother, friend after friend, and then, as they would start back to the front, what rejoicing! The final service was held Wednesday night of the 25th. There were 26 conversions at that service. A sight it was and will be long remembered while Brother Huckaby sang, "Tell Mother I'll Be There," and, led by Brother Adair, the congregation waved handkerchiefs and joined in on the chorus. We thank God for the old-time power that came upon us in this gracious revival. We are grateful these men of God came our way. Brother Adair is a friend to any pastor or set of pastors. He certainly helps the pastors. We firmly believe that victory will come to any community where he may go if the pastors will stand unitedly back of him and follow his leadership. May God continue to bless and lead this earnest, consecrated and wonderful man in the all-important work that engages his heart and hands. As to the visible results, there were nearly 300 conversions and reclamations. We have received into our Church four members. Only a few of this number came by certificate. Ninety-three have united with the Baptist congregation, and several joined the Presbyterian and Christian Church. This preacher appreciates such co-laborers as Cole, Polsgrove, McClamrock, and Pearce. The respective congregations have been greatly revived, and the people are together in the work of the Master, more so than ever before in this city.

W. H. VANCE.

Heidenheimer
With the exception of Holland, this is the "principal" appointment of the Holland Circuit. Nearly three years ago it was added to this circuit. We found a small membership, discouraged, some of whom were thinking of moving their membership to the big Church, Temple. But the membership has been gradually growing ever since we began work here. Have just closed a meeting. It was one of these revivals that infused new life into the Church. Brother J. D. Kurssell, of Weatherford, our converted Jew, helped us. He feels called to be a pastor's helper, and truly he is. His early training as a rabbinical student for twelve years, his travels for eighteen months in the Holy Land, and his graduation at Berlin has given him a knowledge of Greek and Hebrew that few if any in our Church possess. Besides the building here was large but dilapidated. But things have changed in this respect also. The building has a new roof, painted outside and inside, newly papered. When the carpets are put down this Church will be as neat as many of our city churches. A like blessing came to the Holland Church last year. So we may say the good people of Heidenheimer and Holland have added two churches as good as new to the circuit since my pastorate began.—Jno. W. Holt, Holland, July 7, 1913.

Plainview
We had a wonderful demonstration of God's power to save in the recent revival at Plainview. Our pastor, S. A. Barnes, did the preaching. Ever since he came to his work here last November he has been planning for and directing his efforts toward a revival. He had hoped, when the splendid meeting was held at the college in January by Rev. Bruce Meador, in which such a large per cent of the student body was saved, to carry the services on to the town Church. But conditions did not seem favorable at that time, and a little later it was announced that the revival services would begin in town the first Sunday in June. The success of the revival was contributed to in no small way by the excellent work of the choir, conducted by Prof. C. H. Hendry. The music was of an unusually superior quality for revival services. Aside from the faithful members of the Church who co-operated with the pastor, there were three superannuates in attendance at almost every service, and their presence was an inspiration to all. These are Dr. Cannon, Brother George Fair and Brother A. B. Roberts, and they all live in Plainview. The sermons were always strong and helpful. Brother Barnes preached with great force and clearness upon themes that vitally concern the every day lives of men and women. He spoke with passionate earnestness and at every service the power of God was felt. Before the meeting had been in progress long the morning services were attended by large crowds. Many of the business men of the town closed their offices and stores, and at night the entire church was

filled to its capacity. In all there were more than two hundred reclamations and conversions. One hundred and four joined the Church, almost all of whom came in by profession and baptism. The greatest day of the revival was the second Sunday. Ten o'clock was decision hour for the Sunday School, and this service grew in interest to the extent that it was carried on through the eleven o'clock preaching hour, and more than fifty were converted and received into the Church. It was an inspiring sight to witness the baptism of such a number of men and women, and boys and girls, that they filled the entire chancel from one side of the church to the other. An impressive incident of the afternoon service for men was the conversion of an old Federal soldier, eighty-one years of age, who had never before made any move toward the religious life. One hundred and seventy-five have been taken into the Church here during this conference year, the collections are all up to date, and the Church at this place is in fine condition. There are two urgent needs, however—adequate room to care for the Sunday School, and an organization of the laymen of the Church. Rev. J. D. Young came in the last night of the revival, and secured \$1750 for Southern Methodist University, and the local Church has been put on notice that it is soon to be canvassed thoroughly for the endowment of its own school—Seth Ward College.—W. M. Pearce.

Sherman-Key Memorial.
We have just closed a splendid meeting at our place. It continued for fifteen days. Bro. D. F. Fuller of Howe was with me most of the time doing the preaching, and when I say he "preached," I mean it. Some men try to preach, but Rev. D. F. Fuller really preaches. While other preachers are reading everything in their reach in search of a sermon and preparing their manuscript, D. F. Fuller is reading his Bible, and he never fails to find that which the hungry soul needs. He feeds his own soul on Bible truths and in turn feeds his hearers on the bread of life. The writer has heard some of the strongest preachers and platform speakers in America, yet I received as much out of Brother Fuller's preaching as any one to whom it has been my privilege to listen. The pastor had the hearty support of the Church in this meeting and I have some of as fine religious workers as any man. The singing was in charge of R. B. Aston, one of my stewards. He had organized and trained the choir before the meeting began, using material from my congregation, and it was the consensus of opinion by the hundreds that attended, that in every way it was up to high-water mark. The spiritual tide, at times, ran as high during the meeting as any that I have ever attended. In fact, the last service of the meeting was one of the greatest of my life. Brother Fuller had a great crowd. He preached on the "Christ Life." The immense audience just leaned upon his words, and, finally catching the enthusiasm of the preacher as he described the final triumphs of the Christian truths, and letting the Holy Spirit have his way in their hearts, a wave of spiritual power swept down upon the people and they wept, cried, shouted, and the great throng joined in singing "Tis Old-time Religion." Mr. Editor, you ought to have been here. It would have reminded you of old times in Tennessee—and all this in Sherman. I did not count numbers as to conversions, but, including a few that joined just before the revival, I have received into the Church up to the present, fifty-three members. The Church has enjoyed a healthy growth from the first of the conference year, both religiously and numerically. My Sunday School, under the leadership of J. R. McElroy, the Senior League, under the leadership of J. A. Simmons, and Home and Foreign Missionary Society, under the leadership of Sister C. A. Simpson, are doing telling work for the Church. We are paying the debt on our new church building, and now, if we can get our conference claims, "Oh, that will be glory for me."—T. M. Kirk, Pastor.

THIS GIRL COINS MONEY.
You can make dollars and dollars selling Pure Fruit Candy. So if you want more money than you ever possessed, send forty-eight two-cent stamps to cover expense of mailing seventy-seven Pure Food Formulas, and a set of assorted Bon Bon Moulds. I will help you start in business. I am glad to help others, who, like myself, need money. People say "the candy is the best they ever tasted"—therein lies the beauty of the business. You don't have to canvass, you sell right from your own home. I made \$12.00 the first day, so can you. Isabelle Inez, Block 1087, East Liberty, Pittsburg, Pa.—(Adv.)

LLANO DISTRICT
The third round has passed into history. During the quarter many things have transpired to encourage and to challenge our best efforts. God has given us good rains and an abundant harvest, a thing unknown to this section for the past four years, seems almost assured. Our people seem willing to honor the giver of all good with a part of their substance and we confidently hope and expect to be able to report everything in full at our next annual convocation when it con-

venes at San Antonio the 22d of October next.
Good revivals have attended the efforts of a number of our preachers and more than two hundred names have been added to our membership in the past three months. We are expecting a good revival at every Church in the district. Every preacher seems to be doing his best and every charge seems to be giving the preacher loyal support.
Our people are responding cheerfully to the appeal of the presiding elder for funds for furnishing the new district parsonage. Every pastorate called upon has shown a willingness to do its part and some have contributed liberally. Special mention is due to Mrs. M. J. Kidd and family, of Loyal Valley, in the Mason Circuit, where Rev. H. B. Owens is pastor, for their generous donation to this cause of \$85. As an acknowledgment of this munificent gift one room of the district parsonage is to be christened "The Kidd Room." Come over, Mr. Editor, and we'll entertain you in "The Kidd Room."
Before starting on the next round the writer is planning to slip away and spend a few days among the scenes of his childhood. J. W. COWAN.

THIS GIRL IS A WONDER.
I have had such good luck lately that I must tell your readers about it. I am selling Hydraulic Dishwashers, and they are certainly a wonder. Just think—you can wash and dry the dishes in four or five minutes, without wetting your hands and they cost only \$5.00! I don't want to boast, but if I were to tell you the amount of money I make each week, you would not believe me. If you need money, write to the Hydraulic Dishwasher Company, A 312 Fourth Ave., Pittsburg, Pa. They will start you in business. You do not have to canvass—people come or send for the dishwasher. A Good Dishwasher is the great need of the age. They not only save your hands and time, but they save your dishes. No family can afford to be without one. E. A. Yesac. (Advertisement).

WESLEY-LIKE WORK AT WESLEY HALL.
Street Work Profitable.
Wesley said, "The world is my parish." Believing that in order to make the world one's parish, each world that is entered must be made a parish, a band of Wesley Hall men tried this year to do their part as preachers toward the city they had entered for only a short residence. Each Saturday at 6:40 in the evening this band, numbering from six to fifteen men, walked from Wesley Hall on Vanderbilt Campus to one of Nashville's centers of wickedness, to the corner of Joe Johnson and Third Avenue North. Before starting work at this, the "preaching corner," the band always divided. The larger number would go to the second story of a near-by building to hold a weekly prayer meeting. This home is now fairly respectable, and the constant praying and working in it has been felt throughout the entire sin-suffering community. The smaller division of the band would enter a dark and dirty building where families seemed to live that they might drink beer. The men who entered this place often heard supposedly loved ones curse each other, but never was an unkind word spoken to any one of our men. Not only so, but recently some of the hard drinkers have been found sober on Saturday night and have begun to earnestly ask prayers that they might overcome the drink habit. Frequently, two of our number would not attend either of the prayer meetings, but would spend the time hunting for other openings, or visiting the sinners near by who had been convicted in the open meeting.
After the forty-five minute prayer meeting time, a little folding organ was brought from its home in a close-by laundry and set up on the side of the street. Near the organ, in the midst of sin and vice running riot, but also in the midst of the spirit of prayer, songs with simple messages were sung; straight talks, uncompromising with sin and showing the love of Christ, were made. And it is amazing how the crowd would stop and semi-circle the speakers and the singers. Young men, young women, little children sitting on the curbstone, old people, negroes, many of whom had not heard the Christ story attentively since their earliest days—this was the opportunity.
God has blessed the Wesley Hall street work this year. Women have been persuaded to return home, men have been given holy purposes. The work will doubtless be continued throughout the summer and as far as possible each person who has been helped will be followed up. As a result of such work one of the worst

drunkards who has ever entered Nashville is now praying, reading his Bible, and sending money home to his wife. Praise the Lord.
Let each one who reads these few paragraphs feel called upon of God not only to pray for the Christian work in Nashville, but also to pray that Christian people in Texas cities and towns may be encouraged to lay aside fear and shame and to give the Gospel to those who live on the streets in sin and never enter a church. W. E. HAWKINS, JR., Wesley Hall, June 27, 1913.

CHRIST THE HUMAN-DIVINE.
The servant is not greater than his Lord.—John 13:16.
"When in the pathway of God's will Thou seemest at a stand, Fretting for wings to scale the hill, And tired of foot and hand, At blessed Bethlehem leave thy gloom And learn Divine content: By manger, workshop, cross and tomb, Thy Lord to triumph went."

It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be beloved of many friends.—Euripides.

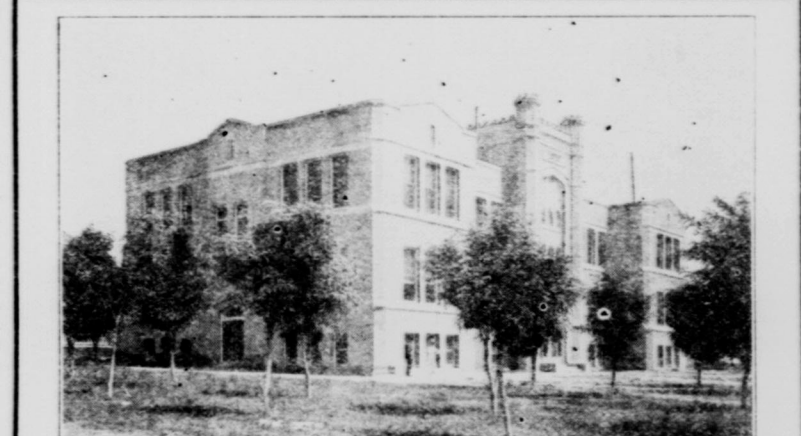
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THE TOBACCO QUESTION.

By Rev. W. H. Wright.

The passing of a resolution by the Amarillo District Conference to the General Conference requesting that body to amend the disciplinary rule so as to forbid the licensing of applicants to preach who are addicted to the use of tobacco, was an act in itself extremely discriminatory and evincing an equivocal situation. Among the laymen and preachers who sat under the voting there were those who use the weed. Almost all of these sat as quiescent as the grave when the question was submitted for vote.

These devotees of the narcotic refused to vote for such a resolution when they themselves were to be permitted to continue the use of tobacco, not that they wished to have such a resolution introduced to prohibit their use of it, but because the resolution which was introduced was on its face a discrimination.

It all comes to a question of right and wrong. There are preachers in our Church who claim that tobacco is not injurious to their health and vitality and not detracting to their efficiency in the ministry. Most of the preachers who use the weed will testify to this fact. But as most of the preachers are not addicted to the habit, they feel it is a positive detraction from the best that can be supplied by the ministry. Such has caused, during the past several years, a sweeping desire to enact a regulation which will preclude the further licensing of men to preach who are using the weed. But we note very keenly that there is no thought of putting the ban on the preacher who is already using it. In other words, it is apparent that the abstainers are going to permit the tobacco users to die out before they make the rule effective.

It is conceded that the man who does not chew or smoke is a much more powerful influence among the young and old than he who uses it. But there seems to have enrolled with us many old-timers and some young men who use the weed. As they are already within the realm of the ministry, and there is no good and sufficient cause to eject them from the ministry upon a charge of using tobacco, they have been allowed to go and come among us. Probably those who would like to make the ruling to include all the ministers fear that such enactment would cause many of the ministers to give up the ministry before the tobacco. At any rate, the question has come down to one where the advocates of the inhibition are willing to curtail the number of tobacco users by putting such restrictions upon the applicant as will forever make him a non-user. But this is discriminatory and is starting a precedent which may even spread into other channels of the Church. The hour may come when even ministers who use patent medicines and coffee and tea will be allowed to die out, that applicants may come in who do not use the stimulants.

There are preachers in our "tabernacle" at present who buy their tobacco on the sly. This is a good indication that they know tobacco is wrong for their use. There are other preachers who purchase the weed without scruples and who feel no ill effects from the use of it. Their ministry has been productive of much good and they have made records. Can it be justly said that God cannot use them as his temple when the fact is as plain as the nose on a man's face that he is already using them? Some of the best preachers that I have ever heard were those addicted to the use of the weed, not that the weed made them the best, but that the use of the weed did not detract from their effectiveness in the ministry. The question as I see it is one for each man to settle individually.

What are we to do with those young men using the weed who feel called to preach in our Church? If the resolution is enacted into Church law, it means that we cannot accept them. If the young man is really called to preach and we prevent him simply because he uses tobacco, will he be doing a wrong in refusing to give up the habit, or will the Church be erring in refusing him license? As I see it, the Church would be the transgressor. It would be the transgressor for the simple reason that it is permitting within its list ministers who use the weed. Do we suspect that Jesus Christ would say to some of his disciples, "You may use tobacco because you are old," and to others, "You may not use it because you are young and just entering my apostleship?" Jesus Christ was never guilty of such action. His answer would be in such a question, "Ye are mine to follow me." What is good for the goose is good for the gander, though tobacco is good for neither.

The question resolves itself into another phase. We must either prohibit the use of tobacco entirely in the ministry or permit its use by all,

whether licentiates or applicants. To rule any other way means discrimination and precedent that means injury to the ministry. The question should be left entirely to the individual as it is at present. It is a very timid Church which urges its applicants to abstain from the use of tobacco without making it compulsory to abstain. The Methodist Church is teeming with preachers and elders who use the weed. Their pipes have a decidedly antique smell. They meet with the sisters and brethren exuding the perspiration of tobacco which is obnoxious to the olfactory nerves and organ.

Though it has never been my intention to disparage the Church of which I am a member, I say for once and all time that if the General Conference prohibits the licensing of applicants to preach who use the weed it will be adding another regulation which will not be generally observed. There are other Churches beside the Methodist, South, which have promulgated such an order and looked for it to be effective. But the reverse was the order. Ministers in those Churches smoke and chew without any regard to the regulation prohibiting it. We might say that such ministers would be liable to suspension and deprivation of credentials. And they would be if the Church regulations were enforced. But the discipline of the Church is not today observed in a hundred points that should be observed. For instance, where are our Church Conferences? We seldom hear about them. There are many preachers who never held a Church Conference. Again there is a general rule that inhibits the wearing of costly apparel and jewelry. But wander into some of our big Churches and see how this general rule is observed.

Then with all of these facts before us, would it not be well for us as a judicial body to maintain the old standard of permitting us to eat what we wish, to chew what we wish, and to smoke what we wish, so long as we are not stepping on the toes of the others.

And if we are to make this compulsory on the young applicant, why not change our rules pertaining to the admission of members into the Church so as to preclude the man from using tobacco and the woman from using snuff? Why not be an exclusive Church? Why not widen the phylacteries and be as strict and fanatical as the Holy Rollers?

MORE ABOUT THE FLESH, ETC.

By Clint C. Reynolds.

Before the writer was converted when a boy, he used to sit in churches and listen to ministers plead with sinners—"Fall out with Satan and sin, fall in with the overtures of mercy, and trust Jesus and be saved." How often this was delivered by ministers of all denominations in my youth! "Stop stop, oh, sinners! Renounce the devil and all his works and repent of your sins and trust Jesus Christ for salvation!" This was about every other paragraph in the regular exhortation. Now, after becoming converted, the writer would occasionally drop into a congregation who assembled to "worship," of course, but the sermon would put a "chill" on the writer's faith, because the preacher seemed rather trying to argue the Church members out of feeling responsible for sin, instead of arousing them to the desire and faith for living as becometh the children of the Holy Father!

And let the writer state just here that those people who preach and believe such loose theories are more consistent than we who yell around like bawling calves about the absolute necessity and essentiality of holiness and yet live like the devil. The fact is, we who act thus are meaner than the devil wants us to be.

It was bad enough to do evil ignorantly, but to follow an evil life, and at the same time preach "holiness or hell" marks such an one as either a lunatic or a self-deceived reprobate. That man who lives in the amen corner of his church and robs and defrauds by trade and "the pat on the back" in the business world, who fattens his purse at the expense of his hard-tolling, ignorant brother, who votes taxations and spells for the "upper classes, that man is a living impersonation of infidelity. We can not save sinners until we have won their respect, and we cannot win their respect unless we so live before them as to convince them that our faith is in God and not in money; our hearts are really concerned about the will of God and not our own selfish profits; our feet are moving heavenward and not side-stepping here and there onto the devil's territory.

The best sermons are lived by our grandmothers, our mothers and our wives. Jesus Christ is just as able to forgive an orphan's sins as the sins of any others, but the boy or girl who is blessed with a saintly mother or other

constant, saintly, consecrated companion has a faith-building influence that is a great advantage over the boy or girl, young man or young lady whose parents are "theoretically" Christian.

If we are really Christians—if really Christlike—the world will know it, and we will not need to yell it through a horn. If we are not Christlike we might engage all hell to help us yell and we could not convince one soul that we were saints. Personally, the writer is mighty tired of some things. Not tired of Christianity, but the "make believe" of it. We fear that if the rest of the world were to get a glimpse of us here in America and take us at our actual standing, spiritually, they should say that we have beautiful and magnificent churches, eloquent and "flowery" ministers and oodles of money, but no religion.

Women will go to Church Sunday morning, the men will go to their club resorts, the children go to Sunday School and run home before preaching, and the women Sunday afternoons get together in little companies and play for prizes. Of course, all of us don't do this, but look at us as a whole.

Yes, the world is getting better, but it owes us no thanks for it. We just do give away enough money for missions to keep the rest of the world reminded that we are on the map. We just do try hard enough to do right to keep out of jail, and some of us ought to be there, if it were not for having to add more taxation on poor folks to feed such. And, but let us quit before we insult somebody with a turned-up nose, and good-bye. More anon.

Lafayette, Texas.

A LETTER FROM THE HOLSTON HILLS.

By Rev. C. G. Shutt.

In the former letter I wrote of the great coal resources of West Virginia. To see the thousands of tons of this commodity that are being hauled out of these hills daily one would think the supply would be exhausted by and by. This will not be, however, for many years to come. West Virginia was once abundant in timber resources; but that industry is a thing of the past as the timber supply is about exhausted.

If West Virginia could divide of her rainfall with Texas it would make the Lone Star State blossom as the rose. This mountain State was fifty years old last Friday, which was kept as a holiday throughout the Commonwealth. This writer had the distinguished honor of delivering the address at the suggestion of the Mayor of the town of Matoaka. After spending a part of the day at the picnic grounds out upon the hills where a sumptuous dinner was served, we all marched into town with old glory and the State flags waving, singing as we came the State song, "The West Virginia Hills." Some of our readers would like to see this song which may be sung to a familiar air. I give it herewith verbatim:

O! the West Virginia Hills!
How majestic and how grand!
With their summits bathed in glory
Like our Prince Immanuel's land.
Is it any wonder, then,
That my heart with rapture thrills,
As I stand once more with loved ones
On those West Virginia Hills.

CHORUS.

Oh, the hills, beautiful hills,
How I love those West Virginia hills!
If over land or sea I roam,
Still I think of happy home,
And the friends among the West
Virginia hills.

Oh, the West Virginia hills
Where my girlhood hours were
passed,
Where I often wandered lonely
And the future tried to cast.
Many are our visions bright,
Which the future ne'er fulfills,
But how sunny were my day-dreams
On those West Virginia hills.

Oh, the West Virginia hills!
How unchanged they seem to stand,
With summits pointing skyward
To the great Almighty's hand!
Many changes I can see
Which my heart with sadness fills,
But no changes can be noticed
In those West Virginia hills.

Oh, the West Virginia hills!
I must bid you now adieu;
In my home beyond the mountains
I shall ever dream of you;
On the evening tide of life,
If my Father only wills,
I shall still behold the vision
Of those West Virginia hills."

I have spent three weeks among these hills and preached once a day and gained five pounds. I am almost tempted to come back up here and spend a year; if I should keep up that rate of gaining I would be almost a jumbo at the end of a year.

I leave today for Georgetown, via Hagertown, Philadelphia, New York, Key West and Galveston. I shall be six days upon the deep. I may write

again if I should see anything in those little burghs that I pass through worth writing up.

Matoaka, W. Va. June 23.

NAVASOTA DISTRICT CONFERENCE.

The District Conference of the Navasota District met in its session for this year at 9 a. m., May 21st, in the town of Navasota, under the presidency of Rev. E. L. Shettles, the presiding elder. The opening sermon was preached by Rev. G. H. Collins on the preceding night. There are twenty-four pastoral charges, including the mission to the Bohemians, in the district, and the pastors of twenty-one of these were present, three pastors being absent for different reasons. Twelve lay members, and two local preachers other than the local preachers who are supplies, were present. The small attendance of the laymen was the only regrettable feature of the conference, but it was generally recognized that the date of the session was inopportune for the brethren who were busy with their crops.

The spirit of the conference was brotherly and helpful. Hardly a discouraging note was sounded, but rather progressiveness and aggressiveness were emphasized. The earnest work of the presiding elder in the district commended itself to the workers, and to enable him to reach neglected places a movement was begun to secure a district missionary to be put into the field under his direction, a subscription of \$500 to finance it being tentatively made by different pastors and representatives.

A new church is being built at Lovelady, an elegant new structure is nearing completion at Huntsville, and notable improvements are reported at Trinity and Madisonville. In addition to their regular assessments the Churches at Bryan and Huntsville are raising \$1500 and \$600, respectively, for use on the foreign mission field. The finances of the district were shown to be in encouraging condition and the outlook is hopeful. The season of revivals had hardly opened, but some helpful meetings were reported. The lay delegates elected to the Annual Conference are:

B. H. POWELL,
ED HALL,
S. W. DEAN,
H. A. ABNEY.

B. H. Powell was elected District Lay Leader, and Huntsville was selected as the place for holding the session of next year.

Henry B. Pilley was granted license to preach, and given a recommendation to the Annual Conference for admission on trial.

Rev. A. A. Wagnon, representing the Conference Board of Church Extension, Rev. W. H. Vaughan, Commissioner of Education for Southwestern University, and Rev. A. E. Rector, Agent for San Antonio Female College, were appreciated visitors and speakers.

The conference was pleased to meet in the splendid new church at Navasota. It is a well-nigh complete plant, making possible a great work in Navasota, and is a credit to the pastor Rev. W. D. White, the Church and the town. The hospitality of Navasota in entertaining the conference lacked nothing to make it complete and enjoyable. Probably every pastor went away feeling that he had had the best home there; certainly none could have been better than that of Brother and Sister A. P. Torrell which was enjoyed by Brother W. I. Pate and this scribe. D. H. HOTCHKISS, Secy.

McKINNEY DISTRICT CONFERENCE.

The twelfth annual session of the McKinney District Conference convened in Richardson, Texas, April 22, 1913, with presiding elder, Rev. Charles A. Spragins, in the chair. The attendance of both pastors and laymen was encouragingly large and there was an interest, both wholesome and fervent, from the beginning. Brother Spragins varied the order of a formal program to a stimulating degree—giving range and latitude to all discussions of questions vital to the life and growth of the Church, but wisely restricting discussion of questions unimportant. This gave interest and dispatch to all proceedings. There was an open-mindedness among the brethren that made each one welcome words of wise and better methods; and an open-heartedness among them that made each feel a common interest as brethren, indeed.

Rev. T. N. Weeks was to have preached the opening sermon, but owing to a late train, did not arrive in time. Brother Spragins took his place and preached an inspiring sermon from the inviting theme, "Jesus' Method of Dealing with Sinners." It was a discourse clear, logical and "good to edifying." Brother McCarter preached an earnest and helpful sermon the



IF ATLAS WERE ON EARTH HE WOULD RECOMMEND Dr. Pepper TRY IT. IT IS LIQUID SUNSHINE. IT IS WHAT YOU WANT TO PROMOTE STRENGTH. Dr. Pepper Co. Waco, Tex.

second day. The Woman's Missionary Society held an enthusiastic rally Tuesday evening, under the direction of Mrs. Rex B. Wilkes, District Secretary, assisted by the Plano auxiliary. The service was largely attended and highly enjoyed.

Wednesday evening, the last session, was an occasion of special interest in educational questions, particularly Southern Methodist University. The feature being an address by Dr. R. S. Hyer, President of the University.

These were the public occasions; the regular sessions of the conference were replete with things vital and varied and there was not a monotonous hour. Uniformly, the reports of the pastors contain some note of victory or the announcement of battles well-planned. Sunday Schools, Leagues, missions, prayer-meetings, revivals, etc., came in for discussion and report and the indications are that all departments of the Church within the district will show a healthy growth during the year. The reports and discussions were interspersed with messages from brethren of different and wider fields. The conference was pleased to have a number of visitors, each of whom spoke in the interest of the cause represented. Special mention should be made of an address by Dr. G. C. Rankin, who, besides telling of the Advocate, as to its purpose, place price, etc., also addressed the conference by appointment, on the vital subject, "An Efficient Ministry." The essentials to an efficient ministry were clearly outlined and will inspire an increased effort to attain. Other visitors—Dr. E. W. Alderson, Conference Secretary of Education; Dr. Jno. H. McLean, appointed representative of Wesley College; Rev. L. A. Hanson, Business Manager, North Texas Female College; Rev. F. O. Miller, Agent for Superannuate Homes (for which cause an offering was laid on the table); Rev. J. A. Old, Secretary of the Conference Committee on Evangelism. All these brethren were heard with pleasure and their presence was cheerfully noted.

A distinct feature of this conference was the right-of-way given to the laymen. Each regular session of the conference was opened with a devotional half-hour by a layman. Brothers Lovell, Brown and Harper did credit unto themselves, spoke worthy words for the Kingdom and pleased the brethren withal. It was a helpful innovation. The laymen chosen as delegates to the Annual Conference were:

LEE WEST,
J. W. DAVIDSON,
J. L. McKAMPER,
J. J. M. HARPER.

Alternates:

Walter B. Wilson,
Jno. Rowland.

The entertainment of the conference was all that could be provided by a thoughtful and energetic pastor and a gracious and hospitable people. Brothers Jones and Richardson are fully appreciated for their efforts and their success. The conference will meet next year at Allen. The prayer of presiding elder, pastors and laymen is that their Church and every Church may have occasion this year to exclaim and to witness "what wondrous things the Lord hath done—even many souls are saved."

C. C. YOUNG Sec.

THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Weatherford, Texas.
All communications for this department should be sent to above address.

A SUPERINTENDENT'S CONFERENCE.

It was a conference of the superintendents of the Corsicana District Central Texas Conference, and was arranged by that indefatigable presiding elder, Dr. J. R. Nelson. It met with Eleventh Street Church, Corsicana, June 27, 1913. It was the privilege of this editor, along with Rev. C. S. Field and Rev. W. S. P. McCullough, of Fort Worth, and Miss Capers, of our Dallas Publishing House, to be present and take part in the proceedings. It was strictly what its name implied, a conference. There was no set program. There were no long speeches. Dr. Nelson presided, and every one present had a chance to say briefly what was on his mind. Questions were asked and answered and problems of superintendents in town and country were dealt with at short range. About thirty superintendents and twelve pastors were present. Dinner was served at the church. The brethren present carried off about fifty dollars' worth of helpful books and supplies as a result of the work of Miss Capers. We like Dr. Nelson's idea. It is hard for many superintendents to get away from home at all, and still harder for some to be away for more than one day, or even over night. By Dr. Nelson's plan every man in the district could be on hand without taking more than one day from his business or being away from home at night. While in many districts just that arrangement is impossible for geographical reasons, yet the plan is suggestive.

THINGS HEARD AT SUPERINTENDENTS' CONFERENCE OF CORSICANA DISTRICT.

From Dawson—"We have on an average more men and boys than women and girls in our Sunday School."
Emhouse—"Three months ago we had sixty-five present. Last Sunday there were ninety-one. The growth is due to hard work. We are organizing our classes. We have one class with sixty-five members."
Bazette—"Our pupils nearly all come prepared with good lessons. Secret. The teachers set them the example."
Streetman—"We had no Sunday School January 1. Now we have a good school with more adults than children."
Jones Chapel—"We have a school of twenty-five. Good lessons. We encourage original work on the part of teachers and pupils. Plenty of unworked material. Where parents come the children come. We are going forward."
Rice—"Several good things. We have a missionary committee and they furnish a good monthly missionary program. We collect five times as much for missions as before we started our missionary committee to work."
Powell—"Our Sunday School is not doing all it should, but going on."
Mexico—"Two good things—fine elementary department and organized class with average attendance of forty."
Drane—"We have Sunday School every Sunday in the year. The old folks attend well. Get the older people and the children will come. We try to make things so lively that everybody will want to come again."
Chatfield—"The best thing is the large per cent of good lessons. Had an attendance last Sunday of 152. Until recently the average was about forty-five. We are having an attendance contest with Tupelo."
Harmony—"The parents bring the children. During the winter the men go, rain or shine. We have an understanding that if it quits raining thirty minutes before Sunday School time the men will be present, whether their families can get there or not."
Pursley—"All the young people attend Sunday School. Interest increases every Sunday. We started last winter with forty-eight. Now we have 112. Every member is put on a committee to make the school grow. Organized class holds social meetings. Missionary program every fourth Sunday."
Eleventh Street—"Large per cent

of grown folks. Missionary committee and monthly program. Sunday School will pay \$150 to missions. Faithful teachers. Have monthly teachers' meetings."
Pleasant Grove—"Sunday School scholars all belong to the Church but one. Small school, but alive and growing."
Blooming Grove—"Competent teachers and good work. Adding new equipment. Teacher training class studying Legion of Honor Teacher Training Lessons."
Eureka—"Teachers faithful and religious. Expecting a better school. Could not observe Children's Day on time, but had it last Sunday. School well organized and graded."
First Church—"Best thing is the help received from the presiding elder's wife and the pastor. One Bible class of sixty members. One women's class of forty members. People of all ages in the Sunday School. We ought to have picnics and other forms of social life."
Barry—"Good school. Attendance more than doubled in the last year. Older people do not attend. Have teacher training class."
Frost—"Enrollment greater than Church membership. We have built up a Wesley adult class of thirty-five."
Kervin—"Two classes that give inspiration. One has attendance of from forty-seven to fifty. A hundred and fifty in the school. Could double attendance if we had teachers."
State Orphanage—"Good attendance. All on time. Have to use Union literature. Good interest. Going to observe Children's Day. Have not enough teachers. Interest is growing. Larger boys and girls want to take course in teacher training."
Groesbeck—"Sunday School growing. Increased 100 per cent in twelve months. We study missions. Have a class of thirty-five men. More women than men in the Sunday School."
Wortham—"Best thing is great interest in thorough preparation of the lesson. We had to put forward the opening time fifteen minutes to give more time for the lesson study."
Cotton Gin—"On upgrade. Enrollment equals Church membership."

A Good Motto for Superintendents.
It is easy enough to be happy,
When life goes by like song,
But the man worth while is the man
who can smile
When everything goes dead wrong.

OKLAHOMA METHOIST ASSEMBLY.
On our table lies full program of the Oklahoma Methodist Assembly, which will be held at Sulphur, Oklahoma, July 15-24. Generally speaking this Assembly will combine the best features of our Texas Summer School of Theology and our Epworth Encampment. The undergraduates in the Conference Course will have a chance to study their course with the assistance of members of the various examining committees, and in addition there will be lectures by distinguished men on all phases of Church work and life. On the program we notice the names of Rev. J. M. Culbreth, Miss Davies, Dr. W. W. Pinson, Rev. E. W. Alderson, Bishop E. D. Mouzon and Dr. Jno. A. Rice. Special attention is to be given to the Sunday School. This department will be under the personal direction of Rev. W. J. Moore, who has personal charge of the Assembly, and he will conduct a daily institute at which there will be addresses on various phases of the work by such ex-pastors as Dr. Pinson, Bishop Mouzon and others. This will be a great occasion for the Oklahoma Methodists, and its situation is such that there is no good reason why many Texas Methodists should not go up there and get acquainted with our Oklahoma brethren and enjoy the feast of reason and flow of soul. It is nearer and more accessible to many thousands of Texas Methodists than any other similar encampment in existence.

OUR NORTH TEXAS BRETHREN STILL AT IT.
Under date of June 24 the North Texas Conference Sunday School Board sent out the following double postal card: "Dear Brother: The accompanying card is self-explanatory. We are eager to know how Children's Day is being observed throughout the Conference. The General Board is stressing universal observance of the day. We hope there will be no blanks

in the North Texas Conference. And now is the time to get this part of our Conference collections out of the way. You know the Bishops have ruled that no pastor can report collections in full where no amount has been turned in for Children's Day. This is explicit." On the return card are blank spaces in which to answer the following questions: Name of charge. Number of schools. Have you observed Children's Day? In how many schools? Amount of your offerings. Have same been sent to Rev. E. R. Barcus, Station A, Dallas, Texas? If have not, when will you observe Children's Day? (See Discipline, par. 296 in 1910 edition, Dallas, Texas.) Programs furnished free. Not too late to observe Children's Day. What Sunday is observed as Missionary Day? Do you hold regularly a teachers' or workers' meeting? A teacher training class?

Such a card as that from the proper source should be a means of compiling some information that would be useful to the Board in its future operations. However, unless the Northern brethren are different from this editor has been wont to work with, about two-thirds of them will put aside the aforementioned card and never think of it again. Not that their intentions are disrespectful, but that they lack system in the work, and so leave undone the things that they ought to do. But we wish the N. T. S. S. Board better success than we have had in such matters.

THE GAINESVILLE DISTRICT AGAIN.

Some weeks ago we called attention to the special activity of Rev. J. F. Pierce, bishop of the Gainesville District, and his preachers in behalf of Sunday School work. The other day we were informed that this district had sent in to date more Children's Day money than all the other districts of the North Texas Conference together. If this statement is not correct, let any brother whom it maligns jump on us with both feet. Already the Children's Day offerings amount to much more than those of last year, with some of the leading charges in the district to hear from, and they have promised to observe the day. And Children's Day observance is a very good test to apply to the Sunday School interest, because it is one of the things that every loyal and wide-awake superintendent will try to have done. Hurrah for the Gainesville District!

A SPECIAL PLEA FROM THE GENERAL SUNDAY SCHOOL BOARD.

To the Chairmen and Members of the Annual Conference Sunday School Boards:
At its annual session held in Dallas, Texas, May 3-5, 1913, upon reports and information before it, it became the duty of the General Sunday School Board to submit this urgent statement and plea to all chairmen and members of our Annual Conference Sunday School Boards, and through them to all Sunday School workers of the Church.
It will be remembered that at Birmingham, Ala., in 1906, the General Conference of our Church provided for the raising through our Sunday Schools of \$50,000 for the endowment of a chair of Sunday School Methods and Instruction in Vanderbilt University. This amount was to be contributed from the offerings of Children's Day. The original enactment by the General Conference required that each Conference Sunday School Board, after using such portion of the Children's Day offerings as was needed for carrying on its own work, should transmit the remainder to Mr. D. M. Smith, Treasurer of the General Sunday School Board, to be applied by the Board to the Vanderbilt Chair. This law became operative in 1907 and continued in force till 1910. The last General Conference changed the law so as to require that each Conference Board turn over to the General Treasurer for the Vanderbilt Chair thirty per cent of its Children's Day offerings. This requirement became operative in 1910 and is still in force.
The amounts contributed by the several Conferences to this fund up to the present time (not including the offerings of 1913) are as follows:

Alabama	260.75
Arkansas	254.22
Baltimore	1,268.63
Cent. Texas	551.82
Columbia	15.14
Denver	34.28
E. Columbia	5.83
E. Oklahoma	244.66
Florida	11.70
German Mission	590.84
Holston	55.14
Illinois	365.49
Kentucky	796.39
Little Rock	61.03
Los Angeles	61.03

Louisiana	617.52
Louisville	279.86
Memphis	7,089.98
Mississippi	693.63
Missouri	21.94
Montana	40.05
New Mexico	87.82
N. Alabama	2,132.01
N. Carolina	979.96
N. Georgia	2,320.32
N. Mississippi	871.93
N. Texas	509.06
N. W. Texas	524.18
Pacific	341.45
St. Louis	993.28
S. Carolina	1,245.32
S. Georgia	1,190.36
S. W. Missouri	4,009.03
Tennessee	253.76
Texas	2,995.58
Virginia	471.95
W. N. Carolina	78.06
W. Virginia	249.22
W. Oklahoma	482.99
W. Texas	633.02
White River	633.02

Total \$33,628.20
Interest paid to date 4,918.81
Grand total \$38,547.01

This leaves a balance of \$11,542.99 yet to be raised. We suggest and urge upon your Board as the best means of completing this matter the following course:

1. That you, as chairman of your Conference Sunday School Board, at once instruct the treasurer of your Board to forward to Mr. D. M. Smith at Nashville, Tenn., whatever amount from previous years is now due from your Board. This amount may easily be ascertained by comparing the figures given above with your total offerings of your Conference as shown by the books of your treasurer. You will note that this amount is the difference between thirty per cent of the Children's Day offerings of your Conference since 1910 and the amount you have actually forwarded to the Treasurer of the General Board.

2. As to the Children's Day offerings for the present year 1913, soon to be taken, we urge most strongly that you send a copy of this appeal to every superintendent in your Conference, asking him to do his utmost to increase his Children's Day offering and, when taken, to send it promptly to your Board Treasurer. We will send to you free of cost from the Publishing House at Nashville as many copies as you need of this letter, ready to be mailed out by you upon your notification to the Chairman of our Sunday School Board, Dr. E. B. Chappell. We ask also that you secure the publication of this appeal in Church papers and as many secular papers as practicable in your Conference territory.

If you ask why the General Sunday School Board is making this urgent plea, our answer is this:

1. We greatly desire to wipe out the Vanderbilt deficit and complete the \$50,000 fund asked for by our General Conference, assuring you that every dollar paid thereto in the past or in the future will be held as a sacred trust and put at interest until all matters in controversy are settled, and that the fund shall not be diverted from the ownership and control of our Church.
2. Until the \$50,000 has been raised, your General Sunday School Board is most seriously hindered in extending the Sunday School work of the Church and in putting forth trained Sunday School leaders to travel throughout the connection and give help to your own and other Conferences. Our Church cannot compete successfully in Sunday School progress and efficiency with other Churches of the South until the General Sunday School Board is given means to extend this work. When the Vanderbilt debt is paid, the law of the Discipline provides for this needed money for the Board's use. The case is indeed urgent and your quick response is vitally important. Our heart's prayer is that by the General Conference of 1914 this burden shall be removed and we shall begin the new quadrennium ready to give to all Annual Conferences the help they need. Our final detailed report of money paid to the Vanderbilt fund by the several Conference Sunday School Boards will be published in all our Church papers.

Signed for the General Sunday School Board.
E. B. CHAPPELL, Chairman.
G. M. NAPIER, Secretary.

OPPORTUNITIES.

The passage of the Sheppard-Kenyon bill by Congress, giving the States control of interstate shipments of liquors within the States, presents an opportunity to the Prohibitionists to carry out their long-desired wish of State-wide prohibition by legislative enactment. There can now be no constitutional objection to the Legislature passing a law prohibiting the importation of whiskey, beer or

"Doesn't that Look Good?"



Every woman, whether she can cook or not, can make the most delicious Ice Cream from JELL-O ICE CREAM Powder

Nothing to do but put the powder in milk and freeze it.

At Grocer's 10 cents a package.
Five kinds: Vanilla, Lemon, Strawberry, Chocolate and Unflavored.
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wine into the State. Then we have genuine and pure prohibition in a most effective form.

The passage of this law by Congress also furnishes our present State administration an opportunity to relieve the people, indirectly, of the enormous and inexcusable deficiency it has created, which must for years be a burden to our people. Should the Prohibitionists fail in their efforts, then let all forces join—prohibit whiskey from being imported into the State. This would restrict the consumption to only that made in the State. Then levy a tax of one or two dollars on every gallon so made, the same to go to the University to turn out politicians and to the penitentiary. This tax would furnish money enough to support both institutions in affluence and ease, and we will still have all of our "constitutional" rights. B. W. FOSTER, Sulphur Springs, Texas.

In a very peculiar way Korea is looking toward us as a Christian Nation to arise and offer them help in this crucial hour. Never will the opportunity come our way. Postponement spells peril. God's finger is pointing toward Korea today.

HE CARRIED AN UMBRELLA.

A dear old lady who was very "sot" in her prejudices was asked just why she didn't like a certain man. She had no particular reason that she could think of at the instant, but she had been so emphatic in her expression of dislike that she knew she would have to find some excuse—at once. Just at that moment she happened to glance out of the window and saw him passing by. He carried a neatly rolled umbrella though it hardly threatened rain.

Quick as a flash she answered her questioner, "He carries an umbrella whether it's raining or not—he is a 'softie.'"
"But," said her friend, also looking out of the window, "Here comes your son William, and he is carrying an umbrella."
"This did not stump the old lady. "But that's another matter—I don't like him anyhow—and besides, it all depends on who carries the umbrella," she replied triumphantly.

That is the position some people have taken regarding that wholesome and refreshing beverage Coca-Cola. They have said a good many unkind things about it and in each instance have had it proved to them that their tales were not true.
Finally they seized upon the fact that Coca-Cola gets much of its refreshing deliciousness from the small bit of caffeine that it contains. They looked upon that as a splendid argument against it. Then, like the old lady who was reminded of Son William, they were reminded that it is the caffeine in their favorite beverages, tea and coffee, (even more than in Coca-Cola) that gives them their refreshing and sustaining qualities.

But does that stop their criticism of Coca-Cola for containing caffeine? No—their answer is similar to the old lady's—they say "But that's another matter"—what they mean is "Being prejudiced against Coca-Cola and liking tea or coffee, it all depends on what carries the caffeine."

We think the joke is on them—for caffeine is caffeine, and if it is not harmful in one it can't be harmful in another. We all know that it is not harmful in tea or coffee—that it is really helpful in whatever it is—that is bound to include Coca-Cola.

Of course, the truth is, that having started an attack on false premises and having had what they thought were good reasons for criticism proved to be no reason at all, they are grasping at an excuse which does not exist, to explain a prejudice. So you see, after all, it all depends on who carries the umbrella to people who are determined to be unfair. Let us be fair.

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OUR CONFERENCES

Bishop Atkins.
New Mexico, Albuquerque, N. M. Oct. 15
West Texas, San Antonio Oct. 22
Central Texas, Temple Nov. 12
Northwest Texas, Vernon Nov. 19
Bishop Mouzon.
Texas, Nacogdoches Nov. 26
North Texas, Clarksville Dec. 3
Bishop Kilgo.
German Mission, Castell Oct. 16

THE MOVEMENT FOR A SANITARIUM.

The success of Southern Methodist University, thus far, makes a great sanitarium a necessity. The very fact that the University already has a well established Medical Department, makes the sanitarium a foregone conclusion. We are not surprised, therefore, that the Commission at its recent session took steps looking to this sort of a movement. They arranged to start at once a campaign for \$250,000 for this enterprise, and assigned Rev. L. S. Barton to the work of beginning the campaign. He has shown himself glib in work of this kind in the success he has made of his work for the University in the North Texas Conference. He is strong of body, wise of mind and skilled in method and he is expected to formulate his plans and inaugurate this campaign without delay. We rejoice that such is the fact. Methodism is a dominant force in Texas and a work of this sort under our immediate supervision will appeal to our people. A sanitarium is for humanity and its work is to relieve the sick and the suffering. With all our other work, we are lacking at this important point. We can not suffer this lack any longer. It is our duty to put our hands to this movement and build in Dallas a great sanitarium for the benefit of humanity.

Dallas will lend a helping hand in such an enterprise. Southern Methodism has already impressed our citizenship with the fact that we are capable of doing things and when people find this out they put large store by such agencies. Now we want to interest the people at large in this humane undertaking. By and by Brother Barton will publish his plans and prepare the way for the work. It is our judgment that this work must not rely upon small contributions. Such will be welcomed, but men of means must come to the help of this enterprise. The Commission has already provided that the institution shall carry the name of the man who will put \$100,000 into it. Now let our wealthy Methodists sit up and take notice. They have not yet taxed themselves with their contributions to Southern Methodist University, but the time is on us when they must get down to some close thinking and acting on this matter. This work must appeal to them. But they will hear more of it in the near future.

JUST ONE THING BEFORE ANOTHER

The saloons are chafing under the 9:30 closing law and the act of the Legislature making it a crime for them to ship liquor into local option territory. This has already stopped many arrests in the city and it has put a quietus on the order business. The saloons are in a bad way.

The men who are violating the Sunday law by opening their picture shows on Sunday are crying out against the authorities for having them arrested. They claim that their Sunday openings are in the interests of "the poor laboring people," and it is wrong to deprive this class of this Sunday recreation. If these moving picture show people are so deeply concerned for the "laboring people," why not open their shows on Sunday free. There is no law against free picture shows on Sunday. They can get pay for six days' opening, and why not give one day to the working classes? No, sir. It is the laboring man's money, and not his recreation, that they are after.

The Baptist Standard, in its last issue, said: "The Methodists are among aggressive people in Texas. They are unceasingly active in propagating their beliefs," and then follows a quotation from the Advocate in proof of the foregoing statement. The Standard then adds, "We may talk and write as much as we please about the conformity of Baptist doctrines to the Word of God, but we need to go further and see that our denominational literature gets into the hands of our people." The Standard is correct. No Church can thrive intelligently without the Church paper. It takes intelligence to build up and make permanent the institutions of the Church. Let us more and more feed our people on good Methodist literature and the future of the Church will take care of itself. Let every family read the Advocate and we will vouch for the result.

What a change in public sentiment fifty years have wrought! At Gettysburg fifty years ago two great armies flew at each other's throats with deadly intent and thousands were left upon that crimsoned field in the embrace of death. But last week the remnants of both those once ferocious armies again met at Gettysburg, but it was to fall upon each other's necks, grasp each other's hands and laugh and cry like brothers. No trace of strife was left. It was the intermingling of the blue and the gray in one beautiful fraternal fellowship. No such an exhibition is possible anywhere upon the face of the earth except in the United States of America!

One of the most pathetic contributions to Southern Methodist University came from an inmate in the peni-

CHURCH DEDICATION AT HEMPSTEAD.

Last Sunday I spent in Hempstead with our pastor and his people at that place. I went down on the Houston Texas Central on the "Hustler," a train that leaves Dallas at 11:30 a. m., and reaches Hempstead at about six. That is fast traveling. From Dallas to Mexia the country showed evidences of good rains and I have never seen the crops looking better at this season of the year. The land is fertile and the harvest will be great. From Mexia to Hempstead the country is mostly sandy and somewhat broken. The soil is not so productive as in North Texas, except here and there in spots. It had not rained any in that section for a few days, but they were not suffering for lack of it. In proportion to the richness of the soil, the crops are looking well down there. Hempstead and vicinity is noted for its watermelon crop. They grow there for commercial purposes and they are large and delicious. They

What an unexpected source of help to this great institution! A man in prison for life for a crime, committed maybe in his youth, wanted to take part in the building of a great school that would give boys a fair chance to make the right sort of men. Possibly this poor man did not have a good chance and he is suffering the consequences. But even his crime, whatever it was, neither his life imprisonment, has quenched all the good in his soul. He still has a spark of manhood, and in this way it struggles to find expression. Yes, and maybe that in these prison walls there are many who still have tender memories of better days.

"God is not in the home," said one of our district judges the other day, in explaining the divorce evil. There is much truth in his statement, and in a great measure this explains the divorce curse of the day. When a man and a woman love God and fear Him and try to keep His laws, they will adjust their family differences and live in peace. But we wish to amend the statement of the jurist and suggest a supplement to His utterance, "God is not in the divorce court" by a long shot. If the courts of the country had more respect for God's law as well as for high domestic moral ideals, they would be less ready to regard the marriage tie as a purely civil contract and go much slower in granting divorces on every flimsy pretext suggested by those seeking divorces. Give God the right of way in the home and in the courts, and divorces will become fewer and a great deal further between.

The State Press man, in the Dallas News, once in a while plants his editorial squarely on the head of the nail, and in the following paragraph he not only did this, but gave to the blow the force of a trip hammer swing:

The Vanderbilt University considers the \$800,000 gift offered by Mr. Carnegie an insult. In view of this fact we want to suggest to Mr. Carnegie that he make such an offer to some of the colleges in Texas, and see if he doesn't get a big heading and his picture on the front page of every newspaper in Texas.—Padueah Post.

It isn't that they consider Mr. Carnegie's money tainted, we believe, that has caused some of the spokesmen for Vanderbilt University to decline his offer with scorn. It is because on condition of the proposed gift seemed to require the separation of one department of the institution from the authority of the Methodist Church's representatives. Naturally this riled the Methodist representatives. It would rile, and it ought to rile, the representatives of any Church. Either Mr. Carnegie wants to give an endowment to Vanderbilt or he doesn't. If he wants to give it, let him give it as a gift. If he doesn't want to give it, let him keep his money. He is independent and rich, but he isn't any richer or any independent than the Methodist Church.

ship about one hundred carloads from there each season and the output takes about \$100,000 into that community.

Rev. J. E. Buttrill is the pastor of the Church this year. He came to us at the last conference from West Oklahoma. He is young, robust, strong and full of energy. He is a fine singer with a volume of voice that will lead any choir in the State. He is a man of good social nature, loves men and knows how to get hold of them. He is a leader of young people. He has good promise as a preacher and he is doing a fine work at Hempstead. When he went there he found the Church already built and in use, but upon it there was a good large debt. It was not long until he had made provision for this debt and thereby relieved the Church of all liability and had it ready for dedication without a collection. This was an achievement for the pastor and his heroic people.

Saturday night the services began preliminary to those of the next day.

A good audience was present and I preached to them. Sunday morning came in bright and warm, very warm. By eleven o'clock the house was filled with attentive worshippers. The music was good and appropriate. I had with me in addition to the pastor, two of our veteran Texas preachers—Rev. G. V. Ridley, now of Rosenberg, but pastor of this Church more than a quarter of a century ago. He also lived in the town and conducted a prosperous drug business before he became a member of the conference. It was meet and proper to have him present to take part in the dedicatory exercises. He is held in tender esteem by the older people of that community who remember him so pleasantly and well. But he is popular everywhere, for he is one of the most brotherly and lovable men in the Texas Conference. And he is an able and a successful preacher. He preached a most edifying sermon at the night service. His fellowship is fine and it was delightful to be with him. Rev. B. C. Ansley, now of the Pittsburg Circuit, was the other one, and the dedication would not have been complete without his presence. He was pastor there for three years some years ago, and it was under his administration that the Church was built. He is exceedingly popular there. All the people in the Church and out of it love him. He is an earnest godly man, a good preacher and a successful pastor. He left a permanent impression for good in Hempstead during his pastorate. We were delighted to have him with us and take part in the services. He conducted an old-time love feast meeting in the afternoon.

I preached to the people and they were devout and reverential. I have never seen better heed given to the word. At the close of the service the Church was presented by the officials and it was formally dedicated according to our beautiful ritual. It was a solemn and a stately service and one long to be remembered by our people in Hempstead. After the service closed a most tempting basket dinner was served on the ground and the people were social and happy. It was a sort of a reunion, for them, a kind of home-coming, and the hospitality was liberal and abundant.

The house is a gem in its beauty and completeness. It is a framed building modeled after a handsome design and very attractive. It is becomingly fitted up with excellent furniture. Taken as a whole, with the lot and parsonage it is easily worth \$7500. It represents sacrifice and liberality. We have not a large membership, but they are true and devoted. I doubt if the Church in Texas can show a more heroic band than the Hempstead membership. And this praiseworthy enterprise puts our work far in the lead in the town and gives to it a dominant influence on public sentiment.

Hempstead is an old community. But it has not grown into proportions to which it is entitled. It has only a population of three thousand. In the few years past it suffered from feuds and strife. Many deeds of violence were enacted there, some of which are still fresh in the minds of the people. No town in the State has surpassed it in things of this sort. Saloons have long cursed the town. And nearly all the outbreaks that have shocked the community had their origin directly or indirectly in these resorts. They have four of them there now, but they are not so influential and omnipotent as in the years gone by. And today Hempstead is emerging into a new condition of things. The rowdy element of other days is not now rampant; the law is measurably enforced and the better class of people are more largely in control. It is now, for the most part, a law-abiding community. There are some as good true people there as can be found in Texas. They stand for all that is good. And they have remained faithful all these years. I have not met a more consecrated band of women. They have the stuff in them out of which martyrs are made,

and they are the salt of that community. I was with them a few years ago in a local option contest down there and know whereof I speak. I was delightfully entertained in the good home of Mr. and Mrs. Dock Tompkins. They belong to one of the oldest and best families of the town. I also shared the hospitality of the parsonage and of Mr. and Mrs. Ausburn. The Advocate is taken and read in Hempstead and the editor was given a cordial welcome. G. C. R.

BISHOP MOUZON IN DALLAS.

Last Sunday Bishop Mouzon spent in Dallas with the Oak Cliff people at St. Mark's. He preached two masterful sermons and the people were greatly edified by them. At the close of the morning discourse, a collection or subscription was taken with which to build the new church at that point. \$23,000 was subscribed with alacrity and it at once put the new enterprise on a boom. It is their purpose to push the work right along and secure at least \$40,000 for the enterprise. They anticipate no serious trouble whatever, as the people are enthused with the idea. And they hope to begin the foundation at an early date and push it to a finish. This is the statement given out this week by Rev. Ed. R. Barcus, the efficient pastor. When this is accomplished then Oak Cliff Church will take a foremost place in the North Texas Conference.

SOUTHERN METHODIST PRESS ASSOCIATION ORGANIZED AT LAKE JUNALUSKA.

Within the memory of the oldest inhabitant, though he may have reached Waynesville when that mountain-country was yet a vast prairie and Mount Junaluska was a mere molehill in the ground, no such heat spell was ever experienced as during the week of the second Missionary Assembly. It was hot, and every man, woman and child was vying with each other as an apologist. But this was an unusual condition, and doubtless every statement to that effect was an absolute truth. But some comfort was derived by the writer when the temperature of Waynesville was compared to that of New York, Chicago and even Canadian points, during the same week. There is much thought to compensate for the heat endured. That did not last long, but the grandeur of the scenery about Waynesville leaves an impress that lingers on forever.

It was a happy conception indeed to have selected as the permanent assembly grounds of the Southern Methodists this point. It is an ideal spot, one where nature left but little for man to do. But the finishing touches now being put on by man will, when the work is done, make it the most beautiful spot in the whole Southland. The water for Lake Junaluska, which comes from a mountain creek, was not turned into the basin until about the opening of the assembly and had not yet covered the whole 252 acres. Enough of the basin, however, was filled to reflect the mountain peaks, the assembly hall and other land objects on its placid bosom. A mirror of beauty hardly describes it. Dr. Palmore says nothing in Switzerland compares with it. As a globe trotter the editor of the St. Louis Advocate has a record of seven trips around the world, and when he becomes enraptured over a scene in North Carolina it must meet the wildest imaginings of the writer.

The second Missionary Assembly, now passed into history, was a success. While the attendance was not as large as had been expected, there was a brand of enthusiasm that could not have been improved on. No such spontaneous responses to the appeals of the great men of the Church for missions was dreamed of. Some years ago at New Orleans \$48,000 was subscribed, and until now it has stood as a record, but the hosts gathered at Lake Junaluska, ran down and over the record as though it was never made and the final count showed over \$150,000 subscribed to this great work

of the Church. It is doubtful if there was a person present that did not contribute as liberally as possible to this cause. No such scene was ever before witnessed in a Methodist assemblage, but it is likely to occur again and in the same place, as the surroundings are calculated to inspire one to higher and greater things for the Master's kingdom.

On June 30, in response to a resolution adopted at Dallas, there was a meeting of the publishers of Southern Methodist papers in one of the committee rooms in the big assembly hall. There was an even dozen of the papers represented and an organization was formed. It was at this meeting the Southern Methodist Press Association was born.

While the various secular papers have had organizations for years until now there has never been such an organization among the Church papers representing the Southern Methodist Church. The interchange of ideas among the publishers of these great factors in the upbuilding of the Church will not only be conducive of good to the Church, but will also prove of incalculable benefit to the Church papers. The following officers were selected to serve one year: President, E. G. Mann, Central Methodist, Lexington, Ky.; Vice-President, H. M. Blair, North Carolina Advocate, Greensboro, N. C.; Secretary and Treasurer, J. A. Anderson, Western Methodist, Little Rock, Ark.

The above, together with L. W. Blaylock, Texas Christian Advocate, Dallas, Texas, and Jas. Cannon, Baltimore and Richmond Christian Advocate, Richmond, Va., will constitute the Executive Committee.

The following editors, publishers and representatives were present at the meeting: Dr. E. G. Mann, Central Methodist, Lexington, Ky.; Dr. W. B. Palmore, St. Louis Christian Advocate, St. Louis, Mo.; Dr. H. M. Blair, North Carolina Advocate, Greensboro, N. C.; A. T. Wilson, Texas Christian Advocate, Dallas, Texas.; W. W. Drake, New Orleans Christian Advocate, New Orleans, La.; S. A. Nettles, Southern Christian Advocate, Greenville, S. C.; Dr. R. F. Eakes, Wesleyan Advocate, Atlanta, Ga.; O. W. Patton, Midland Methodist, Nashville, Tenn.; J. A. Anderson, Western Methodist, Little Rock, Ark.; Dr. Jas. Cannon, Baltimore and Richmond Christian Advocate, Richmond, Va.; J. Arthur Johnson, Christian Advocate, Nashville, Tenn.; D. M. Smith, Smith & Lamar, Nashville, Tenn.

The combined circulation of the papers represented in this organization is in excess of 150,000. It is readily seen to what extent the influence of this organization can be felt throughout Southern Methodism. The Executive Committee will meet at an early date, time and place to be determined by President Mann.

THE GOVERNOR AND HIS BIG STICK.

Governor Colquitt is desperately in earnest in his effort to have the pending amendments to the Constitution adopted by the vote of the people on July 18. He has campaign headquarters organized at Austin and he is sending out his propaganda in the interest of these amendments in large volume. But he reached a climax on last Monday when a delegation of friends of the A. & M. College from Bryan and other South Texas counties called on him in behalf of that institution. He was not slow to tell them that if the said amendments, affecting the weal of the University, are defeated it will carry with it the disqualification of the A. & M. College to receive further help through legislative enactment, as it is a part of the University family, and that, therefore, he will govern himself accordingly. In other words, the Governor wants the friends of the A. & M. College to understand that if they do not stop their opposition to the adoption of his "pet administration measures," bound up in these amendments, he

will see to it that no help extended by the Legislature to the A. & M. College will survive his veto!

Does the Governor believe that by the use of the "big stick" he will beat the people of Texas into line with his "administration measures," by giving them to understand that in the event the amendments are defeated, giving the Legislature power to issue unlimited bonds, he will strike down any help offered through statute by the Legislature to the A. & M. College? If this is not his meaning then he reverses all the common methods of interpreting ordinary language.

Now, we are not discussing the merits of these amendments. We leave that to the Governor and the politicians, but we will say that if the amendments have any merit this fact ought to appeal to the voters in their behalf without the Governor marching out into the arena with his "big stick" to force people into his way of thinking. People have consciences of their own and the fact that he will not be Governor and the rest of his natural life, will put the voters where they will vote on these amendments according to their consciences and independent of the "big stick" program.

As a matter of fact, the amendments affecting the University are not the only amendments about which the Governor is deeply concerned. Is not there something also following the University amendments looking toward giving the Legislature power to come with unlimited money to the relief of the penitentiary muddle? It is a pity that the University amendments should have to be the packhorse for other objectionable things to be voted on the 19th of this month. In view of the complications would it not be better for the people to lay all these amendments on the table, and then let the Governor ask the Legislature to call a Constitution Convention, rewrite the instrument and remedy in the right way all its present defects?

UNENVIABLE RECORD OF DALLAS.

True, Dallas has a large population, and among them are many disreputable characters, but this is no excuse for so many murders that continually occur in the city. Last Saturday one man coming out of a saloon on a crowded street fired several shots at another man against whom he had a fancied grievance and killed him; but in doing it he endangered the lives of a score or more of people who were in range of his deadly gun. Were this an exceptional case, we might pass it by, but it is a common occurrence. We have had a number of murderers turned loose by juries under the pretext of the "unwritten law," and now when a man wants to kill some one else he has no trouble to frame up an excuse under this pretext, and then he goes to shooting. It is a disgrace to Dallas and a disgrace to Dallas County juries and courts. When a man wantonly kills another he violates the law of the land and no jury has any right to set him free with no sort of punishment. No man is permitted under our laws to heap punishment upon the man who is supposed to have wronged him or his family. It is the business of courts to administer punishment for crimes. Dallas has yielded to the "unwritten law" subterfuge until a man does not hesitate to kill his victim if he can bring his family in as an excuse. It is time for Dallas citizenship to rise up and demand a change in our procedure. Our streets have become so polluted with human blood that the rest of the State is rightfully making a byword of us. Shame on a community where such murders and such travesty on courts are possible!

I can't stay behind the procession, so here I come with the names of four of my stewards. This gives me a 100 per cent Board. Put Como charge, Sulphur Springs District, on the honor roll. W. L. TITTLE.

MRS. FLORENCE E. HOWELL.

Mrs. Florence E. Howell needs no introduction to the readers of the Texas Christian Advocate. For many long years her name stood at the head of the Woman's Missionary Department as its accomplished editor, and her acquaintance with the good women of the Church throughout Texas is as wide as the circulation of the Advocate. Such has been her relation to the Church and her work as one of its faithful and devoted members that she is entitled to more than a passing notice. This expression of appreciation is somewhat delayed, nevertheless it is genuine and full-hearted.

Mrs. Howell became a member of the Methodist Church in her girl-



MRS. FLORENCE E. HOWELL.

hood, and a little later, when she was twenty-one years of age, she became a member of the old Lamar Street Church, the first one built in Dallas. Rev. R. W. Thompson, "Uncle Dick," as he was familiarly called, was the pastor. With one exception she claims to be the oldest member of this Church, in point of service, now living, and she still worships in this Church, though it is now known as First Church. She boasts of an unbroken membership in all the organizations of this Church in which the good women have taken part, from the beginning to the present time. In 1878, when the General Conference in Atlanta launched the Woman's Foreign Missionary Society the movement soon crossed the Mississippi, and in one year a local auxiliary society was organized in Lamar Street Church, and Mrs. Howell was elected president, having worked from the beginning in the Ladies' Aid Society. The records show that this was the first Missionary Society organized in Texas and, in fact, west of the Mississippi River. Soon after this the North Texas Conference Society was organized and Mrs. Howell was elected president of this also. This was the first Conference Society organized this side the Mississippi. This position made her a member of the Woman's Home Board, and in this connection she worked for many years. In 1910 her health became impaired and she had to retire from all active Church work, and since then we have not seen or heard so much of her activities. But we are glad to say that she has completely recovered her health and is again taking her old-time interest in Church work.

More than twenty years ago, when Rev. James Campbell, D. D., was editor of the Advocate, Mrs. Howell, at the request of the good women and the editor, became editor of the Woman's Department in the Advocate, the first department of the kind to be added to any Conference organ. During all these years she proved herself to be a faithful, conscientious and successful conductor of this branch of work. She made it one of the important departments of the Advocate and thus made the Advocate the medium of most valuable information for our missionary women. Having served more than two decades in this capacity, ill

health forced her to retire, as above stated. But no woman in Texas ever threw the full force of her time and talent into the work of the good women than did our own Mrs. Florence Howell.

Mrs. Howell is a woman of more than ordinary literary ability, having acquainted herself, not only with the literature of missions, but with a wide range of books, periodicals and letters. Several years ago she wrote and published a beautiful little volume known as "The Coral Bracelet," a book adapted especially to girls. Dr. W. G. E. Cunningham, Sunday School editor at that time, requested her to permit the book to become a permanent part of the Sunday School library, and he also urged her to devote her pen to writings of this character for the benefit of young people. This splendid little volume is still a readable book for girls and ought to have a place in all our homes.

For a quarter of a century we have known this good woman personally, and for well-nigh half a century we have known her husband, Dr. W. H. Howell, and our appreciation of them has increased as the long years have gone by. He was at one time a member of the Holston Conference and the pastor of the mother of this writer. Of late he has only been a local preacher, but the Church has never had a more loyal supporter than he. His good wife is one of the truest and noblest of our Texas women. Gentle in her disposition, deeply spiritual in her nature, cultivated in her mind, refined in all her bearing, untiring in her capacity for work, we have not known a woman whom we have held in higher esteem than Mrs. Howell. The Advocate owes much to her untiring labors and the Woman's Missionary Society is under lasting obligation to her for long years of unselfish service. When the final history of woman's work in the Church in Texas is written, Mrs. Howell's name will find a large place in those records. She has wrought well. And with it all she has been and is as modest as the violet and as unpretentious as a child. But in her bosom beats a big, warm heart and in her brain resides a clear, cultured and pure mind. To know her is to love and appreciate her, and while she is still with us and now in the vigor of health, we want her to know the esteem in which she is held by the Advocate, the good women of Texas and the Church of God to which she has devoted her useful life. We will not only write these merited things on her monument when she is gone, but we will record them of her while she is still with us and when the writing of them will cheer her heart and gladden her life. May heaven's unclouded sunshine fling the radiance of its gold upon her pathway to the end!

PERSONALS

Rev. George S. Slover, of Clarendon College, was to see us recently. He is in high hopes concerning that enterprising school.

Rev. H. I. Munger, of Italy, was a pleasant caller last week. All his stewards are on the 100 per cent list. He always does things on his charge.

We had a delightful visit from Rev. J. A. Pledger, of Tehuacana charge, West Texas Conference. He joined the excursion to Yellowstone Park.

Rev. L. D. Shawver, of Krum, was recently on his way to College Mound to aid the brethren over there in a meeting, and gave us the benefit of a brotherly visit.

Rev. C. W. Dennis and his people have just passed through a fine revival season at Rockwall. Quite a number were converted and added to the Church and the membership greatly refreshed. Dr. A. L. Andrews, the

presiding elder, did the most of the preaching. He is an evangelical presiding elder as well as a business-like executive.

We had a pleasant visit from Rev. L. A. Hanson, Business Manager of the North Texas Female College. He gave a good report of his work for that institution.

Rev. O. T. Hotchkiss, of the Pittsburg District, joined the Yellowstone Park party here last week, but he took time to call on the office force of the Advocate.

Rev. J. G. Putnam, of the Stamford District, was a pleasant visitor to this office last week. He was in attendance upon the meeting of the University Commission.

Rev. G. H. Gibson, of First Church of this city is off with the Y. M. C. A. boys in the Ozarks for a needed rest for a few days. This writer will preach for him next Sunday.

Rev. W. W. Watts, after a strenuous campaign in the interest of Southern Methodist University, is on a vacation for a few weeks in Georgia. He is visiting haunts of his boyhood.

Rev. J. H. Griffin, of Clarksville, has about recovered his health and he is hard at work in that goodly charge. He and his people will care for the next session of the North Texas Conference next November.

Rev. C. H. Buchanan, of Honey Grove, is off in the Ozarks, after a visit to North Carolina, on a well-earned vacation. His people placed the means in his hands for the needed rest. Brother Buchanan is serving an appreciative people.

We did not get to see our old friend Rev. G. H. Phair while at Hempstead. There is where he lives, but he was out at some point filling an appointment of his own. You can not keep a man like Brother Phair idle. He is not built that way.

Rev. E. H. Casey and his people at Commerce have recently had a revival service and Rev. C. M. Harless, the presiding elder, aided in the services. The meeting left good results. The pastor and the "beloved" make a good team and their work count for much.

Rev. Edward C. Morgan, of Highland Park Church, El Paso, recently preached a strong sermon on "How We Can Best Aid Mexico," and it was highly commended by the El Paso Daily Times, and the full text of the sermon was published in that paper. It made good reading.

Rev. and Mrs. I. F. Betts of the Texas Conference, have issued invitations to the marriage of their daughter, Miss Nannie Lou, to Rev. J. D. F. Houck, and the happy event will transpire at the home of the bride's parents in Marlin July 13. They will be at home after August 21 at Calvert. The Advocate sends congratulations and good wishes to them with the hope that all their anticipations may be more than realized.

We have only three to add to the 100 per cent list this week. Roxton—Rev. W. J. Bludworth. Dumas—Rev. B. J. Osborn. Webberville—Rev. S. J. Frank. Total 170.

Pastor, see your stewards this week and help to run the list up to 200 next week.

Kerrville Station, San Antonio District, has gone on the 100 per cent roll of honor. All her stewards now take the Texas Advocate. Yours truly, S. H. C. BURGIN, San Antonio District.

A HOME-COMING.

Saturday is my Quarterly Conference. Brother Sensabaugh will be with me, and Sunday will be homecoming day. All the old folks are expected to be there and everybody is especially invited. J. H. AVERITT, Cochran and Maple Avenue.

Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

THE DEAD POET LAUREATE.

Alfred Austin, who succeeded Alfred Tennyson as poet laureate of England, is dead. He has written a great deal of poetry, and while it is too early to place him among the writers of the world in his proper niche, he will undoubtedly rank high when the final estimate is made of him.

It is remarkable that, of all the poets laureate of England, not one in five ever gained any special distinction in his own time or left a great name to survive him. Tennyson stands easily at the head of the list. Some of their names have been forgotten except by the researcher seeking to ascertain who the poets laureate were.

This fact ought to stand out prominently to every observant person as a concrete illustration of the truth that mere artificial rank cannot make a poet, and that mere insignia cannot make a man. No matter how many titles are thrust upon an individual nor how many honors are bestowed by royalty, there is but one royalty on earth, and that is the royalty of genuine manhood.

It is not known who will succeed Alfred Austin, but the custom of having a poet laureate has been in vogue for several centuries, and it is likely that at an early date a successor will be chosen. The influence of the poets laureate, however, upon the literary and civic life of Great Britain has been very great. It has kept alive the loftier literary ambitions and has linked the crown with literary tastes and given imperial fellowship to the aspirations and labors of literary men and women.

CURING A BAD HABIT.

One of the most eminent psychologists of this age has declared that any person may cure himself of any evil habit if he really desires to do so. The philosophy is a profound one. It is so esoteric that the common run of people will deny the proposition as soon as it is presented.

But that is only another illustration of the fact that people often oppose and repudiate a given truth in proportion to their ignorance of it. The subconscious mind is the seat of the passions and appetites. The subconscious mind is always amenable to suggestion; that is, it always obeys implicitly every suggestion made to it. It cannot do otherwise, because it is inherently a suggestible intelligence, and, constitutionally, it must accept and act upon every suggestion that enters it.

The conscious mind of the individual realizes that his evil habit, whatever it may be, is sinful, injurious, degenerate. His thinking intelligence, that is his judgment, stands squarely against the habit. Now habit is not in the conscious mind, but in the subconscious. By act of will, and by repeating affirmations against the habit, these affirmations sink into the subconscious mind, this mind has control of all the functions, sensations and conditions of the body. It accepts the wholesome suggestions of its own conscious mind, begins at once to actualize them in the body and the habit is practically broken. This little hint, if followed to its legitimate conclusion, will be found of infinite benefit at various times in life.

WHY ARE YOU A METHODIST?

Do you really know why you are a Methodist? If suddenly you should be called upon to give the reasons for the faith that is in you, what would you say? If you have never undertaken to answer this question you will be surprised and perhaps chagrined at your inability to say one convincing word on the subject.

Is it because your father and your mother are, or were Methodists? If so, that is really the smallest part of any rational reason for your being a Methodist. God doesn't judge you for what your parents were. You stand before him absolutely in your own right and on your own responsibility. If we could all trace our ancestry back for a few hundred years doubtless we would find some patronymic that would suggest savagery or infidelity. It is sweet and beautiful to love your mother's religion, but you must remember that you are to account for your own thinking and acting, not for hers. If everybody depended on that old logic as a sole reason why he is a Methodist, our real doctrines would pass into forgetfulness and the vitality of the future Church would be hampered and weakened by sheer neglect. It is wise, it is sensible, it is Christian for every one to study the great doctrines of his Church, to know them thoroughly and to let them sink into

his character through much meditation and thus only will the special reasons for our faith become vital in us, and thus only may we become intelligent and worthy transmitters of our doctrines. A profound study of our Discipline, the Articles of Faith and the general Church polity therein synopsized will show that there are many excellent reasons why you may be a Methodist.

THE FRIEDMANN TUBERCULOSIS CURE.

It is well known, even among our school boys and girls, that Dr. Friedrich Franz Friedmann came to this country some months ago from Europe with what he claimed to be an effective vaccine cure for tuberculosis. The treatment he received, in the minds of the medical profession, varied all the way from a cordial welcome to downright scorn.

But the doctor kept steadily on with his culture developments and his serum treatment, many patients offering themselves as subjects, and taking all the risks of adverse consequences. Official action was taken to have his treatments supervised by medical men, and every safeguard was thrown around the experiment to prevent the public from being duped. Some patients seemed to respond sat-

isfactorily and hopefully to the treatment, others appear to have their condition aggravated by it. Meanwhile many scoffers were shouting "I told you so," and others less inclined to be critical suspended judgment till further experiments may be made. But enough confidence has been created in the minds of at least a few moneyed people for them to put up large sums for the manufacture of the serum and for exploiting the entire system in this country.

Dr. Friedmann, it is stated, has entered a compact with Mr. Moritz Eisner, of New York, to prepare the serum to be used in this country. So that, whether criticism or approvals be wise or unwise, the treatment is to have not only a thorough test, but it is to be generally distributed in its application over the United States. Thirty-six institutes are to be established in as many States, persons able to pay for treatment are to do so, and those unable are to be treated free, and all physicians are to have access to a demonstration of methods.

It will be interesting to young people to watch the history of this daring and perhaps marvelous treatment. First, because, like ever other new great discovery, it has its bitter opponents, its denouncers and its scoffers. Second, because the ostensible purpose of the treatment deals with the white scourge that destroys its hundreds of thousands on the earth every year. Third, because, if it should prove successful, it will be the greatest boon the medical profession has ever conferred upon suffering humanity.

Methods Of Church Work

By J. B. POWELL.

"Bless to us our extraordinary mercies: if the day come when these must be taken, brace us to play the man under affliction. Go with each of us to rest; if any awake temper to them the dark hour of watching, and when the day returns, return to us, our sun and comforter, and call us up with morning faces and morning hearts eager to labor, eager to be happy, if happiness shall be our portion; and if the day be marked for sorrow, strong to endure it."

"The main reason why a drunkard doesn't enjoy the output of the temperance lecturers is because he doesn't hear them."

What is the reason our Sunday School class is not getting the desired results?

Has this class done a good work? The answer is no other than it has.

Has this class done all the good work it could have done? A unanimous answer from the class itself must be, it has not.

Taking into consideration all the circumstances which have surrounded it at any and all times, has this class delivered its full quota of service? We all know too well it is guilty of neglect.

The problem which confronts this class tonight and which must have a correct solution is, why is it not meeting the full measure of its responsibilities incumbent upon it.

The question of how to reach the masses and win them to the habit or frequently the places of public worship has been before the world for these past ages. Like many other problems which require mature deliberations for a solution, there seems to have, as yet, been no satisfactory conclusion. And, like so many puzzling problems over which man has given many long hours of sober thought, when the seeming mystery is unfolded, it is found that its simplicity was its hindering cause; the underlying impediment to the solution of this great problem may be some little thought which was too small for the notice of the wise ones whose brains have been benumbed in the mad search for the mysterious influence.

Bishop McCoy said, in an address to a Dallas, Texas, audience a few days ago, "I am out of patience with this much mooted question of how to reach the masses." The question that is of most vital interest to me and which should be of prime concern to all who are interested is the most forceful way in which I may take to the heart of the unsaved man or woman this message of love which the Master has delegated me to deliver to him or her personally."

When we solve the problem of how to reach the individual and each and every one of this class, as well as all who profess the name of Christ, will reach the masses will have been solved.

No doubt some of us believe we are working at this matter of Christian duty in dead earnest. We have allowed ourselves to become listless and inactive to a degree unbecoming a professed Christian in the self-satisfying thought that we are using every means at our command to advance

the cause. But I wish to say that there is not a single individual of this class who is doing half his best in this work.

But you say we are busy men. Yes, we are all busy men. We are compelled to work for a living; we have our families to provide for and the hurry with which business is conducted at this day forces us to be everlastingly at it. If we will take the time to look up those who are doing most for the cause today we will find they are the busiest men in the country. Man is so constituted that he must needs be busy to be cheerful. Both mind and muscle must have constant practice in order that they may be proficient. Temporal affairs are not advanced through the agency of idle men, neither are they sought after for places of responsibility by superintendents in the world of commercialism. The busy man is the man who is expected to do things. Let the busy man neglect Christian duty and contemplate the consequence. It requires the brain of the busy man to produce ideas worth while. We feel sometimes that we really haven't the time to devote to the work which we know to be necessary for result getting. We find time to go to the picture show. We find time to give to our selfish desires in more ways than we think we do until we take tab on what time we really spend in that way. We find the time to collect a bill. We will spend a week trying to collect a bill for fifty cents. We find time, no matter how busy we are, or how big a hurry the other fellow is in, to solicit his trade. We will even lose sleep in our endeavor to secure a new customer. And there is no objection to this. Rather it is commendable. Only we should not be too selfish in the use of our time and energies. We should give due consideration to the source of all we have and are.

Some of us neglect our duty to our fellow man because of our faint-heartedness which we allow to master our better judgment, thwart our good intentions and thereby a double blessing is lost. We lose the feelings of a satisfied conscience and the other fellow loses the good effects of a kindness shown. We make a new resolve that we will be in fuller possession of our manhood the next time an opportunity presents itself, and again we fail. O thou unfaithful man, where is thy courage? To whom shall the unconcerned look for help if the Christian people do not act with an earnestness they profess to believe?

But why this delicacy of feeling about this most vital question which has to do with mortal man. We are employed by a firm to do their collecting. There is no hesitancy about approaching the man to us entirely unknown other than his name upon the bill. The man whom we have never seen is as readily approached and with as little embarrassment as the person with whom we have the most intimate acquaintance. Other than due courtesy we give the thought of giving offense little notice. We make use of our very best intelligence and center our thoughts upon a faithful discharge of duty which we owe our

employer. If then we give offense, still duty must be performed. We will make haste to ask a man for his support in whatever way he may be in a position to serve us, though he be a stranger. These grocery men can tell you about how they scheme to beat the other fellow to a stranger when he enters our gates. Each dealer tries to get him listed before the other fellow finds out he is in town. Why this mad rush for business and this sacrifice of time in the endeavor to increase the list of customers. Every line of business is today in a deadly struggle for the mastery and there is not a branch of commercialism but that is paying a high price for specialized, technical counsel. Every brain cell is being developed to its highest efficiency in the endeavor to excel. The study of horsepower unit, economically applied through modern machinery, is giving place to the study of that finer and more intricate science of the unit of the brain power which is measured with the accuracy of a sun dial. In fact, there is nothing in this world at which we do not work harder, if we have a desired end in view, than we do at being a Christian. Is this putting it too strong? I want to go on record as having said to this class that we are not half way working at our Christian duties. When we come to the realization of the stern fact that this is the most important of all duties and realize that this duty should be discharged in obedience to a well regulated conscience, first and foremost of all duties, and that with the same tact, the same resoluteness and courage and with the same determination for the accomplishment of a definite end that we use in the discharge of our worldly obligations, and put the fruits of our more sober thoughts upon this matter into physical actions, personally applied, then we will see results coming from the labors of this Bible class which heretofore been unknown to it. Why not be as aggressive in our beneficence to our fellow man as we are in our efforts to land a personal benefit?

We feel that we should make advancement in our results more hurriedly than we are doing, but I want to say until we wake up to a realization of the duty which devolves upon each one of us individually and avail ourselves of the golden opportunities which are decaying before our eyes, daily we shall continue to wonder why we do not get the desired results. Then, if we know this is the most vital matter which can concern the human family, why do we continue to give ninety-nine one hundredths of our time, most of our money and almost all our best thoughts to other and less important matters?

I want to say the reason we do it is simply because we want to do it. It is because we prefer to do these things rather than deny our personal gratifications which we have allowed to become somewhat deflected from the plain path of duty. This charge may sound harsh and the indictment seem unjust. Let us give this thought a little consideration. Let it be a challenge to our daily life. We consider ourselves men who have some control over our baser passions. We would feel that our stamina as a man depreciated were we accused of being influenced by unwholesome environments. Let us be ever alert and keep guarded vigils over our conduct lest we lay ourselves liable to criticism. "Vice is a monster of so frightful mien as to be hated needs but to be seen; yet, seen too oft, familiar with its face, we first endure, then pity, then embrace." Let us study to know ourselves. The least concession made to that which is not right puts us in a fair way to fall, but he who would give a listening ear to the counsel of the righteous though he be steeped in sin and degradation, is an easy mark for Christian influence.

Then what we do, the most of it at least, is what we really want to do, and the things we do not are those we do not want to do. This brings us face to face with the bare facts of life. There is no one but that has his influence. You do not know what mother's son is looking to you as his pattern for his future. Do you realize what it means to be a man? Take one sober thought, careless one, and think of what it really means to be a man.

Throughout the entire system of God's immutable laws we recognize the wonderful responsibility with which each succeeding creation is charged. This most important portion of it I would call to your attention—the higher the form of creation, the greater the responsibility. Do you realize that man is the highest creature of all the creation? Contemplate, if you will, his responsibility. Forget not that opportunities end with this life. Let no mother's child suffer because of your indifference or neglect.

At this point in the reflections of our life we may find cause for a personal examination and here make a new surrender, or rather make a surrender, for until we reach that point in life when we place the privilege of doing things for Christ's sake first and foremost—separate and apart from all other or worldly works—we have made but a partial surrender, if a surrender at all. Surrender means more than expression from the lips. Duty means more than talking about it. Duty means the heart's desire, when fired by God's love, put into real physical action.

With no insinuation I like the Methodist watchword—works. Who has witnessed much work without the inspiring influence of faith? Faith the cause; works, the effect. I want to say there is much work to be done yet before God's plan is worked out here on earth, and at the rate some of us are moving forward there will be a long and faithful fight ahead of those tireless workers for Christ's sake who are doing things. Let us wake up to our duty and about face and meet the situation like real men that we should be and like God intended all men to be and do things. We have been dreamers long enough. It is high time we are acting. Inaction has been a heavy load for the grace of Jesus Christ for these many years, and if we would be a real helper, if we would be ambitious enough to do our part and not put the load of two upon the shoulders of the other fellow, we should get up and work at our job like we really thought there is in it what we profess to believe. This is, we all rejoice to know, a day when it is considered by the multitudes of those who have little concern, much less by the vast army of professed Christians, that the most manly and the noblest act in the life of a man is to profess the name of Christ and demonstrate to the world that he really believes what he says. You need not expect the other fellow to believe you in your professions unless you act like you believe it yourself. Then let us get a new faith in our profession and such an one as will be impelling enough to make us work at it like it is really something worth working at. God grant that this class may wake up from this inactivity of which we are too shamefully guilty and demonstrate to the world that there is really a Christ of love and mercy who is waiting and watching for the return of good men and women who have wandered into the wilderness of unconcern. Let us leave a message of love for our fellowman.

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THE OLDEST METHODIST CHURCH IN TEXAS.

In your last issue it was stated that McMahan's Chapel, in Sabine County, is the oldest Methodist Church in Texas. If the record be not wanting, a Methodist Church was organized at Jonesboro, Red River County, in 1817. The place is now called Davenport, some twenty-five miles northwest of Clarksville. However, McMahan's has one advantage. The Church has been kept up all these years, while Davenport has been given over to the moles and bats for perhaps the past forty years. As a matter of fact, however, with a borrowed outfit, one of the Clarksville preachers has established an appointment in a schoolhouse near by with a fair congregation and the Sunday School splendid. A protracted meeting is to be held soon, and it is confidently expected that the walls of Zion will be rebuilt.

As Bishop McTycire once said of the old Caney country in South Texas, "The soil is so deep that a man cannot wear it out while he lives nor be buried beneath it when he dies." The people are mostly poor folks, yet, like all the rest, are worth saving, especially when there is no danger of the expense running away with the profits of the same. While holding the North Texas Conference, at Sherman, 1892, Bishop R. K. Hargrove said this: "When we Bishops approach the mercy seat we always make special mention of the men that are cultivating the outside row and doing it cheerfully." Let all the brethren go and do likewise.

W. W. GRAHAM,
Clarksville, Texas.

Bihar is the most densely-peopled province of India. Its population of twenty-one millions, equivalent to those of Spain and Switzerland together, is found in a territory only one-fifth that of Spain.

The Best Way

The use of the INDIVIDUAL COMMUNION SERVICE has increased the attendance at the Lord's Supper in the majority of churches. It will do so for your church. Send for illustrated price list.

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Woman's Department

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

Central Texas is to have the July issue of the King's Messenger. The Publicity Superintendent urges the District Secretaries and Auxiliaries to order extra copies at five cents each.

The women of the M. E. Church, South, who are members of the Board of Missions: Miss Belle H. Bennett, Richmond, Ky.; Miss Maria L. Gibson, Kansas City, Mo.; Mrs. L. P. Smith, Cooper, Texas; Mrs. Luke G. Johnson, Gainesville, Ga.; Mrs. W. F. Barnum, Fort Worth, Texas; Mrs. E. B. Chappell, Nashville, Tenn.; Miss Daisy Davies, Atlanta, Ga.; Mrs. Hume R. Steele, Nashville, Tenn.; Miss Mary N. Moore, Athens, Ala.; Mrs. Lee Britt, Suffolk, Va. Officers of the Board of Missions: Mrs. J. B. Cobb, Corresponding Secretary Foreign Department; Mrs. R. W. McDonell, Corresponding Secretary Home Department; Miss Mabel Head, Educational Secretary; Mrs. A. L. Marshall, Editorial Secretary; Mrs. F. H. E. Ross, Treasurer. A body of consecrated capable women.

PUBLICITY SUPERINTENDENT.

This office is intrusted by the general office with the monthly news messages, and its success or failure depends on her. If one single superintendent fails to give these bulletins to her president and second vice-president, she robs the Church of that which rightly belongs to it, and the work of God is hindered. It therefore behooves every Auxiliary to elect efficient and dependable women on publicity or their work will suffer because of a lack of information.

July 1 was the day on which all the officers of the Auxiliaries were to report to their conference officers. If your Auxiliary has no Publicity Superintendent you will be lacking in one report. If you have done well report it, if you have something that will help some one else report it. Reports are the things the conference officers long for. Will you satisfy them?

Expenses.

Every business requires an expenditure of money that it may grow and expand. This is as true of the missionary business as of any other. What about your Auxiliary? Does every member pay her part towards the running expenses.

What Some Are Doing.

The Kentucky Conference raised last year for conference expense fund \$800. What did your conference raise? The North Georgia Conference has adopted a budget plan whereby every member is to pay five cents per month for conference expenses. If a woman belongs to both departments she pays twenty-five cents per month—five cents being for expense fund. If a woman belongs to one department she pays fifteen cents—five cents being for expense fund.

In this way a sum may be raised to meet all the expenses of the conference, provide sufficient literature, keep an organizer in the field and yet not draw on the regular fund which must go to the maintenance of the work on the field.

Stress It.

Our members only need to have the matter put before them in a definite and business-like way. When they come to see that their failure to pay the conference expense fund is to leave some-body else to pay their running expenses they will quickly do it themselves. No one of us is willing to leave our personal expenses for others to pay, and yet that is what happens when we fail to pay our own running expenses in the conference. It must be paid—who shall pay it? We are not paupers—we will pay our own way as we go.

Board of Missions.

The Board of Missions held its annual meeting this year in Dallas, Texas. This is the only board in our Church on which the women of the Church have representation. Here they have ten women members who were elected by the General Confer-

ence of 1910. The Board also has among its officers, five women, as called for by the constitution. Thus there are fifteen women on the board. This meeting in Dallas was altogether harmonious and productive of much good. Great interests were at stake, and the men and the women counseled together concerning the advancement of the Kingdom of God.

Presidents—Treasurers.

Let us better ourselves at this point and call for every woman to pay her part of the running expenses of the work.

Dr. Rankin's Opinion.

Dr. Rankin, a member of the Board, also the Editor of the Texas Christian Advocate, which has the largest circulation of any conference paper in Southern Methodism, expresses his views of the women being on the board as follows:

"The good women connected with the Board were present and took a large part in its proceedings. They are a dominant factor and they are wise and business-like in their work. Among them are some of the greatest women in American Methodism, with Miss Belle Bennett as their militant leader. It is more and more manifest that it was wise to combine their work with the work of the General Board and the plan is now working delightfully."

We appreciate these kind words of Dr. Rankin, who is considered one of the wise, conservative men of the Church. We too feel that the cause of Christ is not hurt by the presence and counsel of the women who are ready to lay down their lives for the gospel. We thank God that the time has arrived when men and women can together take counsel concerning the things of God.

MRS. LUKE JOHNSON.

FINANCIAL REPORT OF THE MISSIONARY SOCIETY OF OAK CLIFF METHODIST CHURCH, DALLAS, TEXAS.

This report covers the first two quarters of the year 1913.

All money collected for the Home Mission work amounted to \$101.80; all money collected for the Foreign work amounted to \$142.70; making a grand total of \$544.50, for the two quarters ending the last of June.

MRS. H. A. CUNNINGHAM,

Reporter.

CENTRAL TEXAS CONFERENCE.

Many hearts go out to Mrs. M. L. Woods this summer while she is in California with her daughter who is in a low state of health. We regret to learn of the serious sickness of Mrs. W. L. Perry. Our hearts go out to Mrs. Perry. We have in Dallas three great institutions belonging to the Methodist women of Texas. They are Virginia Johnson Home, our Saint Virginia, and King's Messenger. All three for fifty cents. Shame on us!

For fear some will miss getting the King's Messenger, Mrs. Johnson makes this liberal offer: To any Auxiliary getting as many as three subscribers they may have the three for \$1.20. Single copies of one issue can be had by applying to Mrs. W. H. Johnson, 2129 N. Pearl Street, Dallas, Texas, for five cents each.

We are expecting many to take the King's Messenger from our conference. Will the District Secretaries order several extra copies for your district? MRS. J. H. STEWART.

The last Legislature passed a bill entitled "The Pander Law," which is a step in the right direction, but falls far short of what is desired for the protection of our girls.

In our missionary work we read with horror of the killing or abandoning of the girl babies by heathen parents, but in our own fair Texas our little girls are carefully watched and tended through their babyhood and childhood, but from the time they are fifteen years of age they are at the mercy of designing men, who may not marry them without their parents' consent before they are eighteen years old, but may debauch them at will. Better they too had been killed in their infancy. Texas has her share of the 60,000 white slaves who die in the United States each year. Do we want to furnish our share of the 60,000 who are to take their places

each year. Listen to what the Fort Worth women have to say:

We, the undersigned Federation of the Missionary Societies of Fort Worth earnestly appeal to the Governor and members of the Legislature of the State of Texas, to aid us in passing more stringent laws for the protection of our girls, and of our boys also, and for the purifying of our social atmosphere.

Women run over each other to sign a like petition soon to be sent you.

MRS. J. H. STEWART.

THE HOME GUARDS OF THE WOMAN'S MISSIONARY SOCIETY.

Mrs. L. P. Smith.

We believe the women of our Church have made much advance since the organization, some thirty years ago, of the Woman's Missionary Societies. They have learned something of parliamentary usage, and many, even in small Churches, can very creditably conduct a meeting and discuss subjects. They have learned to pray aloud, and speak clearly and intelligently. Their lives have been broadened, and, as they have thought and planned and worked to reach and help others, the reflex effect has been to enrich their own lives, and to give a grace of culture, and breadth of thought as delighted as it has been unsought. The only thing to sadden in this idea, is that so many of our women are not having this advantage, which is theirs by rights. Some are shut in with weary days of weakness and pain; some are not able to respond to many calls, because burdens borne in years that are gone have left them with little strength to engage actively in the work of today; some have their little ones around them, and they naturally come first in every true woman's heart, and some have not been awakened to the calls coming from "the least of these" in cities and in foreign lands, and don't know what they are missing. Indifference is about them as a heavy fog, deadening sound, and clouding vision.

There is another class to which our hearts go out in sympathy—the business woman and the working girl. These often long for a chance to have a part in mission work and are hungry for the fellowship of the Society. All these—the sick, the aged the busy mother of little ones, the business woman and the indifferent—the Home Guards must stand ready to gather in. With kindly tact she can organize these many women of many kinds into an irresistible force of rescue and helpfulness to others who are wandering in the mazes of indifference and sin.

We have the Baby and Junior Divisions in the Children's Department. The Young People's Societies and the active workers in the adult Auxiliaries, and now with the Home Guards, none need be left out.

Paul says, "Labor with me in prayer." "Ye that are the Lord's remembrancers, give him no rest." Jesus says, "Ask, and ye shall receive, that your joy may be full." Faith and prayer mean more than anything else in the hastening of the coming of the Kingdom and the Home Guards can give in large measures.

The visitor each month becomes the connecting link between the Auxiliaries and the Home Guard members, giving as far as possible the esprit de corps and loving fellowship of active membership, thus enabling them to see the triumph from afar and to realize that their unwavering faith and unceasing prayer may become a mighty factor in bringing the victory nigh, even in this our day.

TYLER DISTRICT CONFERENCE.

The thirteenth session of the Tyler District Conference was held at Edom, July 1 to 3, inclusive. Rev. J. B. Turrentine, presiding elder, presided throughout the session. Eighteen pastors and an unusually large number of local preachers and lay delegates were present. All interests of the Church were carefully looked into.

Rev. J. C. Calhoun, an elder in the Congregational Church, was received into our Church. Rev. R. H. Wilson and G. E. Steele were recommended to the Annual Conference for local deacons' orders. Marvin Fuller was recommended to the Annual Conference for admission on trial.

The following were elected as delegates:

J. W. FITZGERALD.
JESSE SMITH.
W. A. RICHIE.
J. F. EVERETT.

Alternates:

J. L. C. Steward.
Jesse Denny.

The preaching was done by the following: J. R. Murray, W. H. Crum, Dr. W. F. Andrews, F. E. Luker, J. F. Everett and J. B. Turrentine.

By order of the conference a committee on memoirs was appointed to

Art Needlework

For those who stay at home, as well as those who contemplate spending their vacations away, there is no more pleasant or profitable occupation than art needlework. We show many useful and attractive novelties that help beautify the person as well as the home.

Centerpieces, 27 inches wide, stamped and tinted in colors, many attractive designs; regular 85c values, special.....39c

Round Centerpieces, 36 inches wide, and 45-inch Scarfs, stamped and tinted in colors on best quality natural linen, floral and conventional designs; \$1.25 sellers, special.....49c

Linen Pillow Tops, stamped and tinted in designs to match the above pieces; these sold regularly at 50c and 65c, special each.....19c

Boys' Suits, Bloomers of Blue Linen, Jacket is of splendid quality. White Pique, trimmed with blue linen to match bloomers and stamped in very attractive designs for French embroidery, Russian styles, well made and finest materials; regular price \$3.50, special.....\$1.98

Child's Rompers, made complete of Checked Gingham and Solid Blue and White Chambray, clearly stamped in neat patterns that are easy to work; regular 59c values, special, each.....39c

Infants' Dresses, made complete of fine French Nainsook, stamped scalloped yoke and sleeves and French embroidery yoke; regular \$1.25 values, special.....98c

Our fall line of Royal Society and Wurzburg packages are now on display. These include many novelties in Boudoir Caps, Sacques, Underwear, Aprons, Infant's Caps, Dresses and Jackets as well as many Novelty Bags, Scarfs, Tie Racks, etc. New styles, splendid materials and good values; prices from 25c to.....\$1.00

SANGER BROS., Dallas, Texas

DR. CLINE REPLIES.

Portland, Oregon, July 2.—My attention has been called to a communication in your excellent paper from a Chinaman pastor in Los Angeles, in which I am taken somewhat severely to task; and as that gentleman labors somewhat under misapprehension, may I be permitted to say:

1. I was never dismissed by any Missionary Board. I have not been a missionary.

2. My native State, Illinois, has an alien land law, far more drastic than that recently enacted by California, which I consider just and right.

3. If the Japanese continue to absorb the best suburban acreage about our cities on the coast, as they are doing about Portland, we shall in due time have on our hands a problem worth while.

4. The size, color, antecedents and racial characteristics of the Chinaman and Japanese, are such as to make their assimilation by marriage and otherwise with Americans, out of the question.

5. That the Asiatic should hold the contrary opinion is not surprising.

6. As a Christian, and a minister, I am not conscious of prejudice against any human being, but I believe the destiny of the Asiatic by the aid of the gospel should be worked out in Asia, and not in America.

C. E. CLINE.

Portland, Oregon, 709 East Selmon Street, July 2, 1913.

The price of a Bible in the time of King Edward I, who died in 1307, was \$175. The price of a Bible in the time of King Edward VII, who died in 1910, was sixteen cents.

Though it is fifty years since missions were begun in Japan more than half the people of that country have not yet had the gospel preached to them.

LOOK! ONLY

\$5.80

ROUND TRIP

TO

Galveston

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"THE SHORT LINE"

JULY 12, 1913.

See Great Mobilization of U. S. Soldiers

SCHEDULE

Cool Off—The Water Is Fine

Leave Dallas	9:30 a. m.	11:15 p. m.
Arrive Houston	6:50 p. m.	7:20 a. m.
Arrive Galveston	8:40 p. m.	9:15 a. m.

Returning, tickets will be honored leaving Galveston 7:00 a. m., Sunday, July 13 or 9:30 p. m., July 13 or 14, 1913.

Standard Berth rate, \$2.00; Tourist Berth rate, \$1.00; no baggage to be checked.

Further particulars and sleeping car reservations, city or depot ticket offices.

City Ticket Office, 1500 Main, Corner Akard.

A. E. DOVE	A. M. FITCH
City Pass. Agt., Dallas	Depot Tst. Agt., Dallas
JOHN A. HULEN	S. J. TUCKER
General Pass. Agent,	Asst. Gen. Pass. Agt.,
Houston	Houston

STAMFORD DISTRICT CONFERENCE.

It can be easily said that the fifth Annual Session of the Stamford District Conference, which met at Throckmorton June 27-30, was in all respects the best in its history.

The lay representation was good. All the preachers were present except Brother McKeown, who was kept away by circumstances unavoidable by him. The conference was harmonious in all its proceedings and a deep religious feeling covered all its sessions.

The preaching was of a high order and unusually helpful. One thing that contributed to the success of the conference was the unusually good attendance of the citizens of Throckmorton. Crowds were good all the time.

Two young men were licensed to preach and the licenses of a number were renewed. The reports of the pastor showed some good meetings held and some progress being made along all lines.

Southern Methodist University was represented by Rev. J. D. Young. Perhaps not the least of the actions of this conference was the handsome subscription to S. M. U. which totaled \$4000.

The following were elected to the Annual Conference:

J. H. SAMMONS.
T. J. WRIGHT.
J. T. THERWANGER.
H. G. McCONNELL.

Alternates:

H. H. Smith.
A. H. Connell.

Seymour was unanimously selected as the next place of meeting.

F. L. MEADOW, Secretary.

ANOTHER VETERAN GONE HOME.

Rev. Henry J. Holland, a superannuate member of the West Texas Conference, died here at 4:30 p. m. yesterday and will be buried from the Methodist Church at four o'clock this afternoon.

E. O. SMITH.

Rev. H. J. Holland was born February 8, 1857, at Huntsville, Arkansas. He joined the Cumberland Presbyterian Church in 1886, having been converted in 1885.

THE PASSING DAY

The rains last week in Grayson, Hunt and Collin Counties were fearful downpours, in some instances amounting to from ten to fifteen inches.

The lobby probe at Washington is making startling revelations. It seems that under former Republican rule, big wealth had the right of way and the lobby was more powerful than the people.

The Board of Pardons at Austin turned down Manley's application to the Governor for a pardon. They looked into the records of the case and concluded that his forty years of sentence in the penitentiary is in keeping with the crime he committed when he wretchedly plunged a bayonet through an innocent citizen in Dallas, at the time of President Taft's visit to the city.

Dr. W. A. Link, of Fort Worth, was recently convicted in the court there for a criminal operation on the person of an eighteen-year-old girl and given four years in the penitentiary. The sentence is regarded as a just one since the crime was proven by incontrovertible evidence.

Anderson County voted on local option last Saturday and the antis won by twenty-three majority. For years the election has taken place regularly and the anti majority is steadily cut down each time.

On the fourth of July, President Wilson delivered a patriotic address to the old soldiers of the North and the South at Gettysburg. He was received with great enthusiasm and his speech made a profound impression.

Anyone visiting in China for any length of time is impressed with the fact that tuberculosis is exceedingly widespread. The pathetic feature is the fact that among vast masses of the Chinese nothing is known of causes or treatment, so the disease is not being checked.

San Francisco is now a rebuilt city. In 1906 approximately \$100,000,000 worth of property was destroyed by an earthquake and by fire. On June 25 a building permit was granted in that city for the erection of a cottage to be built at a cost of \$500, which was the

fifty-thousandth permit granted since the great disaster, and brought the total valuation of new buildings in that time up to \$400,000,000.

Gifford Pinchot has been secured by the Federal Council as chairman of a new committee on "Country Life and the Country Church" in order to bring the combined forces of the thirty Christian bodies in the council to bear upon this vital mission and opportunity.

Benjamin Franklin was known to be a lover of fine books, but it is doubted if he ever paid for any book in his library a tenth of the price that one of his own books lately brought in England, "A Dissertation on Liberty and Necessity," a small volume that sold for \$5025.

Several Japanese have formed a syndicate at Stockton, Cal., and purchased a part of Venice Island, one of the most productive in the delta region. The island is divided into fifteen camps, one of which has been secured by Chinese. This is one of the largest deals on record at Stockton in which Orientals have participated.

President Hadley of Yale University announced to the Alumni Association of that institution on June 17 that the total gifts received by the school during the last year amounted to \$1,152,000.

One of the unique features of the anti-American agitation in Japan is the issuing of posters quoting Patrick Henry's words: "Give me liberty, or give me death!"

The United States Supreme Court recently decided that property owners along the Mississippi River whose holdings were damaged by overflows caused by the breaking of levees have no recourse for damages against the United States Government.

The death of William Smith, an aged and well-known pauper on the Bowery, New York City, revealed the fact that he was worth \$200,000 in good securities.

According to a recent census taken in St. Louis, Mo., there are 518,909 persons in that city who are Church adherents, which is seventy-six per cent of the total population. Of this number, 247,000 are Roman Catholics.

Dogwood, the principal source of shuttles for use in cotton mills, is growing scarcer year by year, and various substitutes are being tried, but with no great success.

Experiments with a tree planting machine at the Utah Agricultural Experiment Station indicates that it may be used to advantage in re-foresting old burned areas on the National forests.

During the month of May twenty-three children were killed in the streets of New York City by vehicles. During the same month twenty-two persons were killed by automobiles or motorcycles, eight of them being children.

Fifteen out of twenty shots fired from one of San Francisco's mortar batteries hit a target five and a half miles out at sea. The shots were fired at night, and from a mortar-belt so located that the sea and the target were invisible.

The Boys' Achievement Band will send forty-two of its members on a tour around the world. Most of the boys come from San Francisco, where they were organized by the National Youth Achievement Committee of the Panama-Pacific Exposition.

Each "Dreadnaught" in the United States Navy is required to carry five hundred different flags, flags for saluting the high rank officials of any nation either in home or foreign waters. The equipment for each warship costs the government \$2500. The flags are made exclusively by women at the New York navy yards.

About six years ago a number of States enacted laws requiring railroads to charge but two cents per mile on passenger trains. The railroads secured injunctions in the several States and have carried the litigation to the United States Supreme Court. Last week the Supreme Court landed four decisions on cases pending from four States, and in each case the two-cent rate was upheld.

Scars can be lessened by nightly rubbing with cocoa butter or almond oil.

CONFERENCE OF THE PRESIDENTS OF OUR COLLEGES FOR YOUNG WOMEN.

At the annual meeting of the Board of Education at Dallas, Texas, the following resolution was adopted:

Whereas, It appears that there is an increasing desire among educators engaged in training the young women of our Church that greater liberty be given in preparing the courses of instruction in our girls' schools, both in the matter of required and elective subjects, and the credits allowed for the same, than is now provided for by the Commission on Education; therefore be it

Resolved, That the presidents of our female colleges or some representative appointed by them be constituted a committee to investigate the whole subject of a proper curriculum for our girls' schools and report their findings to the Executive Committee of the Board by October 1, 1913, for transmission to the Commission at its next meeting. And the Secretary of this Board is hereby authorized and requested to call the above constituted committee together at such time and place as may be determined upon after correspondence with the various members thereof.

After conference by correspondence with the presidents of our colleges for girls, August 5-6 has been fixed as the time for the Conference of College Presidents. The conference will be held at Nashville. Further notice will be given as to entertainment and the place of holding the sessions of the conference. Respectfully, STONEWALL ANDERSON.

ST. LUKES, OKLAHOMA CITY.

We are glad to send out an encouraging report from St. Luke's. Many of the brethren know of the heavy debt that has been against us. But a huge financial burden did not utterly discourage our people. Under the leadership of our men, they set themselves with a heroic spirit to the task of meeting the debt.

St. Luke's now boasts the greatest Sunday School in her history. Under the leadership of Bro. J. E. Thompson, Superintendent, and Chas. W. Gunter, and Dr. J. M. Alfred, Assistants, backed by one of the best bodies of teachers in Methodism, the school has gone forward with inspirational strides. We closed a two months race with Grace Sunday School of Dallas on the last Sunday in June, defeating for the second time, that great organization by a wide margin.

The women of the Church are a power. With a splendid organization divided into five circles, they are carrying on all the work appointed for the women, and taking up a big portion of the men's burdens, besides. Study classes in Home and Foreign Missions keep us abreast of the times, while in practical work women are continually performing feats that do not cease to amaze us. They raised in cash last year \$2548 not to mention the myriad ministrations performed in caring for the sick, visiting strangers and in the gifts of garments to the poor.

Sixty-seven members have been received this year, some by baptism, others by certificate. We have not yet had our Decision Day, nor have we had a revival. We have a tentative promise from our good Bro. Bishop Mouzon to hold a meeting for us in the fall. We expect to report 200 members received by conference.

The General Conference matter has been closed up finally. After the committee had done such valiant work in securing that great body for Oklahoma, other cities began work in an effort to take the conference away from us. But through the unceasing efforts of Judge Ed S. Vaught, who fought to a finish the battle for us, the great conference comes to our State, and to this faithful layman is due the thanks of all Oklahomans for the honor that our people have in entertaining the greatest body in our Church.

Dr. Peterson, our presiding elder, is in the highest favor everywhere in the district. He is a great preacher, and the people everywhere wait on his ministry with great joy. As a testimony of their high regard for him the brethren at St. Luke's made up a

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

AGENTS WANTED.

1000 AGENTS WANTED to sell a self-heating sad-iron. Fuel and labor-saver. Pay salary or commission. Agents make \$15.00 to \$20.00 per day. Write IMPERIAL SAD-IRON CO., Fort Worth, Texas, Box 285.

EVANGELISTIC SOLOIST.

EVANGELISTIC soloist and choir leader. I am open for a few engagements. Refer to Rev. H. D. Knickerbocker, Waco, Texas. Address MISS ROSE BRACK, 101 Broad Avenue, San Antonio, Texas.

HELP WANTED.

ANY intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDENCE BUREAU, Washington, D. C.

purchase and paid all his expenses to the assembly at Waynesville. His great heart wins the love of the brethren everywhere.

Dr. W. A. Shelton is thoroughly optimistic over the outlook for Oklahoma Wesleyan College. In his campaign since conference the college has secured over \$35,000 in absolutely good subscriptions, \$25,000 of the amount being closed up in bankable notes. Bishop E. D. Mouzon, and Dr. James E. Dekey each gave a week of valuable service which netted splendid returns in the campaign.

This pastor is fairly busy. The noblemen of St. Luke's gave him the whole week's trip out with the great Trades' Excursion and a wonderful trip for pleasure and profit it was. All expenses were paid, including cafe and sleeper, and a little "spending money" thrown in for good measure.

A week's lecture course for the Church was planned and partially executed in March. Rain and snowstorms were much against us. The talent included Dr. John A. Rice, Dr. E. W. Alderson, Rev. R. L. Ownbey and Rev. Willmore Kendall.

Robert E. Goodrich, Pastor

BIG CAMP MEETING

At Estacado, Texas, begins August 10. Everybody is invited to attend. S. A. Barnes will do the preaching. R. H. Woods singer. Lorenzo, Texas. W. F. MOORE, P. C.

TEXAS CONFERENCE.

An mailing out checks for the third quarter to all of the Texas Conference missionaries today, July 3. If you do not receive your check within a reasonable time write me and I will send you a duplicate. We are needing missionary money. Gather it in and send it to our Conference Treasurer. Let all those who have not paid their subscriptions made at Marshall send it to me at once.

CHAS. U. McLARTY, Treasurer, Port Arthur, Texas.

REPORT OF TREASURER OF TEXAS CONFERENCE COLLECTIONS FOR JUNE, 1913. S. H. JOHNSON, TREASURER.

Beaumont District—E. W. Solomon, P. E. 400.00; Dayton, J. W. Bridges, For. Mis., \$40; Jasper, W. C. Morris; Dom. M's., \$65; Or., \$10; Chil. Day, \$11.50; Kirbyville, P. R. White; For. Mis., \$46; Port Arthur, Chas. U. McLarty; For. Mis., \$32.

Brenham District—S. W. Thomas, P. E. 80.00; Bay City, J. F. Carter; Conf. Cl., \$80;

MALE HELP WANTED.

LOCAL REPRESENTATIVE WANTED—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. All or spare time only. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. NATIONAL CO-OPERATIVE REALTY COMPANY, L-551 Marden Building, Washington, D. C.

MISCELLANEOUS.

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

A TREATISE on Sin and Depravity from a new view point. The result of more than forty years reflection. Read it. Price 25c postpaid. Stamps accepted. R. A. ELLIS, Yazoo City, Miss.

REAL ESTATE FOR SALE.

MY RESIDENCE in Georgetown for sale—five rooms and bath. Good garden and lawns. Two thousand dollars—eight hundred cash. Eight per cent interest. Address J. S. HUCKABEE, 411 E. Franklin, Hillsboro, Texas.

TENT WANTED.

WANTED—A tent 60x80 feet or larger. Meeting begins July 20. Write at once terms. REV. M. W. ROGERS, Rogers, Texas.

Brenham, C. F. Smith; Or., \$19; Giddings, T. S. Ogle; For. Mis., \$20; Dom. Mis., \$22; Hempstead, J. E. Bantrell; For. Mis., \$3; Wagon, B. L. Owens; A. B. S., \$2; S. B. R., \$1; Winston, J. L. Williams; Dom. Mis., \$30; Or., \$12.

Houston District—James Kilgore, P. E. Cedar Bayou, A. P. Bradford; Chil. Day, \$13.00; Galveston, West End, W. M. Sherrill; For. Mis., \$48; Houston, McKee St., Ernest C. Cooke; For. Mis., \$50; Houston, McAdams, A. N. Goforth; Dom. Mis., \$42; Houston, Brunner Ave., J. E. Thomas; For. Mis., \$11.40; Houston, Trinity, W. F. Smith; Ex. Del. Gen. Conf., \$5; Dom. Mis., \$16; Ed. \$4; Seabrook, A. L. Connor; Dom. Mis., \$24; Or., \$6.

Jacksonville District—J. T. Smith, P. E. Malakoff, E. C. Escoc; Chil. Day, \$5.

Marlin District—F. Betts, P. E. Bremond, J. W. Wardlow; For. Mis., \$44; Dom. Mis., \$20; Franklin, J. O. Coppage; Bishops, \$18; Ed. \$83; Hearne, J. H. McGee; Ex. Del. Gen. Conf., \$7; Bishops, \$16; S. B., \$12; Lott, J. W. Gardner; Bishops, \$18; Or., \$12; S. B., \$1; Marlin, I. F. Betts; Dom. Mis., \$162; Milano, J. E. Garrett; Dom. Mis., \$10; Or., \$4.75; Chil. Day, \$4.12; Marquez, J. R. Tidwell; Ed. \$12; A. B. S., \$1; Norman, R. H. Lowdell; A. B. S., \$3; Or., \$13; S. B., \$1.

Marshall District—F. M. Boyles, P. E. Betties, C. M. Davis; Dom. Mis., \$9.40; Harleton, J. M. Smith; Conf. Cl., \$9; For. Mis., \$15; Dom. Mis., \$25; Jefferson, C. T. Cummings; Conf. Cl., \$16; Kilgore, I. F. Pace; For. Mis., \$30; Dom. Mis., \$31.50; Longview, Kelley Menz, H. C. Willis; For. Mis., \$107; Dom. Mis., \$140; Ed. \$50; Or., \$31.

Navasota District—E. L. Shettles, P. E. Anderson, R. O. Weir; Dom. Mis., \$30; Crockett, D. H. Hotchkiss; For. Mis., \$94; Dom. Mis., \$50; Magnolia, J. H. Dishorn; For. Mis., \$12.75; Navasota, W. D. White; For. Mis., \$90; Dom. Mis., \$109; Or., \$26.

Pittsburg District—O. T. Hotchkiss, P. E. Atlanta, E. D. Watson; Ex. Del. Gen. Conf., \$13; Bishops, \$27; Chil. Day, \$10.57; Gason, J. W. Hunicutt; For. Mis., \$5; Cornett, A. M. Pirkham; For. Mis., \$4; Dom. Mis., \$60; Douglassville, D. A. Williams; Conf. Cl., \$7; Chil. Day, \$7.25; Pittsburg, B. C. Ansley; For. Mis., \$25; Queen City, W. W. Adams; Ed. \$18.57; Chil. Day, \$9.14; S. B., \$2.

San Augustine District—J. W. Mills, P. E. Center, C. B. Garrett; For. Mis., \$87; Corrigan, F. D. Dawson; For. Mis., \$14.22; Geneva, W. W. Thomas; Dom. Mis., \$30.50; Or., \$7; Hempstead, P. S. Wilson; Dom. M's., \$45; Nacogdoches, S. S. McKenney; Dom. Mis., \$125; Shreveville, C. J. Atkinson; Dom. Mis., \$25.

Tyler District—J. B. Turrentine, P. E. Canton, W. L. Russell; For. Mis., \$9; Dom. Mis., \$30; Mt. Sylvan, J. S. Hendricks; Dom. Mis., \$24; Tyler, W. A. Prands; Or., \$18; Willis Point, E. L. Ingram; For. Mis., \$9.50; Dom. Mis., \$15; Or., \$5; Chil. Day, \$5.50.

Recapitulation. Beaumont, E. W. Solomon, P. E., \$204.36; Brenham, S. W. Thomas, P. E., 189.00; Houston, James Kilgore, P. E., 220.00; Jacksonville, J. T. Smith, P. E., 5.00; Marlin, I. F. Betts, P. E., 430.87; Marshall, F. M. Boyles, P. E., 469.79; Navasota, E. L. Shettles, P. E., 481.75; Pittsburg, O. T. Hotchkiss, P. E., 137.03; San Augustine, J. W. Mills, P. E., 433.72; Tyler, J. B. Turrentine, P. E., 106.00.

Total \$2477.87

SUMMER TOURISTS WILL FIND THE SERVICE OF THE I & G N SUPERIOR TO ALL OTHERS Through Electric Lighted Sleeping Car Service Daily to St. Louis and Chicago D. J. PRICE, Gen'l Pass. & Ticket Agent, HOUSTON, TEXAS.

Obituaries

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

Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

THOMSON—Dan F. Thomson was born April 9, 1850, in the State of Mississippi; died in Groesbeck, Texas, June 25, 1913. Between these dates a great life found expression. Brought to Texas at the age of fifteen years, his life was spent under conditions as they were found in Texas. He was converted at the age of eight years and at that age was received into the Methodist Church, in which he lived an honored member until God took him home. Five and fifty years he stood ready for service in the Master's vineyard—no breaking of ranks through the years. He was a great and true man, measured by the standards of true greatness. Converted in childhood, lived a consistent Church member (never had backslidings), an ardent believer of the fundamental doctrines of the Bible, and loved them; he loved to read the literature of his Church, and had read the entire Bible through consecutively seven times, and had nearly completed the eighth reading, only being detained from its completion by his last sickness, which was of three months' duration. Uncle Dan, as we all knew him, was a Bible Christian. His home was the center of the family. He had no enemies. He paid tithes of his income to the cause of Christ. He was the preacher's strongest ally, but his face was set against everything evil. May 9, 1872, he was married to Miss Bettie E. Henley. Thus the united head of a beautiful Christian home was formed. Unto them were born five children, one dying in infancy, the other four lived to mourn their father, and to comfort their mother. They are: Mrs. Freyer, Taylor; Mrs. Norwood, Vernon; Mrs. Clark, Crowell, and Mrs. Beatty, Margaret, Texas, and all are devout Christian mothers. At the time of his death he was the Treasurer of Foard Company. All testify that a good man is gone from us; gone to the bright over yonder. Fortified in life, triumphant in death, so shall he ever be with the Lord.

GEO. J. IRVIN, Pastor.

HANDCOCK—Preser Jesse Hancock, son of Mr. Terrell B. and Mrs. Lorrna Hancock, was born January 5, 1913, departed this life June 25, 1913, at the home of Mr. Hancock's mother, near Gustine, Texas. Sister Hancock was here on a visit when little Preser took whooping cough and soon passed away. Brother and sister Hancock had just ten days before this put little Walter, a nineteen-month-old child, away with the same trouble, at Seymour, Texas, where they now live. These two precious children were not long for this earth, but it means long for heaven. They have missed many a heartache in this life, much trouble, and have made heaven more attractive to their father and mother. Loved ones, do not weep nor mourn, but go on and serve God, and some day you will meet them, never to part again. Won't that be a happy meeting when we meet in heaven to be with our Savior and loved ones forever? We put little Preser to rest in Union graveyard, near Gustine, Texas, June 26, 11 a. m., service conducted by the writer. May God's richest blessings rest upon the loved ones.

HENRY FRANCIS, Pastor.
Gustine, Texas.

BARNHARDT—Marvin Franklin Barnhardt, son of Leonard Franklin and Emma Barnhardt, and grandson of Louis and Jane Barnhardt, was born October 15, 1900, at Palmer, Texas, and died by drowning near Palmer, Texas, about 10 o'clock a. m. June 27, 1913. Marvin was baptized in infancy under the auspices of the German Methodist Church, by Rev. John Hierholzer. His dear parents initiated him into the way of the Lord by giving him baptism, and then bringing him up in the nurture and admonition of the Lord. Of little Marvin it could be said, as was said of Timothy: "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith that is in Christ Jesus." This Scripture also applies: "When I call to remembrance the unfeigned faith that is in thee which first dwelt in thy grandparents, Louis and Jane, and in thy parents, Leonard and Emma, and in thee also." It is no wonder that Marvin's favorite verse was, "Blessed are the pure in heart, for they shall see God." Marvin's Sunday School teacher, Mrs. J. A. Fore, and his classmates, Earl Gregory, Earl Ellington, Walter Key, Victor Doyle, Cullen Boyd, Jack and Arthur, will miss his face and his prompt answers, for his place is vacant and his seat is empty. And our faithful superintendent, A. E. Saunders, who above all men in Palmer loves the children, will miss his manly face and hearty welcome. And those willing hands so ready to help mamma and lighten her burdens have been transferred to the garden of the Lord with his little sister, Irene, to help Jesus make ready for the pure in heart of the family. Marvin openly confessed Christ in August, 1912, and was received into the M. E. Church, South, by the writer. His summons was sudden and he is gone, but his record as a faithful, reliable boy is left behind and testifies for him. His aged grandfather, his dear relatives and his devoted parents are bowed with grief, but we believe their faith does not waver and looking up through the mists of tears and grief, they see overarching the stormcloud, the bow of promise, and read upon its face, "We know that all things work together for good to them that love God." May the tender Shepherd, who has taken Marvin to live with him in glory, tenderly guard the remainder of the little family until all find shelter in the heavenly fold.

W. H. CRAWFORD, P. C.

GRAHAM—Cazanda Graham was born in Denton County, Texas, July 12, 1857, and died near Piedmont, Canadian County, Oklahoma, June 29, 1913. She was married to James Hillard May 20, 1893. From this union three children were born—two girls and one boy. The husband and children remain to mourn. Sister Hillard professed religion and joined the M. E. Church, South, early in life. The writer conducted the funeral from Job 3:17.

ONE WHO LOVED HER

FRITZ—W. H. Fritz was born in Johnson County, Arkansas, February 14, 1837; came to Texas in 1863 and was in the Confederate Army at the close of the War; was converted and joined the Methodist Church in young womanhood and remained faithful until death. He was married to Miss Emma Williams in 1866 or 1867. To this union were given ten children—Bibley, Linn, Green, Claton and Norwood. Linn, Claud Berta, Mattie and Olga, who, with the faithful wife and many friends, are left to mourn their loss. But we weep not as those who have no hope. Brother Fritz passed from earth to heaven April 19, 1913. Funeral services were conducted at the church in Celeste by the writer and Rev. J. O. Davis, his pastor. Brother Fritz was a good and loving father and a faithful husband. I have been associated with him for over fifty years and always found him faithful, living close to the Lord. May God's richest blessings rest on the bereaved ones and gather us all home at last.

J. M. CULVER, L. E.

DONNELL—Mrs. Eunice Donnell was born in Ohio May 15, 1837. She moved to Texas in early childhood, residing in and near Cornhill, Williamson County, the last forty-five years. She accepted Christ when quite young and joined the Methodist Episcopal Church, South, of which she remained a faithful member until the Lord called her home March 5, 1913; aged 75 years, 9 months and 29 days. She was married to C. E. Wilkerson in Burleson in 1854. He died in 1868. She was married again to W. J. Donnell, of Cornhill in 1879, who died in 1885. She breathed her last on earth at the home of her daughter, Mrs. W. G. Harrison, Cornhill, Williamson County, Texas. She was a faithful Christian, a devoted wife and loving mother. She is called from suffering to immortal bliss, and the memory of her Christian life will be cherished in precious memory by her children and grandchildren. May they all follow her example and finally meet her where parting is no more. "Blessed are the dead which die in the Lord." DAVID CROCKETT.
Clyde, Texas.

SPEEGLE—Sam J. Speegle was born December 19, 1844, in the State of Alabama, and at the age of twenty-two years he was converted and joined the M. E. Church, South. He was married to Miss Eliza J. Yeager February 14, 1868. To this union were born six children—four sons and two daughters. Three of his sons preceded him to the other shore, his companion, one son, two daughters, with eight grandchildren and a host of relatives are left to mourn their loss. Brother Speegle came to Texas about twenty years ago and settled in Eastland County, near where the Pisgah Church now stands. He was one of its charter members and most liberal supporters. No better man ever lived. This writer had learned in these few months of his pastorate to lean on him as a father, and now that he has gone we feel the severity of our loss. Brother Speegle's health had not been good for some time, when he contracted pneumonia from which he died May 22, 1913. The pastor being sick, Brother Lindsey, the presiding elder, was called to preach the funeral sermon. After a solemn and impressive service in the church, his body was laid to rest in the cemetery to await the resurrection morn. Weep not, dear friends, "We part not as those who have no hope."

R. B. YOUNG.

HESTER—Lillie Agnes Hester, daughter of Jacob P. and Elizabeth McClain (nee Champion), was born near Ennis, Ellis County, Texas, June 11, 1887, and died at Nowick, Coleman County, Texas, February 26, 1913. The body was shipped to Ennis, Texas, where funeral services were conducted by Rev. W. A. McKinney and Rev. James W. Downs, after which it was laid to rest in Myrtle Cemetery, March 1, 1913. Deceased was married June 11, 1912, to Rev. J. S. Nowick, pastor of the church, Rev. W. A. McKinney, at her home in Oklahoma City. Her parents moved from Ennis to Channing, Hartley County, Texas, when she was a small child. There, when only twelve years old, she gave her heart to God and joined the M. E. Church, South. There also, her mother died, August 14, 1900. After her mother died, she went to live with her mother's parents, Brother Ed Champion and wife, of Ennis. A few years later her grand mother died, after which time she was with her mother's sister, Mrs. J. S. Nowick (sister), and uncle, Rev. W. A. McKinney, and wife. With them she lived at Cleburne, Texas, Ardmore, Indian Territory (now a part of the State of Oklahoma), and Oklahoma City, Oklahoma. While living in Oklahoma City, Oklahoma, she was a member of St. Luke's M. E. Church, South. She loved her Church and was always ready to undertake any task for her Church and for the advancement of the cause of her Master. Dr. Robert E. Goodrich was her pastor when she left St. Luke's Church. She said of him on one occasion: "He is a great and good man," and often said, "I could never tire of hearing Dr. Goodrich preach." She loved God's Word and found comfort in reading it. Among other passages marked in her Bible are the following: "I shall stand upon the Lord, and he shall sustain thee," Psa. 55:22; Rom. 8:28; Jno. 3:16; Jno. 5:24; Psa. 23. The twenty-third Psalm was her favorite passage, and was the last Scripture she ever read. She did not realize then that she would soon be called upon to "walk through the valley of the shadow of death," but she did realize that if such should be the case the "rod and staff" of the Good Shepherd would be present to comfort her. She had undaunted faith in her Father's love, and a thing to him in prayer. She could see his hand leading in all things. She loved her mother devotedly and ever held her memory sacred. The early training of that Christian mother became the ruling power in her life. She loved sincerity and truth and had no patience with pretense and deception in any form. Those who knew her loved her. Possessing as she did a jovial, jolly disposition and being kind-hearted, affectionate and unselfish, she made friends everywhere. She possessed utmost self-confidence and remarkably strong will-power, which gave her not only power to determine, but also ability to execute. She was exceedingly careful and painstaking in her work, and was never satisfied unless things were done in the best possible way. In her uncle's home she had everything calculated to make one happy, but she was not satisfied. One thing was lacking—she wanted a home she could call her own. How happy she was when she moved to her little parsonage home! With a smile on her face and a song on her lips, she turned her hands to make things pleasant and attractive there. She never tired doing things she thought would please her husband or make glad his heart. She was a devoted wife, a loving mother, a true sister, a true friend, a true neighbor, and a true Christian. She was a true and true friend to all who loved her, and a true and true friend to all who loved her. She was a true and true friend to all who loved her, and a true and true friend to all who loved her.

ARCHAEOLOGICAL RESEARCHES.
Recent Discoveries of the Antedeluvian Age.
By Mrs. M. L. La Moreaux.
Archaeology is doing more today to probe the authenticity of the Old Testament history of the beginning of the Adamic age and the creation of man than all other sources. These proofs are indelibly carved on imperishable stone and clay-backed tablets. From them the chronology of the Adamic age, the foundation of language and science, even the sciences of the present day, that we call modern science, were known and made use of.
That the planet we call Earth had existed unknown ages before the Adamic age is geologically proved and the Bible infers the same. As we read in Genesis, first chapter, that the earth was without form and void, or vacant of life, that it was under water, as it was after the deluge, wherein the water covered the highest mountain to the depth of fifteen cubits (22½ feet). This destruction by water may have taken place many times and left the earth void and without form and in darkness, as the sun's rays, which caused the light, were excluded by the depth of the water.
It is undoubtedly proved by geological research that the coal beds found in the depths of the earth, even in the arctic region, were once noble forests that flourished long before Adam's creation. Also the crumbling remains of man and his works have been found hundreds of feet under ground in excavating coal mines that belonged to the elder world. One of the prophets writes of the earth being "rolled up like a scroll." This would be a correct simile as a deluge of water melts the earth, and hills and mountains being moved, enfolding the mighty forests and all created things like the works of man. This was the case in the last destruction of the earth by water.
Modern research by archaeologists are delving into the ruins of the antedeluvian age and are making some wonderful discoveries. "Primitive man" that some latter day scientists so ignorantly quote as being so nearly like the ape, is proven to be quite equal to the man of this day and generation, as is proved by his works. How wise was the provision of God to have his word carved on the everlasting rocks and the history of his creature? This is the indelible proof of his Word "that all Scripture was given by inspiration."

I have heard many professed Christians scoff at the Bible story of a universal flood. Also of the six literal days of creation, whereas both are proved by science. Earth's time commenced when the sun first shone on it. It was first darkness. Then when the earth was brought up out of the water and the sun shone on it, then it was morning, and the evening and the morning were the first day until a period of seven days, which made a week, and from that period on, time has been kept as true as the earth revolved, without variation, of twenty-four hours to the day, and this is proved every time the sun rises. I have heard intelligent Christians contend that the days of creation were a thousand years. If this were a scientific fact the sun would not rise only once in a thousand years. We have plenty of everyday proof of the age of the creature world, as we can trace it back, link by link, as a chain to Adam. How easily a schoolchild can recite by modern history to Christ. From Christ to David, from David to Boaz, Moses, Abraham to Noah. Beyond Noah is prehistoric.

American archaeologists, supported by a fund provided by J. D. Rockefeller, have been engaged in excavating Bismya, Assyria. They report that the city they have uncovered is inscribed "Ahab," the province or country of Sumeria. By its inscribed history it reaches father back in antiquity than any Jewish history extant, or even a tradition. Long before Babylon was founded or Ninevah and long before any known history taught that civilization was born, here lived a people, civilized refined and religious. Here is found a glimpse of civilization that was wrecked before the city or the tower of Babylon was founded by the great and powerful Nimrod who was the great-grandson of Noah. Therefore it is reasonable to suppose this city of Ahab, which is being excavated, was built by the antedeluvians. Archaeologists say this city was built and occupied by a people who existed no one can determine how long before the earliest nation known to history.

WATSON—Minnie Watson was born September 2, 1895, and died March 24, 1913. She had suffered several months with tuberculosis. She lived until a few months of her death with her father and two brothers, her mother having been called away some years ago, then went to the home of her uncle and aunt, Mr. and Mrs. W. H. White, of Red Lick community. The writer was present when the dissolution took place. She said she was ready to meet God, called for a prayer, after which she was quiet for a few moments, then looked around as if to say, "Farewell," moved her hands, clapped them together shouting God's praises, and was with the angels. Such a scene strengthens our faith. "Our people

die well" has not yet become an obsolete expression. Minnie was bright, kindhearted and lovable. The entire community mourns because of her departure. The Sunday School lost a consecrated teacher, but heaven is brighter because she is there. Her remains were interred in Red Lick Cemetery in the presence of a host of relatives and friends. We deeply sympathize with all who sorrow for her, especially her father, J. E. Watson, and the two brothers. Also the White family, who loved Minnie as their own. She awaits our coming.
A. G. HALL,
Nash, Texas.

"I am an old man—and many of my troubles never happened."—ELBERT HUBBARD

THE white hair and wrinkled faces of our busy men and women tell of doubt, fear and anxiety—more than disease or age. Worry plays havoc with the nervous system—so that digestion is ruined and sleep banished. What oil is to the friction of the delicate parts of an engine—

DR. PIERCE'S Golden Medical Discovery

is to the delicate organs of the body. It's a tonic and body builder—because it stimulates the liver to vigorous action, assists the stomach to assimilate food—thus enriching the blood, and the nerves and heart in turn are fed on pure rich blood. Neuralgia "is the cry of starved nerves for food." For forty years "Golden Medical Discovery" in liquid form has given great satisfaction as a tonic and blood maker.

Now it can be obtained in tablet form—from dealers in medicine or send 50 one-cent stamps for trial box. Write R. V. Pierce, Buffalo.

DR. PIERCE'S PLEASANT PELETS
Relieve constipation, regulate the liver, and bowels. Easy to take as candy.

Nimrod, great-grandson of Noah, twelve lunar month, or 360 days; and founded the cities of Erich, Accad, Chuldea, Asshur, the cities of Ninevah, Rehoboth and Calah in the land of Assyria. Asshur was the son of Shem, who was the son of Noah; therefore Asshur was the grandson of Noah. How easily history, of ancient times, is connected with the medieval and the modern.

Cain, the son of Adam, founded the first city on record. It was probably located in the land of Nod (meaning exile) of whose inhabitants he took his wife and he called this city Enoch after the name of his son Enoch. The people whom Cain affiliated with in the land of Nod, east of Eden, were numerous, we would reasonably suppose, or there would be no need of a city. They were not God's people; evidently they were exiled from him. They had encompassed the ruin of Cain and by his disobedience in affilating with these evil people he lost favor with God, who would not accept his offering. Cain no doubt deceived his parents and brother in his connection with this strange people. God knew of his treachery and when Cain complained that his offering was not accepted, like his brother Abel's, God answered in this wise: "If thou lovest: well, shalt thou not be accepted?" "And if thou dost not well, sin lieth at thy door." The excavation of this mysterious city reveals the arts, science and religion of an antedeluvian age. And this by the simple instruments of the pick and the shovel, combined with the necessary means for expenses furnished by philanthropic American millionaires.

The language expressed on the stone monuments and statuary and baked clay tablets of this buried city, Ahab, is in hieroglyphics. It seems that the famous Rosetta Stone, discovered in 1802 by archaeologists in Egypt, which is inscribed in three languages, the first in hieroglyphics which not only furnished a key to ancient Egyptian hieroglyphics but of ancient Chaldean, Assyrian and Phoenecian lore also.

By the means of this Egyptian code the civilization of this city of Ahab and her arts and sciences, with their custom of living and their religion is made plain.

The sun dial was in use and the clepsydra or waterclock; the lever and pulley. Tablets of letters, and some lenses of glass are found which are supposed to have been used to assist the readers' eyesight. On one tablet was found the squares and cubes of a series of numbers; also calculations of area and geometrical propositions. Several tablets seem to refer to the four moons of the planet Jupiter, which would imply that telescopes were used in these prehistoric times. As astronomers and astrologers they used a regular calendar, the prototype probably of all of those now adopted, dividing the year into four seasons, of

THE SOUL'S LONGING.

Nothing can satisfy the longings of the soul but God. The soul is immortal, and, therefore, cannot be fed with earthly things. Riches, honor, ease, comfort and all that can be bestowed will fail to satisfy its hunger. It cries out for God. It must have communion with the unseen and the eternal. It seeks intimacy with the world above. What a thought! Each of us has domiciled in these bodies this spark of immortal life, and it longs for its freedom from its entanglement. It will revel amid those surroundings where God is honored. It drinks in the beautiful and the sublime. It soars, and sings, and shouts, eager for its native element; can hardly be content with its present surroundings. Like the eagle in its cage, it longs for an upward flight. The highest mountain crag of earth will not answer for a perch. Beyond sun, moon and stars it must soar. Beyond where morning light shines, or evening shadows gather, it must ascend.

It is an impressive and awful thought, that as individuals we have this soul in custody. It is my soul. It has been committed to my care. Its welfare is in my hands. Shall I be true to the promptings of this spiritual nature or recreant to my sacred trust? I feel the stir of vast enterprises around me. Within the struggle continues. I cannot repress the feelings. It is immortality that is asserting its rights. The soul seeks for help. It must have it. See to it, my brother, that it is properly fed.—Michigan Christian Advocate.

"And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." 2 Chron. 32:21.

SELLS.

BOWLDEN BELLS Sweet Tone For Sounding Durable FOR CHURCH AND SCHOOL AMERICAN BELL & FOUNDRY CO., NORTHVILLE, MICH.

PLYMNER CHURCH BELLS Superior Tone Durable For Sounding Durable FOR CHURCH AND SCHOOL AMERICAN BELL & FOUNDRY CO., NORTHVILLE, MICH.



Many of you are still thinking about that greatest of all adjuncts to a home—a sewing machine. If you would permit your neighbor to settle the matter for you, you would not delay a minute in sending us your order for the ADVOCATE MACHINE. It is a New Model Drop Head Automatic Lift Machine and is the equal of any \$75.00 machine on the market. It is sent you on a guarantee not only that of the factory, from which we ship you direct, but ours. Thus you are doubly secured.

We ship direct to your station, freight prepaid—
THE ADVOCATE MACHINE
for life and the TEXAS CHRISTIAN ADVOCATE for one year costs you only \$25.50

Address with the Price
BLAYLOCK PUBLISHING CO., DALLAS, TEXAS.

RESOLUTIONS.

Whereas; it has pleased our Heavenly Father to transplant our beloved sister and co-worker, Mrs. Ida Love from this earthly garden to the garden of Paradise;

Resolved, that we the officers and members of The Woman's Home Missionary Society of Wheelock, Texas, do feel deeply the loss of our friend and neighbor.

That we commend them to a loving Savior and a merciful God, in this sad hour, knowing that words are but empty things when the chair is vacant and the loved voice is stilled in death.

MRS. D. J. McDONALD, MRS. J. L. BROACH.

IF THE BABY IS CUTTING TEETH.

Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething.

China is becoming a great missionary field. Canton is the headquarters of ten missionary societies carrying on work in South China.

"Every life that has God in it has the index to character and the key to the highest attainment."

Quarterly Conferences NEW MEXICO

- El Paso District—Fourth Round. Sierra Blanca, at Clint, July 20. Van Horn, July 21. Toyahvale, July 23.

- Albuquerque District—Third Round. Tucuman Cir., July 9, 10. Star, July 12, 13.

- Pecos Valley District—Third Round. Odessa, July 12, 13. Pecos, July 13, 14. Roswell, July 15, 21. Artesia, July 20, 21.

WEST TEXAS

- Llano District—Fourth Round. Bertram Cir., at Briggs, July 26, 27. Cherokee Cir., at Cherokee, Aug. 2, 3.

- Coahuila District—Third Round. Panflore, at Gillett, July 12, 13. Stockdale, at Sunnyside, July 19, 20.

- Uvalde District—Third Round. Del Rio, July 12, 13. Pearsall, July 16. Rock Springs, at Montel, July 19, 20.

- Beeville District—Third Round. July 12, 13, Sinton, at St. Paul. July 13, Taft, O. C., at Gregory, at 3 p. m.

- Cuerpo District—Fourth Round. Goliad, Aug. 9, 10. Edna, Aug. 16, 17.

- Amarillo District—Third Round. Polk Street, Amarillo, July 12, 13. Houston Street, Amarillo, July 19, 20.

Laveria, at Parita, Oct. 18, 19. Let every pastor and steward do his best to make reports, in full, the following:

Austin District—Third Round. University Church, July 13, 14. Walnut, July 26, 27.

San Antonio District—Third Round. Medina Cir., at Tarpley, July 12, 13. Benders, July 13.

San Marcos District—Third Round. San Marcos, July 24. Staples, July 26, 27.

CENTRAL TEXAS. Brownwood District—Third Round. Coleman Sta., July 12, 13.

Gatesville District—Third Round. Crawford, at Evergreen, July 12, 13. Fair and Lanham, at Pleasant Valley, July 19, 20.

Fort Worth District—Third Round. Brooklyn Heights, at Haslett, July 12, 13. Kennedale, at Gold Springs, July 13, 14.

Corpus Christi District—Third Round. Wortham and Rieniand, at Wortham, July 12, 13.

Waco District—Third Round. China, at Coon Creek, July 12, 13. Fifth Street, July 14.

Dublin District—Third Round. Duffau Cir., at Plainview, July 23. Irrel, at Britton Chapel, July 24.

Cisco District—Third Round. Pioneer, at Crosscut, July 12, 13. Rising Star, July 13, 14.

Cleburne District—Third Round. George's Creek, July 31. Glen Rose, Aug. 1.

Hillsboro District—Third Round. Huron Charge, at Bethel, July 12, 13. Hillsboro, Line Street, July 13, 14.

Georgetown District—Third Round. Corn Hill and Weir, at C. H., July 12, 13.

Weatherford District—Third Round. Graham Mis., at Henry's Chapel, July 12, 13.

Waxahachie District—Third Round. Forrester, at Falls, July 12, 13. Red Oak, at Dixon's Chapel, July 16.

Marshall District—Third Round. Harrison Cir., at Grover, July 12, 13. Gilgore Cir., at Hopewell, July 26, 27.

Houston District—Third Round. Alvin, July 13. Arcadia, July 13.

Greenville District—Third Round. Commerce Mission, at Center Chapel, July 11-13.

Paris District—Third Round. Bonham St., at Cross Roads, July 12, 13.

Bonham District—Third Round. Rock Point and McGraw, at R. P., July 12, 13.

Edom Ct., Sexton's Chapel, July 12, 13. Marshall, First Church, Sept. 2.

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Hamilton District—Third Round. Tuxedo, at Ledger's Chapel, July 12, 13.

Vernon District—Third Round. Crowell Mis., July 12, 13. Kirkland Cir., July 19, 20.

Clarendon District—Third Round. Miami and Pampa, July 11. Canadian, July 12, 13.

Stamford District—Third Round. Seymour Mis., July 12, 13. St. John's, July 20, 21.

Abilene District—Third Round. Ovalo, at Tuscola, July 19, 20. Nugent, at Wards Chapel, July 26, 27.

Plainview District—Third Round. Matador, at Roaring Springs, July 13, 14.

Big Spring District—Third Round. O'Donnel, Draw, July 12, 13. Lamesa, July 14.

Sweetwater District—Third Round. Sweetwater Mis., July 12, 13. Lorraine, at L., July 19, 27.

Jacksonville District—Third Round. Alto Cir., at Cold Springs, July 12, 13.

Pittsburg District—Third Round. Winsboro, at Maple Springs, July 14, 15.

Houston District—Third Round. Alvin, July 13. Arcadia, July 13.

Marshall District—Third Round. Harrison Cir., at Grover, July 12, 13.

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FREE TO YOU—MY SISTER Free to You and Every Sister Suffering from Woman's Ailments.



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.

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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 will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I know that my home treatment is safe and sure cure for Leucorrhoea or White Discharges.

I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I know that my home treatment is safe and sure cure for Leucorrhoea or White Discharges.

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Foreknowledge and Predestination

Rev. Josephus Lee, Red Oak, Texas.

This has been a much discussed subject. It is problematic in its nature, and the true solution may never be found by finite minds. Yet there may be a probability of becoming more familiar with the subject by exchange of views; hence these lines.

What Others Believe.

We shall first examine the theory of the Calvinistic school of theology. It would be well for us to remember that in discussion men have been driven to extremes, and we should so consider the doctrine set forth by Augustine, when he was contending against Pelagius. Later writers fell into the same channel of thought. This doctrine may be expressed as follows:

1. "That God from all eternity decreed to create mankind holy and good."
2. "That He foresaw man, being tempted by Satan, would fall into sin if God did not hinder it; He decreed not to hinder it."
3. "That out of mankind, seen fallen in sin and misery, He chose a certain number to raise to righteousness and eternal life, rejecting all others, leaving them in their sins."
4. "That for these, His chosen, He decreed to send His Son to redeem them, and His Spirit to call and sanctify them, leaving all others to Satan and themselves, to sin and be lost."

The Westminster Confession puts it tersely: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death." It may be well here to give Calvin's definition of predestination. "Predestination we call the eternal decree of God, by which he has determined in himself what he would have to become of every individual of mankind. For they are not all created with similar destiny; but eternal life is foreordained for some and eternal damnation for others. Every man therefore being created for one or the other of these ends, we say he is predestinated either to life or death." Now I shall notice some definitions given by Dr. John Dick.

First. "God has chosen some to salvation in preference to others."

Second. "The election of certain persons to eternal life was made from eternity."

Third. "In electing certain persons to eternal life, God did not proceed upon the grounds of their qualifications. The choice was an act of sovereignty."

Fourth. "The purpose of God respecting his elect is immutable."

Fifth. "To reprobate is to disapprove, or to reject; and the term is used to express that act of God by which, when all mankind were before the eye of his omniscience, he rejected some, while he chose others."

There is a modified Calvinism, setting forth that God did from eternity foreknow and foreordain to eternal life a certain number of persons, while He did reprobate all others. But He foreordained to eternal life all those whom He foresaw from eternity would accept Jesus Christ as their Savior, and He reprobated all those whom He foresaw rejecting Christ to their own condemnation.

There is still another modification, which is that God did foreknow from eternity or from before the foundation of the world just who would be saved and who would be lost, but he did not decree it. God's foreknowing it does not coerce man's will. Man is free to be saved or to be lost. Man's final destiny is not so because God knew it, but God knew it because it would be so. Man did not fall because God foresaw his fall, but God foresaw it because man would fall.

Universalism, reasoning from the attributes of God, says, "God did foresee the fall of man; being infinite in love he desired the salvation of all; being infinite in wisdom, he devised a plan for all; being infinite in power he saved all." The argument is that you must admit that God could save all men but would not, that he would but could not, or that he would, could and did save all men. If you admit the first, you limit God's love; if you admit the second, you limit his wisdom and power; if you admit the third, you admit Universalism.

Without going further, let us examine the above doctrines. We will notice the condition of non-elect or reprobates.

1. God decreed their creation.
2. He foresaw their temptation and fall.
3. He decreed, not to prevent it.
4. For this fall, he decreed to pass by them and leave them to Satan and themselves, and for their sins to punish them with everlasting torment.

I object to this theory because it makes God the author of man's condemnation. In the first place, God's decrees are eternal, made before the beginning of time. Then before man became a being, except in the mind of God, reprobates were decreed to be created, passed by, and condemned to hell. In the second place, God's decrees are immutable; they cannot change. Then, if God decreed to create, to let fall, to pass by, to leave to Satan, to punish for sin, and all this from eternity, it follows that before the sinner had an existence as a creature, he was condemned to hell. All of this is contradictory to reason, love, mercy, justice and the revealed Word of God. Peter says, "He is not willing that any should perish." How could God then pass by a man whom he desired to save, giving him no chance for life? John says, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Paul represents Christ as "tasting death for every man." This would be impossible if the above doctrine be true. Peter declared, "Of a truth I perceive that God is no respecter of persons." This doctrine makes him a respecter of persons, before they had an existence, so much so that some were decreed to perish

without any fault of their own. It makes the death of Christ a deception. God could not send his Son to save men who were saved already, because, if saved, they could not be saved in the same sense, without first being lost, and, as it was impossible for the elect who were decreed to eternal life by an immutable decree to be lost, the death of Jesus was a deception in their case. The reprobates, on the other hand, were decreed to condemnation by an immutable decree, given from eternity, and could not be saved. Hence the death of Christ was to them a deception. Every invitation of the Bible, calling men to salvation, is mockery. Why call a man to be saved, who was saved from all eternity, and will be saved when "time shall be no more"? Why offer salvation to a man who was decreed to eternal torment, who cannot be saved but remains condemned to all eternity?

With this doctrine, reward and punishment, as relates to God and man, are meaningless terms. There is no such thing as rewarding man for a splendid character which he did not build nor could not destroy. The very thought of punishing a man for what he could not evade or repel would not be punishment but vindictive cruelty. Let me suppose an analogous case. In the home there is a helpless child. The father knows its helplessness, but he offers it a reward for what he knows it cannot do, and punishes it for failure to obtain the reward. What sane man would say that this man punished his child for disobedience? No; you would say that he was a cruel monster. If such doctrine be true, such words as love, mercy and justice, as related to the dealings of God with man, are without meaning. Where is there an exhibition of love in decreeing the eternal condemnation of a man a million years before that man has an existence? What mercy has been extended in an offer of salvation which could be only mockery? Behold a man bound with chains; but the prison-keeper becomes merciful and brings choice fruit, places it beyond the reach of the poor, starving wretch, and bids him help himself. Would you call this mercy? And yet it is only a faint picture of decreed reprobation and the results. But what of justice? God plans, God decrees, God condemns the damnation of one of his creatures and subjects, for no act of the creature, no quality, but according to the council of his own will. Must we call it justice? Calvin himself called it a "horrible decree." If compelled to make a choice between Calvinism and Universalism, I should prefer the latter; but both are extremes.

Universalism is at fault in taking the work of Christ for the race unconditionally, which saved all from the curse of the law, and applying it individually to rational beings, who are thrown upon their own responsibility. True, Christ is a "Savior of all men" in the sense that he is the second Adam, but he is also a "special Savior of them which believe." Then, while there is a general atonement under which every babe and idiot is hid from the curse of the law, there are also provisions for the sinner who repents of personal sin and believes in Christ to the saving of the soul. Here is the blunder of the Universalist.

We shall pass over the first modification of Calvinism, as the discussion of foreknowledge answers it. Now, we wish to examine the theory of foreknowledge versus predestination. The advocates of foreordination claim that they are more consistent than those who believe that God did unconditionally foreknow all things which come to pass, but did not decree them. Dr. Dick says: "It were well if the abettors of this system would consider that the consequences, with which they charge the doctrine of absolute decrees, arise equally from their own doctrine of foreknowledge." Then, again, "If God foresees that an event will take place, its future existence is necessary; that is, it is impossible that it should not take place. It was certain from all eternity that a good man would perform a virtuous act yesterday, as it is now certain that he did perform it. How, then, could that action be subject to the arbitrary decision of his will? How could it still be equally possible that he might not perform it?" The question raised by Dr. Dick has been a question in the minds of men for ages past. Men have endeavored to harmonize the unconditional foreknowledge of God with the freedom of the human will, but no explanation has ever been satisfactory. Argue the subject as we may, if God from eternity did unconditionally know that a certain man would live at a certain time, act a certain way, die at a certain moment and be eternally lost, that man's condemnation is just as sure, as if God had "decreed" his final doom. Men have been led to these conclusions of unconditional foreknowledge by false reasoning upon the attributes of God. In the past men have reasoned that God, being omnipotent, must be unlimited; hence he did all things. Dr. Thomas Fierce, in his pamphlet entitled "A Correct Copy of Some Notes Concerning God's Decrees," writes in this manner: "When God makes an angel or man a transgressor he himself doth not transgress, because he doth not break law. The very same sin, namely, adultery, or murder, inasmuch as it is the work of God, the author, mover, and compeller, is not a crime; but inasmuch as it is of man it is wickedness." Zanchius, upon the same hypothesis, said, "Reprobates are compelled with a necessity of sinning, and so of perishing, by this ordination of God; and so compelled that they cannot choose but sin and perish." The argument was that God had all power and being infinite his power could not be limited. So God lied, committed adultery, murdered through his creature, man, whom he compelled to do these things, and then punished for them.

We wonder at such doctrine today, because we have learned that "infinite power" only means that God cannot be circumscribed by any other power, but it does not mean that God cannot limit his own power. God is perfect, and to be perfect his attributes must be co-extensive. Hence, one attribute limits another attribute. God cannot lie; God's body as well as omnipotent. To be would destroy his attribute of holiness, and as there can be no antagonism in Jehovah, one attribute cannot antagonize another, much less destroy it. God is eternal; eternity is one of his attributes. "From everlasting to everlasting thou art God." Then God could not commit self-murder. If he could, his power would destroy his eternity. We might take another phase of the subject. "God is love" we can say without doing violence to his Word. God's love is infinite. From this belief some have believed that God would finally save all men, fallen angels and Satan himself. But we must remember that God's love is limited by his holiness and justice. God cannot be holy and just and love sin or the author of sin.

One of the great sins of the Hebrews was limiting God. We have no right to limit God, neither have we the right to say that God cannot limit himself. If I say that God could not know a certain thing, I limit his omniscience; and if I say that he would not keep from knowing a certain thing, I limit his omnipotence.

The Solution.

What is the solution of the problem? May it not be found in the perfection of God as hinted above? True, by searching we cannot find out God, but revealed things belong to us and to our children, and to these revealed things I appeal.

I suppose we would agree that God is "immutable," the same yesterday, today and forever. But does that mean unchangeable in person and purpose, or does it include ways, means and plans as well? Some have refused to believe in a ruling or directing providence or in miracles, because of the immutability of God. Such definition of immutability binds Jehovah as a slave to the chariot wheels of fatalism. Immutability has no such biblical interpretation. God has truly said, "I, Jehovah, change not." He is a God; he will always be a God, have personality and be infinite in his attributes; but he does not need to sit down and never design, plan or create other worlds. The Bible abundantly proves that God does continue to plan for developing his purposes. Immutability does not hinder God from planning, working or changing plans. Jesus said, "My Father worketh until now, and I work." Who can believe that God was idle from eternity until a few thousand years ago, when he created this world, and that then he quit forever? I cannot conceive of such a God. I believe in a God who is the Creator of worlds and who plans according to the council of his own will.

The first man by his own freedom, might fall. Holiness had been trampled under foot. Justice demanded death for the transgressor. Omnipotence stood ready to carry out the law. Omnipotence began a search for one who could save man. Heaven was searched, but none found; without the shedding of blood there could be no remission of sins, and flesh and blood could not inherit the kingdom of heaven. Earth was searched without avail; earth could have shed the blood, but a divine law had been broken; a divine person must pay the debt, or man was lost. Wisdom plans a Redeemer, love sanctions the plan, and a voice is heard, "Weep not, for behold the Lion of the tribe of Judah hath prevailed." Divinity could become incarnate and God remain immutable.

When "the imaginations of men's hearts were evil continually," God could destroy man and begin anew with Noah, and yet he was immutable, the same God yesterday, today and forever. If the Hebrews could listen to evil reports and refuse to believe God, and take possession of the promised land, God could remove Moses, leave the people in the wilderness forty years, raising up young soldiers who would follow Joshua across the Jordan to take possession of the walled cities. Yet God is immutable. Men who argue for such immutability as mentioned would have us believe that all this is but a stage-play of the Almighty. Universalism steps in and says, "God being infinite in wisdom knew man's danger; being omniscient then he saw his fall; being infinite in love he desired his salvation; so before his creation God planned his redemption, and before his fall God had already placed beneath his sinking feet the Rock of Ages."

Then might we not believe the prayers of the Bible and their answers a make-believe? Abraham, Daniel, Elijah, Ezekiel, Hannah, Jeremiah, Moses, Nehemiah and our Lord also, were not the things for which they prayed prearranged and fixed from the foundation of the world? Or may we believe that God, being perfect in all his attributes, his attributes are co-extensive and one limits another?

Let us notice the justice of God. "Shall not the judge of all the earth do right?" We usually think of the justice of God as we do the justice of an earthly judge who hears the evidence and decides as to the guilt or innocence of the accused. But this modus operandi will not hold good for man in the final judgment, for these reasons:

1. God is the author of my existence.
 2. God is my lawgiver.
 3. God is my final judge.
- Then, with God there must be creative justice, legislative justice and judicial justice. I must be free to obey law; I must be given a law which I can obey. These must be before there could be judicial justice in condemning me for disobedience. A God of justice would not create a being bound from eternity by fate, either foreordained or foreknown; but for every helpless soul he has most ample provisions.

For example: A man might take the life of another. It is not an accident, and yet it was done without reason or will. He stands

before God with his hands stained with human blood. The law says, "Thou shalt not kill." The law condemns the man, and he has never repented or appealed for pardon. God cannot take a murderer unrepentant to heaven, and yet he cannot be just in sending this man to hell, for the man is an idiot, mentally helpless. He could not repent. You will say for this poor idiot, as for the babe, shelter is found under the atoning blood of Christ, for God cannot be a just God and condemn the helpless.

If we are agreed upon this, let us ask a question about something else. If God knew from eternity that a certain man would finally be lost, is it not true that man will be lost? Without doubt. Then, there is no possible chance for that man to be saved, for if he should be saved it would disprove omniscience and God would be no God. Then it follows that from eternity that man is helpless, as much so as the infant or idiot. Suppose we do say, "God knows it because it will be so;" it does not change the finality of it. The man is as truly lost the very moment God knows it as he is when the final sentence is passed. Do you not believe that if God had foreknown the condemnation of an idiot, and that the only chance for his salvation was to prevent his birth, he would have done it? No one can read Gen. 30:22, 25:21 and 1 Sam. 1:5 and not believe that God did control the births of those people therein mentioned. I say, without fear of successful contradiction, that God has never made a law to condemn the helpless. There is not a suggestion in the entire Bible that the blood of Christ is not sufficient to save any human being. Neither is there a prophecy nor a Bible quotation that proves that God from eternity did foreknow unconditionally the final destiny of any man. I have examined all the texts bearing upon omniscience, and I believe them all to fall short of such a definition of terms. The objector will say, "Man is a free agent." Free to do what? Is he free to disprove the omniscience of God? Man cannot disprove the attributes of God, but this is just what would take place were one man to be saved whom God foreknew would be lost. I cannot see that there was a contradiction of terms adds to the glory or majesty of God.

It is more difficult to believe that from eternity God foreknew unconditionally that which he has made conditional, and will finally decide as first known—unconditionally—than it is to believe that God knows things as they are, or to believe that God has limited his omniscience as he has his omnipotence and other attributes by each other. Surely omniscience is limited by justice. But you say, "What boy has a right to say to his father, 'You have no right to chastise me; I am not to blame for being your boy?'" Permit another question, Where is the father who would deliberately bring into existence a son, knowing that son would be forever lost? If such positive knowledge should be given to a mother regarding her new-born babe, that if it should live it would be lost, would she not barter her own soul with the crime of infanticide, to save the soul of her child? Then is it reasonable that a God of love would bring into existence a human soul which from eternity he foresaw to be lost? I do not believe that we can understand that God can be so compelled, essentially since we deal with omniscience, omniscience and omnipresence.

How would the following do as definitions of what we call the personal attributes of God?

1. Omnipotence: God can do any and all things consistent with and not antagonistic to his other attributes.
2. Omniscience: God can know any and all things consistent with and not antagonistic to his other attributes.
3. Omnipresence: God can be wherever it is not inconsistent or antagonistic to his other attributes for him to be.

Is not this in keeping with God's revealed Word? This does not deny the power of prophecy. When it becomes necessary for God to lift the curtains of the future, it was then a reality whether the prophecy was spoken from the mouth of Jehovah or by some inspired prophet. From the moment God said, "It shall bruise thy head," the wheels of nature were unlocked, the atonement was a reality as truly as when Jesus led "captivity captive." No more sure, however, than the prophecy of an inspired man. Prophecy does not contradict the above explanation, for no prophet has ever attempted to tell us that God foreknew unconditionally the destiny of one of his creatures. Always the destiny is conditional. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck it up, and to pull it down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Before uttering this, Jeremiah says, "The word of the Lord came to me saying," God said this, and he surely meant it, for it corresponds with the very nature of God. Hear a man talking with God: "Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said I will not destroy it for ten's sake." If we are to believe the Book of Jonah, God did spare the capital of the Assyrian empire, because they repented. Jonah was commanded to preach that in forty days the city would be destroyed, but after their repentance, God must have changed his plans, for the city stood one hundred and fifty years. God informed Solomon after the building of the temple that he would cast it out of his sight, and that Israel should be "a proverb and a by-word among all people" if they did not obey him. But who would say that from all eternity God had known that Titus with his army would destroy Jerusalem? Listen to the weeping Christ, "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and

ye would not." Jesus meant what he said, and he would have truly protected that people. It could not then have been unconditionally known that the city would be destroyed. When we say God did unconditionally foreknow from eternity the final condemnation of a certain human being, we virtually say that person was born, lived, died and was lost without a possible chance of salvation.

There are comparatively few persons who deny the doctrine of the trinity. "There is but one living and true God, everlasting, without body or parts; of infinite power, wisdom and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three Persons of one substance, power and eternity; the Father, the Son and the Holy Ghost." In this connection we speak more particularly of the Son. To Isaiah he was "the mighty God, the everlasting Father." John says, "In the beginning was the Word, and the Word was with God, and the Word was God." In an epistle he says, "This is the true God and eternal life." To Paul Christ was "the great God and our Savior Jesus Christ," and in him dwelt "all the fulness of the Godhead bodily." Jesus himself declared, "I and my Father are one." Therefore, during his incarnation, as well as before and after it, Jesus Christ was divine, and he was as infinite as his incarnation as he ever was. Let us then come to the point of special notice.

I shall introduce this point by a quotation from Dr. George Park Fisher. In speaking of Christ in the form of a servant, he says, "Nothing is more clear from his own language respecting himself, as well as from what the apostles say of him, that there were limitations of his knowledge." "How, if he was all the while in the exercise of omniscience, could he marvel at the unbelief of certain of his hearers? That when he was a speechless babe in his mother's arms he was consciously possessed of infinite knowledge, is an impossible conception. And the difficulties of such a conception are only lessened in degree at any other subsequent day while he was 'in the flesh.'" I fully agree with Dr. Fisher that there were "limitations" in the knowledge of Christ. But how shall we account for this limitation of knowledge? We have already seen that Christ was truly God. As already explained, no power can limit God, save his own power. It then follows that while incarnate God did limit his omniscience. Then if God did limit his omniscience while in the flesh, could he not have limited it before or could he not limit it after his incarnation? We cannot believe that his humanity gave him power that he did not before possess. If so, he did not possess infinite power until his incarnation. It then follows that if humanity added power to the omnipotence of God, so that he could limit his knowledge, which he could not limit before, God was dependent upon humanity for complete omniscience. But if God was as infinite in power before his incarnation as he was while in the flesh, he could limit his knowledge at any time.

We have as much proof of the limitation of the divine knowledge before the incarnation as at any other time. Take the following instance. Concerning those who sacrificed their children to Baal, God said that they had filled the place with the "blood of innocence, and have built the high places for Baal, to burn their sons in the fire for burnt-offerings unto Baal; which I commanded them not, nor spake it, neither came it into my mind." God affirms five things regarding this wickedness. 1. They had "built the high places of Baal." 2. They had filled the place with the "blood of innocence." 3. God did not command it. 4. God never had spoken it. 5. It had never entered the mind of God. If we believe the first four, what right have we to dispute the fifth?

God having power to limit his omniscience does not contradict any prophecy. When it became necessary for God to deal with Babylon, he could easily look into the future and tell Isaiah what he would do, even calling Cyrus by name a century before his birth. In fact, he gives a reason for so doing. "For Jacob, my servant's sake, and Israel mine elect, I have even called thee by name." This only proves the providence of God. When a Luther or a Wesley is needed, a God of absolute freedom, limited only by his own attributes, can raise them up. This is in perfect harmony with the words of Jesus Christ. "I say unto you that God is able of these stones to raise up children unto Abraham." God is under no restraint in any way, only as he restrains himself.

Then, let me repeat that God is perfect within himself. His attributes are co-extensive. There can be no friction, no antagonism, between the attributes of Jehovah. Though omnipotent, God cannot do anything which antagonizes or destroys his eternity, his holiness, his justice or any other attribute. Neither can he know anything which would limit his justice or any other attribute. God cannot love anything inconsistent with his holiness or justice. Thus we may see that this world is not wound up as a clock, to run down on a certain line. But there is a God of absolute freedom, holding the government himself, and occasionally intervening, altering, restraining, suspending and enforcing. But at no time does he restrict the saving power of the blood of Christ from any soul that complies with the conditions of salvation; nor does he restrict the freedom of the will of man or his own justice by his omniscience, omnipotence, immutability or any other attribute. No one will ever be condemned because he was in any way helpless, from causes over which he had no control. "But God commendeth his love toward us, in that, while we were yet sinners Christ died for us."

Every task is viewed through the eyes of your inclination.