

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication, 1804-1806 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS. OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. G. C. RANKIN, D. D., EDITOR.

Volume LIX

Dallas, Texas, Thursday, July 24, 1913

Number 50

The Austin Statesman and Local Pastors

THE Austin Statesman is at war with the local pastors of that city. It all came about as the result of an effort upon the part of the Ministers' Association to inaugurate a campaign against the social vice and the white slave iniquity in Austin, and also to devise some plan for the reform of the unfortunate women of the city. They went to the Statesman and proposed to hire space once a week at their regular rate to be used each Tuesday as a publicity medium through which to arouse public sentiment in the interest of their movement. The Statesman took the proposition under consideration and then flatly refused to rent, hire or give space in its columns for the purposes indicated. On the contrary, the Daily Tribune, the evening paper, cheerfully hired space to the ministers and also put itself on record as heartily favoring the agitation.

The ministers felt that they had been treated badly and discriminated against by the Statesman, since it does not hesitate to sell its advertising space to any and all legitimate business enterprises, including saloons and breweries and vaudeville theaters. So they made a general statement of their failure to obtain advertising space in the Statesman and it was given general publicity. This angered the Statesman and it came out in nearly the whole of its editorial page giving its reasons for turning the ministers down, and it proceeded to rebuke them in a way that was anything but polite or courteous. It accused them of "assuming unto themselves more virtue than is accorded to ordinary men; that "when preachers undertake to discuss any question, political, economical or social, they invariably fall far short of the temperate in the use of language;" that "no reason is apparent why preachers might not tell the whole truth as well as other folks do when they undertake to tell things." "Strife, turmoil and dissension among neighbors is the usual harvest gleaned through the sowing of the seeds preachers spread broadcast through the public in discussing such subjects," and so on and so on.

The reasons assigned for refusing space to the ministers are: The sort of work they propose is no part of their duty as ministers; that they are not sufficiently well informed about such matters to undertake an enterprise of this character; that they are hot-headed and imprudent in their manner of speech; that they would promote strife and ill-will among neighbors; that it is far better to segregate social vice than try to break it up and scatter it throughout the residence sections; that the redlight district is the safest place to confine this evil; and then finally, "The Statesman visits daily thousands of homes in Austin and in Texas. Fathers and mothers encourage their sons and daughters

to read its columns. The Statesman is perfectly willing to have these fathers and mothers say whether they wish to place into the hands of their young sons and daughters a paper that each week contains a flaring advertisement, discussing in sensational language the social evil for their children to devour."

What sort of men would the Statesman have its readers to believe are filling the pulpits of that city? Does it want to make the impression that they are narrow-minded, coarse, vulgar and untrained men? Does that paper want the public to infer that these ministers are unsafe leaders of public moral sentiment? That they are so low in their instincts and methods that they would use the advertising space of that paper as a medium through which to debauch the minds of the sons and daughters of the homes into which this paper goes daily? We submit that no candid reader can take that primer-typed editorial, covering nearly the whole of the editorial page, and come to any other conclusion. Yet the most of these venerable ministers were engaged in the work of bettering the conditions of society before the youthful sprig who happens to be the editor of the Statesman was born!

But look at the last reason assigned for keeping the ministers out of the columns of the Statesman, as above reproduced. Is not that a stunner? When did the Statesman develop into such a paragon of virtue along these social lines? We remember not a great while ago that the Statesman, when edited by a much older and maturer man than the one now in charge, went to Galveston during a heated political campaign, dug up the records of the social evil in that wicked city in order to find material with which to slime one of the leading State officials and thereby defeat him for re-election. It left no cranny of questionable district of Galveston unsearched and when it was through with its quest it published "broadcast" the results of its investigation, and the Police Gazette, in its palmist days, did not surpass the salacious bill of fare furnished its readers concerning those matters. It put all of its available material, from those questionable resorts, in the homes of its readers, for "their children to devour!" And did not the whole people rise up and smite the Statesman on its cheekbone by re-electing the slandered official to his old position? Has the Statesman ever changed? Not until the ministers wanted to make war on the social vice of Austin! Who controls the policy of the Austin Statesman? A weekly publication, and a friend of the Statesman in Houston, published a while back that a certain man in the Bayou City had purchased a controlling interest in the Statesman. And about that time a new regime was inaugurated in the Statesman's management. So we presume the published report is true. Who is that man?

Is he the same one who made desperate efforts not long ago to break into the United States Senate? Did not the present editor of the Statesman follow him all over the State and report the progress of his campaign? Did not this same editor hear this candidate in the Majestic Theater in Dallas say the most vulgar things about a certain minister, and did he not publish them in the Statesman and the Post "for the' children to devour"? Upon what meat has this young Statesman editor been feeding of late that he has grown so virtuous that he is now afraid that even the ministers of Austin will corrupt and debauch the "children of Austin and Texas"?

But in all seriousness, did the Statesman publish its real reason for not permitting the ministers to use its advertising space? No, it did not; if it had done so we would pay no heed to its arraignment of the ministers. Down in its heart it has no sympathy with any movement looking to the elimination of any moral evil in Austin. It simply wants the saloons and the redlight district to remain in the city just as they are. It does not want the present order disturbed. It knows that certain officials are responsible for this condition and it stands in with those officials. It knows that certain business men are making money by renting their prop-

erty to places of evil resort and some of these men are omnipotent in the politics of that city. The Statesman knows that if the eyes of the people, generally, in Austin were opened to the situation that there would be something doing in the Capital of the State. This is far from the wish of the Statesman, and the people controlling its policy stepped in and the proposition of the ministers stepped out. This is the explanation, and the dubious and interminable reasons assigned by the Statesman are the merest subterfuge. This is why that paper has assumed, all at once, superhuman virtues and is lecturing the preachers of that city for their venturesomeness in trying to hire space in that sheet to be used to make sentiment against the social evil of that community.

It so happens that we have before us a copy of last Tuesday's Tribune in which the "bulletin" of the preachers is published, and there is not one line in it offensive to good taste or violative of the proprieties and ethics of journalism. And the people are "devoting" the Tribune. But as long as the Statesman gets its "policy" from Houston, the ministers will be tabooed in its columns. The man down there who controls its policy has no use for preachers! He went up against them a year or so ago!

The Human Challenges God

THE Bible sets forth emphatically the declaration that "the merely intellectual man rejects the teaching of the Spirit of God; for to him it is mere folly. He cannot grasp it." (20th Century N. T.) The human mind, depending upon its own power to grasp, is setting itself up against God. It is true in all walks of life. The Psalmist declared "The fool hath said in his heart, there is no God." In this day it is the foolish pride of human mind that challenges God to make good. It is heard everywhere. A drummer said to a crowd of drummers on the train, "They say Christ is God, but that has never been

proven to my satisfaction." A stripling just out of theological seminary, says, "They claim that Christ was born of a virgin and that he rose from the dead, but I'll have to have more evidence before I can accept those claims." It is not more evidence the young fellow needs. He is puffed up in human pride and dares to put his own very defective mind up against the mind of God.

There is no more pitiable sight on earth than that of a man professing to go forth as a minister of God, going forth only in a man's strength—the merely intellectual man's strength. Such a man requires "more evidence" for the supernatural. He cannot grasp it.

Liberal Christianity

IT IS growing quite common to charge fossilism on men who believe the Bible. A Christian man is engaged in mining out West. One day as he was walking by a group of mining men he overheard one of them say, "That fellow believes the Bible. What do you think of that?"

In New York there was a large gathering of preachers to discuss the Bible. The secular press reported that out of forty or fifty distinguished divines there was not one who defended the Bible. One of the members was reported to say that Abra-

ham had no call from God, but only had a natural dream.

Four young men were admitted to the Christian ministry lately after they had made this statement: "That they desired more evidence before they could form definite opinions concerning the virgin birth of Christ, the authenticity of the Pentateuch, the canonical standing of the gospel according to St. John and the Resurrection."

These young capped and gowned fledglings, holding in thin hands a diploma from a Theological School, say, like the miners of the West: "That fellow believes the Bible. What do you think of that?"

Christian Baptism

By F. G. COX, Channing, Texas.

Mode of Baptism—John's Baptism.

Sec. I.—John's Baptismal Stations.

Various views are entertained in relation to the baptism of John. Some regard it as identical with Christian baptism, while others will deem an apology due for introducing it at all in the discussion.

As for myself, I do not believe immersion was ever taught, or that the Bible refers to it at any time or place.

The character of John's baptism will be noticed hereafter; at present we shall turn our thoughts to an investigation of the mode of his baptism. It is not greatly to be wondered at that the advocates of exclusive immersion should so readily have imbibed the belief that John performed his baptism by immersion; but it is truly unaccountable that persons of the opposite sentiment should, in any instance, have conceded to them this ground on so slight investigation.

Before stating the argument in support of our own views, I shall notice some of those which have been brought forward in the defense of the hypothesis that John immersed. The argument of our opponents derived from the word baptize I shall consider in my next article. I shall notice at present only those circumstances which stand connected with the notices of John's baptism, and which are supposed to favor the idea of immersion.

It is urged in favor of the immersion of John's disciples that he "baptized in Jordan." What then is the argument, when logically stated? It is this—John baptized in Jordan, therefore he baptized by immersion.

Now, hold on a minute, Dr. Gambrell. You further urge in support of immersion, that John baptized in Enon, near to Salim, why—because there was "much water there" (John 1:23). The circumstance of John's choosing a place where there was much water is supposed to favor the doctrine of immersion. Hence the question is asked, with an air of argumentative triumph, why did John choose a place of "much water," if he merely sprinkled the people? And so, as if the argument were complete, it is inferred that John chose such a place for the purpose of immersion only.

Now we are not bound to show the real cause of John's choosing such a place. If any man assert that it was for the purpose of immersion only, why, the burden of proof lies with himself; let him prove it. We have not, like our Baptist brethren, taken upon ourselves any such responsibility. Where, then is the proof that John immersed? I know of none. But observe:

1. Considering the vast multitudes that followed John, "much water" was requisite for the convenience of baptism in any form. But, as this will not obviate the point of difficulty with our opponents, we remark:

2. That, as the history does not inform whether the "much water" was needed for baptism or for some other purpose, we are left to conjecture the necessity of its demand by the light of circumstances. We do know that baptism may be performed in a small body of water. But there were other circumstances, besides simply baptism, for which John was to make provision. In that country, and at the time John was baptizing, the weather was very warm; water, therefore, was in demand, not merely for baptism, but more especially for the people and their beasts. In connection with this line of thought, let us observe, the Greek (*polla hudata*) "much water" is in the plural number, and may be rendered, as in other places it is, "many waters." This suggests the fact that John selected a place for baptism that abounded in living springs and running brooks, water which the people might drink. This translation is supported by historical facts.

1. John had been previously baptizing in the Jordan near Bethabara. But the water of the Jordan is unfit to drink until it has stood several hours in vessels, and settled. The multitudes, therefore, that thronged to John's baptism at Bethabara were inadequately supplied with wholesome water, which determined the course of John northward, to Enon, where this inconvenience might be obviated.

2. Another circumstance, and one which seems to be entirely overlooked by our Baptist friends, is, that John had left Bethabara, where there was "more water," for Enon, where there was "much water." Why should it be said that, because there was much water at Enon, John chose that place for baptism, when he had baptized all along at Bethabara, where the Jordan is much broader, and consequently, where there was a much larger quantity of water? If the mere quantity of water is to be understood, we can assign no reason why John preferred Enon to Bethabara.

Upon this supposition the passage in question is perfectly enigmatical. But, if Enon was supplied with many springs of water suited to the necessities of so vast a multitude as followed John, then we perceive a reason why John should select such a place. Strange as it may seem to our opponents, we are nevertheless bound to the conclusion by all the evidence in the case that it was the quality and not the quantity of water that determined the baptismal station of John north of Bethabara; and that the Greek phrase translated "much water," likewise means "many waters," applying to many living springs.

Sec. II.—Mode of John's Baptism.

We shall now inquire more particularly into the facts recorded in connection with John's baptism, with a view to ascertaining the

practicability of immersion. In doing this, our observation will necessarily become more extended. In constructing our argument, we shall direct our inquiries to three several particulars—the population of Palestine, what proportion of the entire population John baptized, and what length of time John was employed in his public ministry.

1. The Population of Palestine—Baptists must not be startled to find a population in Palestine, in the commencement of the Christian era, vastly superior, in proportion to its extent of territory, to that of our own country; or to most, if not any, of the modern nations.

We find in the days of King David, one million three hundred thousand "valiant men that drew the sword," exclusive of the tribes of Levi and Benjamin. And in this census was not reckoned any person from twenty years and under. Now, if we reckon five persons to every warrior, which, considering the multitude under twenty years old, with the aged and those otherwise disabled from bearing arms, together with all the female population, is not an extravagant estimate; and if we reckon the tribes of Levi and Benjamin to number one hundred thousand each, we shall make the entire population of Palestine to amount to six million seven hundred thousand. I make this statement to show the correctness of the following account as given by Josephus of the population of Palestine, A. D. 66. That author says (Wars, B. 11, chap. XIV, Sec. 3): "While Cestius Gallus was president of the province of Syria, nobody durst so much as send an embassy to him against Florus; but when he was come to Jerusalem, upon the approach of the feast of unleavened bread, the people came about him not fewer than three millions; these besought him to commiserate the calamities of their nation, and cried out upon Florus as the bane of their nation." Now this Florus was governor of Judea, and when the Jews said he was the bane of their nation, they intended that part of their nation over which he ruled; hence these three million Jews were citizens of his single province of Judea.

At another time, when Cestius would take the census of the Jewish population, in order to report the same to Nero, he applied to the priests for aid, who, in order to facilitate the end, counted the number of the Paschal sacrifices slain at the Passover, which were found to amount, in all, to two hundred and fifty-six thousand five hundred (Jos. Wars, B. 6, Chap. IX, Sec. 3). Now, it was not lawful for the Jews to eat the Passover alone, and it often happened, according to the original command (Exod. 12:3-4) that two or three small families united in the purchase and consumption of the lamb. Josephus says there were often twenty persons to one lamb. But, suppose the average number of persons to one lamb to be twelve, it would follow that there were in attendance, at the feast of the Passover, three million and seventy eight persons. But observe, in both of the above instances is given the number of those persons only who were holy, or legally clean, and in actual attendance at Jerusalem on the feasts. Consider, then, the number and variety of legal impurities which, by the law of Moses, disqualified the subject from attending the feasts. So numerous were these legal impediments, and so large a proportion of the people being necessarily disqualified thereby from attending at Jerusalem on the first Passover, that it was enacted in the law of Moses (Num. 9:9-11), and thereafter became a custom among the Jews to hold a second Passover on the fourteenth day of the second month of the ecclesiastical year (which month answers to the moon of our April), for the accommodation of those who were thus by accident, ceremonially defiled, or otherwise prevented from attending on the regular day. (An example of this is found in II Chron. 30:1-3). By this estimate, the whole Jewish population would amount to (I mean the population of Palestine) six millions one hundred and fifty-six thousand. But there were other Jews at Jerusalem on those occasions, from remote countries. Bating, therefore, the one hundred and fifty-six thousand as an offset against the number of foreign Jews, we have six millions left as the probably true population of Palestine. And whoever takes into account the number of Jews in the days of David, their deeply rooted aversion to other nations, in reality, to the thirtieth year of our Savior's life. It would then follow that John had been engaged six months in his public ministry at the time of Christ's baptism. The Greek Church holds that Christ was baptized on the Epiphany, which is the 6th of January, new style. But, the difference of a few days, either way, cannot materially affect the weight of my argument. How long John continued baptizing subsequently to this period we are not definitely informed. But, from a careful collection of facts, we can safely limit the period of his after-labors to four months.

The last account we have of John (previous to his imprisonment) states that he was "baptizing at Enon near to Salem" (Jno. 3:23). This was immediately after our Lord had attended his first passover, which was celebrated on the fourteenth day of the month Nisan, which, as the Jews reckoned the years by lunar months, answers to the moon of our March. We cannot be exact to a day, but by following the circumstances in the evangelical history, we can arrive at a reasonable certainty that John did not continue his ministry beyond the period above assigned him. The whole chain of facts runs thus: After Jesus was baptized he went into Galilee,

general submitted to his baptism, ambitious of the distinction thus conferred, and all parties coalesced in the popular sentiment of John's mission. He was a burning and a shining light, and the Jews were willing, for a season, to rejoice in his light. These considerations furnish a strong presumption that a major part of the people were baptized of John.

In exact accordance with this presumption are the express declarations of Scripture. Matthew says (Chap. 3:5-6) "Then went out to him Jerusalem and all Judea, and all the regions round about Jordan, and were baptized of him in Jordan, confessing their sins."

Mark informs us (1:5) that there went out to him all the land of Judea, and they of Jerusalem and were all baptized of him. Luke says (3:21), "And when all the people were baptized, that Jesus himself being baptized, etc."

Josephus, the great Jewish historian, informs us that there were so many who followed John, that Herod, fearing that John might secretly harbour treasonous designs, and, in the event, head an insurrection, apprehended, and caused him to be arrested and executed.

Now, let us attend for a moment to these testimonials. That of Matthew goes to prove by specific statements that the population of the City of Jerusalem, the Province of Judea, and the great valley of the Jordan, went out and were baptized of John. The only difficulty that can arise in fixing the sense of the Evangelist lies in the use and limitation of the general terms employed. The word "all" in the several connections cited, must necessarily mean something. It cannot be argued, with good reason, that it here amounts to a mere Hebraism for a great multitude. There exists no reason why the word, in the above connections should be understood in a proverbial, and not in a narrative sense. No impossibility or absurdity is necessarily involved in taking the word literally, or to signify a great majority which is a common acceptation. Or, if any absurdity be involved in such an acceptation, it can be so only on the principles of our opponents, and must therefore be against their theory, which supposes that John immersed his disciples one by one.

Unless we are willing to discredit and prepared to disprove the historical accuracy of the New Testament, we cannot reasonably suppose the word "all" to signify less than the major part. But, to make the most liberal allowance in favor of our opponents, we will suppose John baptized one half the entire population of Palestine; it would then follow that he baptized, in all, three millions of persons. No doubt, many of the Jones County "Theologians," those in the "Shinery," will be surprised at the first view of this aggregate result. John was sent to preach "repentance" to all the Jews, and to baptize all that submitted to his doctrine. Now, the query arises, "Was it the duty of all to repent and be baptized?" If so, which all will admit, then, evidently, there must have been allowed time to John's baptism when a natural impossibility precluded such an act of submission. The physical strength of John—the time allotted to the continuance of his ministry—the manner and circumstances essentially connected with the valid administration of his baptism—must all be taken into account, and in view of all these considerations, it must have been clearly possible for John to baptize all whose duty it was to repent and submit to the claims of his doctrine. Otherwise there was clearly an absurdity—a discrepancy indicative of a want of forethought—in the adaptations and different parts of John's dispensation.

But here are several facts to be considered.

1. John could not have commenced baptizing immediately upon the opening of his mission. Some time must necessarily have elapsed before the people would become acquainted with him so as to apprehend his character and the purport of his mission, and be induced to receive his baptism. We will suppose, then, he preached two weeks before he began to baptize. That is about the way the Baptists of today do.

2. John's term of public labor included one winter season wherein, though the climate in that country is much milder than in our own, still there would be an unavoidable loss of time, occasioned by foul weather. This, with those who are acquainted with the calendar of Palestine, will not be deemed an insignificant item. During the winter the inhabitants of Palestine often experience storms, especially during the rainy seasons, at which time there is very little traveling abroad. This, together with the time occupied in moving from place to place, would require another deduction from John's time for baptizing of no less than twenty days.

3. Forty-three Sabbaths are to be deducted, wherein according to the Jewish observance of those days, it was unlawful for John to baptize. Thus we have left, in all, two hundred and twenty-seven days in which we may suppose John exercised the function of his ministry.

We next inquire how many hours per day John was employed in the very act of baptizing. If he immersed his disciples, according to the Baptists' mode, he could not have thus labored more than six hours per day, pursuing his labors in the same ratio for two hundred and twenty-seven days. John was unsustained by any miracle, and we must calculate his labors as we would those of any other man, according to a medium ratio of physical strength. And no man could rationally suppose John to have stood in three feet deep of water more than six hours a day, and for the number of days above mentioned, laboring at the top of his strength, without an iron-bound constitution, or a miracle of aid. But, according to this estimate the whole number of hours in which John was employed in the very act of baptizing amounted to one thousand three hundred and sixty-two.

We are now ready for the argument.

1. John baptized, in all, three million persons.

2. The whole time in which John may be supposed to have been engaged in the very act of baptizing did not exceed one thousand three hundred and sixty-two hours.

Therefore, John must have baptized, in one hour, two thousand two hundred and two; in one minute, thirty-six, or a little over one every two seconds. And he must have pursued these labors in the same rapid ratio during six hours per day, for the space of two hundred and twenty-seven days.

Here, then, is an expose of the real facts in the case. Let not the advocates of the hypothesis that John immersed deem the sub-

ject unencumbered with difficulty. We are not at liberty to construct our theories irrespective of facts. The age of fanciful philosophy wherein theory subsisted antecedent to investigation has passed. Investigation is now the great talisman of the inquirer after truth. However, I am far from being tenacious, to a unit, of the exact arithmetical aspect of the above calculations. The perfect triumph of my argument does not require it. All that I fix upon tenaciously is the utter impracticability of immersing the multitudes which John is said to have baptized.

One view of John's baptism remains to be taken, viz.: The difference between it and Christian baptism. Many suppose the baptism of John to be identical with Christian baptism, and hence they argue from the former to the latter without reserve or qualification.

The arguments, proving their total distinctiveness, may be thus epitomized. The baptism of John is proven to be different from Christian baptism.

1. From the time of its institution, John began to preach and baptize six months before our Lord entered upon his public ministry, previously to which he performed no official act. Those, therefore, who maintain that John administered the ordinance of Christian baptism involve themselves in the following absurdity, viz.: That Christian baptism was administered six months prior to any official act being performed by the founder of Christianity; that the initiating ordinance of Christian system existed six months previous to Christianity itself. According to this, then, it would follow most unquestionably that Jesus Christ did not institute Christian baptism, unless it can be proved that he instituted it before he entered upon this public ministry—which no one, in his senses, will affirm.

Moreover, the law of Moses was still in force, and the Christian ordinances which superseded the Mosaic institutes could not, consequently, have been in vogue. The law of Moses did not end in John, but in Christ. 2. Its distinctive name. It is called "John's Baptism." But if it be identical with Christian baptism, why does the Holy Ghost employ this distinctive appellation? Why was it ever called anything, in the Bible, but Christian baptism? The Bible calls things by their proper names. But if John administered the Christian baptism, then it would be as egregious a misnomer to call it John's baptism as it would be to call it Peter's baptism, because the same ordinance was administered by the apostle. And thus, on the same principle, we should have a Paul's baptism, a Philip's baptism, a Timothy's baptism, and so on.

3. Its distinctive nature. John baptized his disciples on a creditable profession of their repentance. The adult Christian candidate receives baptism on profession of regeneration. 4. The faith of John's disciples, required in order to baptism, does not answer to the faith of the lawful adult candidate for Christian baptism. 1. John did not require faith in the Holy Trinity. Whether John was well informed on this fundamental doctrine of Christianity I cannot say. It was not a distinctive feature of Judaism, although obscurely taught in the Old Testament Scriptures. But certain it is that John did not require of his disciples any formal profession of belief in this doctrine at the time of baptism; nor was there at such times any formal recognition made of it, as is the case in valid Christian baptism. These circumstances form a primary distinction between John's baptism and Christ's ordinance. (Acts 19:2, 3; compare Matt. 28:19.)

John required of his disciples, in order to their baptism, faith in a Messiah to come. Hence, John always referred his disciples forward to him who came after him, I. e. Christ. Paul says (Acts 19:4) "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is on Christ Jesus." The apostle affirms that Christian baptism imparts faith in and conformity to the death of Christ. Thus: "Know ye not that so many of us as were baptized unto Jesus Christ were baptized into his death" (Rom. 6:3). This clearly proves that, whatever else Christian baptism imports, it plainly implies, on the part of the candidate, faith in the reality of the death of Christ. But in this it is diametrically opposed to John's baptism. If a person, in these days, should adopt the exact faith of a disciple of John in this respect, he would be accounted a Jew or an antichristian, and would be rejected from the communion of all our Christian Churches. No preacher of today would baptize on profession of such a faith, but under pain of Church censure.

John did not so much as baptize in the name of Christ, for, if he did, he must have not only have used his name in baptism, but have taught his character and doctrines; so far, at least, as to make his disciples rudimentary Christians. To baptize in the name of Jesus Christ, of whose character the adult candidate is left in ignorance, is a sheer mockery of sacred things. But the general ignorance of the people concerning Christ, even after he came, proves that John had not baptized in his name. During John's life, it is said (Luke 3:15), "All men mused in their hearts" of John, whether he were the Christ or not. Toward the close of the Master's ministry he propounds the following question to his disciples: "Who do men say that I, the son of man, am?" The disciples who certainly had a good opportunity of knowing the state of public opinion concerning Christ, reply, "Some say thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets (Matt. 16:13, 14). Here, to be sure, was a great diversity of opinion, and not one of them right, which is unaccountable on the hypothesis that John baptized the people in the name of

Christ. The Pharisees and Sadducees in

Christ. It seems, further, that John's personal knowledge of the Savior was very imperfect, as, previously to the baptism of Christ, John expressly says, I knew him not (John 32:34).

Then, you will remember that the apostles paid no regard to John's baptism, but rebaptized his disciples.

This they would not have done had they believed the dogma I am opposing. The proof of my position is found in the Acts, chap. 19:1-5.

If John administered the ordinance of Chris-

tian baptism, then, most unquestionably, his disciples were Christianized. If so, then the greater part of the Jewish nation were Christians at the very point of time in which Christ opened his public ministry, but immediately afterward they apostatized and became the most embittered and malignant foes of the Christian name. Is it not a little strange that the New Testament history should pass over such mighty revolutions of opinions in profound silence.

I cannot understand it myself.

Into And Out Of Three Hospitals Answers to Prayer

By REV. ISAAC ZACHARY TAYLOR MORRIS,
Fort Worth, Texas.

Three hospitals. Yes, three. When? Well, I read. While some of our Confederate comrades were walking over the old battle ground at Gettysburg I was lying in the third hospital and my mind was going back, not fifty years, but forty-nine years ago. That may seem a long time ago, but that depends which way you are looking, backward or forward. I was thinking over the scenes that I experienced at that time in my first hospital. Some of the boys used to say they had rather be in battle any time than to be in a hospital. But they always said that when there was no battle going on.

In August, one Sunday afternoon, an ambulance drove up before my tent, which was large enough for about four boys, but in which I found seven other boys, and announced they had come to take me to the hospital. My, how the soldier boys dreaded to go to that place! So many went from there to the "dead house." I went into the ambulance with my seven companions and they carried us to a hospital in Mobile, Alabama, where there were about 200 others. There I languished for forty-two days and nights. Six of the eight went to the "dead house" and are resting in unmarked graves.

The treatment in the hospital was "army treatment." Now and then some morning a nurse would come along with a pan of water and wash the faces of about twenty-five of us in the same water; then about nine o'clock the steward out of the dining room would come along with a small piece of tough beef, some corn bread, baked without sifting the meal, and some water to drink. My, how the boys would think of mother's fried chicken, biscuits and butter, milk, and other good things we had ever had before. But we had to stand it. We stood it, too, with very little grumbling. We knew we got the very best they had to give us. I have always been glad that the second text I ever preached from was this, "Do all things without murmuring." The truth is, in our home religion was a joy. My mother was a shouting Methodist. She demonstrated the 23rd Psalm and made the impression on everyone that she was living her religion. I believe that if the mothers in Texas would live so that their children would see and know and feel their religion is a joy, somehow there would be less attractions for the young people in the world.

On the forty-third day two of us, Carter, for that was his name, and I, started home. Home! Ah, no two words ever sounded sweeter to anybody than Home and Mother to the soldier boys in camps, in hospitals or on the battlefield. What is it that love will not enable any man, woman or child to do? That is the real reason we have so many people in the Churches who do nothing. It is not because they have not the intellectual or financial ability; it is because they have not the love of the Lord. Carter was the tallest man in the company and I the shortest, for I was but a boy; I weighed fifty pounds and he weighed seventy-one, but the gain was in length and not in flesh. He had lost his hat, and rather than go bareheaded had a rag tied around his head; I had lost my shoes, but rather than go barefooted had on a pair of socks that mother knit before I left home, but we cared not for what we had to wear nor what he had to eat, but we had home on our minds. We were so weak that on the train we had to take the floor, put our knapsacks under our heads, and stand the jolting of the train until we arrived at the nearest station to home. It was not a chair car, much less a Pullman, but an ordinary freight car, such as army boys were used to, but ahead of walking by a great deal.

Finally we arrived home. My mother lived fifteen miles from the railroad, but news went ahead of me that I was coming and could hardly live to get home. Neighbors fell in line, some of them wanting to hear from their boys in the same country, others coming to see me personally. They would look at me, then go away. My mother met me at the gate, took me in her arms, and carried me into the house. When the opportunity came I said, "Mother, did you think I was going to die?" "No, my son, I did not." "Didn't you know that every day at eleven o'clock I took you and all of my children, grandchildren and great-grandchildren to him who careth for us all and talked to him about you?" In answer to my prayer, my son, you are here." Do you believe that, my readers? If you do not turn to Matt. 7:7-12, Mark 11:24, and if you do not believe it then, get you another Bible gotten out by some undenominational publisher, who is very anxious to see the Bible in every home, in the hands of all the people in the country, provided they can get to sell it to them. I believe I went through that hospital, through the army, because my father and mother were praying people. That was forty-nine years ago, but, brethren, I have just read the book of Deuteronomy, marvelous book it is, mostly an exhortation to remember,

Thank God for memory, and thank God he hears and answers our prayers.

The second trip to the hospital was thus: About ten years ago it was reported to me that there was a little girl in a certain city who was abandoned by her mother, a white woman. She had left her child in a den of colored people. Think of that! In America, in Texas, in a city of Churches, but so it was. Somehow I could not get that child out of my mind, and one night I spent most of the night on my knees asking him to help me to have wisdom to get that child. When I awoke the next morning I said I would go, and I went alone. The railroads gave me transportation to the city. I inquired of the sheriff, marshal and charity workers, and on the second day I located her on a certain street. A certain good woman had agreed that if I would locate her that she would rescue her, so I imparted the information to the woman, and in a few days the information came that the child had been rescued. Through the services of another good woman the child was brought to my home. We found a good Christian home for her, and today she has as bright prospects as any child in Texas.

In about nine days after that I broke out with the smallpox. The county officials said I must go to what they then called the "pest house," but the manager told me when they brought a Methodist preacher out there they called it the "smallpox hospital." They gave me about as good as anybody else and about all I wanted. Fortunately I did not want much, but I stood it. Had to stay only fifteen days this time, came home and started again.

Now in answer to prayer I found that little girl. I took her out of that den. In answer to prayer a good home opened to her, and today she is a happy Christian girl, as promising as any child in Texas. Do I believe she is there in answer to prayer? I most certainly do. If you do, do not believe it read Psalms 23, 37 and 119 and let me know.

Let me exhort the Sunday School teachers of Texas that if you know in your State, community, city or county some little boys or girls in dens where sin abounds, places where it is bad for a white child to be, abandoned by mother or perhaps having no mother, exposed to the vices and crime, go to God in prayer and then use the means which he has given you to save them. Or perhaps there are those going into sin not so bad as this pictures right in your midst; use prayer and save them.

The last was a few weeks ago. The brethren all know, from my absence from the Conferences and other Church meetings, that I have been sitting mostly in an invalid's chair. It has been my great fortune to attend from 1868 to 1890, an annual Conference each year and two others, making twenty-four Conferences; from 1890 to 1910 I was situated so that I have attended five annual Conferences each year, making 100; then, from 1910 to 1912, four each year, making eight, with a total of 132 Conferences. Well, if it is the Lord's will, I was willing to suffer, but I went to the good Lord and said, "Lord, if it is thy will for me to do my work in suffering, amen, but if I have more work to do, heal me and let me do the work, and then take me to heaven?" Has he done it? Well, he is mightily on the way.

It has been the custom of the city marshals to give me an annual invitation to their meetings. They have been my good friends in the work and lent many a helping hand. So at their last meeting I was asked to make a speech on the Juvenile Court work and I went prepared to do so. On my way there, at midnight, I was attacked, seriously the physician said, with appendicitis. I went on and had the privilege of attending one session of the Union. I felt at home from the beginning, but when I looked around and saw the Police Commissioner of Dallas, Blaylock, in the back part of the house, I felt perfectly at home. Louis Blaylock looked just like he was at an annual Conference and he was entirely at himself. One member of the Union started the prohibition question; they called on Blaylock, and he, not being able to resist the temptation, rose to his feet, and he certainly laid that brother out.

After that session I gave up. I said to the marshal who was in the room with me, "Call the Methodist preacher, Rev. C. Wright." He said, "Let me call a doctor; that is who you need." I said, "No, call the preacher, for he is the best man and he will bring the best physician with him." Of course, Brother Wright came and with him the best physician in Galveston, yes, in Texas, and the papers say in America, Dr. Marvin Graves. He took me to the third hospital. I found this one very different from the other two, different in everything.

Now did the Lord hear my prayer and heal me? Yes. When? How?

Years ago here was a certain preacher, Geo. W. Graves, of the Northwest Texas Con-

ference, who had a large family of children. (Thank the Lord, it was not a childless home.) And in that family the Lord had sent a little boy baby and put it into the hearts of that father and mother to love and cherish and educate that boy. The good people of Texas had put their money together and built at Georgetown the great Southwestern University, and God put it into the minds of that father to give this boy the benefit of this school, which God had provided for his training. He was equipped to follow the medical profession, for God did not call him to preach, but to heal.

God sent me to Galveston to that Marshals' Union. Had Brother Wright ready, put it into the minds of the good people years ago to build the great John Sealey Hospital, sent me to it, and sent this great physician to me. He answered my prayer.

Do you believe the Lord did all of that to answer your prayer? I do. My mother was a great believer in prayer. She believed in the omnipotence of God. I have often heard her relate how God was more powerful than all the doctors of the land, but I have heard her state that God expected his people to use all the means they could and then he would do the balance. So I believe God has at least controlled the disease and trust he will finally heal me. I escaped the knife, improved, came

home again, and am on the road to recovery. I would be the last person to discourage praying for the sick and to state that it is useless, but I heard so much—well, to put it mildly—foolishness about God's healing power. I sometimes think that if our Bishops, presiding elders, pastors and members would pray more and not cease work, greater results would come. I believe, brethren, God answered my prayer; gave me the means mentioned in my connection with the three hospitals. Pray for me.

I hope the brethren will eliminate and excuse the personality in this little article, but not especially pessimistically, for I am not pessimistically inclined, but I believe the Church is very much improved and is doing good work. Continue to work and pray for greater results. It seems to be the universal opinion that members of the Church are not attending prayer meeting. Think of a Church with a membership of 1500 members with seventeen at prayer meeting, as reported at the last Annual Conference, and one with a membership of 700 members and twenty-two out at prayer meeting. To be plain with you, I do not believe the subject is being discussed enough. The subject is evidently not interesting or the Church members would prove it by their attendance at such meetings. Pray, work and pray, is the Lord's command.

A Letter From Alabama

By Rev. M. H. Wells.

This is the season for District Conferences. When rightly handled they can be made useful. Some presiding elders make a mistake in trying to make them large occasions. They invite a Bishop to preside and get some distinguished preacher to open with a "high steeple" sermon. It is essentially a home meeting. It is the one time and chance of the year to utilize the local forces. The presiding elder who can't make a success of his District Conference ought to vacate in favor of some one who can. Instances multiply where haste seems the one thing thought to be essential. Important interests are not mentioned, and others have limited discussion. I was thrilled in reading the account of that Pittsburg District Conference. That is my ideal of such an occasion. In other years I saw and heard just such wonderful manifestations of divine power. They were seasons of reviving and soul saving. In reading what good Brother Lee had to say of that conference, another idea came to me. Our machinery is about perfect. On the material side of Church life, we have all the equipment needed. Now then, by fasting and prayer, let us secure the baptism of the Holy Spirit, as at that Pittsburg conference, and we will have Pentecost duplicated in every district of the Connection. In this connection I have a standing suggestion: Let the conference begin on Friday night, with a sermon from some brother filled with faith and the Holy Spirit. Organize Saturday morning, and continue over Sunday. Take pledges of the pastors to stay until Monday morning, and elect no man as a delegate who will not promise to remain for the benediction. Hold in reserve the selection of a place for the next meeting and the election of delegates to the coming Annual Conference until the close of services Sunday night. Can I get a second to this motion?

From all accounts our Presbyterian brethren are having trouble in trying to manage their Union Theological Seminary. A fellow feeling makes us wondrous kind. Ditto, Vanderbilt University. The recent episode touched the high places of Church ownership and fidelity. So far, so good. Another wall came from those same Presbyterian brethren. They complain at seeming extravagance in the administration of their enterprises. The same has been heard from loyal Methodists. We multiply agencies and agents. Every new man and woman must needs have a large salary. At least the salaries look large to preachers in the rural sections and in the small stations. Now comes my good friend, Dr. Moore, with certain illuminating facts and figures about "the cost in men and money." As I am not in possession of any inside per contra figures, I must keep my mouth shut. It may be well for our Connectional Boards to bear in mind that the public conscience is just now mightily stirred on the subject of political and ecclesiastical economy. There is a universal protest against the high price of the necessities of life and the tendency to raise our taxes. Perhaps there will never come a time when men will not demand that their dollars shall be made to go just as far as possible. Lest we become pessimistic, it may be well for every Methodist who may chance to read this, to turn to paragraph 28 of the Discipline, and read the specifications under that general interdict of the glory of God." There is a very

just demand for retrenchment in dress and eating. Think of the American people spending three hundred and nineteen millions a year in seeing "the movies!" That is only one form of worldly amusement. I shall close this paragraph by daring to suggest that our Church machinery could be kept moving by reducing the number of our Bishops by half. There are plenty of capable men who can preach the Commencement sermon, lay the corner stones, meet all reasonable demands on special occasions and conduct the District Conferences.

It was narrated abroad that there would be at Vanderbilt University, an institute for teaching the young preachers how to preach and be good. As I am in that class of young hopefuls, I hid me thither. I was soon greeted on all sides as "the young man." The best joke came through the simplicity of the colored boot-black. Having shined my shoes and formed an attachment for me, he ventured to inquire if I intended to come to that college another year? Of course, I humored the joke by telling him that I had not yet made up my mind as to a place for further instruction. The lectures and preaching were uplifting, and fellowship with kindred spirits refreshing. Preachers and laymen were there from the Lakes to the Gulf. Having been a member of the five Annual Conferences, I had the advantage of a scattering acquaintance. Incidentally, my poor contributions to the Church papers had given me some notoriety. It was very comforting to know that the Lord had used my pen for the help of his saints. Urged by them, I am writing again, and possibly taxing the kindness of my editorial brethren and proof-readers. Fortunately for all concerned, I own a typewriter and thus write a legible hand. Having had some experience as an editor and publisher, I know the worry printers have with some manuscripts. In plain honesty, I have suspected that my legible penmanship has had to do with admission to the columns of papers rather than the merits of the utterances. So goes.

The St. Louis Christian Advocate has said some timely things about the care of our good brethren. The editor alleges discrimination against them by the Bishops and presiding elders. Of course, he locates much of the blame with the laymen who are clamoring for young pastors. Perhaps it will not be amiss to remind all concerned that physical agility is not named among the factors for winning men to the Kingdom. Paul was not apologizing when he mentioned his age and physical infirmities as among valuable assets to his ministry. An Arkansas brother has suggested a plan for the care of our supernumeraries that is workable and may be made helpful. There are communities in the towns and country able and willing to furnish a home and support for the inmates. Of course there ought to be ground enough for a garden, truck patches, hogs, cows and chickens. With these accessories, many a man from sixty to eighty might spend a serene old age. All needed is to systemize the kindness.

To my thinking, modern evangelism is unduly stressing "personal work" in meetings. They are making a substitute of it for pulpit deficiency. Men are to be won to Christ by preaching. Of course, it must be "in power and demonstration of the Spirit." Such preaching will convince

men and fill your altars with penitents. Utilize your laymen between services, and at the altar, advising how to be saved. When a young man and a bit discouraged, good old Dr. Hunter (my ministerial father) said to me: "My son, stand flat-footed and preach the gospel, and expect the Lord to honor his Word." When a famous evangelist preaches for ten days without inducing a single person to heed his appeals, it is a damaging concession of vital lack, for him to urge a company of organized workers to make an assault upon the ranks of unbelievers. It is yet an open question as to whether good or harm is done by that said organized company. Many of them are unskilled in right methods of approach to the wicked. Some of them have shady lives and do actual hurt in an effort to change the ways of their betters. It has been so long since I was in a Texas revival, I am not certain that this criticism will hit in that latitude. While there I saw thousands converted in the use of the old methods. May they continue.

I give "straight goods" when I compliment you on the popularity of the Texas Christian Advocate. As an editor you are winning merited compliments from "the ends of the earth." You are fortunate in having my good friend, Col. Blaylock, in charge of the publishing department. Luck to you.
New Decatur, Ala.

BLEEDING A CONTINENT.

The total Panama excavation for the transisthmian canal will be 210,000,000 cubic yards. The annual erosion of the banks of the Mississippi river alone (tributaries excluded) is estimated at more than 1,000,000,000 cubic yards.

The Mississippi in flood is eight times the volume of mighty Niagara. The annual losses in the Ohio Valley alone exceed \$50,000,000 and the Ohio is only 96 miles long and drains out 210,000 square miles.

London cannot estimate the flood losses since 1899 at \$1,000,000,000, and statisticians agree that direct flood losses within the last half century exceed the total cost of all our wars (including the Civil War).

Floods in the Mississippi Valley carry out to the Gulf of Mexico every year nearly 600,000,000 tons of the richest soil in the whole great basin, and the irony of the loss is being when it is remembered that this vast area of alluvial is wrenched from the producer only to obstruct navigation by depositing bars or snagging channels, and that this same producer must be taxed to pay for a second removal of his lost producing area. All of these figures have been on the direct lines of dollars or square miles. Who can estimate the volume or the value of the lost hope and courage of those who see the results of years of hard endeavor swept out in a single night.—The Christian Herald.

Hatefulness is so hurtful that we cannot afford to hate even the hateful.

CLOUDED BRAIN

Clears Up On Change to Proper Food.

The brain cannot work with clearness and accuracy, if the food taken is not fully digested, but is retained in the stomach to ferment and form poisonous gases, etc. A dull, clouded brain is likely to be the result.

A Michigan woman relates her experience in changing her food habits, and results are very interesting:

"A steady diet of rich, greasy foods such as sausage, buckwheat cakes and so on, finally broke down a stomach and nerves that, by inheritance, were sound and strong, and medicine did no apparent good in the way of relief.

"My brain was clouded and dull and I was suffering from a case of constipation that defied all remedies used.

"The 'road to well-being,' in some providential way, fell into my hands, and may heaven's richest blessings fall on the man who was inspired to write it.

"I followed directions carefully, the physical culture and all, using grape-nuts with sugar and cream, leaving meat, pastry and hot biscuit entirely out of my bill of fare. The result—I am in perfect health once more.

"I never realize I have nerves, and my stomach and bowels are in fine condition. My brain is perfectly clear and I am enjoying that state of health which God intended his creatures should enjoy and which all might have, by giving proper attention to their food." Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pgs. "There's a Reason."

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

Notes From the Field

Holland Circuit.

Last Sunday night we closed a good meeting at Mill's Chapel. This is a little Church almost surrounded by foreigners. Eleven joined the Church. Bro. Karsell did the preaching and the pastor did the "scotching."—John W. Holt.

Iola.

We have had a great revival of religion. The pastor did the preaching, the people came and God convicted and converted men. Forty-seven conversions was the result among the unsaved and the Church membership was enlarged and revived.—R. H. Lewelling, P. C.

Calallen Circuit.

We have just closed a fine revival at Riviera. Twenty joined our Church. W. M. McKinney, our pastor at Robstown, did the preaching. He is a splendid fellow and a successful revivalist. We have just finished one of the neatest little churches at this place. The opening of the revival was the first preaching service in our new church. Our people have been greatly blessed and built up and the future is very bright.—Geo. F. Harris, P. C.

Byers.

Rev. F. O. Miller, agent in the North Texas Conference for Homes for Superannuated Preachers, spent last Sunday with us. There is no more important work in our Church than which Brother Miller represents. He is doing his work in a business-like way, and is placing it upon a solid basis. He portrays the need of our retired preachers in such a convincing and intelligent manner that it appeals not only to the sympathy of the people but to their good business judgment as well. His plan will hasten the day in this conference when there will be a nice, comfortable home for each one of our retired preachers who is not able to provide one for himself. My people gladly responded to his call for help and will give him a hearty welcome when he desires to return. Brethren, be sure to have him visit your charges. His ministry and presence among your people will be a blessing.—Chas. P. Martin.

Milford.

The protracted meeting held at the Milford auditorium from Sunday morning, July 5, closed with the services Tuesday night. Rev. E. N. Parrish evangelist of Cleburne, assisting the pastor, Rev. M. M. Morphis, was a success in every sense of the word. As a result of the meeting there were twenty-five conversions, twenty of whom united with the Methodist Church and others will become members of other Churches. G. H. Griffin was the choir leader; R. B. Black, organist; Misses Caldwell and Durham, pianists; Mrs. Stella Rutherford, violinist, which is equal to saying the music was grand at every service and half of the great influence in the grand results achieved. Rev. Morphis is very much encouraged with the meeting as well as general results for the half year's work since January first. In that time sixty-two members have been added to all the Churches under his charge, forty-three of whom to the Milford Church. Rev. Morphis requests the Courier to extend for him personally and for the membership of his congregation, sincere thanks to all who assisted in any way in the meeting just closed.—Milford Courier.

Transcendar Mission.

We closed a nine days meeting Monday night at Aley, resulting in 110 or more conversions. Backsliders were reclaimed and the Church rose higher and higher until it reached the high water mark. We received thirty-one into our Church by vows, baptized twenty-nine; eleven joined the General Baptist Church and some will join other Churches. Some of the old standbys say that it was the best meeting and largest congregations they ever saw at Aley. I can say it was the best meeting I ever held with the help of the preachers. Brother Knott, pastor of the General Baptist Church at Aley, preached some very good sermons, a

YOU CAN SEE NEW YORK CITY IN A DAY

The Green car automobile trips uptown, downtown, "Seeing New York After Dark," and the yacht trip around the City is the most perfect sight-seeing service in the world. A lecturer with every party. Write for illustrated descriptive folder.

GREEN CAR COMPANY

S. E. cor. 23d Street and Broadway, New York City.

good Presbyterian came along and preached a good sermon. The best of all, Jesus was there from first to last. "Well, well," you say, "can any good thing come out of Aley?" We commenced with great difficulties in the way, but strong men and women were deeply and pungently convicted, came to the altar like the jailor, and were wonderfully saved. They would go and bring their loved ones and friends to the altar. We ran on the old-time religion style. When we commenced very few would pray, but when we closed we had the Gideon band. They would try to do anything their leader would say. Praise the good Lord! The world will hear from the Aley revival when this writer has gone home to receive his reward. Yes, God has laid his hand on some of them and called them to preach.—D. F. Pulley, P. C., July 16.

Trenton.

Just closed one of the greatest meetings ever held in Trenton. So say people who have spent all their life here. We began June 29, and on Monday following Rev. L. E. Conkin, of Pilot Point, came to us and remained until the last service. Conkin is a strong preacher, fearlessly attacking sin in its stronghold. Our town was stirred as never before. During the meeting a picnic was held but with all of their advertisement the meeting ran right on, having conversions each service. The results, forty-three professions and a great many reclamations we did not keep count of. Forty-two gave their names for Church membership in our Church and several will go to the other Churches. Bro. C. E. Lane directed the choir and singing for us. He is a consecrated man of God. All in all, this has been the greatest victory of my life. To God be all the honor and glory and praise. Pray for us, brethren.—M. C. Dobbs.

Lebanon.

We do not mean this for a report of Bro. O. O. Gaston's work, but only want to say a few things about the revival in which we endeavored to do the preaching for Brother Gaston at Lebanon. Lebanon is one of the appointments on the Davilla Charge, Martin District, Texas Conference. The name of this place is very well known to Bible readers; however, it is not the historical Lebanon, and we saw no cedars. Lebanon is located on the San Gabriel River, about ten miles northwest of Rockdale, in a fine black land country, and populated with an excellent set of people. We began the meeting on Friday night, July 4, and closed July 13. Brother Gaston being engaged in a meeting at another point, did not reach us until Monday, July 7. The revival was in good way, and when Brother Gaston reached us he brought new life and energy. Brother Gaston is a combination man. He is not only good in the pulpit, but is also good at the head of a choir, and in this department he exerted himself to make the music a success. There was an arbor of good size previously prepared for this revival, but many times it was not sufficient to accommodate the people. From six to eight autos, besides many buggies, were used for seating the people. But these are no the greatest features in the case. We found people who had old-time religion, and who actually shouted. We found no trouble in getting people to pray in public among both men and women. There were eight additions to our Church, seven by vows and one by certificate. The people did everything needful to make us enjoy our stay, and that we did exceedingly. Davilla has a wide-awake young pastor and one to be proud of.—T. S. Ozle.

Smiley.

On the evening of June 8, we closed a meeting at Smiley where I went June 30 to help Brother E. G. Hocutt. The meeting was held under a tent where the Baptists closed a meeting June 29. Brother Hocutt received four into the Church on profession of faith. A brother who has been a member for twenty years, but was never converted, professed religion. T. L. Barnhouse, a young man who has been attending school at Coronado Institute, and who has been fighting against a call to the ministry and had backslidden, was reclaimed and decided to go into the ministry as soon as he could further prepare for the work. Besides these good things accomplished, many in our Church and in other Churches claimed to be greatly benefited by the meeting. Brother Hocutt is one of our best and most successful pastors. He is a good preacher, hard worker, wise and prudent in the management of difficult questions, and looks after all the in-

terests of the Church in detail. The other denominations, as well as those of his own charge, respect and love him. Brother Hocutt was called on during the meeting to perform the marriage ceremony for a Mexican couple. So you see he has some influence among this people for good. Sister Hocutt is one of the noblest of Christian characters, and is a good worker in the Church. She, too, has the love and respect of the people in general, and of her own Church in particular. At the close of the meeting I ran into San Antonio, did a little shopping, and had a very pleasant visit with A. N. James, our pastor at the Alamo Methodist Church. Brother James is a sweet spirited, hard working, patient and painstaking preacher and pastor, and is loved by his people. Sister James is one of the "elect" ladies. She is as good or better than her husband, which is saying a good deal for him. Their daughter, Virginia, an admirable young lady who has been teaching in Cottey College, Nevada, Mo., for some time, is at home on a visit, but will attend school at the Chicago University next year. Brother James has a splendid Church plant and is doing a good work. I had the pleasure of attending his prayer-meeting which was well attended considering the oppressively hot evening, and I was pressed in for a short talk. His membership is growing both in the Church and Sunday School. You may look for a good report from him at conference this fall. He is comparatively a new man in the West Texas Conference, but, as you often hear the phrase used among the preachers of late, he is "making good."—R. G. Plummer.

Honey Grove.


The Children's Day service of Honey Grove Sunday School was a success in every way. The church was beautifully decorated by the ladies of the Woman's Missionary Society and the children rendered their parts well. It was one of the best programs ever given by this school. The consecrated Superintendent, Bro. L. B. Black, is universally loved and the school is flourishing under his wise care. The Sunday School orchestra, under the management of Mr. Will Erwin, has a fame all over North Texas, and adds no little to the success of this splendid school. The pastor, Rev. C. H. Buchanan, is away on his vacation, kindly granted him by his Board of Stewards, who also gave him a handsome purse of money to pay expenses. He writes home that there is no place like Honey Grove, nor any people as good as the Honey Grove folks. Long may they live and prosper.—Reporter.

Winfield.

Winfield is still doing things. The fourth Sunday in June, at New Hope, we had a great Children's Day service. They greatly impressed every one. Women, living in towns, and some one to do their work, think they have done wonders when they practice with the children, and they have. But when women go two or three miles, and more, to meet with the children, they have done a great work. Then came the Mulkey meeting. Abe was on time, in good trim, and did us all good. Anyone can see and feel the change in Winfield. Received eighteen in the Methodist Church, with more to follow and some to other Churches. Our people payed Brother Mulkey \$187.80 for his services. Then Abe took a collection to seat our beautiful new church at Winfield. The people gave me in subscription \$395.50. Thank God, this good people will help a man if he will try. We are coming to the front.—S. N. Allen, P. C.

Iola.

There closed last night at Iola Church a very gracious revival meeting beginning on the first Sunday, services being conducted by Bro. John Sollock, an old-time layman; up to Tuesday morning, at which time Bro. Lewelling, the pastor, came and took charge and did the preaching. And he preached with power and demonstration of the Spirit, in love and with a two-edged sword, and God honored the Word. It sent conviction to the heart of many and the result is fifty or more convictions; quite a number was added to the Methodist Church, and several will join the Baptist. The working force of the people of God was well organized. The ladies had their grove meetings each evening in which some of the Baptists, as well as Methodists, took a deep interest—the young as well as the old—and when they would come in to the regular house service from the grove meeting, there was an influence felt almost irresistible. The men and boys had their grove meeting, also productive of much good. The penitents came to the altar, knelt and prayed and were happily converted, and went to work immediately, and such demonstration

OFFICIAL ROUTE
TO STATE ENCAMPMENT
EPWORTH LEAGUE
Corpus Christi
AUGUST 6 TO 18
VIA 
SPECIAL SLEEPERS
SPECIAL ACCOMMODATIONS
ONE FARE PLUS \$1.00 FOR ROUND TRIP
FROM DALLAS \$13.50
TICKETS ON SALE AUGUST 4 AND 5
FINAL LIMIT FOR RETURN AUGUST 20
TOURIST AND STANDARD SLEEPERS
FOR SLEEPING CAR ACCOMMODATIONS TRAIN TO LEAVE
DALLAS NIGHT OF AUGUST 5, 7:55 P. M.
ARRIVING CORPUS CHRISTI AND EPWORTH AT 3:40 P. M.
NEXT DAY
WRITE TO MR. GUS W. THOMASSON, DALLAS, TEXAS,
OR R. B. COURTNEY, DISTRICT PASSENGER AGENT,
M. K. & T., DALLAS.

of power has not been seen in this country for years. Thank God the old-time Holy Ghost power is with his people yet! Would love to mention the many faithful workers, but they are too numerous; will speak of Brother Joe Barnes, our loved preacher; he rendered efficient help. Pray God from whom all blessings flow.—T. J. Danby, L. D., July 19.

Murchison.

We have just closed our second revival, with seven more to follow. Our first was at Murchison, and began July 1. We had Rev. H. M. Pirtle, of Trenton, Texas, who arrived Sunday on the midnight train. How he did preach! He preached a doctrinal sermon each night, beginning with the Abrahamic covenant. He had large crowds from the start. I have never heard a better exponent of our doctrines. His coming to our little city will mean much for the future of our Methodism. We did not have a very great revival, but I am sure when we do have a revival they will not be ashamed to join the Methodist Church. Thirteen were added to the Church at Murchison. Our present number is 101. We have more than doubled in the last three years. Our Church is here to stay in this place. Our second meeting began at Shady Grove the second Sunday in July. Rev. Marvin M. Fuller did the preaching. He is a practical preacher and a fine revivalist. He did us much good. In my four years' ministry, this was the best meeting we have ever had at Shady Grove. There were about fifteen conversions and a large number of reclamations. Thirteen joined the Church, and we now have 111 at this place. Our next meeting will begin the third Sunday at Wanda. Our third Quarterly Conference will be held at Red Hill, August 3. We have the best crop prospects of all the last four years. We want every member in Murchison Charge to do his best.—G. W. Fletcher, P. C.

Josephine.

The Lord has wonderfully blessed Josephine with another great revival. We had a revival here in February in which we had seventy-one conversions. Evangelist E. S. Hursey, of Paris, led the effort. Our people became so awakened that they demanded that a second meeting be held. Although it is usually conceded that an evangelist cannot repeat himself in the same year, yet they said let us have Hursey. We began on June 29, but the floods came and we lost almost a week. We resumed the battle in earnest on July 6. The battle raged fiercely for eleven days, and another great victory was won in the name of Jehovah. Brother Hursey certainly did some great preaching. He unreservedly attacked sin in the Church and out of the Church. Although the people were very busy with thrashing and farm work yet they could not stay away from the meeting. Mrs. Hursey did a great work as a soloist and personal worker. It is no wonder to the writer that the Lord graciously blessed the efforts of Bro. Hursey and wife. They are thoroughly consecrated to the work and are untiring in their efforts for the upbuilding of the Kingdom. The Lord only knows the good accomplished in our meeting. We became so interested in the salvation of the lost that practically every Christian went into the congregation to do personal work, and we lost count of the number of conversions. There were from sixty to seventy-five conversions. Twenty-five accessions to the Church, making a total of eighty-seven since conference. Nine young men and six ladies consecrated their

lives to God for special service. We closed the meeting with a reception in order that old and new members might become better acquainted. The ladies furnished cake and Welch and Wilson, our enterprising druggists, served orange julep to a thirsty three hundred. We pledged ourselves to greater things in the future. We have outgrown our present quarters and are planning to build a splendid brick church. Keep your eye on Josephine.—W. E. Barberee, P. C.

CAMPAIGN FOR STAMFORD COLLEGE.

The campaign for raising the entire indebtedness on the Stamford College will be launched Sunday, August 3, at 11 a. m. The campaign was arranged for at the last meeting of the Board of Commissioners of Southern Methodist University and will be under the management of Rev. H. A. Boaz, D. D., Vice-President of S. M. U., Rev. J. D. Young, Commissioner at Large for S. M. U., assisted by Rev. J. B. McCarley, Business Manager of Stamford College, Rev. J. G. Putman, together with all the presiding elders, pastors and loyal laymen in the conference.

An effort has been made also to secure the services of Bishop Atkins or Bishop Mouzon; also Dr. Hyer, President S. M. U., will assist in the campaign. The campaign begins August 3, and expects to close last Sunday in September, at which time the Campaign Committee expects to land with every dollar of indebtedness in hand. Let all pray, assist and help in any way possible.

"Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me from the Bible, and made me learn a part of it by heart."—Ruskin.

I awoke this morning with devout thanksgiving for my friendships, the old and the new.—Emerson.

ROUND TRIPS
Galveston
\$ 5.80
ROUND TRIPS
SATURDAY, JULY 25, AND AUG 2
LIMIT 2 DAYS.
\$10.45
On Sale July 25d to Aug. 1, inclusive. Limit Aug. 4.
\$11.60
On sale daily. Limit ninety days.
\$9.70
Every Friday. Limit ten days.
VIA
T. & B. V.
The Short Line.
For reservations phone Bell M. 1986, Aut. M. 1984, City Office, 1500 Main Street, Depot phone Bell M. 93, Aut. M. 1244. Commerce and Lamar Streets.

As The Roman Catholics See The Vanderbilt Muddle

From New York Freeman's Journal and Catholic Register.

The College of Bishops of the Methodist Church, South, has read a much needed lesson to Andrew Carnegie. The latter offered what was tantamount to a million dollar bribe to induce the Methodist Church, South, to take his view of education. We already have referred to the circumstances attending the proffered bribe which Bishop Candler of the Methodist Church has characterized as "the impudent proposal of an agnostic steel-monger." The Vanderbilt University of Tennessee belongs to the Methodist Church, South. Its ownership having been questioned, the Chancery Court of Tennessee decided every point in favor of the Methodist Church. Thereupon an appeal was made to the Supreme Court of the State. Whilst this appeal was pending, the multi-millionaire ironmaster stepped in and offered to endow a medical college for the Vanderbilt University on condition that it should be completely divorced from all Methodist influence.

"The agnostic steel-monger," to employ Bishop Candler's characterization, hoped to kill two birds with one stone. The University of the South, which is affiliated with the Episcopal Church was about to establish a Medical College at Nashville, Tenn. Carnegie's million dollar gift to the Vanderbilt University, if accepted, would at one time and the same time remove the proposed Medical College at Nashville from sectarian influence and prevent the founding of a similar institution which, if it came into existence, would be under Episcopalian auspices.

It was a million dollar campaign having for its object the elimination of religion from education. It was prompted by the same motive that caused Carnegie to establish a fund for pensioning college professors, always provided that they had not placed their talents at the service of educational institutions with Church affiliations. It was an indirect method of depriving these institutions of teaching talent. It was setting a premium upon Godless education. It is impossible to withhold a tribute of admiration for the Methodist Bishops for the manner in which they turn their backs upon the million dollar temptation to prove faithless to their trust. In a statement to the public they declare: "The conditions attached to this gift and the letter accompanying it, which must be taken as expository of the conditions, are such as lead us to believe it cannot be accepted without a breach of trust, and without dishonor to the Church."

The Methodist Bishops then notify Carnegie that there are things in this world of inestimable greater value than money. The person who never crossed the threshold of a college as a student, and who yet would dictate to our universities and colleges in a vital matter, hears from the official representatives of the Methodist Church this language bringing out the nature of the heinous insult embodied in Carnegie's proffered bribe: "We know how to endure poverty, but we have not learned, nor are we ready to be taught, how to accept gifts to which are annexed conditions that require the sacrifice of our self-respect, the defeat of the founders of the University, the renunciation of principles which we hold in common with all the Churches, and the abdication of the mission of the Church of God in the field of Christian Education."

We have a definite purpose in dwelling on a subject which, on the surface, appears to be of small interest to Catholics. A little reflection, however, will convince us that the proffered bribe to the Vanderbilt University concerns not only Methodists and Episcopalians, but all who appreciate the vital importance of Christian Education. It would be an incalculable National calamity if American universities and colleges should become Carnegieized. From these seats of learning stream out influences which have much to do with moulding public opinion. If the money of "the agnostic steel-monger" should be permitted to play a part in shaping these influences in their inception, the consequences would be immeasurably disastrous.

A Godless generation will not add to the strength of the Republic. It was but the other day we celebrated the Declaration of Independence, the work of men who believed in God. They had been agnostic, they would not have been able to base their righteous demands on this appeal to Christian principles: "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights." If Harvard and Yale and Princeton and the other colleges of Colonial times had been de-Christianized in the manner Carnegie aims at

de-Christianizing our educational institutions of today, the men who framed the charter of our liberties would not have made the appeal that went straight to the hearts of a Christian people. If the latter had been imbued with agnostic principles, such an appeal would not have evoked the outburst of patriotism that carried the American Revolution to a successful issue. The men who laid the foundations of the Nation had ever before them, in public as well as private affairs, a standard of righteousness such as bald atheism or doubting agnosticism cannot erect. That standard a Carnegieized system of education would seek to overthrow.

We see, then, the nature of the fight the College of Bishops of the Methodist Church, South, is making to save an educational institution from the terrible calamity of being vitiated by Carnegie's money. Let us hope that victory will crown the efforts of the Methodist Bishops to stem the progress of the attempt to empty our educational system of all Christian principles.

THE LATE SIDNEY J. THOMAS. An Appreciation.

"Alack! my friend is dead.
Friend after friend departs.
Who has not lost a friend?"

Sidney J. Thomas was a man rich in personality and genial in all of his personal relations, and a more companionable spirit one could hardly find among any class of men. It was my good pleasure to know him intimately, having been his neighbor, teacher and pastor for many years, and I always found him to be pleasant, genial and helpful. Brother Thomas was at all times in a cheerful mood, looking on the bright and better side of things. He was a faithful member of the Methodist Church from his early childhood, and a more attentive listener no preacher ever had in his audience.

Brother Thomas was my near neighbor when I was stationed at Comanche, and I can say of a truth that he was one of the best and most considerate neighbors that I have ever had in all my life. His pastor's comfort was always uppermost in his mind, and his hospitality was always bountiful to his pastor.

Brother Thomas had a brilliant mind, quick, perceptive faculties, and he was an interesting and instructive writer, as his correspondence with the Advocate, while touring Europe, will abundantly show. As a traveler he saw and heard things, and his facile pen so portrayed them as to make his readers see and hear the same things.

Our deceased brother left behind him an aged father, three brothers and one sister, L. L. Thomas, Eugene Thomas, W. W. Thomas and Mrs. Minnie Switzer, the wife of J. J. Switzer.

He married Miss Ellen Sellers, of Georgetown, and had two bright and promising boys, Sellers and Sidney, Jr., both of whom and their mother are now living in Austin.

Brother Thomas graduated from the Southwestern University at Georgetown in 1887, and afterwards practiced law at Comanche. He was editor for a long time of the Comanche Chief, and at one time was President of the Texas Press Association.

Sidney J. Thomas was born in Van Zandt County, Texas, September 13, 1868, and passed away at Austin, May 7, 1913, being at his death the Superintendent of the Deaf and Dumb Institute, S. E. BURKHEAD, Clarendon, Texas.

**A TRIBUTE TO THE MEMORY OF
REV. WILLIAM A. SAMPEY.**
By Rev. John L. Williams.

This man of God fell asleep a few days ago in Georgetown, Texas, and his spirit is at rest in that calm land beyond the sea.

But rest has come at last to this tireless toiler: to this faithful super-annuate, the darksome night has passed. My first acquaintance with Brother Sampey was in 1894 and 1895 and 1896, when as a young itinerant I was appointed to a charge in his district. At the very time in a young preacher's life, when he most needed help of a substantial kind, it was my good pleasure to have this man of God as my presiding elder for three years, and I shall ever thank God for his counsel and his help. He was a student of books, had a wide observation among men and never lost sight of the simplest forms of life nor failed to comprehend the fullest meanings in life. For more than three-score years he waged a tireless warfare against ig-

norance and sin, for truth and God, never resting from the strife until called away from the fray.

If the force of life may be measured by the obstacles it overcomes, the momentum of this man was extraordinary. What quick apprehensiveness of thought, what strength of will, what moral resoluteness was his, who, unbefriended by the powerful, and little aided by the schools of his day (for they were small and poor), fought his own way from ignorance to a place among the strongest preachers in his day. Brother Sampey was a strong doctrinal preacher in his day and the subjects which he chose to speak upon were thoroughly studied and the entire three years I chanced to be in his district I never heard him preach anything but a strong sermon.

In every sense of the term he was a self-made man, as every man worth the making always is. In the sense that he was self-made, I mean he made a man—not that he won a place. There was nothing of the place-seeking spirit in his nature. He made himself competent. For a long term of years he stood guard at the door of his conference—he was Chairman of the Second Year's Conference Course, and rarely ever allowed anyone to pass into full connection into the conference without a rigid examination. Long journeys have I often made with him across the country districts when he was my elder. No man has ever contributed more extensively to my spiritual welfare and usefulness as a minister than he. All these years since our closest association and until the recent years of his extreme feebleness, we kept up an occasional correspondence. How simple he was, and how true he was. I cannot restrain myself from saying I loved him like a father—for he has been one to me.

Many people all over our Southland will feel anew the grasps his healing hands have touched when they know the kindly hands are silently folded over the loving heart which is now pulseless and still forever.

And no more shall he point them to the land beyond the sea.

Wharton, Texas.

SKETCH OF REV. W. A. SAMPEY.

I am sorry to see the notice of our good brother, Sampey, in last week's Advocate. You seem to be without data in reference to him. Here is what I have in my general minutes.

He was ordained in the Alabama Conference in 1854; ordained deacon by Bishop Pierce in 1856; ordained elder by Bishop Pierce in 1858; remained in the Alabama Conference until 1872. At that conference he was appointed to the Greenwood Circuit, but shortly after Bishop Pierce transferred him to the Northwest Conference, and was stationed at Jacksboro, which was to be supplied. He served Jacksboro Station that year, 1872. At the conference of 1872, he was appointed to Weatherford Circuit; at the conference of 1873 was appointed to Stephenville Circuit; in 1874 to the Chatfield Circuit. Then he was transferred to the East Texas Conference. When the East Texas Conference was absorbed by the Central Texas Conference of course he went, too.

I am sure he swept through the gates into the New Jerusalem and found many there to welcome him. My first year in the ministry was a circuit adjoining his and from him I received much good instruction. The Church has been enriched by his life and ministry.
I. Z. T. MORRIS.

MARRIED.

Johnson-Peck.—At the home of the bride's mother, Mrs. Mary O. Peck, 207 W. Poplar Street, San Antonio, Texas, July 15, 1913, Mr. James Word Johnson and Miss Sue Fannie Peck, Rev. J. E. Harrison, President of San Antonio Female College, officiating. The couple will live at Kingsville.

Morris-Hedges.—June 1, 1913, at the home of the bride's parents, Mr. and Mrs. J. R. Hedges, near Wells Chapel, four miles southwest of Linden, Texas, Mr. John S. Morris and Miss Olive Hedges, Rev. J. T. Hooks officiating.

Gassaway-Martin.—At the home of the bride's parents, Leesville, Texas, on July 8, Mr. J. E. Gassaway and Miss Lena Martin, Rev. J. D. May officiating.

EDUCATIONAL

Randolph-Macon Woman's College One of the LEADING colleges for Women in the U. S., offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, observatory, gymnasium, swimming pool, athletic grounds, large campus. Endowment reduces cost to \$300. Catalogue, N. A. PATTILLO, Ph. D., Dean, Box 25, Lynchburg, Va.



See the dollars in a course of the famous Byrne shorthand and book-keeping or telegraphy. We hold the world's record for speed and accuracy in a given time. 1500 enroll annually and more than double and treble their earning capacity. Why not you? Fill in and mail for free catalog of America's largest business training school, Tyler Commercial College, Tyler, Texas.

Name _____ 10
Address _____

Study Dentistry AT The State Dental College DALLAS, TEXAS

We invite comparison with competing schools in faculty, attainment and teaching equipment. A wealth of clinical material makes our teaching thoroughly practical. Session of 1913 opens October 1st.

For catalogue write to
C. L. MOREY, D. D. S., Sec.
DALLAS, TEXAS.

Metropolitan
BUSINESS COLLEGE
DALLAS, TEXAS.
"THE SCHOOL WITH A REPUTATION"
FOUNDED IN 1887
The most THOROUGH and SUCCESSFUL
business college in Texas. Catalogue free.

Mary Baldwin Seminary
FOR YOUNG LADIES. Staunton, Virginia.
Term begins Sept. 11th, 1913. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students from 24 States. Terms moderate. Pupils enter any time. Send for catalogue. Miss E. C. WEIMAR, Principal.

Vanderbilt University
1046 STUDENTS 125 TEACHERS
CAMPUS OF 70 ACRES, also special campus for dep'ts of Medicine and Dentistry. Expenses low. Literary courses for graduates and undergraduates. Professional courses in Engineering, Law, Medicine, Pharmacy, Dentistry, Theology. Send for catalogue naming department. J. E. HART, Secy, Nashville, Tenn.

Marshall Training School
A good school for boys. Prepares for college and for life. For catalogue, write
MARSHALL TRAINING SCHOOL
San Antonio, Texas

Southern Dental College, ATLANTA, GA.
One of the oldest and most complete Dental Colleges in the South. If you are interested in a high-class Dental education, write
DR. S. W. FOSTER, Dean,
%College Building, 101 North Butler Street ATLANTA, GA.

North Texas Female College

"KIDD-KEY CONSERVATORY"
Hans Richard, - - - Director
CLASSICAL, SCIENTIFIC @ LITERARY COURSES
MUSIC, ART @ EXPRESSION

The Leading College for Ladies of the Southwest, in patronage, in enrollment, in the fine arts, in location.
For Catalogue, address the President.
MRS. L. A. KIDD-KEY, President.
L. A. HANSON, Business Manager.
SHERMAN, - - TEXAS.

ALEXANDER COLLEGIATE INSTITUTE
Co-Educational Junior College of the Texas Conference.
The School That Does Things
M. L. LEFLER, President,
JACKSONVILLE, TEXAS

Henderson-Brown College
ARKADELPHIA, ARKANSAS
A very excellent School for Boys and Girls. Splendid government and discipline. Beautiful Christian spirit. Home like atmosphere.
Nine courses: Bachelor of Arts, Bachelor of Science, Piano, Voice, Violin, Art, Expression, Domestic Science, Commercial Department. Moderate charges. Splendid faculty. Beautiful campus. Imposing building. Good equipment. Pure water. Almost perfect sanitation. No death has ever occurred among the boarding students in the College. Address GEO. H. CROWELL, President.

MERIDIAN WOMAN'S COLLEGE
Safe home for Girls
Among the Healthful Pine Hills of Mississippi, with its modern, well equipped buildings, the Largest Private College for Girls in the South, offers Christian influences together with an Ideal Union of Home and School. Sixty acres of campus for recreation and athletics. Largest Conservatory of Music in the South; Oratory and Art.
Write for our Catalog No. 50. **J. W. BEESON, A. M., LL. D., Pres., Meridian, Miss.**
Meridian Male College is an ideal place for your brother—nearby. Military features. Christian home influence. Operated in connection with Meridian Woman's College.

MEDICAL AND PHARMACEUTICAL DEPARTMENTS OF
Southern Methodist University
ELEVENTH ANNUAL SESSION
Opens Oct. 1, 1913, and continues eight m.e.s. Full time, instructors for all laboratory branches. Large laboratories and ample clinical facilities. For catalogue and complete information address **FRAN REEDY, Bursar, 1308 Commerce Street, Dallas, Texas.**

Devotional--Spiritual

FATHER OF ALL.

Father of all, when shadows fall,
O'er valley, hill and plain.
O, listen when thy children call
In weariness and pain.

Take Thou their clinging hands in
Thine,
Their bruises gently heal;
Show them thy tenderness divine,
Thy heart of love reveal.

Safe-folded in Thy arms of might,
Each child of thine shall rest;
Thy tender care shall light the night
With radiance pure and blest.

—Gertrude Rogers.

THE MINISTRY IN TEARS.

Joseph and his brethren did not belong to a generation of self-conscious and abnormal self-control. They did not belong to an age which was afraid of emotions and had lost the consciousness of the fertilizing power of tears. They were not afraid to weep. When Joseph wept aloud "the Egyptians heard, and the house of Pharaoh heard."

The modern world has sometimes secured control at too great a cost. The great tides of feeling are to be guided and checked and mastered, but the man who would block them utterly sins against a deep meaning of his own life.

Tears really bring the let-up of the tension, the time of emotional relief. They are the means by which a genuine part of human experience is expressed and they have a right to their place in the life of men.

Joseph had accepted the stern ministry of suffering. Now he realized the tender ministry of tears. His hours of hardship had not made him a cynic. They had left his heart tender. They had not dried up the fountains of his tears, and the tears when they came were like spring showers, with a promise of green leaves, and bright flowers and a harvest of ripe fruit.—N. Y. Christian Advocate.

THE LOST ART.

Shall we say it is a lost art, this withdrawal within the veil? Shall we say that this busy, restless age thinks it has outgrown the need for listening to the voice that speaks only to the soul? That saintly mystic, John Tauler, said that one might learn more in one short hour from the inward voice than from man in a thousand years. If he had reference to the deep things of God, he was probably right. Yet in these days how little time the average Christian gives to the inward look and to the inward voice.

Now, religion is both a science and an art. In recent years much attention has been given to the scientific side. The age has been one of discovery—discovery in mechanics, in astronomy, in therapeutics, in social economics. This spirit of exploration has also extended into the realm of religion. And this is well. The Church of Jesus Christ owes much to the patient investigation carried on by men of great devotion to the interests of the kingdom of God. But it must not be forgotten that while science discovers, art creates. In our enthusiasm for the discovery side of religion, it is possible to forget the creative side. The art of Christian character building has been much neglected; and where this is neglected it is so easy to allow ourselves to drift on the tide of worldliness and spiritual indifference. We need a renaissance in the art of Christian living.

In this intensely practical and explorative age, we have gone to the opposite extreme from the mystical and contemplative. Indeed, so little is given to meditation that it may well be called a lost art. We have no longer time to ponder the great truths of life and destiny. With breathless haste we rush after something new among the things of time and sense, and leave no room or strength for the hour of contemplation.—J. W. Mahood, D. D.

A RICH ASSET OF THE CHURCH.

The minister who can shake his head and strengthen his purpose when the thought comes to him that he has made a failure in his fight against evils in his congregation or in his community and that therefore he should quit the fight, draw in his picket lines, and preach only on pleasing themes.

The minister who can tread the hard path of duty day after day with a smiling face and brave heart when he hears not a commending voice save that of God and his own conscience. The minister who can antagonize,

when necessary, the "pillar" in his congregation who is looked upon as the "chief man of the synagogue," and who has said the very kindest things about the minister, and who has done more for him in a material way than has any other member of the Church.

The minister who can, through a sense of duty and loyalty to Christ, preach the plain old gospel, using often the old-fashioned text, when he thinks that he can strengthen public confidence in his own mental profundity and scholarship by preaching sermons which tickle the popular fancy and do not touch the real needs of his congregation.

The minister who, feeling in the presence of "the faithful few" the lack of that "inspiration" which comes from a large congregation, can nevertheless preach as enthusiastically as if he were preaching to a crowded house.

The minister who can say "Get thee behind me" when a voice tells him that the matter of knowing his flock personally is not of much consequence anyway, and that the main thing for him to do is to stay in his study or make himself popular at the street corner.

The minister who with a troublesome liver can iron the wrinkles out of his face and heart and appear before his people with a smile and buoyant bearing and save himself from the tragedy of becoming a "complaining pastor."

The minister who can be in the world and yet not of the world—in other words, who can link his arm in that of a saloon keeper without causing the latter to lose sight of the fact that he is walking with a true follower of Him who ate with publicans and sinners.

The minister who with a cheerful and loyal heart believes that when it is time for him to become an insurgent indulging in loose revolutionary talk about the general demoralization of the Church it has already become time for him to seek another ecclesiastical harbor.

The preacher who can behold with equanimity and feelings of true fraternity a brother roaming a larger and richer field than that in which he himself finds pasturage.—Christian Advocate.

SERVING GOD BY RESTING.

Is there a lazy streak in some of us? We confess that we find it hard to be patient with the man or woman who does not know how to rest. It may be because of some peculiar lazy streak somewhere in our anatomy, but we find it rather wearing to deal with people who are always extraordinarily busy.

It may be that some of our readers will understand this as a plea for idleness, but it is not, except in so far as it may be a plea for profitable idleness. But is there such a thing as profitable idleness? If you don't think there is, just try to work your team twenty hours in the day! Oh, but, you say, that would be cruel. Why would it be cruel? If you fed your horses well and did not overwork them, why should it be cruel? Well, you say, the hours would be too long and the horses would get tired. But do they not get tired, anyway? Of course they do, but then it would be cruel to work them too long hours.

Well, then, suppose that we admit that horses should be allowed a very liberal rest, and that the man who does not allow them sufficient rest is cruel, i. e., un-Christian, what about the man who allows his wife, or children, or workmen, to work too hard and too long?

We suppose horses are seldom troubled with nerve fag, but human beings are not so fortunate, and there are few doctors who could not give a good many illustrations of human machinery worn out before its time, simply because it was never wisely rested. And some of our readers have never yet taken a vacation, which is, or ought to be, one way of resting. Why not try the plan this year! The man who rests wisely is serving God just as truly as he who works wisely. In God's order of things there is ample provision for rest as well as for toil. Let us be careful that we do not make void his wise ordinance by our undue and mistaken activity!—Christian Guardian (Toronto).

FLOTSAM AND JETSAM.

No treasures of the sea swept up on the beach by the surges were ever so precious as those idle and unkempt human beings one finds stranded on the shores of this earthly life. The modern social movement is taking such account of this wreckage as no form-

er generation considered necessary or important. Science has shown the possibility of building fortunes out of scrap heaps and philanthropists have discovered their ability to construct effective characters out of the failures which have hitherto embarrassed the social order. As piles of refuse have been transformed by human ingenuity into valuable commodities, so from groups of defeated men potent factors of civilization have been gathered. In our later social endeavors we have not hesitated to interfere with the process of evolution. The survival of the fittest is now recognized as a principle altogether too mechanical when applied to human beings. It always was foreign to the spirit of the gospel in such a relation. Society is gradually determining that the unfit shall be saved. It is proposing to bear upon its bosom the unlike-

ly and the incompetent, with the hope of fashioning them into profitable servants of the common good.

Society may be assured that in the long run this policy will abundantly justify itself. A race of giants, such as might ultimately be produced by the automatic elimination of the weak, through the operation of what is known as the law of natural selection, would not bring blessing to this earth which will come from the holy alliance between the weak and the strong for mutual benefit which the modern social spirit contemplates. If the compassion and pity which are wrung from the mighty by the sight of the miserable were effaced from human hearts, and efforts to help the helpless should cease, because they lacked occasion, the loss in moral values would be incalculable.—Christian Advocate, New York.

For Old and Young

CELESTIAL ALCHEMY.

That man who forth with weeping goes,
All melted to contrition,
Is better favored than he knows,
Yea, blest is his condition.

Those tears into the Pearl of Price
Eventually will harden;
This is the alchemy of grace,
It is abundant pardon.

—E. W. Stahl.

A DAUGHTER'S PRETTY TRIBUTE.

When Miss Genevieve Clark, daughter of Speaker Champ Clark, was about to sail on a pleasure trip to Europe, she was asked by a reporter: "What is your ideal of a man?" Miss Clark replied, "My father." And when asked "Why?" she answered:

"It's because he is so intensely human; because he has such a sure vision; because he knows people so well, and is kind. Nobody in the world has a kinder heart, combined with a better understanding of men, than my daddy. He has always been my 'pal' and all I know has been made real through him. His judgment of men is amazingly accurate and his sympathy is big and broad."

Surely it is a fine thing when a girl is thus appreciative of her father. It is the highest kind of a testimonial for both father and daughter. No man can be very bad who possesses the confidence and devotion of those who are nearest him and know him best. And no girl can go far wrong who can keep the confidence and close companionship of her father. Would that there were more examples of this sort of devotion for they exercise an elevating and ennobling influence on society.—Exchange.

YOUR BOY'S "OWN" ROOM.

The human problem looms so large in some homes that all other household perplexities seem insignificant. The particular human problem in the home where I live has been John.

John is just turned thirteen and is a normal, very active boy. Some months ago he began to show a disposition to wander from home at every opportunity. John's mother and his two older sisters held a consultation when they noticed how often he asked permission to do this. They believed that being so much away from home at this period of John's life, even at places so desirable as the public library, the Y. M. C. A., or educational entertainments, would soon lead him to look elsewhere for his pleasures. And they realized that the only thing to do was to make home more attractive to John than any other place in town.

His room was a small one opening out of the living room. It was John's in name only, for none of the family hesitated to enter it at any time, his sisters even using it occasionally for a sewing room. This room was kept painfully neat, and John was always in disgrace because magazines, library books, stamps, Boy Scout papers and all the belongings dear to a boy's heart persistently strewn his bed and often overflowed onto the tables and racks in other rooms of the house. On the walls hung two pictures, one a dingy winter landscape, the other a picture of an aunt whom John had never seen.

At the conference of which I spoke the mother suggested that John might stay at home if his sisters gave him more privacy in his room. This suggestion was followed by others, the result being a transformation in John's environment.

One sister remembered that John had always admired a picture net and some banners on her walls—relics of college days. The picture net was removed to John's room and the sister invested in two ten cent banners of

the kind used on automobiles. The net was left empty except for a copy of Frederic Remington's pictures and a good motto.

John's other sister cut a sheet of cardboard about twelve by twenty inches, hung it on the wall vertically and printed across the top, "Things to Do and Know." Just below the printing were two clips and in these she slipped two or three pages of ideas cut from magazines. These pages contained information about stamps, useful homemade articles, simple magic and sleight-of-hand tricks, and many other things she knew were of interest to John. Below this she placed a simple magazine rack, with two shelves large enough to accommodate the largest magazines. This rack was made from a box, the outside being covered with matting and the inside neatly papered with plain wall paper.

The furniture of the room consisted of a single iron bed, a chiffonier, a desk and two chairs. To these was added a lapboard for games, etc., which was to be kept in the clothes closet when not in use. And John was always careful to put it away, too.

Then John's mother told him casually that, if he would keep his room in order, no one except herself should enter it without his permission. She also told him that he might use his own taste in decorating the walls, if he would be chary of pins and nail-holes. John was overjoyed and began at once to fill his picture net and decorate to the queen's taste. The room may not be artistic from the adult point of view, but it is at any rate expressive of a wholesome boy's personality, and therefore admirable.

The idea of keeping suggestions for things to do appealed to John and he added daily to the pages of ideas; what is more, he acted upon the suggestions. His mother and sisters interested themselves in the working out of these ideas, and unconsciously John came to look upon them as partners, while they were daily surprised anew at the fund of general information which an open-eyed boy accumulates.

The first time that John asked to go to one of the boys' homes his mother said, "Why not have Lee come here and entertain him in your room with some of these many ideas?"

John responded to the suggestion with an enthusiasm that made his mother wonder why she had never thought of this before.

The experiment has worked so well that someone asked me the other day why our boys always preferred to bring boys to his home rather than to seek his companionship elsewhere. We find, too, that John is much more helpful around the house than he used to be and is interested in all that pertains to home. Even now, as I write, I can hear him constructing an ash sifter for use in his daily home tasks.

If you find that your boy is losing interest in his home, why not try making him feel that one room is his castle, a storehouse of delights which he may share with you because of mutual interests? You will find, I am sure, that in solving the problem of the boy at home, you have gained an invaluable aid in solving your other home problems.—Marian C. Graves.

THE NOBLEST MAN I EVER KNEW.

The following is taken from the American Magazine. It is a letter that won second prize in a contest entitled "The Noblest Man I Ever Knew:"

"I have always wished that I might have the opportunity to tell of this wonderful man, the noblest man I ever knew.

"My first remembrance of him was seeing him come from the newspaper office where he worked and pat a tow-headed newsboy on the head as this gamin of the street smiled up at him. The two trudged away together, and



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.

my curiosity urging me on, I followed. They presently came to a shabby little cottage on a side street, where, waiting at the gate, was a crippled boy of thirteen; one boy, with an arm gone, perched on a book, on the tiny porch, one hoed potatoes in the side yard, while another cut wood briskly in the back.

"Queer calls and whistles greeted the arrival of the newcomers, and the lame one was shouldered and carried in.

"Two years before, this man, or a short while out of college, with a remarkable record behind him and ahead of him ambitious plans to be carried out, was told by a world's authority on the subject that he had an incurable cancer.

"Knowing that he probably had six to eight years ahead of him, and that life could never again be for him very gay, he determined that he would put as much joy in other lives as possible. From that day he became famous for his gaiety and good humor.

"Coming home from some late affair one night, he found sleeping in a doorway a lame newsboy that was homeless. After that he shared his rooms with this little chap.

"This was the beginning of the happy little home I found by chance that afternoon. One by one he found it necessary to take them in, for, as he said, 'there was nothing else to do.'

"By day he worked in the hot, close office. By night he trained his boys. He had to start at the beginning, patiently teaching them to apply themselves and learn their A-B-C's, instilling into their lives some of his youthful ambitions, molding their characters, and yet never pushing them, for this he knew would be fatal. He was their pal, never their critic.

"It took much planning to keep so big a family on so small a salary, much tact and kindness to keep them from letting the harder job of education go and enjoying only the more pleasant one of being housed and fed, but he kept at it cheerfully, and all stayed on but one, who 'flew the coop,' as the others put it.

"Thus he struggled on till each boy was prepared for college or the business world; then his tired body relaxed, and the boys knew for the first time that a horrible disease had been the enemy of their jolly comrade for many years, and that most of this time he had been in great pain.

"He had, before he died, the reward of seeing one of his boys enter Johns Hopkins, another studying law at a noted university, and the other two trusted bank-clerks.

"He was neither rich nor famous, but in his quiet way he was a noble man—the noblest I ever knew.

"He gave to the world four clean, good men that he had rescued from the streets where they were exposed to every temptation, and he desired no other reward than that they should succeed."—Christian Index.

The Best Way
The son of the INDIAN
THE CONSTITUTION GUARANTY
AND INSURANCE THE
PROMISES OF THE LORD'S
GIVEN IN THE PAGE OF
MORNING. It will do as
your church. Send for the
price list.
THE MEDICAL COOPERATIVE SERVICE CO.
414 E. Grand Avenue St. Louis

THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Weatherford, Texas.

All communications for this department should be sent to above address.

A PRAISEWORTHY RECORD.

Without any contest or any sensational methods whatever our Sunday School at Comanche in the Dublin District, Central Texas Conference, has grown in twelve months from an enrollment of two hundred and fifty to four hundred and seventy-two. The Wesley Adult Class has an enrollment of eighty-three and on the first Sunday in July the attendance was sixty-five. This is a good showing for midsummer when many people are away from home. The Home Department has ninety-two and the Cradle Roll twenty-five. Rev. C. L. Cartwright is pastor. We wish we could give the name of the superintendent, for such development gives evidence of much efficient work.

WHAT ABOUT CONTESTS?

We have been asked more than once to give an opinion concerning contests between different Sunday Schools of our own Church, and also concerning contests between schools of different denominations in the same town. Frankly, we do not think very well of them. We can conceive of a contest being so conducted as to be of permanent benefit to a school and a community, but as too often carried on they damage the morals of the community and do not permanently enlarge or otherwise improve the Sunday School. If there is a single temptation which we as a denomination need to guard against at present it is the mere lust for numbers and figures. We have heard of contests which resulted in phenomenal attendance at Sunday School, but on inquiry found that the counting was done at the close of the school and just prior to the beginning of the eleven o'clock service, after the arrival of many who had nothing whatever to do with the Sunday School. Such a count is misleading and to that extent lacks in high moral tone. We could cite an instance of a contest between schools of different denominations where one pastor just before the closing Sunday of the contest served dinner at his church and had a rally at which he invited all the schools of his denomination in the whole county to be present and so won the race. We have known of other cases where even Methodists were not guiltless of the offense of enticing lambs from other folds in order to swell the size of their own flocks. We do not affirm that such things are necessary elements in a contest between Sunday Schools, but they have to be guarded against; and further, such contests are usually the source of lasting bitterness rather than a better understanding and closer bond of union between the schools involved, whether the contest be denominational or interdenominational. What we like better is a co-operative effort on the part of all the schools in a given community to ascertain what persons are not connected with the Sunday School and the denominational affiliations or preferences of each, so that the work of each school can be made more effective in reaching its own constituency. In hundreds of towns in Texas the pastors could not do a better work this fall than to plan for a rally day the first Sunday in October and precede it by a week's campaign in which a religious census shall be taken, showing who are and who are not in Sunday School, with the denominational preference of each person. Of course the value of such work depends on the activity and persistency with which it is followed up.

THE SUNDAY SCHOOL APPEAL.

The Sunday School Appeal is published quarterly by Mr. J. M. Neal, superintendent of our Sunday School at Reagan, Texas. The July issue is on our table, and every article in it deserves a place in the general Sunday School literature of our Church. We shall print most of them in this department. Brother Neal is a railroad man who finds time to serve his employers and also to "serve his own generation by the will of God." To such laymen is due much of the credit for the peace and prosperity of Zion, and in the eternal day their crown of rejoicing will exceed in weight and lustre.

A CORRECTION.

In my report of the Dublin District Sunday School and Epworth League Conference which appeared in the Advocate of July 3, I said "The three Churches receiving the highest grade were Morton's Chapel, 100; Dublin, 98; Stephenville, 97." I should have said "The three Churches receiving the highest grade were Morton's Chapel, 100, Dublin, 99; Comanche, 98." I thank Brother C. L. Cartwright for calling my attention to the inaccuracy and hasten to correct it.

J. F. CLARK.
Iredell, Texas.

CHILDREN.

As parents we are under obligations to give our children the best that is going. First, we should give them every opportunity available to help them in their spiritual welfare, and this should begin in the home. We should go with our children on the Lord's Day to attend the Sunday School, and not send them, but sending them is better than not giving them any opportunity at all. The child gathers the thought that something must be in the religion of the parents when the parents seem interested in the services of the Church and always ready on Sunday morning to move out to the house of God. If we stop short of instructing our children at home, or do not follow up this by attending the morning services the child no doubt concludes that the religion of the parents amounts to but little and on arriving at the age when choice is to be made is not inclined to go to Church, and only does so when forced. Such children drift out into the world, and when we are awakened we find to our sorrow that they have slipped from us, and our admonitions count but little. We, with heavy heart, seek some one to help

to regain the loved one and it is a noticeable fact that we do not go to a man or woman in whom we do not see evidences of Christian graces.

Often we express in the presence of our children our dislikes of hooking up our team, which we have been working during the week, to take the children to Sunday School; yet, the same parents may be seen hooking up the same team on Sunday morning in great haste and actually hurrying the family to get ready to hie themselves away to the home of some relative or neighbor to spend the Sabbath. Now, a child would conclude at once that if it is wrong to gear up a tired team to go to Sunday School it is wrong to make them pull the family to a neighbor's. And so it is.

We owe it to our children to give them the best possible advantage in obtaining an education. It so happens often that parents in their meager circumstances are not able to do this, but must keep the little ones at home to work to make a support. Some of the brightest headlights, men filling prominent places in Church and State, have come from very poor homes. Then because of poverty we should not altogether give up, but do the best we can and forge away.—Sunday School Appeal

GOOD FOR BRUNNER AVENUE.

Every few weeks I see some one reporting that his Sunday School equals in membership his Church. Now, if that is a fact to be reported, then Brunner Avenue Church of Houston would like to report that our school is about double our Church membership, and would be more than double if the Church roll were revised every week as the school roll is. Our average Sunday School attendance is about 115; morning service about fifty.

BRADFORD TURNER,
Secretary.

Mother

By MRS. JULIA W. BALL

Next to the sovereign grace of God, the influence of a mother's teachings and example is the most effective in moulding character and shaping destiny. It is she who has the mind and character in hand while they are yet so flexible that they can be turned in any direction and formed into any shape. If she is where she ought to be, she is always with her child, and early as she may begin her task of teaching it, it cannot be too soon, for mind, from the first hour, is ever acting and soon may a mother see that carefully as she may study her child, quite as carefully is her child studying her. So long before the lips have begun to utter words, the character has begun to form. Then is the time to sow the seeds of Christianity; the nursery of the family should be the nursery of the Church; each mother should be a Sabbath School teacher with her children as her class and her home her schoolroom, and this calls for genuine Christianity.

Children are quick to detect the presence of anything false, and her life must daily, hourly, show hearty, loving trust in God; meek, glad acquiescence in His will, that her children may never forget that Christ was mother's friend. It is a law that I wish were written on each mother's heart: that the mind of childhood is like wax to receive, but like marble to hold any impression made upon it. What a faithful suggestion lies hidden in that brief line from Holy Writ, "His mother made him a little coat." The woman who made that little tunic was Hannah. The lad who wore it was Samuel, who grew from a beautiful boyhood into the holy prophet and upright ruler. No doubt it was a modest and comely garment which the Jewish matron wove, for she was a woman of too much piety and good sense to treat her consecrated child as if he were a plaything or a doll.

But that "little coat" has a figurative application to teach mother's high and sacred calling. She not only provides her child from infancy's first moments with clothing for the body, but moral "habits" of character and conduct. The mother, more than anyone else, helps to clothe the immortal soul in garments of light and loveliness, or in garments of sin and sorrow and shame. She makes "little coats" which no moth can consume, which never wear out and which are worn by her offspring long after she has mouldered into dust. She weaves her child's habits of thought and conduct and does it, too, as clothes are made, stitch by stitch. She does this not only by direct, deliberate teaching, but by little words and acts and by silent unconscious influence. Hannah's daily life helped to weave

Samuel's noble character. The mother made the man.

If I were asked to name any one principle that seems to have a universal application, it would be this one: Show me the mother and I will show you the man! Nearly all the most remarkable men have had mothers of more than ordinary mental caliber. Great men often have weak children; great women seldom have.

But for good, faithful Susannah Wesley the world might never have been enriched with John and Charles, the twin founders of Methodism. If each mother would only emulate the example of that worthy woman what a remarkable progress towards universal Christianity could be made within the next decade! Book knowledge was only a part of the course of education embraced in Mrs. Wesley's system. She knew that for the truths of the gospel to find lodgment in the heart they must be personally and directly applied. For this purpose she arranged a special private conference with each child once in every week. Her own account of this plan is thus expressed: "I take such a portion of time as I can best spare every night to discourse with each child by itself on something that relates to its principal concern. On Monday I talk with Molly, on Tuesday with Hetty, Wednesday with Nancy, Thursday with Jacky, Friday with Patty, Saturday with Charles and with Emilia and Sukey together on Sunday." Nearly twenty years afterward John Wesley, at Oxford, was by correspondence inquiring from his mother on the subject of a complete renunciation of the world. "If you can spare me only that little part of Thursday evening which you formerly bestowed upon me in another manner, I doubt not it would be as useful now for correcting my heart as it was then for forming my judgment."

Some of our most noted men have given all the honor of their success to their mothers. Many of these were women of pioneer days; brave, patient, hard-working, with seemingly all of the hardships and none of the comforts of life; many times in danger of death from roving bands of savages, far removed from the companionship of their kind, but still with the courage and the beautiful faith in God to look into the far distant future and see that on them rested the destiny of a youthful nation. Though their eyes might never behold the glory of their sons they must be even more vigilant, let pass no opportunity for implanting in their minds a love for all things good and beautiful.

Such a woman was the mother of Abraham Lincoln, of whom he said, "All that I am or hope to be I owe my mother."

A lady upon meeting Sergeant S.

Prentiss said to him: "I have wished to meet you, for my heart has often congratulated the mother who has such a son." His instant and heartfelt reply was, "Rather congratulate the son on having such a mother."

For her who soothed our fevered brows through the many illnesses of childhood, who guided our first unsteady steps and taught us to hie, "Now I lay me down to sleep," for her that grew old and worn in our service and yet possessed an unflinching fount of love and comfort for our troubled hearts, it is but small recompense we make when we set aside Mother's Day and wear a white flower in loving memory of what she was and is to us.

Our mother's lost her youthfulness,
Her light step has grown slow;
The graceful form has learned to stoop.

The bright cheek lost its glow,
Her weary hands have grown so thin,
Her dear hand trembles now,
"Passing away," in sad deep lines,
Is traced upon her brow.

Our mother's lost her youthfulness,
Her smiles are just as kind,
Her tones to us are soft as erst—
Where should we dearer find?
But as we note the trembling tongue,
And mark the stooping form,
A sad voice whispers to our heart,
"Ye cannot keep her long."

Our mother's lost her youthfulness—
We see it every day,
And feel more dearly the truth
She soon must pass away.
Ah! even not the boatman pale
We fear is hovering nigh,
Waiting, with white sails all unfurled,
He will not heed our cry.

But gently bear the wearied form
Into the phantom barque,
She will not fear—Christ went before,
The way will not be dark,
And safe beyond the troubled stream
Her tired heart's strife o'er;
Our angel mother, glorified, will
Grow old nevermore.
Lexington, Texas.

THE TOBACCO QUESTION.

In your issue of July 10 there appeared an article, under the above heading from the pen of Brother W. H. Wright, in which he takes issue with the Amarillo District Conference because it passed a resolution asking the General Conference to pass a law forbidding the licensing of young men to preach who were addicted to the use of tobacco.

Of the resolution in question I have nothing to say except that I think the conference within its proper bounds in the passage of such a resolution, and that in my humble opinion if the General Conference should see fit to pass such a law it would meet the approval of a large majority of the laity of the Church.

The objection that Brother Wright urges to the resolution, and to the stand taken on the question by a large body of the Church, is that it is a discrimination. That it allows one class, the older, to use tobacco and denies the privilege to others, to the younger. Such, indeed, does seem to be the case, and yet this is not the thought in the mind of those who advocate the measure. The reason for the advocacy of the measure is not that we may have a law suited to two classes of individuals, but rather that we may in time rid the Church of the objectionable tobacco users, and at the same time extend the milk of human kindness to our older brethren, by not making a requirement of them that, because of long use of tobacco, which might make it a great hardship upon them.

Brother Wright's argument is one of the most contradictory that I have ever seen in print. Its inconsistency is apparent in almost every sentence. Let us look at some of his argument and see for ourselves. "It all comes to a question of right and wrong," he tells us. With this I very readily agree. But who is to be the judge of the "right" and "wrong" of the matter? The tobacco-using preacher himself, concludes Brother Wright. "There are preachers in our Church who claim that it 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." So the whole question resolves itself into the "right and wrong" of the matter and the right and wrong is to be determined by the tobacco using preacher himself! I know not how this method of trial may appeal to the average reader, but according to my way of thinking it would not be in accord with any known rule of jurisprudence. It would be like a man charged with an offense against the law, proclaiming his innocence and then demanding immunity from an appeal from his own judgment. As a rule a man charged with an offense is not a competent judge jury and witness all at the same

time in his case. He may honestly think that the use of tobacco does not detract from his usefulness as a preacher, but his thinking so does not make it so. In order to settle that question safely it might be better for him to hear the evidence of the rank and file of the laity of the Church, if he could have access to the letters which some of our Bishops receive about the sessions of our conferences he might change his mind as to whether or not it effected his usefulness as a minister.

But hear Brother Wright again: "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." This, Brother Wright registers as his opinion, and yet with almost the next stroke of his pen he contradicts the whole statement with the following: "Their ministry," the tobacco users, "has been productive of much good and they have made good 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?" All this can, I think, be justly said not, notwithstanding the fact that Brother Wright, in this statement, contradicts the statement formerly made by this same Brother Wright. But these men are great and good in spite of the use of tobacco and not as a result of its use. Some of the best men that I have ever known, my own father among them, have been users of tobacco, but this fact in no sense leads me to believe that their goodness was in any sense perfected through the use of tobacco. I do not share in the alarm of Brother Wright that we may keep young men, called to preach, out of our ministry. I have a higher opinion of the consecration and loyalty of our young that if called to decide between their desire to use tobacco and a God-given call to preach was not stronger than the call of the tobacco habit their lives would not count for much in the ministry any way.

But Brother Wright is much alarmed about the effect of too much regulation. He expresses the fear that if we were to engage in such legislation as is suggested by the Amarillo resolution that the time might come when we would want to regulate the people's habits as to the use of coffee. Well! well! It appears to me that I have heard that thought expressed some place before. Yes, I am certain that I have, and under different circumstances, as also this other argument. "Then with all these facts before us would it not be well for us as a judicial body (why judicial?) to maintain the standard of permitting us to eat what we wish, chew what we wish and to smoke what we wish, so long as we are not stepping on the toes of others." That has a very familiar sound. In fact so familiar is it that almost any child cannot only call it to memory, but also supply the missing words.

In all seriousness I think that all men ought to avoid the great extremes. The world has no use for a crank. But to be perfectly candid I must say that if there ever existed a time in the world's history, and especially in Texas, when men should make a defense of the use of tobacco, or make an apology for its use that time is not now. We see men and boys using it everywhere. We see the boys smoking the deadly cigarette everywhere. Mothers in every community are alarmed about the awful effect of the use of tobacco upon their children, and are looking to the preachers for their help to stop the ravages of this foe. Shall we as ministers of the gospel place ourselves in a position where we cannot advise against the evil without being inconsistent?

J. S. BOWLES.

Midland, Texas.

Fools seek to destroy unfounded beliefs and false confidences, while philosophers seek only to establish new ones. To abolish the idol wisely is to reveal the true God.

ROSE, BIRD AND BROOK.

"I will not give away my perfume," said the rosebud, holding its pink petals tightly wrapped in their tiny green case. The other roses bloomed, but the selfish bud withered away. "No, no," said a little bird, "I don't want to sing."

But when his brother soared aloft on joyful wings and sang with all his might, the little bird looked sorry and ashamed.

"If I give away all my wavelets I shall not have enough myself," said the brook; and it kept all its waters in a hollow place, where it formed a filthy little pool.

A boy who loved a fresh, wide-awake rose, a singing bird and a leaping brooklet, thought on these things, and said:

"If I would be loved I must share with others all that I have."—Kind Words.



G. C. RANKIN, D. D. Editor

Office of Publication—1864-1865 Jackson Street

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

BLAYLOCK PUB. CO. Publishers

SUBSCRIPTION—IN ADVANCE

ONE YEAR	\$2.00
SIX MONTHS	1.00
THREE MONTHS	.50
10 PREACHERS (Half Price)	1.00

For advertising rates address the Publishers.

All ministers in active work in the Methodist Episcopal Church, South, in Texas, are agents, and will receive a receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

Back Numbers—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

Discontinuance—The paper will be stopped only when we are so notified and all arrearages are paid.

All remittances should be made by draft, postal money order or express in any order or by registered letter. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to BLAYLOCK PUB. CO., Dallas, Texas.

OUR CONFERENCES

Bishop Atkins, Presiding.
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, Presiding.
Texas, Nacogdoches Nov. 26
North Texas, Clarksville Dec. 3

Bishop Kilgo, Presiding.
German Mission, Castell Oct. 16

The Advocate is pleased to note the change for the better in the condition of Wesley, the young son of Rev. W. D. Thompson, pastor of Ervay St. Church. The little boy was taken ill about ten days since with infantile paralysis and for several days his condition was quite critical. It is believed now the crisis is passed and he is on the road to recovery.

In one hundred and seventy-five changes in Texas all the official members are subscribers to the Advocate. This is a fine showing, but we are not satisfied with it. We want every change in the State, as far as possible, to enter our one hundred per cent list. Is your name on the list, brother? If not, can you not get busy and finish up this work so that we can enter your work in this number?

Our venerable brother, Rev. Thos. R. Stewart, of Phoenix, Arizona, is now at 3704 South Main Street, Los Angeles, California, spending the heated term with his daughter, Mrs. J. S. Deats. For many years he lived in Galveston, but he has been in the far West for a number of years. He never lets his Advocate lapse, even for a short period, and it follows him every time he changes his address. He is now ninety-four years of age, blind and rather feeble, but his faculties are sound and his faith in Christ clear and firm. If any of his old friends wish to write to him a brotherly word it will be comforting.

Bro. W. E. McNeny, of the Official Board of Ervay Street Church, died Saturday afternoon at the home of his son, Frank L. McNeny, in Highland Park, and was laid to rest in Oakland Cemetery Sunday afternoon. He had been confined to his home for several months and his demise, while not unexpected, was nevertheless an acute shock to his friends and especially his co-workers in Ervay Street Church. Mr. McNeny was born in Virginia in 1848, and came to Texas in 1896, settling at Honey Grove. From Honey Grove he came to Dallas in 1903 and had lived here for the last ten years. The Texas Christian Advocate extends its condolence to the surviving members of his family and members of Ervay Street Church in their bereavement.



REV. JEROME DUNCAN GONE TO HIS REWARD.

Rev. Jerome Duncan is dead! Bright, genial, lovable man, who can realize it? Yet it is too true. The news has just come to us like a clap of thunder out of a clear sky. He was near Keller holding a revival July 21 and that night was stricken with apoplexy while in the pulpit preaching, and early the next morning he passed from labor to reward. For some weeks he had not been as robust as usual, but no one dreamed of his serious condition. At no time was he kept from his duties, and at the time of his demise we all thought that he was in his usual health and that long life was still before him. But the good Father above knew better, and when we least expected it, the summons came and he answered the sudden call without fear or misgiving.

Rev. Jerome Duncan, son of Rev. Thomas J. and Mrs. Mary A. Duncan, was born near Clarksville, Tennessee, October 14, 1860. He was brought up under the tuition of a consecrated parsonage home and given good advantages in school. He was converted in a camp-meeting conducted by his devoted father at Cedar Hill, Tennessee, and became a member of the Church September, 1873. After a few years in school he was licensed to preach in the Quarterly Conference of Clarksville Station, August 10, 1889, and in October of the same year he was admitted on trial in the traveling connection in the conference at Murphreesboro, Tennessee. Bishop Keener presiding. In October, 1891, he was ordained a deacon at West End, Nashville, Tennessee, by Bishop Wilson, and at Lebanon, Tennessee, he was ordained an elder by Bishop Keener in 1893. At this conference session he was transferred to the Northwest Texas Conference.

During his ministry he filled the following appointments: Trinity Circuit, Tennessee Conference, 1889-90; Guthrie Circuit, 1890-92; Cedar Hill Station, 1892-93; Morrow Street, Waco, Northwest Texas Conference, 1893-97; Vernon Station, 1897-1901; Hillsboro Station, 1901-1904; Fifth Street, Waco, 1904-1906; Stamford Collegiate Institute, 1906, to the summer of 1909, Dublin District the remainder of that year; he then came to the Central Texas Conference and finished his course as presiding elder of the Fort Worth District. He did some of his most heroic work as President of Stamford Collegiate Institute. He took charge of it before a lick had been struck in its building and under his wise management the campus was laid out and the handsome buildings erected. He presided over its fortunes until his health became impaired and he was forced to retire from its service. He at once re-entered the pastorate and spent the rest of his life on district work. He was a member of the last General Conference and his election to this important place was a testimony to his ability and popularity. As a member of that body he rendered valuable service on the floor and in the committee room. He was also a member of the Joint Board

of Publication for the Texas Christian Advocate and was Secretary of that body. In all these relations he was faithful and efficient. His life was a constructive life. He was a builder as well as a preacher and he has monuments in the works he served as a man of affairs. We go to press too soon after his death to say where his remains will rest and to give an account of his funeral service. We have only touched on the salient points of his life and ministry for the present.

The figures above give the dates and places of service of his useful life, but they do not give the ripe results of a wonderfully successful ministry. As a preacher he was a devoutly evangelical man and his sermons were always replete with spirituality. He believed all the Canonical Scriptures with his whole heart and preached them with the power and demonstration of the Spirit. Under his ministry at all his charges he had conversions and accessions to the Church. His was a fruitful ministry, wonderfully blessed of God in the building of Christ's kingdom. He had a well-trained mind, widely read, and his manner of preaching was impassioned and boiling with consecrated earnestness. His heart, his soul and his mind expressed themselves in no uncertain sound in the pulpit. His congregations were often deeply moved under his appeals.

As a man and a friend, he was genial, cheerful and full of the grace of friendship. He loved his brethren and they loved him. He carried in his bosom a big, warm heart and his face was always wreathed with good-natured smiles. It was a benediction to know him and be associated with him. There was the warmth of sunshine in his presence. He had much of good humor and sane optimism was one of his dominant characteristics. There was nothing gloomy or foreboding in his disposition. His face was ever turned toward the future and the sunburst of hope played upon his countenance. In his moral makeup he was as brave in his stand for the truth as one of the old prophets of God. He knew no compromise with evil, he made no concessions to wrong, and you could always locate him without

effort on the right side of all great issues. He loved righteousness and hated iniquity, and his spirit was as clean as the driven snow. He was true and inflexible to his conviction of duty and was never known to swerve a hair's breadth from what he conceived to be right. You could always depend upon him, for there was nothing of time-serving or policy about him.

As a husband and father he was one of the tenderest and noblest men we have ever known. How he loved his home and the circle called his own! His heart was linked to them and they almost worshiped him. It was like entering a paradise to step across his threshold. We know whereof we speak, for time and again have we been the recipient of the hospitality of that now broken circle. And his Christian influence was seen at its best around his fireside. There he loved and was loved to the utmost.

His loss will be keenly felt by the Church, in the friendly circle of his brethren, but more keenly than elsewhere in his home. But God knows what is best and we will neither murmur nor complain. Jerome Duncan has gone to a sure reward, and his triumph is complete. We can not better close this imperfect tribute than to quote from his own words as the paper upon which he wrote them is lying before us: "Looking back upon my life of nearly half a century, I can only regard myself as an imperfect, but monumental witness of God's love and care; and under him my next debt of gratitude is to the prayers and golly example of my father and mother; and to the Methodist Church as the best expression of God's organized work in the world. Hence my highest ambition in life is to be faithful in service and sacrifice, ever looking to Jesus as the author and finisher of my faith."

Good-bye, devoted brother and friend, for a season! But the good-bye will only be for a season. Some sweet day we will meet and strike hands again. Then our broken ties will be mended, all tears will be wiped from our eyes and our association will be perpetuated forever! Until then again we say, Good-bye!

JUST ONE THING BEFORE ANOTHER

Governor Colquitt failed to induce his Pardon Board to recommend a pardon for the man who ran his bayonet through a private citizen in Dallas at the time President Taft visited this city some years ago. The man was a militiaman and on guard with the State troops. The citizen tried to cross the wire when the guardsman forbade him, and in the wordy war which followed the bayonet was plunged through his body. He was tried, convicted and given a life sentence, but the higher court reversed the verdict on a trivial technicality. Then a change of venue was asked and granted. The case was taken to Waxahachie and the trial again had. He was again convicted and given a term of forty years in the penitentiary. The higher court affirmed the decision. The Governor at once granted the criminal a suspension of sentence and turned him loose. For some months he was a free man. The widow of the victim of his bayonet went to Austin and protested against such a perversion of justice, and then the Governor asked the Pardon Board to consider the case. They did and found no sort of ground for recommending clemency and so reported. Then it was that the Governor took it upon himself to commute the penalty to two years, on the ground that forty years was excessive punishment for such a crime. Thus it is that this criminal who wantonly stabbed a peaceable citizen to death, with practically no provocation, is relieved of his just sentence by the Governor of Texas, simply because his Adjutant General insisted on his pardon. Citizens who do not want to be slaughtered by a low-browed guardsman, from this time on had better keep out of the way of his murderous bayonet,

for this act of the Governor is evidence that he will see to it that the courts shall not justly punish such a crime as long as he holds the power of commutation or pardon.

One of our correspondents in last issue of the Advocate suggested the advisability of the next General Conference electing a circuit rider for Bishop. The only objection we have to the suggestion is that it raises distinction in our ministry. A Methodist preacher is a Methodist preacher on all parts of the ground, and it matters not what place he occupies, he is simply a Methodist preacher. And nearly every one of them has been or is at the present time a circuit rider. Bishop Hoss, one of the most democratic of all our Bishops, was never assigned to a circuit, but his heart is in deepest sympathy with the men who travel rural charges. Bishop Hendrix, Bishop Key, Bishop Candler, Bishop Morrison, Bishop Atkins, Bishop Kilgo, Bishop McCoy, Bishop Murrain, and even dear old Bishop Wilson were all circuit riders in their early ministry. Maybe the other members of the Episcopal College have had similar experiences. So that if there is any virtue in electing a Bishop who is a circuit rider, we are already in possession of that virtue. We are not so much concerned about whether the man to be selected a Bishop, is presiding elder, a college professor, a station preacher, a circuit rider or a mission preacher, as we are in the fact, is he a man of devout spiritual experience, has he rubbed against all the corners of the itinerancy, has he a well-poised head, does his heart beat in the right place, does he love humanity, has he humility of spirit, is he free of the blemish of egotism, and

will he look upon his office as only a responsibility placed upon him by his brethren, to be discharged in the fear of God in love for Christ's kingdom? Such a man will do to trust with the office of a Bishop, it matters not what his station in the work of the Church may be. For after all there is nothing extraordinary in the Episcopacy except the fact that a good, strong man can fill it to the glory of God and to the upbuilding of human weal. God bless the circuit rider and God bless every Methodist preacher! The one is no better than the other unless he is better. He is what he is not because of position, but because he is God's faithful servant.

In this issue we reproduce a thoughtful editorial from "The New York Freeman's Journal and Catholic Register," a leading Roman Catholic paper, anent the effort of Mr. Andrew Carnegie to take over the Medical Department of Vanderbilt University, and the strenuous effort of our Church to resist his purpose. It makes good reading, and it is proof positive that the fight which Mr. Carnegie is making with his big wealth to wrench from the Christian Church its hope of educating the Christian youth of the land, and put this whole business of education in the hands of the State and of secular agents, is not a fight against any one branch of the Church, based upon denominational grounds, but it is a fight against Christendom in this country. Therefore, the conflict which the Methodist Episcopal Church, South, is making against the effort of this man of vast millions, through designing people in our own communion, is a conflict in which all branches of Christianity, whether Catholic or Protestant, are deeply interested. If we win the fight it will be a victory of the Church universal. Therefore all Church organizations in the United States are watching the progress of the battle with supreme interest, and its outcome is of large import. This is one time when there is unity of sentiment among all religious sects. Not that any of them want to dictate to Mr. Carnegie as to what uses he shall put his big riches, but we do not want him to wrest from us and appropriate to his way of thinking our own Church schools. Let him attend to his own business and the Church will do the same.

Our brother editor of Zion's Herald has of late been regaling his readers with the shortness of duty upon the part of the Southern Methodist Church toward the negroes. He enters the lecture room and gives us a very severe animadversion. He is not at all pleased with our work and does not hesitate to say so. Well, we are not responsible to him, but to God. His people left us very poor at the close of the war, and then they came in and alienated the negroes from us, taking nearly all our negro members in their own Church. They created strife and bickering among us and in a large measure became responsible for the relation that the two races were made to sustain. Maybe we are not doing all we ought to do for the negroes, but Zion's Herald is not the self-appointed agent to whose rebuke we are disposed to listen.

The Beecher centennial has just been observed and our exchanges have been teeming with sketches of this great American preacher. At one time Beecher stood at the head of the American pulpit in popularity. His great Church in Brooklyn was always crowded to its utmost capacity and the crowds never went away disappointed. Beecher was a many-sided man and his genius sparkled from every standpoint. He was not always orthodox and did not always confine himself to strictly pulpit themes; he often branched out into matters of statecraft, literature, politics and sociology. He took a large part in the abolition movement of the North, and when the war came on between the States he posed in large proportions

PERSONALS

Rev. C. W. Denais, of Rockwall, was a pleasant visitor to this office recently.

Rev. C. O. Shugart, of Ector, is making good on that charge. We hear good reports of his work.

Rev. M. C. Sooter, of Argyle, is busy looking after that charge, and he keeps things well in hand.

Rev. M. C. Dobbs, of Trenton, is not making much noise through the print, but he is producing results all the same.

Vashti Circuit, under Brother Tannery, is making strides. The conference made no mistake when it sent him there.

Rev. P. S. Warren, of Blue Grove, holds well to his job, and he is developing that work. Once upon a time he distributed the editor from one end of the circuit to the other.

Rev. C. L. Bounds, released from his charge in Greenville, is now in the field in the interest of Wesley College. He has set himself to the placing of that institution on a firm and sound financial basis.

Bro. B. J. Osborn, of the Dumas charge, and Bro. M. G. Taylor, of First Church, this city, called Tuesday. They had just returned from Pleasant Ridge, Alba charge, where they held a glorious meeting for Brother Huddleston.

Rev. J. H. Averitt, of Cochran, recently had an old people's service and a home-coming, and it was a great success. Cochran is one of the old charges in the conference and many tender memories cluster about it.

Rev. W. R. McCarter, of Lewisville, is closing out a successful quadrennium and his work there will leave it one of the best charges in that section. He is a strong and wise pastor, and he is fitted by experience and ability for most any responsible position.

The little daughter of Dr. and Mrs. N. L. Linebaugh, Louise, has been quite ill of typhoid fever, but was thought to be better at last advices. Dr. Linebaugh has canceled all engagements and has been by the bedside of his child in the fight for her life. Let the brethren pray for them.

Mrs. G. M. Swink, a venerable member of First Church, this city, celebrated her seventy-eighth birthday the 13th of this month. For years and years she has been one of the most devoted members of the Church, and in her active days she put in much time in its service. She is now seventy-seven years of age, rather feeble in health, but her interest abides the same. She is now living with her daughter, Mrs. Buckingham, and is now but rarely able to attend service; but she keeps up with the progress of the Church through the columns of the Advocate and its weekly visits give to her much comfort and entertainment. She is held in high esteem by a large circle of relatives and friends.

We who are careless of a monument by the grave, should build it in the world—a monument by which men may be taught to remember not where we died, but where we lived.—Ruskin.

Hear this word, ye which oppress the poor, which crush the needy, which say to their masters, bring and let us drink. Amos 4:1.

All that thou commandest us we will do, and withersoever thou sendest us, we will go. Joshua 1:16.

promised to assist in this large undertaking, but have not given one-fourth of what was expected of them at the beginning. The only way out seems to be to sell the unoccupied lots, which can be sold for an almost fabulous price, and pay the debt, or else appeal to the Methodists of the State to come to the relief of the local Church.

The Trustees, in a Quarterly Conference, have agreed that if the people over the State will give \$7500, they in turn will deed to the Conferences in Texas the remainder of their half block of land for the erection of a Bible chair and Girls' Dormitory. By this transaction they will be deeding away property worth more than the contribution asked for, and Methodism will be saving a great situation and making a fine business investment.

But Brother Shuler cannot carry this movement through alone. The preachers must throw open their pulpits if this movement succeeds. Rev. H. D. Knickerbocker invited Brother Shuler to take a public collection in his congregation, and the result was the first \$1000. Rev. W. T. Renfro, of San Marcos, followed with a like invitation and a fine collection was gathered. The San Antonio pastors have opened their pulpits. In the meantime, however, Brother Shuler has sought entrance into more than one town and has been denied. To be sure he cannot afford and would not dare enter a man's charge without the support of the local pastor. According to the laws of the Church, he is the rightful head in his individual field.

Brethren, let us save this situation. Write Shuler and tell him you are ready to back him up in your charge. There is no movement on now in Texas that is more important. With the assistance of the pastors of the State, this Church can be easily relieved of its embarrassment and the way paved for future buildings and future usefulness in this strategic opening.

REV. J. FRANK NORRIS IS OUT OF COURT.

Our readers will remember that not more than a year ago J. Frank Norris, of Fort Worth, was indicted by the Tarrant County Grand Jury, of which Mr. Clarence Ousley, of the Fort Worth Record, was the foreman, on two counts—one for perjury and the other for arson. In due course of time the perjury indictment was called for trial and the case proceeded. It resulted in an acquittal. Time went on and the other day the arson case was called, and the State announced that Mr. Ousley, the chief witness against the defense, was absent in Europe, and the case was passed. A day or so later, however, the Judge of the court had the case stricken from the docket, and thus this fiasco, which convulsed Fort Worth and North Texas for a season and doing immense damage to moral sentiment, has disappeared in smoke. There was not any ground, of a valid character, for the suits, and the grand jury did itself no credit when it brought in the indictments. They ought to have been dismissed the day they were reported to the court; but Mr. Norris was a minister of the Gospel and he had been somewhat imprudent in some of his utterances and acts, and this was made the ground for proceeding against him. We are glad that it has ended. We hope that no court will ever burden its docket with another like it. Such a thing would not have been possible any other locality, and we hope that all the parties to it have learned lessons of importance and will profit by their experiences.

THE 100 PER CENT LIST.

- Lordsburg N. M.—Rev. W. S. Huggett. Seabrook and Pasadena—Rev. A. L. Conner. Normangee—Rev. R. H. Lewelling. Bunyan—Rev. M. M. Smith. Purdon—Rev. T. H. Burton. Clifton—Rev. W. J. Mayhew. Total, 181.

the last census did not give to them this number. But on both sides of the line the city is growing and prospering. They have prohibition and the moral tone of the double city has improved more than fifty per cent since prohibition went into effect. It has all the air of a genuine city and its numbers among its citizenship some of the best men and women in Texas and in Arkansas. On the Texas side we have two strong Church organizations as already indicated, and on the Arkansas side they have one strong organization under the pastorate of Rev. James Thomas, a good second Church and a promising mission point. The fact is Methodism is well entrenched in Texarkana.

Texarkana is the home of Senator Morris Sheppard and he is a member of the Central Church. He is one man in political life who does not let his religious life drag. He is clean and upright and held in high personal esteem by his townspeople. Also Congressman Horace Vaughan lives in the city and he is also a member of Central Church. He is one of the strong men in the political life of the State and he is making a fine record in Congress.

The Advocate has the right of way in that city and I was very much at home among them. After a hard day's work I took the train at 10 o'clock and by six the next morning was in Dallas, not much the worse for wear.

THE AMENDMENTS ALL DEFEATED.

In the election last Saturday on the proposed amendments to the State Constitution, all of them were overwhelmingly defeated. The people are not willing to entrust to the Governor and the Legislature the authority to give to us an unlimited bond issue; and while there was merit in one or two of the amendments, particularly the one taking the pay of county officials from the fee system, yet that one went down with the rest. It was a fearful blow to the State administration, for it was depending upon the success of these amendments to have the Legislature, now in extra session, to provide for a large indebtedness in which the State is now involved.

THE UNIVERSITY CHURCH SITUATION.

Rev. R. P. Shuler is now engaged in an effort to eliminate an indebtedness of \$18,000 against the University Methodist Church. The plan contemplates the donation of \$2500 by the General Board of Church Extension, which has been made, conditioned upon the payment of the entire indebtedness; also the raising of \$8000 by the local congregation and of \$7500 from the Methodists of the State at large. If this last amount is raised from the Methodist people of the different Conferences and added to what they have already done for this important undertaking of our Church, they will not then have contributed as much toward the enterprise as was at first contemplated. In the meantime the local congregation has strained its ability and liberality to the last notch.

The situation demands the loyal support of all preachers and laymen in this State. We need a Bible chair by all means and as soon as possible. Our Methodist students, a total of 600, are at present being taught the Bible by the Campbellites and Presbyterians, which denominations are thus far in advance of us, with only one-third as many adherents in the student body. Each has a Bible chair and both are receiving credits for their work in the courses given by the State University. We also need a dormitory for our girls and the women of the State are anxious to build it. Such a building has become a necessity. The local Church has the land upon which these buildings ought by all means to be erected, thus giving us a half block of property and a working plant unexcelled. But the local Church finds itself in an impossible position. It is unable to pay its indebtedness alone. The Methodists of the State have

ner, leaving a splendid place to build a larger and more commodious structure later on. The house was put in first-class condition and somewhat enlarged. A classroom is also added in the rear. The finish of the interior is tasteful and attractive and it is appropriately furnished. They still owe a small balance on the property but they are able to carry this without trouble or burden. The pastor and the people have acted wisely in the selection of that site and in the purchase of such ample grounds. The building will seat nearly five hundred people and it is well arranged for purposes of worship. They have a bona fide membership of a few over four hundred. They are splendidly organized, they are loyal and one of the most devoted and working set of people in their Church matters that it has been my privilege to meet in many a day. There is an enthusiasm and a responsiveness about them absolutely refreshing. And they are deeply spiritual and Methodist in their habits and customs.

Brother Morgan has grown more and more popular with them each year until the prospect of surrendering him next fall is a source of grief to them. It will require a good, up-to-date man, full of energy, good preaching ability, and a wise leader to follow him. But the work will be in first-class condition for the right man. They have a fine Sunday School. Brother T. N. Graham is the wide-awake superintendent and an all-round devoted man to the Church. He is exceedingly helpful to his pastor. And he is the father of Rev. L. A. Graham, of the Tabernacle Church, Houston. No wonder that boy is a promising preacher, with such a father and mother back of him. They have a fine League and the good women have their organizations in tact. In fact it is strictly a Church with all the modern enterprise woven into it. And the beauty about the whole affair is that harmony prevails among them and it is like old times to worship with them.

Sunday morning the house was filled with people. They had an air of intelligence and piety about them. They were earnest and worshipful. And it had all the earmarks of a Methodist congregation. The music was good and the people joined with the choir in producing it. A great many young people were in the congregation. Many of the Sunday School remained for the service and this was noticeable, because it is rare. The people were attentive to the preaching and they entered into its spirit. It was easy and delightful to preach to them. We had a most helpful service and we felt that it was good to be there. At night the house was packed. Many of the members work in the railway service and other public works until late Saturday night, and many of these could not be present Sunday morning. But they were there in force at night and it was an inspiration to preach to them. To me it was a profitable and a most encouraging day. It is my deliberate opinion that we have no more promising and hopeful Church organization in any of our Texas cities than Hardy Memorial. A good list of them take the Advocate, and after a short talk to them on the subject more than a dozen subscribed to the paper after the morning and the evening services. The pastor impressed the importance of the Advocate upon them and they responded.

Quite a number of the First Church people dropper over and spent the morning hour with us; among them that princely man, Judge P. A. Turner, one of the truest and most loyal Methodists in that city. For years he was Judge of the district and made one of the best men for the place in the State. Rev. G. W. Davis called in the afternoon and took me in an auto over the city. He is doing well at Central Church. Has a large membership and he is meeting the demands to a finish. I heard most excellent reports of his work. Texarkana is a city of perhaps 25,000 people, though

as an advocate of the Union. Sometimes he was harsh toward the South, but he was always interesting. Toward the close of his brilliant life he became involved in scandals and these brought him into ugly litigation, and for the time being he suffered much in public sentiment; but his immediate following was faithful to him to the end. Now that he has been dead for many years, his faults and idiosyncrasies are in a large measure forgotten, and the good which he did alone is remembered. But his greatness as a preacher has never been questioned. This writer never saw nor heard him but once, and that was sufficient to justify the esteem in which his brilliancy was held. He was a man of vast resources and his intellectual vision was of the widest scope.

It is never an act of courtesy to invite your brother pastor or minister to travel from one hundred to two hundred miles to spend a Sunday with you and preach twice or three times to your people, and then ask him the exact amount of his traveling expenses. However, this is better than to say nothing at all about it, and accord to him the privilege of paying his own fare in order to serve your congregation. You ought to know what it will cost him to reach you before you invite him, and then there will be no need of your asking him such an indelicate question. True, he does not come to you for pay, but a right sense of propriety ought to teach you that your people want you to treat him courteously, not at your expense, but at theirs. The little amount with which he ought to be complimented for his time and service will not be a tax upon them, but a pleasure. It will convince him also that you and they appreciate what he has tried to do for you. Does a visiting preacher, there at the invitation of the pastor and the people, ever feel embarrassed on account of a delinquency, such as above indicated? Well, you travel round on such missions, and there will be no need of propounding such a question. It is not always the case, neither is it frequently the case, but it occurs oftener than one not accustomed to it will imagine.

A SUNDAY AT HARDY MEMORIAL, TEXARKANA.

It has been my desire for sometime to spend a Sunday with our devoted pastor, Rev. J. E. Morgan, at Hardy Memorial Church and his good people, in Texarkana. So last Saturday night I boarded the Cotton Belt and woke up early the next morning near Texarkana. I was met by that good layman, Brother N. L. Dalby, and I was soon installed in his good home as the guest of his household. It was good to be with them and enjoy their hospitality. He and his wife are devoted members of Hardy Memorial. He is one of the leading younger attorneys of the city. He was a member of the Legislature a couple of years ago, and one of the leading young attorneys of Bowie County. He did much to enforce all the laws, especially the local option laws; and he stands right on all questions of interest to the people.

Hardy Memorial is our second Church on the Texas side and it is located across the railways in a strictly residence section of the city. This section has developed wonderfully and it has a large class of very substantial people. Among them are many of the worthy working class. They live in good homes and things have a prosperous look over there. Hardy Memorial has been in existence for a number of years. Some four years ago the building was burned down and the present structure was erected on the corner of their most eligible site. It is one of the best locations in that part of the city, and they own nearly half a block. It is valuable property, and, in addition to the Church, the parsonage is also located near by on the same lot.

This is Brother Morgan's fourth year, and after he took charge the church was moved back from the cor-

only a by his he fear igdom? ith the t what Church otthing icy ex- g man and to l. God d bless he one s he is because God's luce a e New Catho- i Cath- fr. An- e Med- Univer- of our se. It s proof fr. Car- lth to rch its youth e busi- of the s not a of the ational i Chris- refore, thodist making of vast ople in afflict in tianity. nt, are he fight ch uni- ganza- watch- with su- e is of e when ong all of them ie as to riches. st from vay of chools. usiness me. s Her- is read- y upon thodist He en- es us a e is not rk and Vell, we to God. at the y came rom us, mbers created and in a ible for es were are not the ne- not the rebuke as just changes ches of At one d of the ty. His always ity and disap- ny-sided d from t always confine mes; he ters of and so- t in the rth, and reen the portions

Epworth League Department

THE PROPOSAL TO MOVE EPWORTH.

Considerable discussion has been indulged in of late regarding the removal of Epworth-by-the-Sea, the land on either side of our grounds now being improved and occupied and the Encampment so hedged in that in the opinion of many it would be wise to seek a new location where we would not be hampered in any way. A very substantial cash offer has been made for the Epworth League tract of land and a sale at this time is regarded by some as offering an opportunity of liquidating all outstanding indebtedness and beginning again with sufficient funds to equip our grounds and have a surplus left.

The matter in all its phases will come up at the annual meeting of the Board of Trustees and a decision will be reached after all the conditions are fully gone into and discussed. The fact that the League now owns a tract of land with a cash value of more than fifty thousand dollars, whereas nine years ago, at the time of the establishment of the assembly work, we owned nothing as an organization, is a tribute to the wisdom of those who planned and inaugurated this movement. We are sure that a degree of caution will prevail in the deliberation of the powers that be, so that now, in this second epoch of our organization, the right and proper course will be pursued.

Let none think that the days of Epworth are over. The site of our annual meeting place may, in the wisdom of those in control, be changed, but the work, so auspiciously begun, must go on forever. Great has been Epworth—greater yet will be Epworth!

G. W. T.

NEARING THE \$500 MARK.

The following is the status of the Ruby Kendrick Hall fund to date. It will be seen that the five hundred-dollar mark is nearly reached. There are many unpaid subscriptions against which we should have remittances during the next few weeks.

Previously reported	\$386.21
Dr. F. S. Parker, Nashville	20.00
J. H. Bowman and wife, Plano	25.00
E. Wall, Florida	10.00
Mrs. F. H. Isenberg, Corpus Christi	1.00
Dr. E. H. Rawlings, Nashville	15.00
O. A. Mills, Batesville	5.00
Miss Emma Kennedy, Copland	2.00
Mrs. W. B. Cowley, Pearsall	10.00
Mrs. G. W. Newberry, Alice	1.00
Total	\$475.21

Letters addressed to the following subscribers to the fund have been returned to us unclaimed and any one knowing the addresses of any of these persons will confer a favor by promptly advising us, viz.: Clyde Morris, Fort Worth; W. McDonald, San Antonio; Mrs. Mollie Sargent, Fort Worth; Miss Lillie Clayton, Winters; J. S. McDaniel, Brandon.

Extracts from Letters.

"I trust the fund may come in rapidly and whether Epworth moves or remains, we may soon be able to materialize our reverence of that noble young soul."—Dr. Parker.
 "I am sending you Mr. Wall's check for Mrs. Wall's subscription at Epworth last year; also Mr. Bowman's and mine."—Mrs. J. H. Bowman.
 "Glad to contribute my mite to a great and good cause."—Dr. Rawlings.
 "I had thought of it several times, but did not know where to send it."—Miss Emma Kennedy.
 "Enclosed amount subscribed to fund in memory of Lucile Cowley Nixon, hoping soon to see the hall erected."—Mrs. W. B. Cowley.

NOTICE TO BONDHOLDERS.

Henceforth it has been the practice to send out admission tickets to the Assembly Grounds at Epworth-by-the-Sea to those whose names were on the records as owning and holding Epworth League bonds, these admissions being a gratuity on the part of the Board of Trustees in recognition of the services rendered by purchasers of bonds bearing only a four per cent interest value. It has come to our notice that many of the original holders have transferred their bonds so that it is impossible to determine from the records who really hold many of the bonds at this time.

We will not, therefore, send out tickets this year except to those who are known to actually be in possession of bonds. If you have one or more bonds, drop us a postal card at once, giving the serial number of each, and we will send the tickets to you.

G. S. THOMASSON,
Bondholders' Trustee,
3115 Victor St., Dallas, Texas.

MISSIONARY VICE-PRESIDENT'S DIGEST.

MISSION STUDY COURSES—1913-14.

Edited by Miss Mary Hav Ferguson.

By Dr. E. H. Rawlings.

Senior Epworth Leaguers' Courses.

Mexico Today, by Dr. George B. Winton. Price, including postage, for cloth binding, 50c per book. In paper binding, the cost, including postage, is 40c.

Immigrant Forces, written by Dr. William P. Shriver. Price, including postage, is 58c per book for cloth binding; the paper binding sells for 40c, including postage.

Foreign Missions for Juniors. Story of Work of Livingstone, by Golding; price, 50c (postage 4c).

Missionary Helps for Junior Leaders, by Margaret Appleworth and Nellie Prescott; price 25c (postage 4c).

A Sign to Guide You.

Address all orders for books to the Methodist Publishing House at Dallas, Texas.

To Our Friends in Mission Study.

Greetings—Mission Study is no longer an experiment—it is a necessity for efficient service—and the new courses announced will prove equally as interesting and helpful as those that have gone before. We look with confidence to you to give our courses this year a hearty welcome and to introduce them to many new friends.

Shall we not begin at once to plan to make

our Mission Study this year a greater power than ever before in various organizations? You will remember, of course, that this department of the Mission Board is at your service always.

EDUCATIONAL DEPARTMENT.

Miss Mabel Head
810 Broadway, Nashville, Tenn.
Making Progress.

The Missionary Review of the World gives the following encouraging statistics which show a notable gain in the last two years:

Home income of foreign missionary societies	\$25,297,674	\$30,404,401
	1911	1912
Income from the foreign fields	5,519,174	7,022,256
Protestant missionaries in the field	22,058	24,092
Native workers	88,509	111,982
Communicants	2,304,318	2,644,170
Total adherents, including communicants	4,875,454	6,055,425
Added last year, adults and children (incomplete)	152,216	212,635



REV. FITZGERALD S. PARKER, D. D.
Nashville, Tennessee.

General Secretary of the Epworth League and Editor of the Epworth Era, who will deliver a series of four lectures at Epworth on the local problems of the League. Dr. Parker's contributions to the program are always uplifting.

SYSTEMATIC STUDY SUGGESTED.

Systematic study of missions by young people began in 1902 with an enrollment of fewer than 10,000. In 1912 approximately 175,000 were enrolled in the Missionary Education Movement study classes. Educational literature gives new visions and awakened and informed minds see new opportunities for service.

Ten years ago the number of volumes on mission study used in a decade in the Churches (excluding the student volunteer publications) was fewer than 40,000. During the past ten years the Missionary Education Movement (formerly the Student Volunteer Movement) has distributed 1,129,297 volumes. Six of these may be rated as the "best sellers."

In 1902 there was only one mission in the United States and one in Canada making any organized effort to promote mission study.

In 1912 there are forty-seven boards using the text books of the Missionary Education Movement.

It is plainly seen that these studies have greater influence on the life ideals and choice of vocations of younger people.

Annual contributions to missions have increased in ten years by more than five million dollars. An educational campaign through the use of more than a million text books in the Churches has been a large factor in this increase.—Ladies' Home Journal.



REV. J. E. HARRISON, D. D.
San Antonio, Texas.

Chairman of the Board of Trustees of the Texas State Epworth League and manager-in-chief of the Encampment. Dr. Harrison will be on the grounds early to organize the forces and get everything in smooth running order by the time of the opening of the Encampment on August 6.



"Our Boat" BOATING AT EPWORTH.

Innumerable small craft are available for pleasure rides on the bay at Epworth-by-the-Sea and the larger vessels each day run ex-

THE MISSION STUDY PROPOSITION.

The usual number of Mission Study Classes reported at the N. T. C. E. L. averages about twenty among the Seniors. There are over sixty Chapters at the present time and every Fourth Vice-President is the person to present this all important matter to the Epworth League. This branch of missionary work has proven a successful aid to every Missionary Vice-President in their testimony. All Study



REV. G. C. RANKIN, D. D.
Dallas, Texas.

Who will preach at Epworth during the Encampment. They have heard of Dr. Rankin down in South Texas, as well as in other sections of the State, and his presence on the platform at Epworth always brings out a capacity crowd.

Classes should be reported to Mrs. Grover C. Robberson, of 3613 Live Oak Street, Dallas, who is the Conference Missionary Vice-President.

EPWORTH ENCAMPMENT, AUGUST 6-17.

For trains reaching Epworth August 6th and 7th, round trip tickets for one fare plus one dollar. A great program throughout the encampment. Southwestern University Quartette is expected to be there.

For tent reservations write W. N. Hagy, Treasurer, Commerce Street, San Antonio. For rooms at Inn write Mrs. Cora J. Callans, Epworth Inn, Corpus Christi. Reserve your room now. Don't delay in arranging for your tent.

It's going to be a great Encampment. Don't miss it. We have heard already of parties arranging to go to Epworth for the Encampment August 6-17.

From Harlingen reported about twenty; from Austin, several; from San Angelo, several; from Laredo, Boy Scouts; San Antonio will be well represented; Hillsboro will have a party there.

Letters from all parts of the State indicate that people are looking towards Epworth-by-the-Sea.

Let's all go down and take a good swim and hear some fine speaking. J. E. H.



REV. GEO. S. SEXTON, D. D.
Dallas, Texas.

The founder of Epworth, being Chairman of the Assembly Committee at the time of the beginning of the Encampment work at Corpus Christi, in 1905. Dr. Sexton will both lecture and preach during the present Encampment.

DEAN FLINN TAKES A TRIP.

Rev. Glenn Flinn Dean of Epworth Encampment, passed through Dallas last Friday on his way to Fort Worth to join the Southern Methodist University party to Yellowstone Park. He expects to be out of the State for about a month, going on to the Pacific Coast from Yellowstone. The programme for the coming Encampment, August 6-17, he says, is one of the best ever offered, setting aside both the 11 o'clock and 8 o'clock hours for popular and inspirational addresses and sermons. The best talent the State affords has been secured to fill these hours and something



BOY SCOUT HEADQUARTERS. Every possible convenience is to be arranged for the boys who attend the Encampment this year and align themselves with the Boy Scout movement under the direction of State Superintendent Butler. The above picture shows the headquarters of the Boy Scouts at the Encampment last year. A similar arrangement will be made this year.

HOW WILL YOU SPEND YOUR TIME AT THE ENCAMPMENT?

We are clipping from the pen of Mrs. Maul R. Little, League Editor of the Florida Christian Advocate, some timely suggestions regarding how to get the most out of an Epworth League Conference. Many of these suggestions are applicable to our Encampment at Epworth-by-the-Sea. Read them and profit thereby:

While at Conference—

- Don't disappoint anyone.
- Meet every engagement and be prompt.
- Bring your Bible and notebook.
- Don't miss a service or a word of service.
- Do your best when called upon.
- Get something good out of every service.
- Be cordial and courteous to all.
- Don't forget to be thoughtful to all and at all times.
- Pray unceasingly for the success of the meeting.
- Sing with spirit.
- Realize that you have a great privilege in attending the Conference and profit by it.
- Read your reports loudly and distinctly.
- Keep your eyes open and your heart receptive for all the good things helpful "All for Christ."
- Take home a good report. It will be best to memorize it.

What the Conference Means to Me—

There will be many interesting testimonies to this question. This meeting with the best young people of Methodism, this learning of words of wisdom from the lips of those who have been with Christ and the learning of those things which inspire, encourage and beautify our life and the lives of those about us. It is a wonderful opportunity, a glorious opportunity for all those who would profit by the life of the child Jesus whom they found in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.

Echo Meeting—

Arrange for your echo meeting as soon as you return from Conference, so that those at home will feel that it was good to have been there.

MARRIED.

A wedding of more than usual interest to all members of the City League Union was that of Miss Victoria Webster to Mr. Grover C. Robberson on the morning of June 28th at Grace Methodist Church. Both contracting parties are among our best known Leaguers, and Mrs. Robberson is the Fourth Vice-President of the North Texas League Conference. We are glad that they will live in Dallas, and wish them both all the good things of life.—Epworth Doins.

MRS. PARKER VISITS DALLAS.

Mrs. Ida Parker, of Whitesburg, First Vice-President of N. T. C. E. L. C., visited First Church a couple of Sundays ago. She took part in the general discussion of the subject for the evening and afterwards was struck with her earnest and enlightening statements. We feel very much honored in having had Mrs. Parker with us. We know she will prove to be a popular N. T. E. L. C. officer.—Epworth Doins.

MAN—NOT AN ANIMAL.

By Clint C. Reynolds.

Man is neither "a poor worm of the dust" nor an "animal." Man is a spiritual being, in the image of God. If you do not "know" this you do not "know" God.

When growing up, the writer used to hear all kinds of preaching, some of it fust, some of it sense, some of it nonsense; and the general idea set forth by the preacher was that the soul was a sort of shapeless, soft white cloud, lodged in man's body somewhere between his head and his belt. This "soft, white cloud" was supposed to be stained and smutty, if its owner had not been regenerated. Some of these preachers would try to explain regeneration, and some of them had sense enough to keep mum on the subject.

What the writer has to say now will not be an attempt to set forth

any new theory, but simply to remind you of overlooked general facts. The "unsaved" may read this article and sneer at its author. Real Christians will understand. Do you not see and feel God's presence everywhere, dear reader? Can you not, through the faculties he has given you, if you have permitted him to keep these in "harmony"—can you not laugh and rejoice with perfect understanding and recognize yourself? Oh, how we ought to love him! You look at your eyes—see that peculiar "light" in them? Look at your hands—feel that impulse to caress your struggling, unhappy neighbor and give him a "lift"? Look at your feet—do they not move as the soul hath impulse? And the soul—it is your real self, formed by the Creator in his own image, your "material body" being only the shadow of the "man" and not the "man." When Jesus was spiritual only, those who saw him could not tell but that he was "natural." Well, he was "natural," so, at last. He had simply thrown each atom of his physical formation back into "nature," and had become real-ized!

The writer has heard good, simple folk express fears regarding the dear dead ones, lest they lose their identities and look unnatural, etc. Bless their hearts, they do not know, but every characteristic feature of the face and form is but a natural shadow of the real inner person. And the inner person is the most "outward," if we could just see it through faith. Oh, brother, how often in revival meetings have you seen the happy expression on the "inner face" present a glorious glow upon the outward features? And yet some men say man is an animal, and that we are poor worms of the dust. I like humility, but I like to be respectful to the Deity, too. When he made man he did not make a worm. He made the highest form of spiritual species, second only to his own.

Think you that he would permit his precious Son to suffer the most horrible of deaths for a few worms? No, brother, you don't believe such stuff, and you must stop talking it. It is offensive to even decent thought. For shame!

AN INSANE ARTIST HONORED.

Ralph Albert Blakelock, who has been confined in an insane asylum for the last sixteen years, was made an associate member of the National Academy of Design at a recent meeting. There were thirty other candidates, but Mr. Blakelock alone received the unanimous support of the hundred members voting. The determination to honor him was made when one of his paintings had been sold for \$12,000 and others were hung in the Metropolitan Museum, New York; the Brooklyn Institute, the Corcoran Gallery and the National Gallery in Washington. The artist was born in New York City in 1847 and became famous as a painter of Indian scenes. It was while he was painting his masterpiece, the "Pine Dance," that it was discovered that his reason was gone. He had his canvas before him like a piece of music and played violently on the piano, and used his brush alternately. He said he played the piano to get the rhythm into the movement of the dancers. Soon after the completion of the picture, which is in the Metropolitan Museum, he became insane and was sent to Matteawan Asylum, where he remained six years and was then transferred to a similar institution in the northern part of New York. It is said at the academy that no attempt will be made to notify him of the honor conferred.—The Christian Herald.

Why I Am Not A Baptist

By REV. W. W. HORNER

From my youth I have been of an inquiring mind, and I have investigated somewhat extensively the great doctrinal teachings of the leading Churches of Christendom, and I would like to give the readers of this paper a few of the results of my investigations. It is a well-known fact that our Baptist brethren make very loud boasts that they alone are "the true Church of Christ," and that they make very great pretensions in regard to Church matters, and that they are the only people who truly "follow Christ" and really take the Bible for their guide.

It is a further fact that they so interpret the Scriptures and work on the minds of a great many people as to make it seem that they are absolutely right, and in this way they are gathering into their Church thousands of people every year, many of whom are proselyted from other denominations.

Now, in a perfectly honest, sincere manner, I beg our readers to follow me in these studies while we examine their claims and look into the teachings of this Church, and see whether or not we ought to be Baptists. If, upon a careful and sincere examination of God's infallible word, we find that Christ and all the inspired apostles were Baptists, then we all ought to be Baptists, but if we find that they were not Baptists, then we have sufficient and satisfactory reasons for refusing to belong to that Church.

When this writer took charge of a certain work, the first Sabbath he spoke on that work the Baptist pastor preached his farewell sermon to his people; and, as we have always treated our Baptist brethren with perfect courtesy, we gave way and attended service at the Baptist Church. After introducing myself to the pastor he said, "I suppose you have reasons for being a Methodist." I replied, "Yes, sir." He then remarked, with much emphasis, "I have all sorts of reasons for being a Baptist."

Now we readily accord to our Baptist brethren perfect liberty of choice and absolute freedom of opinion in all religious matters, but claim the same liberty for ourselves that we accord to them. With these preliminary remarks let us take up these great questions and look at them impartially, in the light of God's Word, aided by the Holy Spirit. God implanted within my soul an insatiable thirst for right, knowledge and truth, and, for more than forty years, I have been in quest of the knowledge of His Word and the true way of salvation. In order to obtain this knowledge I have read many of the very best Baptist books, as well as those of our own and nearly all other denominations in Europe and America, and I wish to say just here that I have never yet seen any real strong, satisfactory, convincing reasons why I should be a Baptist, but I have found and can give our readers many cogent reasons why I am not a Baptist.

The first reason is that there are so many things that Baptists teach that are not in the Bible at all. My second reason is that the Bible teaches many truths and doctrines that Baptists do not teach or believe. Now that I have made these assertions it devolves upon me to make them good or to furnish the proof from God's Word. But before doing this I wish to inform our readers that I have for several years been trying to get a number of Baptist ministers of great note and learning to furnish me the proof for this claim, and have written to them for information in regard to the origin of their Church, and up to this time the information has not been forthcoming.

I will give here an exact copy of a letter addressed to a Baptist preacher of South Carolina, from which our readers may see something of my efforts to obtain information from the ministers of that Church. Here is the letter, dated Lexington, Texas, May 17, 1910:

Rev. C. L. Fowler, Clinton, South Carolina:

My Dear Brother: As you are considered a strong man and an able representative of the Baptist Church, and as I am seeking light and truth I come to you for information on some important points about which the Churches differ very widely. That you may know who I am I will say that I am a Methodist minister in good standing in the Texas Conference, M. E. Church, South, and pastor of the Church in Lexington, Texas. I am a sincere seeker after truth, and will follow the truth wherever it may lead, even if it should lead me into the Baptist Church. If you can prove by the Word of God that Methodism is wrong in its doctrines, and that all

the Baptist doctrines are correct and scriptural, I will, without hesitation, renounce my Church and become a Baptist. I must and will follow my Lord and Master wherever He leads me.

Now, in order to arrive at the truth, I submit to you a few questions which I hope you will answer as fully and clearly as possible, and at the earliest date you can. I am intensely in earnest about this matter, for I cannot afford to be in the wrong Church. Here are the questions:

1. Was the Missionary Baptist Church, precisely as it exists today, organized either by Christ or the Apostles during their ministry on earth?

2. If so, please produce the proof, direct from the Word of God, giving book, chapter and verse.

3. Did the Apostolic Christians in New Testament times receive their members after hearing "an experience of grace," by popular vote, as is the custom of the Baptists now?

4. If so, please produce the proof from the Bible, book, chapter and verse.

5. Did the New Testament Churches call their pastors for a stipulated time and salary, as the custom is today among the Baptists?

6. If so, please give book, chapter and verse for that custom or practice.

7. Has the Missionary Baptist Church had a continuous, unbroken existence from the days of the Apostles until now?

8. If so, please name the book or books that contain the evidence of that assured fact? Is that evidence indubitable, reliable and entirely trustworthy? Please be very explicit here, as it is very important to the Baptist cause.

9. Does the word baptizo as used by Christ and the Apostles always mean immersion, plunge, dip, etc., in the New Testament? Does it never mean sprinkle or pour? As you know scholars differ here, so please be very explicit on this point, as it is very important in sustaining the Baptist Church.

10. Were the fathers of the early Christian Church, Barnabas, Polycarp, Origen, Cyprian, Tertullian and St. Augustine, Baptists or Pedobaptists?

11. When and by whom was sprinkling first introduced into the Church? Be sure to give the truth and the facts, just as they are on this point. Only the truth can make us free, John 8:32. We must follow the truth and nothing else, for error is hurtful to the soul and to the Church.

12. How can "close communion" be reconciled with the Bible? See 1st Cor., 11th chapter, in full.

Now my brother, I have submitted these questions in all honesty and sincerity. Will you kindly answer them in the Spirit of Christ and thus help a brother who really desires to know "the truth as it is Jesus?"

Both you and I will have to stand before the judgment bar of God and give an account of what we teach and how we live, and we cannot afford to teach "for doctrines the commandments and traditions of men." May God help us to be truthful, honest and Christlike, and may the Holy Spirit guide us into all truth. John 16:13-14-26. We must have the Spirit of Christ in order to be Christians. Rom. 8:9. May God's Spirit guide you in your efforts to help me arrive at the truth and direct you in all that you say.

W. W. HORNER.

Now, in reply, Dr. Fowler called my attention to a few passages of Scripture on which Baptists rely to teach their distinctive doctrines, but utterly failed to answer a single one of my questions.

In writing this article I wish it fully understood that my object and aim is to give our young Methodists who are not thoroughly well informed in the Bible and Methodist theology some very important facts about the Word of God and about the Churches that they all ought to know. It is a well-known fact that our Baptist brethren are loudly boasting that theirs is "the only true Church of Christ on earth," and that immersion alone is true baptism; and when this is thoroughly dinned into the ears of the people, many of them who are not well grounded in the truth allow themselves to be proselyted and led into the Baptist Church.

In the next place I wish to say that I have fully examined the Baptist system of theology and have found that, while they are teaching many of the great truths of the Bible, yet there are some things which they teach that cannot be proven by the Word of God, which is our only true and infallible guide. These things will be specified and pointed out

clearly as we proceed with our Bible studies.

In the next place I will say that in addition to the best and ablest books that the Baptists have ever written on all phases of theology, which I have read with the utmost care and attention, I have written to about thirty of their best scholars and ministers and propounded questions to them of the most important character, with a view of getting from them some valuable information about the origin and history of the Baptist Church. Some of these men have attempted to answer my queries, but signally failed to do so. Others have not even tried to answer, feeling, perhaps, that it was easier to evade than to answer these questions in a satisfactory way.

Besides the letter to Dr. Fowler, who claims to be a graduate of the Baptist Seminary at Louisville, Kentucky, I have addressed similar letters, with slight changes in phraseology, to the great Baptist editors, authors of books and professors of theology in their leading theological institutions, and asked them to prove the Divine origin of the Baptist Church and also the doctrine of "apostolic succession," as taught by them. After propounding questions from one to ten, as given in my letter to Dr. Fowler, I wrote to Dr. J. B. Gambrell, editor of the Baptist Standard, of Dallas, Texas, as follows: Dr. J. B. Gambrell, Dallas, Texas:

My Dear Brother: I am sincerely seeking the truth as it is taught in God's Word, and will say in all honesty and candor that if it can be proven by the Bible that either Christ or the apostles organized the Baptist Church, and that this Church is the only true Church of Christ on earth, then I too must and will become a Baptist. Now, Doctor, in view of the fact that Baptists claim to be God's true Church, it follows from the very fact that you and your people assume the Divine origin of your Church, that this very assumption brings you and all other Baptists under the very strongest obligations to make good your claims and to prove your assumptions. Paul says, "Prove all things; hold fast that which is good." 1st Thess. 5:21.

Now, my dear brother, supposing such a thing were possible that Jesus Christ and His inspired apostles could compose a part of your congregation any Sabbath day, would you have the courage to stand up in their presence and assert that either He or they organized the Baptist Church while on earth?

2. Would you assert, in their presence, knowing that they were before you, that nothing is true baptism except immersion alone?

3. Would you be willing to declare in their presence that "close communion," as practiced by Baptists, was authorized or established by Christ or His inspired apostles?

4. Would you be willing to declare in their hearing that "infant baptism" is a "damnable heresy" and ought never to be practiced?

Now, my dear brother, we must understand that both you and I, with all others, must stand before God and answer for the things that we teach and do in this world, and that we must render a strict account there for our conduct.

Now, my dear brother, if you will kindly publish my letter in the Standard and then answer my questions in your paper, I will be very greatly obligated to you indeed and will pay for your paper as long as you continue to send it to me.

The above letter was written from Wallis, Texas, last year, in November, but Dr. Gambrell, the great theologian and editor, has never answered these questions. After waiting a good while I wrote a second letter to Dr. Gambrell, urging him to answer my questions in the Standard. To this letter I received the following reply from the doctor:

Rev. W. W. Horner, Wallis, Texas:

My Dear Brother: I have your letter of November 11th, also received your former letter. My failure to take up the matter which you presented is due entirely to the great pressure on my time and on the space in the Standard. At a proper time I hope to take it up and give you the information you want. I think it can be done, and I take you to be a fair, honest man, wanting the truth. I am a very hard-worked man and the subjects running in the Standard have to be planned ahead. I will be out of the city some time on special work.

J. B. GAMBRELL.

The above letter was dated Dallas, Texas, November 12, 1912, and I have waited patiently these eight months, and still the information called for has never come. Will the good doctor ever answer? If this work can

be done, why has he never done it? I fear that he will never have time to furnish the information I am so earnestly seeking. I wish to say, in concluding this article, that no man must think of impugning my motives or questioning my sincerity. I am truly seeking information, light, knowledge and truth. Will our Baptist friends ever furnish it? We shall patiently wait and see.

Origin of the Baptist Church.

It is a well-known fact that our good Baptist brethren claim in their pulpits, papers and books that their Church was organized by our Lord while on the earth, and has had a continuous, unbroken chain of existence from that time until now. But when we call on them for the proof of that mere assumption none of them can give it. They depend upon bold assertions and unwarranted inferences. When I give the names of the distinguished men who rank high in the Baptist Church, and who are known as great leaders among them, to whom I have written and asked for this proof perhaps my readers will be astonished. Here are some of their names: Drs. B. H. Carroll, J. M. Carroll, Rufus Burston, A. J. Anderson, J. H. Luther, S. P. Brooks, A. B. Miller, J. B. Cranfill, all of Texas; Drs. E. Y. Mullins, President Baptist Theological Seminary; Dr. Edgar, of same institution; Dr. R. S. MacArthur, pastor of Calvary Baptist Church, New York City; Dr. J. M. Holdeman, pastor of First Baptist Church, New York City; Dr. T. T. Eaton, Baptist editor; Dr. Howard Osgood, Boston, Massachusetts; Dr. D. B. Gray, Secretary Home Mission Board, Atlanta, Georgia; Dr. E. C. Dargan, President Southern Baptist Convention for the past two years, and some others.

To all these men of great reputation and scholarship I have addressed letters, asking them to prove from the Word of God that their Church was organized by Jesus Christ or the inspired apostles while on earth. And, although these men have been the great leaders in that denomination they have utterly failed, up to this good hour, to present the proof from the Bible. Now our readers can begin to see clearly that I have the strongest reasons in the world for not being a Baptist.

In fact, I have read the very best Baptist Church Histories in the world in order to see how the Baptist people could make out their claim, and have never yet seen a single argument or a single historical fact to prove the Divine origin of that Church.

Here are the Baptist Histories I have read with great care and attention and diligence:

Benedict's History of Baptists; Orchard's History; Ford's Vedders, a part of the great work of Armitage; Baptist Perpetuity, by W. A. Jarrah, of Texas, a very unsatisfactory work indeed, and have found these works, one and all, full of historical blunders, absurd contradictions and untrue interpretations of Scripture.

Besides these historical works I have read the following books by Baptist writers who have undertaken to establish their "pretensions to antiquity" and their peculiar and distinctive doctrines: The Little Baptist, Grace Truman, by Mrs. S. R. Ford; Theodosia Ernest, in two volumes, by Dr. Dayton, who deals in gross misrepresentations and palpable contradictions of real history; Progress of Baptist Principles, by Curtiss, very unreliable indeed and untrustworthy; The Great Iron Wheel, both Old and New, by J. R. Graves, the mighty pugilist and slanderer of Methodism; The Baptist Principle, by W. C. Wilkerson, of Chautauqua fame; Church Order, by Dr. Dagg; Abstract of Theology, by Dr. Bayne, founder of the Baptist Theological Seminary, Louisville, Kentucky; Theology and Ethics, by Dr. Hoyer, Professor of Theology in Baptist College in Rochester, New York, and best and greatest of all their works; Systematic Theology, by Dr. A. H. Strong.

Now, if any men could have proven the Divine origin and distinctive doctrines of the Baptist Church, surely these writers could have done it. They used all their talents and employed their greatest ingenuity in trying to prove the correctness of their theology, but after reading through all their books and others not mentioned I must say, in all candor and the utmost kindness and charity, that they have signally failed, one and all, to make good their claims or to establish by the Word of God or valid reasoning their distinctive dogmas and arrogant pretensions.

Now, I wish to assure our readers that there are no satisfactory reasons whatever why I or anybody else should be Baptists. In saying this I do not want to be misunderstood by anyone. I regard the Baptist Church as a great and glorious Church, and it is doing a vast amount of good in the world. They are to be highly com-

ICE CREAM



is one of the luxuries which every body wants and every body can have it, for it can be made for nine cents a quart by using

JELL-O

ICE CREAM POWDER

Dissolve a package of Jell-O Ice Cream Powder (cost 10 cents) in a quart of milk, cook for 8 cents) and freeze it, and you have about two quarts of delicious ice cream.

Five kinds of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Each 10c. a package at any grocer's. Send for our beautiful Recipe Book.

THE GENESEE PURE FOOD CO., Le Roy, N. Y.

mended for the great good they are doing in their gigantic missionary movements and their educational enterprises, and their hospitals and general works of benevolence and charity. But while they have done and are yet doing a vast amount of good, they are also doing a good deal of harm by sowing the seeds of discord and strife among Christians, and engendering a spirit of envy and prejudice in the minds of their followers towards all other Churches. Their books and papers are filled with gross misrepresentations and even palpable falsehoods about other denominations, so that they have made the impression on the minds of many of their people that nobody else can be right but themselves. In so doing they have made it impossible for Methodist preachers and other Gospel ministers to reach the unconverted people, and they become hardened in sin and vice, and thus live and die in rebellion against God and are finally lost. I am absolutely sure that the truthfulness of these statements cannot be successfully denied and they can be verified in every community in Texas. In my next article I propose to show by reliable evidence the comparatively modern origin of the Baptist Church.

Wallis, Texas.

SONGS.

By Rev. J. O. Gore.

The refinement of any people can be instantly judged by their taste in music. They may not be musicians, but the refined taste in music will demonstrate the development of the life, probably, more quickly than any other one thing.

Music belongs to the higher spheres of life. This is demonstrated in the animal kingdom; from the lower order of the culture to the voice of the nightingale, the life is graded by the song. Intellectual refinement is finding its life expressed in the class of music that appeals to its soul. Men will sing, and in the very composition of our lives we are hungering for the class of music that is congenial to our souls. The negro finds his inspiration in the doggerel and vulgar tunes; the refined is inspired by the soul of the Master. He whistles a tune as he passes your gate and you classify him.

You drop into a new congregation; the opening hymn will give you a wonderful insight into the character of the congregation. If you are a preacher, it may unset your theme. Can you imagine anything more humiliating than for a preacher to preach with all his power upon a spiritual theme and have a leader follow the sermon with "Rolling River," and when he called for Heber's "Holy, Holy, Holy," a snicker sweeping the house, and hearing the whisper: "He's out of date." And hear the leader, who they call Professor, say "I can't sing that." We preachers of the Southwest are being beset by a class of ragtime, nickardly stuff that is dissipating the minds of the people and, to a great extent, destroying the spirit of worship. I wish the College of Bishops could give our preachers a course in music in the Conference Course that would prepare our preachers to be leaders, indeed.

Mexia, Texas.

Gentle and sweet must be the voice that charms forever.

BELLS.

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

PLYMYER BELL CHURCH BELLS WRITE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. SUBSCRIBE TODAY. TELLS WET.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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.

The Publicity Superintendent of June 14th. The good people of Seymour, led by their pastor, Rev. Ben Hardy, and his wife, who is a host within herself, made every delegate feel perfectly at home from the first hour of our stay among them.

The Council Hymn is No. 415. Sing it often.

If a body trust a body, and fail to get prompt pay; may a body ask a body, please report today?
MRS. W. T. SPENCER.

This appeal has been sent out by our Women's Council. Cannot Texas women take care of this school within our bounds? We would be glad to publish in this department a long list of contributions from Texas.

WANTED

For Laredo, at once—200 sheets, three-quarter size; 36 sheets regular size; 12 counterpanes, regular size; 12 counterpanes, single bed size; 200 pillow slips, 18x28; 20 table cloths, 4 yards long; 36 linen dinner napkins; 24 guest towels; 24 plain towels; 48 roller towels; 48 white aprons for serving in dining room; 48 gingham aprons, for dish washers.

A Linen Shower.

We are now ready for this linen shower (or cotton) for this Mission School just beginning housekeeping under a new administration. If we do not supply these things this way they will have to be bought out of our funds. By this kind of united effort we can save a cash output when it is so needed elsewhere. The replenishing must be done quickly to be ready for the opening of school. What Auxiliary will respond first? Write Dr. J. M. Skinner, Laredo, Texas. Tell him your Auxiliary will send a box or barrel, when, when and what will be in it. If you send now you will have time to send by freight and thus it will cost so little.

An Empty Pantry Also.

What a lovely and helpful thing it would be to ship canned or preserved fruits and vegetables, also. Such a little thing for an Auxiliary, and yet such a help to the Mission. "Many hands make light work."

All Together Now, Quick, to Lift this Burden.

Write to the editor of your Woman's Page when you send, that she may keep a list on the page. Report the donations through your Conference Superintendent of Supplies.

FROM CENTRAL TEXAS.

Mrs. J. W. Downs, our faithful President, gives us this message. I pray that good health and continuous activities may be to you of Central Texas this quarter. We must rest some but not turn loose.

Mrs. J. W. Downs, Mrs. C. L. Cartwright, Mrs. E. H. Wynne and Mrs. F. H. Edens were faithful in the work of sending out the petition for signatures recently sent the Governor of Texas. This petition was an appeal to the Governor and Legislature of Texas for more stringent laws for the protection of our boys and girls. Many were the signatures sent in by the Publicity Superintendent.

Publicity Superintendents, this office is entrusted by the General Office with the monthly news message, and its success or failure depends on you. If one single superintendent fails to give the Bulletin 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. You should also see that each officer at least takes the Voice, Texas Christian Advocate and King's Messenger. It behooves every auxiliary to elect efficient and dependable women as Publicity Superintendents or their works will suffer because of a lack of information. What about your bottle of information tonics?
MRS. J. H. STEWART.

THE NORTHWEST TEXAS ANNUAL MEETING.

Owing to a misunderstanding about who should write up our meeting for the Advocate, it has been delayed, but that does not mean that the meeting did not deserve space. It was a meeting of splendid interest throughout.

The meeting convened at Seymour.

The first devotional service was held by Mrs. J. T. Griswold, and her central thought was a petition for power—showing that power was conditioned on prayer and service.

The address of welcome was given by Mrs. Joe Dickson, in warm, cheery words of welcome, including a beautiful tribute to the founder of Methodism and our purpose to follow his leading. Mrs. Henry Bass responded in a peculiarly happy way, giving each of her experiences as she told why we came, closing with the thought that we came because of a great call, a great vision vouchsafed, the call coming in different ways and from

various sources, but clear and unmistakable always—calls from millions of hands beckoning us at home and abroad. The President's Message by Mrs. D. L. Stephens closed the first service—a message on "Definiteness." I wish I might give it to you to read, so full was it of good things, and so clear in its emphasis of the great need of the thought embodied in the subject.

The annual sermon was preached by Rev. J. G. Putman, P. E. of the Stamford District. His text was, Ps. 112:1-2, "The Lord gave the word; great was the company of them that published it. Kings of armies did flee apace; and he that tarried at home divided the spoil." He stated that all scholars were agreed that the text referred to women and developed in a strong, helpful way the thought of woman's duty, responsibility and privilege in carrying the message to the world. Bro. Putman preached also at night on "The True Spirit of Christian Consecration," a sermon which made us all long to be able to say, under any and all circumstances, "Lord, what wilt thou have me to do?"

A very great disappointment was felt when it was found that Miss Davies could not be with us. We have always found her such a storehouse of information and inspiration that we felt very keenly disappointed when she could not come. But we felt ourselves fortunate when we found that Miss DeBordeleben had come. Her charming personality won every heart from the first time she appeared before us in the Sunday afternoon service which she opened with the Story of Moses, for the children, closing the service with a strong, earnest appeal to the young ladies to work in the Master's vineyard. Mrs. Burton filled the interval between with stories for the children and young people.

On Monday morning, when the first business session opened and the roll was called, it was found that the president, each of the four vice-presidents, the recording and each of the corresponding secretaries and the treasurer were in their places. All regretted that serious illness prevented the attendance of Mrs. Lee Permyer, publicity superintendent. It was also to be regretted that only four of the nine district secretaries were present. But the absent ones had sent reports and delegates.

A splendid feature of the conference was the district secretaries' hour, the three district secretaries having charge of this hour each day, thus bringing in the nine districts in the three days. Institutes were conducted, and every phase of the work given attention. The weak and the strong points of the work were brought out, splendid suggestions offered and working plans presented. The first came last, Vernon heading the list on the first day, and Abilent coming in last, but not least, on the last day's session. I wish it were possible to give you many of these things, but space forbids.

Bible study each day from 11:30 to 12, was conducted by Miss DeBordeleben and was a rare pleasure to those present. Jonah will remain a living personality to us from henceforth, as will many of the Old Testament characters who have been to us little more than names before; and their trials and triumphs, their courage and loyalty, as presented by our little Deaconess, will remain an incentive to us.

The institutes on Children's and Young People's Work, conducted by first and second vice-presidents, Mrs. McKeown and Mrs. Long, were very interesting and developed the fact that much interest was felt in both

these departments, and some good work being done.

The reports of the two corresponding secretaries, Mrs. Woodward and Mrs. Rollins, were, as always, full of special interest; as was also the Council Report by Mrs. Rollins, Mrs. Woodward having been prevented from attending by sickness. These reports alone are always worth a trip to an annual meeting, and the secretary wishes she might give you many things from them but must refrain.

Bro. Burroughs gave a most interesting talk on the Conditions, Past, Present and Future of the Orphanage, making us feel a more personal interest in this great institution of our Church, in which we should all feel a vital interest.

A very sweet little break in the business came when Mrs. Rollins came forward and presented to the President a gavel from the oak under which Wesley stood when he first came to America, saying that it was first presented to her bearing the purple and gold, representing the society whose motto was, "Save America to Save the World," but she now presented it bearing the white and gold, with the motto of a united society: "The World is My Parish." The President responded in well chosen words, saying that she felt that could Wesley look down upon the scene, he would rejoice over the union of Christian women for Christian work.

One of the items of interest in Mission Study, "Information Means Inspiration," may be trite, but it is very true. Another thing of interest was the desire for a more perfect union of our forces—this was almost the keynote of the meeting. From many of the smaller auxiliaries came the encouraging promise that they would have both departments in the future, and be really a missionary auxiliary.

In the institute on Mission Study and Christian Stewardship, led by Mrs. Trulove, the question of tithing was stressed and we were again impressed by the fact that this method of dealing with God's money would settle our money problems.

The Institute on Social Service, by Mrs. Griswold, brought out the fact that some splendid work was being done, especially by Ward Memorial at Stamford.

The Local Auxiliary at Seymour entertained the conference on Monday evening, by Living Pictures of Missionary Work—a program so good that they were asked to put it in print in order that others might have the benefit of it.

On Tuesday afternoon the good men of Seymour came with their cars, and after the good women had regaled us with cream and cake on the church lawn, they took us for a view of the splendid country which surrounds the town.

On Tuesday evening, Miss DeBordeleben gave a splendid address, giving us a word view of the different agencies at work in the effort to bring the world to Christ.

Two very interesting matters almost absorbed attention on Wednesday morning—the selection of a place of meeting, and the election of officers. Plainview sent letters and telegrams from almost everybody of importance in the town, asking for the 1914 meeting, and we unanimously decided to go there. Only two changes were made in the list of officers: Mrs. Long, Second Vice-President, and Mrs. Griswold, Fourth Vice-President. Each felt that because of pressure of other duties they could not continue in office. Mrs. J. G. Merritt was elected Second Vice-President, and Mrs. H. T. Kimbro Fourth Vice-President. A greater number of changes were found necessary among the District Secretaries. Mrs. Millbanks is Secretary of the Big Spring District, Mrs. R. A. Moore of the Clarendon District, Mrs. T. E. Richards of the Plainview, Mrs. H. G. Towle of the Sweetwater, and Mrs. W. S. Ferrell of the Vernon. The other districts remained unchanged.

I have failed to mention so many things of interest, but this article grows far too long. Make your plans now to be with us next year at Plainview, that you may get the great spiritual uplift and the inspiration of these meetings.

GABIE BETTS BURTON,
Recording Secretary.

TREASURER'S REPORT.

Report of the Treasurer of the Central Texas Conference, for the quarter ending June 30, 1913:

Dues: Membership dues, adults, \$844.47; membership dues, young people, \$19.40; Baby Roll, \$14.76; Brigade dues, Juniors, \$43.15.

Special Donations: Deaconess relief, \$6.30; Conference Pledge, free-will offering, \$283.45; Preachers'

No Let-Up in Value Giving

We are determined that our present lead in increased sales in our Wash Goods and Household Linen Departments shall be maintained throughout the hot weather months, therefore our marvelous bargain prices will be continued.

Half Price Additions in Sheer White and Colored Fancy Wash Goods.
White Dotted Swisses, regular 25c value, sale price.....12½c
30c Embroidered Dotted Crepes.....15c
White Crepe, Embroidered Dots; regular 30c values, this sale.....15c
Our entire stock of Imported Flouncings in Embroidered Linens, Crepes and French Voiles and Lingerie Cloth at half price and less, ranging in prices:

\$2.00, cut to.....	.85c	\$3.50, cut to.....	\$1.25
\$2.25, cut to.....	.98c	\$4.00, cut to.....	\$1.50
\$3.00, cut to.....	\$1.15	\$5.00, cut to.....	\$1.98
		\$6.00, cut to.....	\$2.50

Great Extra Special—Values \$1.25 and \$1.50, Solid Color Marquisette and Printed Border Marquisette and Voiles. Only a few choice patterns from last season's line, special, to close, at.....25c

Our entire stock of Dress Linens in every known weave, weight and width, white, natural color and all fancy mixed weaves and solid colors at about **ONE-THIRD OFF.**

White Pique in both 27 and 36-inch, all size welts, at the following liberal reductions:

25c grade.....	18c	40c grade.....	25c
30c grade.....	21c	50c grade.....	35c
35c grade.....	22c	60c grade.....	39c

White and Colored Madras—Prices the Lowest Ever.

Note the saving and supply your wants.

Woven Stripe and Printed Figured Madras, good color range; the 15c grade.....12½c

This is the best 32-inch Madras ever sold anywhere for 18c, special for this week.....12½c

White, Printed and Woven Stripe Madras. Our entire mammoth stock on display and sale—

25c grade at.....	18c	35c grade at.....	22½c
		50c grade at.....	37½c

Sanger Brothers

DALLAS, TEXAS.

Wives' Loan Fund, \$3; Conference expense fund, \$115.17; total sent to Conference Treasurer, \$1329.70.

We show in the Home Department 187 Auxiliaries and fifty-seven of these made no report for the second quarter.

Number Failing to Report.

Brownwood District, 6; Cisco District, 2; Corsicana District, 6; Cleburne District, 2; Dublin District, 2; Fort Worth District, 8; Gatesville District, 6; Georgetown District, 7; Hillsboro District, 2; Waco District, 5; Waxahachie District, 5; Weatherford District, 6; total, 57.

I sent a special message to the 130 who reported to me. A message the fifty-seven did not get.

I would like to mention one thing that was very encouraging to me: it is that out of the 130 reporting to me only sixteen sent in their reports on writing paper; 114 using the regulation blanks. I am mailing the sixteen each a Treasurer's book, and I hope that every one of my Treasurers will use the proper blanks next quarter; it is very helpful to me. Please continue to write the name of your district across one end of your envelope.

Where are the fifty-seven? The 130 know something. Your Coworker,

MRS. W. L. PERRY,

Conference Treasurer.

519 N. 13th Street, Waco, Texas.

ALEXANDER COLLEGIATE INSTITUTE.

At the last meeting of the Board of Trustees of the Alexander Collegiate Institute in May it was decided that if the Educational Commission should be in position to give assistance to our institution, the Executive Committee should place before it the needs of the institution of funds to pay its small floating indebtedness, to finish its main building, to erect a new girls' dormitory and for other equipment. At the recent meeting of the Commission at Dallas, presided over by Bishop Mouzon, the Trustees of Southern Methodist University reported to the Commission that the campaigning for the raising of the first million dollars for that institution had been successful. The Commission heard reports from other institutions in Texas as to their conditions and needs. Improving this opportunity, the Executive Committee, acting under the instruction referred to, submitted a report along the lines agreed upon, which was received and approved by the Commission which passed a resolution providing for a campaign in the Texas Conference to secure funds for the purposes stated and providing that two of the regular Commissioners under the control of the Commission, Dr. H. A. Boaz and Rev. W. W. Watts, be placed in charge of the work. The campaign will be conducted in the name of the Board of Trustees of this institution and of the Educational Commission.

We are sure this is good news to the people of East Texas and gladly received by all the friend of A. C. I. It is an opportunity to make of this struggling institution a great educational and evangelizing agency of the Church. It is the greatest official and most far-reaching recognition the school has ever had, and coming as it does near the close of one of its most successful years, and before the opening of what promises to be the greatest year in all its history, both from the standpoint of work and the number of its students, it is bound to supply us with the money for the much needed equipment and improvements.

The campaign will begin August 1, and what is to be done must be done quickly. The campaign must be closed before conference and the work will have to be taken up and carried forward methodically, steadily and thoroughly, and it should be the purpose of every minister and layman of the Texas Conference to make the most of it, and do everything in his power to promote this enterprise and bring it to the full success that this institution deserves. The dormitory will be a brick structure, modern in every way, with a capacity to accommodate between eighty and one hundred girls.

We have absolute faith in the enterprise and know that by intelligent, diligent effort and by divine assistance we will win. Failure in the enterprise, the thought of which is not to be entertained, would mean the hopeless loss of a great opportunity, both to A. C. I. and to the Texas Conference.

During the past year our girls' dormitory was taxed to almost its full capacity, and present indications are that we will not be able to accommodate the girls who will apply for admission during the next school year. With our dormitory facilities increased in capacity and otherwise improved, with our main buildings finished and with all embarrassing obligations out of the way, several hundred of the finest boys and girls fresh from the homes of the farms, villages and small towns of East and Central Texas will fill our buildings. This class of boys and girls furnish the finest character-building material in existence, and a school like ours, near to the people and completely under the influence of the Church, has a rare opportunity.

Please adopt every possible measure to forward this campaign and help secure the things needed so much by the Alexander Collegiate Institute.

M. L. LEFLER, Pres.

A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these ailments FREE. You care yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 157, South Bend, Ind.

Giving

ed sales in our... Wash Goods... 12 1/2c... 15c... 15c... \$1.25... \$1.50... \$1.98

Marquette and... choice patterns... 25c... 35c... 39c... range: the 15c... 18c, special for... 12 1/2c... mammoth stock... 22 1/2c

The Passing Day

President Wilson has ordered Ambassador Wilson, of Mexico, to report at once at Washington, ostensibly for the purpose of obtaining from him directly information as to the status of things in the Republic.

Attorney General Looney brought the Standard Oil Company, of New Jersey, to time on the anti-trust law when he brought suit against them in the courts for more than a million dollars.

The Legislature of Texas is now in extra session at Austin, called to finish up certain classes of work left over from the regular session.

The Senate probe at Washington is going merrily on and many Republican Senators are making strenuous explanations of their conduct in connection with the lobby system.

On July 11 President Wilson sent to the Senate the name of James W. Gerard, of New York, to be Ambassador to Germany and Joseph E. Willard, of Virginia, as Ambassador to Spain.

Costa Rica has protested against the proposed treaty with Nicaragua providing for an exclusive and perpetual franchise for a new interoceanic canal.

When Emperor Maximilian, of Mexico, was executed forty-seven years ago, his wife became insane.

More Russian barbarities against the Jews are reported from Kieff, where officials are expelling them from the city in no gentle manner.

Sir Almoth E. Wright, the English physician, in a letter to the editor of American Medicine, has announced his discovery of a treatment for smallpox which renders that disease almost as harmless as chickenpox.

Francisco de la Barra has resigned as Mexican Minister of Foreign Affairs. It is reported that he will return to Toluca, capital of the State of Mexico, to complete his term as Governor.

The movement toward State-wide prohibition in Michigan by means of the initiative and referendum and constitutional amendment, has started.

The House of Commons last week passed the Irish Home Rule Bill on its third reading on its second journey to the House of Lords in the face of predictions of disaster by Bonar Law, leader of the opposition.

A holy war has been declared on the Sultan of the Independent State of Oman, in Southeastern Arabia, by the leader of rebels, who have already been victorious in several encounters with the Sultan's troops.

infected with pellagra, according to a report issued Wednesday by the State Board of Health. The board recommended that more stringent measures be taken by the health authorities of each parish to fight the hook worm.

Dr. Robert Bridges had been appointed poet laureate of England. It now appears that no appointment has yet been made. Some one evidently started the rumor, and it was cabled across the Atlantic.

Governor Eberhart, of Minnesota, has a fine vein of humor. On July 3, at Gettysburg, he followed Vice-President Marshall and Speaker Champ Clark in a speech.

The First-Second National Bank, at Pittsburg, Pa., failed on July 7, with liabilities close to \$40,000,000. The appointment of receivers for the bank, the second largest in the city and one of the largest in the country, forced similar action for the First National Bank of McKeesport, assets \$500,000; the American Waterworks and Guarantee Company, capitalized with its subsidiaries at \$73,000,000, and the banking house of J. S. and W. S. Kuhn, incorporated, capital, \$500,000.

The Illinois Legislature has passed a law forbidding the sale of liquor within four miles of a State University. Very good law, for students certainly have no need to use liquor.

The charter granted by the Government of Canada for the steel trust's plant at Ojibway is said to be sweeping in its powers, giving the right to buy up competing companies, to manufacture and build practically everything, and to become the biggest monopoly in the entire Dominion.

Nearly thirteen thousand delegates from various parts of the world attended the twenty-sixth International Christian Endeavor Convention in Los Angeles last week.

The Superintendent of Weights and Measures at Washington says that the loss to the consumer who buys by measure is as much as one-third on some things. Two examples are given out officially to show why all fruit and vegetables should be sold by weight instead of by measure.

All the twenty-four nations, except Germany and Great Britain, which have been represented by delegates at the opium conference which has just closed at The Hague, have ratified the convention prohibiting the traffic of habit-forming drugs.

Two new magazines are promised to readers in the United States: The Department of Agriculture at Washington will soon issue a monthly periodical in the interest of agricultural research, which will take the place of the technical bulletins which that Department has been issuing from time to time.

A dispatch from New Orleans, July 9, says: "More than forty per cent of the rural population of Louisiana is

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

Please allow me to congratulate you and Texas Methodism on the achievement for Southern Methodist University; also on the fact that you are furnishing us one among the best Advocates of all the list.

Here are three great big cheers for the Advocate and S. M. U. I hope to live long enough to see two of my boys finish their education in that university.

In a recent writup of the revival at Lufkin it should have been 94, instead of four members received.

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

The Advocate is no doubt the greatest paper in Texas for Christian reading; therefore we Germans take a great interest in it.

My address until August 1 will be Scottsville, Kentucky.

THE COOL AND PICTUREQUE ROUTE TO COLORADO AND THE NORTHWEST PACIFIC

THE DENVER CITY RAILWAY

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 10 cents. Cash must accompany all orders.

A WORD PERSONAL

BY MEANS of an operation and treatment at Temple last fall, then several months spent on the coast, I have been completely restored to health and am ready for work again.

EVANGELISTIC HELP

I am open for engagements for August and September. Pastors in need of good evangelistic help may write me at Jacksonville, Texas.

FOR SALE

A MODERN HOME, convenient to Normal School. Those intending moving here will find a bargain.

HELP WANTED

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

LIBRARY FOR SALE

FOR SALE—A preacher's library of not less than 300 vols., all new and carefully selected.

MALE HELP WANTED

LOCAL REPRESENTATIVE WANTED—Splendid income assured right man to act as representative after learning our business thoroughly by mail.

Second Day—Morning Session

8:30 a. m.—Devotional Half Hour—S. B. Beal. 9:30 a. m.—What Can Be Done to Secure More Substantial Support for Our Superannuates?—S. H. C. Burgin, T. H. Morris.

Second Day—Afternoon Session

2:00 p. m.—Devotional Service—J. G. Putnam. 2:30 p. m.—Our Educational Interests—(1) Northwestern University—C. M. B. Spang. (2) Southern Methodist University—R. S. Hyer.

APPRECIATES IT.

O. W. BENOLD, Pastor Elm Creek Charge.

THE DENVER CITY RAILWAY. OPERATES THE ONLY DOUBLE-DAILY THROUGH TRAINS BETWEEN TEXAS AND COLORADO. THE COOL AND PICTUREQUE ROUTE TO COLORADO AND THE NORTHWEST PACIFIC.

MISCELLANEOUS

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

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

PARTNER WANTED

A MIDDLE-AGED married man wishes to invest \$5000.00 and services in legitimate business with Christian partner. O. T. KIMBALL, 111 Hillcrest Ave., San Antonio, Texas.

PIANOS—PIANOS.

I SELL more pianos direct from the factory to the home than any other one concern in Texas. If you are interested in a really good piano at a low figure, cash or easy terms, write ELBERT S. WOOLSEY, The Piano Man, Sutherland Springs, Texas. Satisfaction guaranteed.

PREACHER WANTS WORK

I AM A LOCAL PREACHER. Have had one and a half years as itinerant preacher. I had to give up my charge in Arkansas on account of wife's health. I would like to correspond with some presiding elder in the West in regard to work. Texas preferred. A. C. SEARCY, 408 West Eighth Street, Dallas.

REAL ESTATE

IF YOU WANT a home, good land, low prices, easy terms; or if you want to make a paying investment in large tracts of land, write T. J. MILAM, Lutkin, Texas. Will describe lands and give prices.

TEACHER WANTED

WE are in search of a man to teach Science and Mathematics in Cherokee Junior College. Also a young lady to give instruction in Voice and Violin. Let applicants for the positions write me at Cherokee, Tex. C. A. LEHMBERG, President.

TEACHER WANTS POSITION

TEACHER—26 years experience, 8 years superintendent. B. S. degree, permanent State certificate, best of references, Methodist, wants position as superintendent in a town where good work is appreciated. C. E. GODPEY, Hempstead, Texas.

TEXAS CONFERENCE BROTHERHOOD—NOTICE

Bro. W. A. Sampey died July 14, 1913, at Georgetown, Texas. Brother Sampey was a supernummate of the Texas Conference and a member of the Brotherhood. Please send in your mortuary fee at once.

PREACHER WANTED

I want a young unmarried preacher to serve the Paris Circuit, Paris District, until the meeting of the North Texas Conference. I want a good, live, active man. W. F. BRYAN, P. E., Paris, Texas.

CUERO DISTRICT, SPECIAL NOTICE

My address until August 1 will be Scottsville, Kentucky. JOHN M. ALEXANDER, P. E.

THE SMALLEST BIBLE, on earth, size of postage stamp. New Testament, illustrated, 200 pages; sample 10c; per dozen \$1.00 AGENTS WANTED. The biggest wonder of the twentieth century. Coin \$5.00 a day selling them. BEARD & CO., Box 54, Tulsa, Okla.

10c

Appeal... rheumatism, whet... sciatica, lum... the kidneys or... for a home treat... cured all of these... duty to send it to... cure yourself at... satisfy—no change of... his simple discovery... blood, loosens the... e blood and bright... and tone to the... ve interests you, for... Summers, Box 157.

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.

BOWERS—Little Franklin was born September 30, 1912, and died May 5, 1913; with sad hearts we laid his little body in the grave to await the resurrection morn. His mother and one little brother preceded him to the better world. May the father and little children and loved ones live so as to meet him over on the other shore, where God shall wipe away all tears from their eyes and there shall be no more death, neither shall there be any more pain. His aunt, (MRS.) W. J. TINGLE.

TAYLOR—On the morning of June 20, 1913, we laid to rest the body of Reaves Crawford Taylor, the son and only child of Dr. A. R. and Hattie Taylor, in Linden Graveyard, after over five weeks' struggle with infantile paralysis. He was an intelligent and precious baby, aged 1 year, 10 months and 5 days. He always hailed me as "Howdy, Brother Hooks." He would hide from his father as soon as he approached the house from the drug store. He left us all endeared to heaven by his many remembrances. J. T. HOOKS, P. C.

BURGE—John Thomas Burge was born in Feliciana, Kentucky, July 25, 1850; married to Miss Cornelia Carter, of Milan, Tennessee, at Water Valley, Kentucky, April 13, 1873. To this union were born five children, four daughters and one son. Three daughters and his loved companion are left to mourn their loss. Brother Burge was a devoted member of the Methodist Episcopal Church, South, for about thirty-five years. He was a patient, kind and devoted husband, an affectionate father, a good citizen and Christian gentleman. May God's richest blessings rest upon his lonely widow and orphan children. Although his body sleeps in the beautiful cemetery at Denison, Texas, it shall rise again. May they all meet in heaven where parting is unknown. A former pastor. R. N. BROWN.

KILGORE—On July 10, 1913, at Kildare, Texas, we laid to final rest the darling and only boy of W. A. and Cuffie Kilgore, to await the resurrection. Osear Smith Kilgore, or "Doc," as he was familiarly called, was born March 11, 1911, and was an even-tempered and intelligent child. He played with his big toes as horses and his wagon and plow, or "Ge, ha," as he would say. He loved Christian songs, such as "Happy Day" and "Glory, Glory." While sick he would say, "Ben and Stoge are sick," his feet named after the mules. His parents were so fond of him. They walked the floor and did their very best to humor every request of them by him and to give him his last needed rest. But God had a better place for him. This is their third boy called home. We all need to prepare to meet them, together with all the pure and good in heaven, some happy day. J. T. HOOKS, P. C.

GENTRY—George Washington Gentry was born in Grayson County, Virginia, October 29, 1830. During his boyhood he moved with his parents to North Carolina. In 1857 he came to Texas. At the opening of the Civil War he enlisted with the Confederate Army and served until peace was declared, attaining the rank of Captain. Shortly after the War he moved to Stephenville, in Erath County, Texas, where he soon became one of the best known business men of that section. In 1868 he was elected District Clerk and was continued in that office until 1876. In 1853 Captain Gentry was married to Miss Callie M. Whitman. Their union was blessed with several children, two of whom survive him, and they lived happily together for many years until the wife and mother was called to her heavenly reward. In 1912 Captain Gentry was married to Mrs. Amanda Baker whose sweet Christian spirit and unselfish service contributed much to the peace and comfort of his latter days. When a young man, Captain Gentry was converted and joined the Methodist Church. In later years he allowed his Church membership to lapse. However, during his last illness he several times told his wife that he had no fear of death, but was prepared to meet his Savior. ERNEST L. LLOYD.

RODGERS—Francis E. Rodgers was born October 20, 1828; died June 8, 1913, aged 84 years, 6 months and 18 days. Was married to Sarah A. N. F. in Missouri, October 30, 1846. To them were born six girls, four of whom preceded him to the glory world. The two remaining are Mrs. Lula McCall, of Douglassville, and Mrs. Jennie E. Simmons, of Linden, who is living with widow of deceased. He lived an upright and creditable Christian gentleman, finally uniting with the Methodist Church and for ten years living in the Church of his choice. Everybody regarded him for his unassuming manners and tender kindness, and one more valuable citizen is taken from us by the righteous law of God and carried to the place prepared for him. J. T. HOOKS, P. C.

CURTIS—Mrs. Elizabeth Curtis (nee Story), wife of J. D. Curtis, was born in Lincoln County, Tennessee, April 5, 1860; departed this life June 13, 1913. She was converted and joined the M. E. Church, South, at the age of twelve years, and lived a good and faithful Christian life from that time until she was called to a better world, where there is no sorrow, pain or death. She was married to J. D. Curtis October 16, 1884. To this union were born four children, all of whom survive her—William D., Maxie, Mamie and Floyd, and four brothers and one sister. It gives us great sorrow and heart-pains. We all greatly miss her. A place in the home around the fire-side is vacant. A place in the Church is vacant. Many a sad and broken heart has she cheered with a soft and kind whisper. Many times her soft, fair hand would rest on the forehead of little children and would soothe the pain. She was loved by all who knew her, and we greatly miss her. But, ah, how she is resting now, safe with the angels whiter than snow, singing around the great white throne in that land where there is nothing to cause sadness and grief. If we all live as she has lived, we will meet her again in that happy land. HUSBAND AND CHILDREN.

PEARCE—Wylie M. Pearce was born in Twiggs County, Georgia, March 9, 1835, and died at his home near Crowell, June 16, 1913. At the age of ten years he moved with his parents to Texas, settling in Washington County, and later moved to Brazos County. In the year 1865 he was married to Miss Celia I. Ragsdale. To this union were born six children, all of whom still survive and were with him in his last hours, except the oldest daughter, who resides at Hedley, Texas. Brother Pearce was converted at an old-fashioned camp-meeting in the year 1871, at the same time uniting with the M. E. Church, South. He has ever been a true and loyal soldier, battling against sin. He was confined to his bed six months and sixteen days, but bore his suffering with much patience. He often expressed himself as being willing and ready to go when the Master should call him. He will be greatly missed in the home and Church. Our loss is heaven's gain. He was a true and devoted husband and a kind and loving father. To the bereaved ones we would say, "Weep not, for it will only be a short time until you shall meet him in that beautiful home" where parting is no more. (MRS.) EMMA HOWARD.

PARKS—Mrs. E. J. Parks (nee Martin) was born in Alabama in 1825. She came to Texas with her parents in early childhood. Professing religion while young, and joining the M. E. Church, South, she lived a devoted Christian life. She was married to Rev. A. D. Parks in 1866. They lived together thirty-three years, and happy years they were. She was a good, faithful wife and a loving stepmother. Yes, all these years that she was with us not a harsh word was spoken to each other. She and Bell were living alone near us until two weeks before her death, when they moved into the home with us. How we enjoyed having her with us those few days. She had a stroke of paralysis on Friday morning and died at 2 that afternoon. She is gone from our home, but not from our hearts. We laid her to rest in the Fairview Cemetery by her husband. She loved the Advocate next to her Bible. Her home was the home of her pastor. She always spoke well of him. Good-bye, mother, but not forever. Oh, how we miss those loving words and that sweet face. G. P. PARKS.

GRAY—Mrs. Elizabeth Gray (nee Smith) was born in Laurens District, South Carolina, June 9, 1826; moved to Texas in 1866, was married to L. D. Gray in Jasper County, Texas, in 1869; died in Montgomery County, Texas, June 23, 1913. Sister Gray became a Christian at the age of fourteen. She first united with the Baptist Church and was an active worker for several years. Then she united with the M. E. Church, South, and remained there until God, in his mercy and love, called

her home. Sister Gray was loved by everybody that knew her. She was devoted to her Savior and to her family. While we miss her here we know that she has gone on to the glory-land to live with Jesus. Her influence on earth will ever be a beacon-light to lead us on until we, too, shall be called to that home in glory. It is hard to part with her, but better to meet her in the new home never to part again. Jesus said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." J. H. JEFFRIES.

SMITH—J. F. Smith, "Uncle Frank," was born February 20, 1850, in Independence County, Arkansas, and died March 29, 1913 in Fort Worth, Texas. In his seventeenth year he was converted and joined the Methodist Episcopal Church, South. He was truly a faithful member until the time of his promotion to the Church triumphant. He filled, during his nearly half century of walk with God, the offices of steward, trustee, Sunday School superintendent and class leader. He was devout and spiritual in his homelife, and was esteemed by men with whom he had business dealings as a man of integrity and character. Brother Smith was married to Miss Susan N. Balch, December 1, 1875, who still survives, together with seven children, all of whom were present at his burial. Truly a good man has gone from us, gone up to hear from the lips of the Lord the "Well done, good and faithful servant, enter thou into the joy of thy Lord." For many years he lived in McGregor, Texas, where all the people love and honor him. He had been in Fort Worth only a few weeks at the time of his decease. The memory of his life will be a wholesome benediction to his children, and to his devoted, godly wife. We confidently expect to shake hands with him again in that upper and spiritual world. W. S. P. McCULLOUGH.

IF THE BABY IS CUTTING TEETH Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle. (Advertisement.)

Quarterly Conferences

- NEW MEXICO Albuquerque District—Fourth Round. Watrous, July 26, 27. Gallup, Aug. 2, 3. Moriarity, Aug. 9, 10. Magdalena, Aug. 16, 17. San Marcial, Aug. 23, 24. Ricardo, Aug. 27, 28. Melrose, Aug. 30, 31. Cerrillos, Sept. 3, 4. Corona, Sept. 6, 7. Albuquerque, Sept. 13, 14. Star, Sept. 17, 18. Carrizozo, Sept. 20, 21. Tucumcari Sta., Sept. 24, 25. Cimarron, Sept. 24, 25. Tucumcari Cir., Sept. 27, 28. San Jon, Oct. 1, 2. McAllister, Oct. 4, 5. Clayton, Oct. 11, 12. J. H. MESSER, P. E. El Paso District—Fourth Round. Jovak, July 23. Valente (preaching a. m.), July 27. Maria (preaching p. m.), July 27. Ft. Stockton, July 28-Aug. 10. El Paso, Trinity, Aug. 13. El Paso, Alta Vista, Aug. 14. El Paso, Mission, Aug. 15. Alamogordo, Aug. 17. El Paso, H. Park, Aug. 18. Sanderson, at M., Aug. 25. Alpine, Aug. 27. Maria, Aug. 28. Ft. Davis, Aug. 31. Deming, Sept. 7. Las Cruces, Sept. 13-14. La Mesa, Sept. 14-15. Lordsburg, Sept. 21-22. Cloudcroft, Sept. 28. J. ALLEN RAY, P. E. WEST TEXAS Llano District—Fourth Round. Bertram Cir., at Briggs, July 26, 27. Cherokee Cir., at Cherokee, Aug. 2, 3. Marble Falls Cir., at Fairland, Aug. 9, 10. Burnet Cir., at Lake Victor, Aug. 10, 11. Kempner Cir., at Kempner, Aug. 16, 17. Blanco Cir., at Blanco, Aug. 23, 24. Jonson City Cir., at Jonson City, Aug. 24, 25. Marble Falls Sta., Aug. 30, 31. Lampasas Sta., Aug. 31, Sept. 3. Goldthwaite Sta., Sept. 6, 7. Mullin Cir., at Mullin, Aug. 7, 8. San Saba Cir., at Chapel, Sept. 13, 14. Lometa Cir., at Lometa, Sept. 14, 15. Mason Cir., at Mason, Sept. 20, 21. Fredonia Cir., at Fredonia, Sept. 21, 22. Richland Springs Cir., at Richland Springs, Sept. 27, 28. San Saba Sta., Sept. 28, 29. Llano Cir., at Moore's Chapel, Oct. 4, 5. Llano Sta., Oct. 5, 6. Star Cir., at Star, Oct. 11, 12. Center City Cir., at Center City, Oct. 12, 13. J. W. COWAN, P. E. Cuero District—Fourth Round. Nursery, at Thomaston, Aug. 30, 31. Yoakum, Sept. 6, 7. Hallettsville, at Hallettsville, Sept. 7, 8. Fort O'Connor, at Seadrift, Sept. 11. Fort Lavaca and Traylor, at Ft. Sept. 13, 14. Smiley, at Rocky, Sept. 20, 21. Nixon, 3 p. m., Sept. 22. El Campo, 8 p. m., Sept. 25. Midfield, at Dunbar, Sept. 27, 28. Palestine, Sept. 28, 29. Provident, at Cordoba, Oct. 1. Pandora, at Dewville, Oct. 4, 5. Stockdale, 2 p. m., Monday, Oct. 6. Laveria, at Parita, Oct. 1, 12. Cuero, Oct. 18, 19. Runge, Oct. 19, 20. JOHN M. ALEXANDER, P. E.

No man is Stronger Than his Stomach

The Medical Adviser by R. V. Pierce, M. D., Buffalo, N. Y. answers hosts of delicate questions about which every man or woman, single or married ought to know. Sent free on receipt of 31 one-cent stamps to pay for wrapping and mailing.

- Cuero District—Third Round. Laveria, at Elmendorf, July 26, 27. Cuero, Aug. 2, 3. Runge, Aug. 3, 4. JOHN M. ALEXANDER, P. E. Austin District—Third Round. Walnut, July 26, 27. St. Luke's, July 27, 28. South Austin, Aug. 3, at 11 a. m. First Church, Aug. 3, at 8 p. m. Ward Memorial, Aug. 10, 11. V. A. GODBY, P. E. San Marcos District—Third Round. Staples, July 26, 27. Martindale, July 30. Belmont, at Oak Forest, Aug. 2, 3. THOMAS GREGORY, P. E.

CENTRAL TEXAS

- Brownwood District—Third Round. Talpa, at Norwood, July 26, 27. Celeman Mia., at Echo, July 10. Blanket Sta., Aug. 2, 3. Brownwood Sta., Aug. 9, 10. J. H. STEWART, P. E. Gatesville District—Third Round. Evant, at Slater, July 26, 27. Copperas Cove, at Fideoke, 2 p. m., July 28. Gatesville Cir., at Ft. Gates, 2 p. m., July 28. Nolanville, at N., Aug. 2, 3. McGregor Sta., 8 p. m., Aug. 4. Valley Mills, at Lane Cr., Aug. 9, 10. Killen, at Brown's Creek, Aug. 16, 17. Hamilton Sta., 8 p. m., Aug. 20. Hamilton Cir., at Lenoville, Aug. 23, 24. S. J. VAUGHAN, P. E.

- Fort Worth District—Third Round. Arlington, July 27, 28. Diamond Hill, Aug. 3, 4. Riverside, Aug. 3, 4. Grapevine, at Euless, Aug. 9, 10. JEROME DUNCAN, P. E.

- Corsicana District—Third Round. Kirvin Cir., at Streetman, July 26, 27. Kerns and Powell, at Long Prairie, Aug. 2, 3. Mexia Sta., Aug. 3, 4. Big Hill, at —, Aug. 9, 10. Thornton Sta., Aug. 10, 11. JOHN R. NELSON, P. E.

- Waco District—Third Round. Hewitt, at Spring Valley, July 26, 27. Morrow Street, July 27. W. E. ANDREWS, P. E.

- Dublin District—Third Round. Proctor Cir., at Fervia, July 26, 27. Toier and Lipan, at Lipan, Aug. 2, 3. Bluffdale, at Marvin C., Aug. 5. M. K. LITTLE, P. E.

- Cisco District—Third Round. Cisco Mis., at Bluff Branch, July 26, 27. Cisco Sta., July 27, 28. Eolian, at E., Aug. 9, 10. Caddo, at Fagan, Aug. 16, 17. Wrayland, at Acker, Aug. 23, 24. Carbau, at Bear Springs, Aug. 30, 31. C. E. LINDSEY, P. E.

- Cleburne District—Third Round. George's Creek, July 31. Glen Rose, Aug. 1. Granbury Cir., Aug. 2. Granbury Sta., Aug. 3, 4. Cresson, Aug. 5. Blum, Aug. 9, 10. W. W. MOSS, P. E.

- San Augustine District—Third Round. Gary, at Bethlehem, July 26. Carthage, July 27. Kennard, at Bethel, Aug. 2. Melrose, at Fairview, Aug. 5. San Augustine, Aug. 8. Geneva, at Chapel Hill, Aug. 9. Herrin, at Pine Hill, Aug. 11. Corrigan, at Mt. Hope, Aug. 14. Livingston Cir., at Providence, Aug. 16. Mt. Enterprise, at Concord, Aug. 23. Garrison, at Arlem, Aug. 24.

LET the greatest athlete have dyspepsia and his strength will soon fail. One's stamina—forcefulness and strength of mind or muscle depend upon the blood, and the blood in turn, requires a healthy stomach, for the stomach is the laboratory where the food is digested and such elements are taken up—or assimilated—which make Mood. In consequence all the organs of the body, such as heart, lungs, liver and kidneys, as well as the nervous system, feel the bad effect if the stomach is deranged.

Dr. Pierce's Golden Medical Discovery

helps the stomach to digest food properly, starts the liver into new activity, removing the poisons from the blood, and the various organs get rich, red blood, instead of being ily nourished. The refreshing influence of this extract of native medicinal plants has been favorably known for over 40 years. Everywhere some neighbor can tell you of the good it has done.

Sold by all medicine dealers in liquid or tablet form or send 50 one-cent stamps to Dr. Pierce, Invalids' Hotel, Buffalo, and a trial box will be mailed you.

- Appleby, at —, Aug. 30. Naogoches, Aug. 31. Timpson, Sept. 3. J. W. MILLS, P. E.

- Navasota District—Third Round. Crockett Mission, Porter Springs, July 26, 27. Grapeland and Lovelady, Lovelady, July 27, 28. Montgomery Mission, Montgomery, Aug. 2, 3. Cold Springs Mission, Evergreen, August 8. Conroe Station, August 10. Oakhurst, Riverside, August 10, 11. Cleveland and Shepherd, Shepherd, Aug. 16, 17. Willis, New Waverly, Aug. 23, 24. Huntsville Station, August 24, 25. Bryan Mission, Millican, August 30, 31. Bryan Station, August 31. E. L. SHETTLES, P. E.

- Jacksonville District—Third Round. Mt. Selman, at Cove Springs, July 26, 27. Bullard, Aug. 2, 3. Rusk (evening), Aug. 3. Cushing, at —, Aug. 9, 10. Frankston, at Frankston, Aug. 16, 17. Brushy, at Brushy, Aug. 20. Huntington, at —, Aug. 23, 24. T. SMITH, P. E.

- Hillsboro District—Third Round. Delia, at Delia, July 26, 27. Kirk, at Prairie Hill, July 27, 28. Hubbard, at Hubbard, July 28, 8 p. m. Whitney, at Whitney, Aug. 2, 3. Penelope, at Birme, Aug. 9, 10. HORACE BISHOP, P. E.

- Georgetown District—Third Round. Temple, First Church, July 27, 28. T. S. ARMSRONG, P. E. Weatherford District—Third Round. Olney, at Hunt's Schoolhouse, July 26, 27. Loving, at Red Top, July 27, 28. Asie, at Silver Creek, Aug. 2, 3. JAMES CAMPBELL, P. E.

- Waxahachie District—Third Round. Hardwell, at —, July 26, 27. Ennis, July 20, 21. Italy, July 23. Midlothian, July 25. Bethel, July 27, 28. Waxahachie, July 27, 28. J. A. WHITEHURST, P. E.

NORTHWEST TEXAS

- Amarillo District—Third Round. Panhandle, July 26, 27. Channing, at Hartley, Aug. 2, 3. Dumas, at Spurlock, Aug. 9, 10. O. KERR, P. E.

- Sweetwater District—Fourth Round. Roscoe, at R., Aug. 23. Colorado Mis., at Herbert, Sept. 6. Hermleigh, at Plainview, 11 a. m., Sept. 13. Dunn, at D., Sept. 13, 14. Blackwell, at Mary Neal, Sept. 20, 21. Sweetwater Sta., Sept. 26, at 8 p. m. Westbrook, at Union, Oct. 4, 5. Roly, at Claytonville, Oct. 11, 12. Colorado Sta., Oct. 18, 19. Sweetwater, M. Gannon, Oct. 25, 26. Snyder Sta., Nov. 2, 3. Loraine, Nov. 5. Fluvanna, at F., Nov. 8, 9.

Let me urge every steward to faithfully work his list. Do not allow any carelessness on your part to deprive the preacher and his family of the salary. The salaries are surely small enough. See to it, brethren, that they are paid in full. Let me urge the preachers to be just as faithful about the conference collections. J. M. SHERMAN, P. E.

- Hamilton District—Third Round. Sylvester, at Palava, July 26, 27. Rule and Pinkerton, at P., Aug. 2, 3. Peacock, at Brazos Valley, Aug. 9, 10. Royston, at Fisher, Aug. 16, 17. Sagerton, at Dovey, Aug. 23, 24. Knox City, Aug. 30, 31.



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.

Rochester, Sept. 4, 5. Vera, at Gilleland, Sept. 11, 12. G. S. HARDY, P. E.

Vernon District—Third Round. Childress Sta., July 26, 27. Chillicothe Sta., Aug. 2, 3. Margaret Cir., Aug. 9, 10. Odell Mis., Aug. 16, 17. Vernon Sta., Aug. 24, 25. Crowell Sta., Aug. 30, 31. F. G. MILLER, P. E.

Clarendon District—Third Round. Clarendon, July 20, 21. Groom, at Olive Branch, July 26, 27. Quail, at Salt Fork, July 31. W. STORY, P. E.

Stamford District—Third Round. Haskell Mis., July 26, at 11 a. m. Munday, July 27. Ward Memorial and Luaders, Aug. 2, 3. Avoca and Bethel, Aug. 6, at 11 a. m. Throckmorton Sta., Aug. 9, 10. Woodson, Aug. 13, at 11 a. m. Throckmorton Mis., Aug. 16, 17. I. G. PUTMAN, P. E.

Ablene District—Third Round. Nugent, at Wards Chapel, July 26, 27. Putnam, at Atwell, August 2, 3. Baird, August 5, 4. St. Paul's, Abilene, Aug. 9, 10. First Church, Abilene, Aug. 9, 10. C. N. N. FERGUSON, P. E.

Plainview District—Third Round. Dimmitt, at Parrott, July 20, 27. Turkey, at Quataque, Aug. 2, 3. Happo, at Beulah, Aug. 9, 10. Silverton, at Lakeview, Aug. 11, 11 a. m. Lubbock Sta., Aug. 16, 17. Lubbock Mis., at Carlyle, Aug. 17, 18. Plainview Sta., Aug. 24, 25. T. HICKS, P. E.

Sweetwater District—Third Round. Colorado Sta., July 30. Sny-lea Sta., July 31. Fluvanna Cir., Aug. 3. M. SHERMAN, P. E.

TEXAS

Pittsburg District—Third Round. Winfield, at Pleasant Chapel, July 26, 27. Mt. Pleasant, July 27, 28. Hughes Springs, at Minus Chapel, Aug. 2, 3. Danglerfield, at Harris Chapel, Aug. 3, 4. Boston, at Calabay Springs, Aug. 9, 10. New Boston and DeKalb, at DeKalb, Aug. 10, 11. Texarkana, Central, (Conf.), Aug. 12. Hardy Memorial, Aug. 13. Dalby Springs, at Sims, Aug. 16, 17. Redwater, at Concord, Aug. 17, 18. Cookville, at Talco, Aug. 23, 24. Douglasville, at Jones Chapel, Aug. 30, 31. Linden, at Pearl Hill, Aug. 31, Sept. 1. Pittsburg Cir., at New Hope, Sept. 6, 7. Pittsburg Sta., Sept. 7, 8. Naples and Omaha, at Omaha, Sept. 10, 11. Cornett, at Nolan's Chapel, Sept. 14, 15. O. T. HOTCHKISS, P. E.

Brenham District—Third Round. Glen Flora, at Glen Flora, July 26, 27. Sealy, at San Felipe, July 25. Waller, at Oakland, Aug. 2, 3. Tanglewood, at Center Point, Aug. 9, 10. Wallis and Fulshear, at F., Aug. 16, 17. Brookshire and Pattison, at B., Aug. 17, 18. Richmond, Aug. 23, 24. Rosenberg, Aug. 24, 25. Somerville, Aug. 28. S. W. THOMAS, P. E.

Houston District—Third Round. Columbia, July 23. Brazoria, July 27. Harrisburg, July 30. First Church, Galveston, Aug. 3. West End, Galveston, Aug. 5. First Church Houston, Aug. 5. McKee St., Aug. 10. Trinity, Aug. 10. St. Paul's, Aug. 17. Brunner, Aug. 17. McAsham, Aug. 20. Humble, Aug. 24. J. KILGORE, P. E.

Marshall District—Third Round. Gilgore Cir., at Hopewell, July 26, 27. Rosewood Cir., at Rosewood, Aug. 2, 3. Church Hill Cir., at Oakhill, Aug. 9, 10. Bettie Cir., at Simpsonville, Aug. 13. Kellyville Cir., at Kellyville, Aug. 16, 17. Jefferson, Aug. 21. Beckville Cir., at Rehoboth, Aug. 23, 24. Hallville Cir., at Summerfield, Aug. 26. Longview, Aug. 27. Laneville Cir., at Glenlawn, Aug. 30, 31. Marshall, First Church, Sept. 2. Marshall, Summit St., Sept. 3. Gilmer, Sept. 6, 7. Elysian Fields Cir., at Mt. Zion, Sept. 9. F. M. BOYLES, P. E.

Tyler District—Third Round. Whitehouse Ct., at Whitehouse, July 26, 27. Murchison Ct., Red Hill, Aug. 2, 3. Garden Valley Ct., Sand Flat, Aug. 9. Grand Saline Station, Aug. 10. Wills Point Ct., Fruitvale, Aug. 16. Tyler Ct., East Tyler, Aug. 17. Tyler, Cedar Street, Aug. 18. Quitman Ct., at Olive Branch, Aug. 23. Mineola Station, Aug. 24. Alba Ct., Aug. 30. Lindale Station, Aug. 31. Edgewood Station, Sept. 6. J. B. TURRENTINE, P. E.

Marlin District—Third Round. Reagan, at Otto, July 26, 27. Marlin, July 27, 28. Travis, at Powers' Chapel, July 31. Maysfield, at Friendship, Aug. 2, 3. Rosebud and Bohemian Mis., Aug. 3, 4. Durango, at Blevins, Aug. 5. Lott and Chilton, at Chilton, Aug. 6. Bremond, at Boone Prairie, Aug. 7. Fairfield and Dew, at Dew, Aug. 9, 10. Teague, Aug. 10, 11. Leon Mis., at Gus's Store, Aug. 16, 17. Wheelock, at Alexander, Aug. 23, 24. Koss, at —, Aug. 26, 27. Milano, at —, Aug. 30, 31. I. F. BETTS, P. E. 510 Chambers St., Marlin, Tex.

Beaumont District—Third Round. Burkeville, at Survey, June 26, 27. Newton, at Ferras' Chapel, Aug. 2, 3. Jasper Cir., at Homer, Aug. 9, 10. Jasper, Aug. 10, 11. Batson and Saratoga, at Saratoga, Aug. 13. Nederland, at —, Aug. 16, 17. Post Arbush, Aug. 26. Woodville, at Woodville, Aug. 21. Warren, at Village Mills, Aug. 22. Port Bolivar, at —, Aug. 23, 24. E. W. SOLOMON, P. E.

NORTH TEXAS

Bowie District—Third Round. Post Oak, at Truce, July 26, 27. Blue Grove, at Deer Creek, July 27, 28. Crafton, at Cundiff, Aug. 2, 3. Sunset, at Salona, Aug. 9, 10. Dundee, at Eagle Bend, Aug. 16, 17. Wichita Falls Sta., Aug. 17, 18. T. H. MORRIS, P. E.

INDICATE YOUR SYMPTOMS HERE for FREE DIAGNOSIS

CUT OUT AND MAIL THIS COUPON TODAY

Dear Doctor: I wish to avail myself of your offer to get a proof treatment free by mail. I can test it in my own case. I have placed a cross X mark before the ailments for which I desire treatment, and XX before my worst troubles.

Form with fields for Name, Address, and a list of symptoms to be marked with X or XX. Symptoms include rheumatism, headache, back pain, nervousness, etc.

FOR WOMEN: If you are TOO FAT, TOO THIN, or have irregular menstruation, etc. Put an X before every symptom you have and two XX marks before your worst symptoms.

FILL OUT THIS APPLICATION AND SEND IT TODAY DR. F. W. JIROCH, Dept. 1447, 533 So. Wabash Avenue, Chicago

Sign that Coupon and Get Well!



Sincerely Yours Dr. F. W. Jiroch

Dr. F. W. Jiroch, of Chicago, who is regarded by many as perhaps the best Specialist of modern times in his chosen field, MAKES YOU THIS LIBERAL OFFER.

If You Are Sick Let Me Help You

Just mark with a cross X in the coupon above any of the different symptoms you have and send it to me, and I will send you the Treatment Free so you may make a personal test, at my expense, of just what my medicine will do.

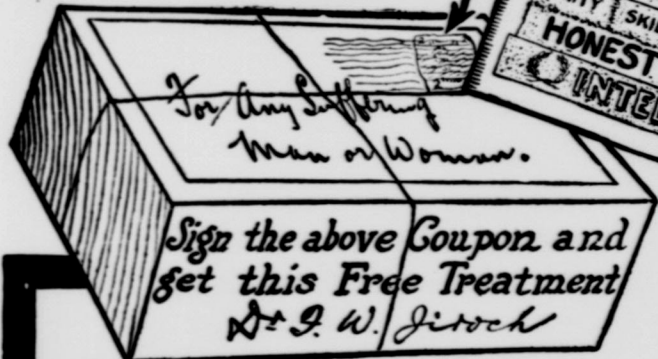
This Treatment Will Be Delivered By MAIL, POSTAGE PAID, Right to Your Own Door Without One Cent of Expense to You.

If you are feeling weak and run down, troubled with your kidneys and bladder, suffering from Rheumatism or Catarrhal conditions, any Blood disorder, Pimples, Nervous Weakness, if you want your Liver and Bowels regulated, your appetite improved, Dyspepsia cured—if you feel the need of a genuine medicine to brace you up and restore your lost strength and ambition—if you want my advice on any private matter, then take a minute's time and send your application at once.

SEND NO MONEY

Simply put a cross X mark before the symptoms that you have, cut out the coupon, sign your name in full and complete address and I will do the rest.

My FREE Book and FREE Test Treatment



The Object of this Advertisement is to reach the sick, those who have failed with other treatments, those who have given up in despair, those in remote places who are not supplied with modern, up-to-date and successful methods of curing diseases.

I Want to Prove to You at My Own Expense That I Have the Real Remedies

I have perhaps the most successful method yet devised for the permanent cure of diseases of which I have made a specialty. I do not ask you to accept my word for this. I am a Specialist and I do not have one remedy that cures everything; no patent medicines; no "dope." My special treatments are made up of my own private prescriptions perfected after years of successful practice. My great success is due to knowing what remedies cure and treating my patients honestly. I count my successes by the hundred where a doctor in ordinary practice counts but one.

ACCEPT MY LIBERAL OFFER—it Places You Under No Obligations Whatever to Me

I repeat—you are under no obligation to accept this free offer. No contracts; no express charges. I will pay the postage myself and deliver the treatment right to your own door without one cent of expense to you. Do not argue. Just say to yourself "If Dr. Jiroch has so much confidence in his ability and his treatment to get well this expense I am going to let him try." Put a cross X mark before the symptoms you have; sign your name and address to the attached coupon, cut it out and mail to me today. It will obligate you to nothing.

Dr. F. W. Jiroch, Dept. 1447, 533-535 So. Wabash Ave., Chicago, Ill.

To Prove My Claims I'll Send a Treatment Free to Test I want you to try at my expense, not yours. All I want to know is what you want to be cured of. I have made it convenient for you to tell me this by simply putting a cross X mark before the symptoms you have on the attached coupon or write me a letter in your own words about anything of a private nature (man or woman) that you want me to know. I realize that I must help you and get your good will if I expect you to recommend me to others. And you must believe that my remedies are genuine, and that I do cure, otherwise I could not afford this expense of advertising.

The Vast Majority of Patients I Treat Are Those Who Have Failed With Other Treatments

You may feel discouraged on account of past failures; patent medicines may have proven worthless; your home doctor may have exhausted himself—even pronounced your case incurable—but this does not prove that I cannot help you. The worst cases come to me. My treatment may be a surprise to you. Set aside your doubts; try once more. Try at my expense. You have nothing to lose.

Greenville District—Third Round. Fairlie Mission, at Olive Branch, July 26, 27. Celeste Circuit, at Orange Grove, August 2, 3. Floyd Mission, at Bethel Grove, August 9, 10. Kingston Mission, at Ballard Grove, August 16, 17. Walle City Station, August 24, 25. Caddo Mills, at —, August 26, 28. C. M. HARLESS, P. E.

Bonham District—Third Round. Brookston Cir., at Pleasant Hill, July 26, 27. Trenton Cir., at Grove Hill, July 29. Dodd Cir., at Lone Elm, Aug. 2, 3. Honey Grove, Aug. 10, 11. Leonard, Aug. 13. Forest Hill and Bella, at Bella, Aug. 16, 17. Ravenna Cir., at Mt. Pleasant, Aug. 23, 24. Petty and Whiterock, at Whiterock, Aug. 30, 31. Ladonia, Sept. 7. Bailey Cir., at Bailey, Sept. 13, 14. Telephone, at Lamasso, Sept. 20, 21. Windom Cir., at Hale, Sept. 27, 28. O. S. THOMAS, P. E.

Paris District—Third Round. Woodland, at Falkner, July 26, 27. Detroit, at Red Oak, Aug. 2, 3. Blossom, Aug. 3, 4. McKenzie, at Maple, Aug. 9, 10. Bogata, at Fulbright, Aug. 16, 17.

Lamar Avenue Aug. 17. Bagwell, at Albion, Aug. 30, 31. Depot Cir., Sept. 6, 7. Avery at Shawnee, Sept. 13, 14. Paris Cir., at Reno, Sept. 14, 15. W. F. BRYAN, P. E.

Dallas District—Third Round. Preaching Services. Trinity, 11 a. m. Aug. 17. Grace, 8 p. m. Aug. 17. Quarterly Conference. Oak Cliff, Aug. 8. Cedar Hill and Duncanville, Aug. 9, 10. First Church, Aug. 11. Trinity, Aug. 12. Oak Lawn, Aug. 13. Tyler Street, Aug. 14. Cle Avenue, Aug. 15. Wheatland, Aug. 16, 17. Erway Street, Aug. 19. Grace, Aug. 20. Irving, Aug. 23, 24. O. F. SENSABAUGH, P. E.

Sulphur Springs District—Third Round. Klondike at Habens' Chapel, July 26, 27. Yowell, at Jardim, July 27, 28. Winstboro, Aug. 2, 3. Brashear, at Rockdale, Aug. 9, 10. Sulphur Springs Mis., at Harper's Chapel, Aug. 10, 11.

Purley, at Pleasant Hill, Aug. 16, 17. Birthright and Ira, at Birthright, Aug. 23, 24. Sulphur Bluff, Aug. 30, 31. Sulphur Springs, Sept. 6, 7. C. HICKS, P. E.

Terrell District—Third Round. Pleasant Mound Cir., at P. M., July 26, 27. Onions Cir., at Ward's Chapel, Aug. 2, 3. Crandall Cir., at Montgomery Chapel, Aug. 9, 10. Hutchins and Wilmer, at W., Aug. 16, 17. Lancaster, Aug. 17, 18. A. L. ANDREWS, P. E.

Gainesville District—Third Round. Sanger and Boliver, at Boliver, July 26, 27. Valley View Sta., July 27, 28. Montague and D. M., at Mt. Tabor, Aug. 2, 3. Dexter Sta., at Rock Creek, Aug. 9, 10. Rooster Mis., at Rooster, Aug. 16, 17. J. F. PIERCE, P. E.

Decatur District—Third Round. Chico Sta., at Pleasant Grove, July 26, 27. Bridgeport Sta., July 27, 28. Decatur Cir., at Oliver Creek, July 31. Jackshoro Sta., Aug. 3, 4. Willow Point Cir., at Westbrook, Aug. 9-15. Oak Dale Cir., at Perrin, Aug. 16, 17. Boyd Cir., at Fairview, Aug. 23, 24. Rhome Cir., at Dido, Aug. 24, 25.

Greenwood, at Sidelid, Aug. 30, 31. Justin and Roanoke, at J., Aug. 31, Sept. 1. Bridgeport, at Mt. Zion, Sept. 6, 7. Mexican Mis., Sept. 7, 8. S. C. RIDDLE, P. E.

Sherman District—Third Round. Pottshoro and Preston, Preston, July 26, 27. Sadler and Gordonville, Sadler, August 2, 3. New Memorial August 9, 10. Harless Chapel, August 10, 11. Van Alstyne, August 16, 17. Trinity, August 23, 24. Sherman Cir., August 30, 31. Whitesboro, Sept. 6, 7. E. G. MOOD, P. E.

McKinney District—Third Round. Weston, at M., July 26, 27. Richardson and Vickory, at Coppell, Aug. 2, 3. Lewisville, Aug. 3, 4. Renner, at L., Aug. 9, 10. Plano, 8:30 p. m., Aug. 10. Blue Ridge, at Verona, Aug. 16, 17. McKinney, 8:30 p. m., Aug. 17. Celina, Aug. 23, 24. Wylie, at P. V., Aug. 30, 31. Nevada, Sept. 6, 7. Plano, 8:30 p. m., Sept. 7. Josephine, at H., Sept. 13, 14. Farmersville, Sept. 14, 15. Carrollton and E. B., at E. B., Sept. 20, 21. McKinney Cir., Sept. 27, 28. CHAS. A. SPRAGINS, P. E.

Letter From China

The Advocate of May 8 came in this morning and after reading "Just One Thing After Another" I felt that a few notes from New China might be appreciated. Gulliver is right in many things. Just how far he is right in moving the State Epworth League headquarters to Georgetown, I am not able to pass judgment at this distance. I know I have spent some most pleasant hours on the banks of the old San Gabriel, yet if I were hunting a summer resort or a pleasure outing I doubt if I should go to the San Gabriel to find it.

Having been laid up with a sprained ankle for three weeks, not able to get out of doors except on crutches, and hot enough to make one reflect seriously on the future, and mosquitoes savage enough to seem to want to put an end to a person's existence right now, is not conducive to pleasant thinking.

Book agents do not trouble one here, but we have trouble of other kinds. I realize more all the time what Paul meant by the "care of the Churches." A young man whom I had received into the Church this year and one that gave some promise was reported today as having been gambling and drinking. Gambling seems to be second nature to many of the Chinese. Some of the older members were reported as working in the fields on Sunday. This is much more trying than my sprained foot. But as I told my helper that all we could do was to talk to them, pray with and for them and trust for the better. The gospel is still the power of God. The gospel can and does renovate the lives of the Chinese.

We have received into the Church during the past three months twenty-one members and baptized seven children. Everywhere greater crowds gather to hear the word than ever before. One place on my work at a country village so many of the people became probationers and members that the Buddhist priests in the village temple had to leave, as they got nothing to do and were starved out. The members wanted to open a day school in the temple. So the Church agreed to help them \$4 a month on the teacher's salary. This went on for six months when the members took over the school and paid all the teacher's salary. The school was under the supervision of the native pastor. Last fall another temple was deserted by the priests for the same reason as the other—nothing to eat. The Church, seeing her opportunity, opened a day school here also, and now at both

places we have two young men, both sons of our preachers, teaching in these schools and the members pay all the expenses. A short time back the Epworth League put twenty-four copies of our Church paper into the homes of these school children. Do you think it strange that the gospel is cleaning up a community with such members as these to work through? It would be strange if it did not. A few years ago the leading man of that village was a gambler. The gospel got hold of him and now he is the leading man in the Church, a steward, and was licensed to exhort two weeks ago.

New China has many needed changes to make yet. Her greatest need today is leaders, men in whom the people believe and men capable of handling the affairs of State.

The country is very much unsettled and itinerating at night is not at all safe. A week ago a member of our community was robbed. I give the incident as it appeared in the paper today. "Saturday night, when within six miles of Huchow, Dr. Eubank, of the Baptist Mission here, was attacked by robbers. They seemed to have been in waiting along the bank and as the canal is narrow at that point, the robbers were on the boat before the boatman could give the alarm. The robbers entered the boat from the stern and while three of them bound the boatman, threw the oars overboard, and dropped the anchor, the other two went inside and grabbed Dr. Eubank before he was fairly awake. By the time he could knock these two off and get out of the tangle of mosquito netting all five were upon him. Five against one were too many, so the Doctor made no resistance, except refusing to be bound, and the men proceeded to search the boat, making off with everything on board."

However, no violence was done to his person. I heard yesterday that the robbers had been caught, five men and one woman. I keep up with everything concerning Southern Methodist University and pray for its success. The Texas Christian Advocate gets better all the time. While it is a month old when it gets to me, yet I read most everything in it. Every copy brings good news and something worth reading. I would feel it a great loss to have to do without it.

Yours for the success of His Kingdom in all parts of the world.

EDWARD PILLEY.
Huchow, China, June 17, 1913.

As We See It

Behold the humble and modest worker and notice the great sacrifice he makes in his devoted and sincere efforts to do his whole Christian duty in serving God.

Back yonder, when we were in our teens, we have gone to Church and Sunday School in some very crude and humble places of worship, houses built of logs with board windows and shutters and with rough benches for seats. In those roughly constructed places of worship we have heard some earnest and intelligent divines proclaim the Word of God. In these humble places we have heard some mighty prayers from some of the truest and most devout Christians of any age. We are truly thankful for having known and revered this sturdy, true and unwavering class of pioneer Christian workers.

We are glad, even in an observant way, to know something of what those humble places of worship cost those stalwart pioneer builders of small churches and crude altars. They were building character and a Christian and religious influence that yet remains in those communities, even when the old-time leaders have most all gone to reap a just reward.

These small churches were not built by a magnificent collection of money, but built by brawn and sweat of the brow, by good men who did not let obstacles block their way or prevent them from doing their Christian duty. They were built by men who gave freely of their small savings. They gave their time, their strength, their filial devotion, their all, for the call of religious advancement.

Do not think for a moment that we disparage in any sense the building of stately and magnificent churches whose steeples rise heavenward, so high as almost to become invisible; whose cathedral bells chime forth the solemn and beautiful call; whose gorgeous and beautiful glass windows show Christ in his crucifixion; whose aisles are laid in velvet carpets; whose pews are of the most beautiful antique; whose splendid organ peals forth in tune with 400 trained voices the love and praise of Almighty God from whom all blessings flow. Yes, we see the small

churches of our boyhood days standing out as the alphabet of religious enlightenment. We heartily endorse the new way of building churches and serving God, yet we have a sweet and abiding reverence for the dear and faithful old-timer who worshiped in the old-hope church, be it ever so humble. We are only taking notice of the now and then.

We know the great sacrifice made by those men who built the old log church and the crude altar that they and theirs might worship there. Yes, we can almost hear today that contrite and faithful prayer in these words:

"Oh Lord, we thank thee for this church and this altar. We thank thee, Oh God, for having blessed us with this altar, and we earnestly beseech thee, Oh Lord to have our children and our neighbors' children come to this altar in deep penitence, asking thee to bless them in thy name and make for them a house of worship at thine exalted throne, and, by the help and influence of this altar, cleanse them, purify them and make them pure and white as snow."

Just recently we were driving through the mountains of this beautiful country, which has only in the last few years made such great strides in civilization, agricultural pursuits and religious works. We were so wonderfully and sadly touched with what we beheld. In the very recesses and woods of those mountains we came upon the decaying, tumbled-down ruins of an old altar built years ago. The bois d'arc post still remains which once held the brush arbor. In our wonder and amazement we stood almost speechless, spellbound, transfixed. Our thoughts went back and our wonder was as to when and by whom this crude altar was erected. Its appearance and erection was simplicity, its aim and thought was grand and sublime. In our reverence our thoughts chased a thousand phantoms and, to use the words of W. C. Everett in his description of the Library of Congress, the thought and dream is beyond me and I throw up my hands, as I have no words adequate for the explanation.

But to look back on this crude altar and speculate as to when built and by whom, we see the footprints of

the pioneer Christian who was willing to take the initiative in the worship of God in those hills so far from what we would term as civilization. Be the pioneer paleface or the native redman, the welfare of their souls and the love and fear of God was strong in their hearts. This beautiful sacrifice should appeal to every Christian who worships under such auspicious and comfortable conditions as we now have. Those builders of crude altars were building civilization and Christian character for those who were to come later to this beautiful and picturesque country: May God's blessings be as abiding and as abundant to them as is the beautiful landscape scenery with which they are surrounded.

The philanthropist and the very rich people of today, who are largely instrumental in the building of our beautiful and magnificent churches of the present time, are men and women we all very much admire. Yet, with all their great, good and grand benevolence, we do not feel that in personal sacrifice they ever measure up to the grand and noble standards of the poor and humble who give so freely of their time and their labor.

Now we know and feel very sure the new way of building churches and worshipping God is the correct way. We are no pessimist. We believe and glory in progress. If we have gone forward with such gigantic strides in mechanical, scientific and agricultural work, why not likewise go forward in church building, Church work and Christian enlightenment. We believe with all our heart, soul and strength that the world is growing more refined, more chaste, more sober and more religious year by year, day by day. We love the music of the great organ, the cornet and the stringed instruments in praising God in song. For us music has always had a solemn, chastening and thrilling effect. We can get a great deal more out of good sacred music than we can get from a manuscript sermon.

Some years ago a young lady from Galveston was visiting in the town where we lived. She was very proficient in violin music. At our church on Sunday she gave a violin rendition of sacred music. No one not a dear lover of music can ever know the effect that music had over us. My very soul seemed to be touching the electric wires of heaven. I was so entranced that I trembled as a leaf in a storm. My soul was in a whirlwind of ecstatic delight. Every nerve of my soul and body felt the ethereal touch of angelic bliss and delight, and from the very recesses of my heart poured forth the most sacred and tranquil delight.

In our imagination we could hear the tread of immortal feet. We could hear the melody and sweet refrain of a thousand happy voices. We could hear the trickling of water as it gently dripped from the fountain of love. We could hear the purr and swish of angel wings. We could feel and realize that all was eternal love and joy forever. We could hear the joyous prattle of little children. We could hear the song of angels calling to all for joy. And yet that was just sweet music.

We have often thought, only for the innate love for verse and music, and its chastening effect, possibly David could never have come back. The harp, with all its sweet refrain, touched him, and he repented and came back.

Our heart overflows in sadness when we hear the dear old song, "Nearer, my God, to thee." We think of that noble band, while looking death in the face; their last breath on earth was offered up to God in musical prayer. "Nearer, my God, to thee." We believe that sad, sweet refrain so touched some poor, drowning soul that it was wafted into the presence and sheltering arms of a forgiving God. The bravery of the officers of that prince of crafts has been lauded the world over and so little said of that brave, that heroic, that noble band. While more than 1600 souls were being buried in those icy waters they yet rent the air with the solemn and sweet strains of beautiful music, "Nearer, my God, to thee." Blessed be their music. Peace to their souls.

B. J. MITCHELL.
Stonewall, Oklahoma.

PASTORS' AND LAYMEN'S CONFERENCE.

Pastors' and Laymen's Conference of Greens Creek and Harbin, Dublin, DeLeon, Bunyan and DeLeon Circuit, which was held at Downing, June 27, 29, 1913, was marvelous in all its phases. Each speaker acquitted himself with honor to himself and the cause he represented.

The devotional services were a feast, conducted by Rev. M. M. Smith, of Bunyan. Brother Smith was also chairman of the conference and knows how to preside.

Rev. E. F. Hudgens, of Harbin,

brought us one of the best messages we ever heard on "What is a Revival?" It was both logical and forceful.

Mrs. C. L. Cartwright, of Comanche, gave us one of the most forceful lectures on the subject, "Woman's Missionary Work," we ever heard. Sister Cartwright has surely the missionary spirit, and we trust that many others caught the same spirit from her address.

Rev. W. C. Hilbert's theme was "How is the Christian Related to Money—or Tithing," was both forceful and convincing.

Then our beloved presiding elder, Rev. M. K. Little, preached on "The Mode and Design of Baptism." Many expressed themselves, since hearing Brother Little on the above named subject, as being satisfied about the mode. If you don't believe we have a presiding elder who can do things, come up and see.

Saturday evening our League work was ably discussed by Mrs. Abbie Atlee, Rev. M. M. Smith and Bro. Rufus Martin. They are all live wires on any topic pertaining to Leagues or Sunday Schools.

Our Quarterly Conference was good, as it always is. We have a good lot of stewards who work at their job. The Lord bless them in their great work.

The Laymen's Missionary Movement was ably discussed by W. H. Garrett, of Stephenville, our district lay leader.

Saturday night Rev. W. C. Hilbert brought us a wonderful message, "Glory of the Christ."

Sunday morning Sunday School was good. Our Sunday Schools are all increasing in members and in interest.

Rev. E. F. Hudgens brought us a great message Sunday at 11 a. m. followed by the administration of the sacrament (Lord's Supper). Sunday evening we took up the Sunday School work which was ably discussed by J. F. Hard, Rufus Morton, Rev. N. J. Morton, H. B. Holdridge, Sister C. M. Farrow, B. L. Nance, Sister B. L. Nance, W. C. Churchwell, and others. I believe there will be no limit to the help received from these addresses on Sunday School work. Bro. B. L. Nance is our District Sunday School leader, and a good one, too. You can't keep from loving him, he is so full of religion. His theme was, "Teaching and Training." Sister B. L. Nance's topic was the "Home Department and Cradle Roll."

Every one on the program was well up on their topics and gave out inspiration.

Rev. E. G. Thomas made a forceful appeal for the Texas Christian Advocate; also the Nashville Advocate, which was greatly appreciated.

The Woman's Home Missionary Society made a fine report. They are doing a wonderful work at Downing. Let everybody help them.

Last, but not least, came the topic of the program "Why I Am a Methodist." Many talked, and each had something to say, and that to the point. It carried many of us back to our childhood days, around the old family altars, and to the altars where they dedicated their children to the Lord and today those children are living a Christian life and have the Christlike spirit. They believe in going and working in the Master's vine-



yard and they do go. The old-time power was felt and demonstrated in many hearts and as we sang the old-time religion many an eye grew dim and our very souls were made to cry out—Thank God for a religion that makes us love everybody, even our enemies, and makes us forget the worries and cares of life, and that gives us a little foretaste of heaven.

Rev. A. F. Nabors and Dr. Patterson, of DeLeon, and Rev. F. E. Singleton, of Dublin, were with us part of the time, besides many laymen. The congregations were large and enthusiastic. It will be a time long to be remembered. The Downing people entertained the conference royally. Dinner on the ground two days and lots of it. Everyone expressed themselves as having a great time. We are thanking God for what he has already done but are looking and praying for greater things before the year closes. Let all who read this pray for us that we may have a great revival all over our work.

J. D. SMOOT,
Pastor DeLeon Circuit.

HOW IT IS DONE.

We are proud of the men who have made a business of getting these new members of the Central family. One pastor went at it with a merry little laugh; he commended his Advocate, scattered sample copies, got a plenty of subscription cards, went from house to house, conveyed his enthusiasm to others, sent in one batch of subscriptions after another, and finally came down the line with 200 new subscribers. What do you think of that? They have the Advocate cult, the Advocate party, as it were, there and they have enthusiasm not only for the paper, but for everything pertaining to the Methodist Episcopal Church.—Central Christian Advocate.

It is good for the young to act old, but it is better for the old to act young.

Sunday School and Epworth League Conference

METHODIST EPISCOPAL CHURCH, SOUTH.

Lake Junalaska, Waynesville, N. C.,
AUGUST 6th to 17th, 1913,

REACHED VIA

SOUTHERN RAILWAY

Premier Carrier of the South.

Short Line! Direct Route! Fine Train Service!

Lake Junalaska is 2800 feet above sea level. The climate is charming, the air dry and bracing, the water pure, and the scenery sublime. There are eighty peaks over 5000 feet high within a radius of fifty miles of the Assembly Grounds.

Dr. W. B. Palmore, Editor of the St. Louis Christian Advocate, says: "There is nothing in Switzerland to compare with the scenic beauty of Lake Junalaska."

IT'S ON THE "SKY LINE"

Special Summer Fares Now on Sale by All Roads

For Detail Information, Address R. B. CREAMER, District Passenger Agent
Southern Railway,

1311 PRAETORIAN BUILDING

DALLAS, TEXAS.