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The Hymnology Of The Church

WHO can measure the influence of song on the people of any age or Nation? Said Fletcher, of Saltoun, "Let me write the songs of a people and I care not who writes their laws." This he said because he knew people, and he knew the worth of noble song, as well as the influence of the bad. To write the songs is to start the emotions, to mould fancies, to create ideals and point to ends that are most ennobling because they are enshrined in the heart. The man who can give to the spirit of a people its highest tone, its deepest convictions and loftiest expressions, will determine their truest purposes and noblest endeavors. In brief, will mould the future of a people when they least think what is being accomplished.

Those songs which take hold of our hearts and win their way to the good graces of all are the ones which tell most tenderly and truly the feelings and history of the people. The joyous or historic ones tell of the experience which fill our hearts with gladness or stir us to noble and patriotic fervor; while those which start our hearts to vibrating on a minor chord, are the ones which express the sentiments which are tender and dear to us all. And where is the soul that is not dead which is not stirred by such expressions of sympathy, or who does not love such songs?

In the best and most loved hymns and songs the history and highest sentiment of a people become enshrined, and do not perish with the light and passing fancies. In the Vedic Hymns and Hebrew Psalms are to be found the truest exponents of the religions of those ancient peoples. In fact but for these we could come at but a faint and untrustworthy idea of what their religion really was. There the noblest ideas and loftiest flights of their souls have become crystallized and in poetic setting glow on like a polished diamond in spite of the flight of ages. These sacred sayings sum up much of their history and tell of their heroic struggle in a way that has kept the fires of their valor aglow upon the altars of their National life. And thus it is in all ages of the world. Think of the Hebrew captives in Babylon chanting their deathless songs of Zion, and weeping as the precious memories of their past experiences and glory rush over their souls! What wonder they refused to "make mirth" for an unsympathizing and heathen people by the majestic swell of their noble sentiment and songs. Who can tell the struggles of the Maccabean wars—of the men who trusted their heroic leaders and thus became heroes themselves, and not realize that these men, as they watched by the river of Zion that made glad the city of their God, came to feel that they could meet the might of the world by a greater might, and so took comfort in disaster and

grew strong for victory as they sang of Jehovah, who guided and gave rest? "Shepherds abiding in the field, and keeping watch over their flocks by night, as they heard the sweet and rhythmic speech of promise and good-will fall from heaven," may well have broken into far-sounding songs of praise of him who fed Joseph like a flock and carried the lambs in his own bosom. Men who had seen the Good Shepherd lay down his life for the sheep, and who loved to meet in the catacombs of Rome, or in crowded cities or desert places, lest they should forget Him, grew happy and brave and holy as they sang of Him who was their Lord and Shepherd. And since then who can tell the thousands, who, while seeking the clear light and truer courage in the midst of dark persecutions, or strength to endure the dungeon, have, like St. Paul, even broken into rapturous song and thus grown strong and patient and happy in it all. What would "Bonnie Scotland" be without her splendid old war songs and tender "Scotch airs" which somehow steal strangely into the hearts of us all. The songs of Bobby Burns, and more dignified poetry of Walter Scott, have made her lochs and glens, the crags and peaks to vibrate with the battle-hymns and war cries of men like Bruce, who swore that Scotland should be free. Aye, and what would our America today be but for our "Star-spangled Banner," the "Bivouac of the Dead," "The Conquered Banner," or "Our Dixie." In these are glowing our sentiment, our history and patriotism which the ages cannot dampen, and we will not willingly let die.

What would our religion of today be but for those beautiful old hymns which have for two centuries and more stirred the noblest sentiments in our souls and made us to feel that of a truth God was near and his blessings full? "Rock of Ages," "How Firm a Foundation," "Jesus, I My Cross Have Taken," and the many which are being constantly added to the list, bless our souls, and are immortal, because they lift us above the low level of our every-day life, and express to us and for us the thoughts of true devotion which can never be expressed in the trashy speech of the market and street. In clothing the thoughts of God we need higher speech than our common vocabulary contains. If man is to know the reverence and awe of the hour of true worship, he must have waited to him purer sentiments than his every-day life will suggest, and he must feel noble emotions than his own heart can bring forth. Just this has made some people want to hold to the old custom of Psalm-singing in the churches, since in the Psalms are to be found noble sentiments and emotions unsurpassed. This Book of Songs gives to the dumb speech fit for the presence of God. It is the poetry which idealizes God

for the spirit of man; and what it does for our sense of God it also does for our sense of man in his relation to God. The Psalms come to us steeped in loving memories and breathing with deep devotion. And what these majestic hymns were to men of old, our best hymns are to us today. They express truly and tenderly our best sentiments and holiest emotions, and thus lift us into the very presence of God to bless and purify our souls.

Think what has been the wonderful history of a hymn like this! and how impossible it were to write its history. Away in Canton, China, a poor dying man unwrapped a bundle, on the wrapper of which was the poetry of "Without One Plea." He read, wept and believed, and died a saved man. Little did frail bed-ridden Miss Charlotte Elliott dream when she sat propped up by pillows and wrote that beautiful hymn what a world-wide blessing she was conferring upon mankind.

Our best hymns are saturated through and through with the very life-blood of our religion. Without the hymns of Charles and John Wesley what would our Zion be today? And but for the continual rehabilitating of our religion in blessed and lofty song, what will the future of our Methodism be? Our hymns, then, have a very high and holy function alike for our collective and individual life, and as age encroaches we feel this function grows holier and higher. We need speech to make us feel the sacredness, the awe and sublimity of the majesty of God. What wonder then to find sober and thoughtful men say that they have grown "sick of the loathsome lusciousness of those hymns in which the language of sensuous sentiment is used." They have us singing of "Sweet Jesus," "In His Dear Embrace," "Paradise, O, Paradise," and they tell us that "to think of it is to long for rest." Go into many of our churches and pick up some of the books with soft sentimental songs and find some of the titles mutilated after the fashion they suggest and the point we make will be clear.

On an envelope we have written some of the "beautiful" sentiments as we found them in the hymnbook of one of our churches recently. Here are some of them: "Oh, I love to walk with"—Mary! "Safe in the arms"—of Charley. "I love to walk with"—Jim. Not fewer than a score of such sacrilege we found in one church's supply of books. This was the cast of the mind of the frivolous for which the beautiful hymn should not be held responsible, do you say? Yes, but have we not let the amativeness of our hymns make us liable to such sickening perversions; and is it not time for a change? We dare not use the sweet terms of callow love of one whose very condescension was an act of majesty. It is a perversion of the right idea of our religion to long for rest and ease, when the Master calls to faithful service. We dare not think of the Church as a paradise of ease while there are the unsaved all about us who know not of the

saving grace of God. Dr. Fairbairn was right when he wrote: "These luscious hymns with all their meanly, gorgeous accompaniments are teaching us to feel as if religion were more a form of sensuous luxury than a strenuous exercise and discipline of the spirit, and they are tending to throw the emphasis on man's part in it rather than God's. We feel as if worship were but to create a fragrant atmosphere and musical speech in honor of the Deity, which are deemed as excellent in the degree that they afford joy, pleasure and satisfaction to man, but we forget that the speech of God—prophetic, evangelic, apostolic—is necessary to bring God into conscious touch with man." We forget that there is a twofold activity in our worship—man's part and God's part. Praise and prayer are our parts; but the creative inspiration is God's. If it were all man's act we but speak into empty air when we worship. He must possess our spirits, must awaken our high emotions and crown our faith with his presence, if we would get the divine fullness of sweet, spiritual worship. Therefore, we come to feel that worship is not made perfect by sensuous harmony that knows no discord, but by souls open to God that spiritual and eternal truths may come out of heaven into our hearts, to make us fit for life and capable to die in triumph. The old hymns were loved by our fathers because they were so winsome, yet so genial and tender, because they themselves were so awed by the presence and subdued by the gentleness of him who is the ever-blessed Shepherd of the souls of men.

When a man imposes upon his own conscience and does wrong knowingly, even the crowing of a cock startles him into fear and trembling. It made Peter reflect and he went out and wept bitterly. A disturbed conscience is a fearful weapon of torture.

God tolerates many things in his short-sighted children that he does not approve. Were he strictly just with us, how often we would wither under his wrathful rebuke. This accounts for many things in the Old Testament at which we sometimes look with wonder and surprise. It was only God dealing with a primitive race, untrained and hard-hearted. The old Book is true, however much we wonder at some of its contents.

The weak and feeble members in the Church are numerous; but the rank hypocrite is a rare individual. Go to nine-tenths of the recalcitrant members whose lives are unworthy, and they will readily tell you that they are not what they ought to be and that they really want to be better men and women. But not so with the hypocrite. He wants people to think he is good when he knows he is bad, and when you tell him of his badness he takes great offense and resents what you say. He is a hypocrite.

Judas Iscariot, the Son of Simon, Who Also Betrayed Him

By REV. W. H. HUGHES

This name is regarded by saints and sinners as the lowest and most detestible of all names. It has become a synonym of all that is hateful, contemptible and untrustworthy. Even skeptics and infidels, strange as it may seem, despise and hate the name of Judas, who betrayed his Lord and Master. Thus the enemies of Christ now, as in the days of Judas, practically become the unintentional and unwilling witnesses of our Lord.

Old Pilate, whose shameful decree put him to death, said: "Take him, and crucify him; for I find no fault in him." John 19:6. Pilate's wife sent him word: "Have thou nothing to do with this man; for I have suffered many things this day in a dream because of him." The soldiers who crucified him, when the earth trembled under the weight of the crime they were committing and the sun refused to look upon this tragedy, said, "Surely this man was the Son of God." And Judas himself returned the blood money, saying, "I have sinned in that I have betrayed the innocent blood."

But back to Judas Iscariot. All we know about him, upon which we can rely, are the few fragmentary allusions to him found in the New Testament. These references are so few and short that we might reasonably expect uniformity of opinion concerning him. But this is far from the fact. Perhaps there is a greater variety of opinion with regard to him than any other Bible character as to who he was, what he was and his final destiny.

Who was he? That he was one of the twelve apostles chosen by our Lord there can be no dispute. But some seem to think that Judas was an alien, while all the other apostles were Jews or Hebrews. But I know of no good authority to justify this opinion, but on the contrary the name Judas indicates that he was a Jew more than the name of any other apostle.

Again, up to the incarnation of Christ, the Church was absolutely confined to the descendants of Abraham, and it is not reasonable to suppose that Christ went outside of the Church to select one of his chief disciples. Some perplex themselves over the title Iscariot, and try to make something sensational out of it, as though it might throw great light upon his character. But upon investigation I find nothing in it but a mark of identity to differentiate him from other disciples of that name, and hence he is always called Judas Iscariot, just as Peter was called Simon Peter to distinguish him from other disciples who were called Simon. Hence, to prevent confusion in names, he was always called Judas Iscariot, who also betrayed him. Then, as now, it is reasonable to suppose, the Master called the best of men to the ministry.

But Calvinists, in order to sustain the unscriptural doctrine of "unconditional final perseverance of the saints," tell us that Judas was never converted, but was "a devil from the beginning." This doctrine, to my mind, is not only upscriptural, but most blasphemous. For Judas was chosen by the Master just as all the other disciples were, and if he was a devil from the beginning then Christ chose a devil to help establish his Church and Kingdom in the world, which to every right thinking man is most repulsive. If Judas was a devil from the beginning, then Christ either knew the fact or else he did not. If he knew he was a devil when he called him, then Christ deliberately and knowingly chose a devil to be one of his chief helpers in the Church and placed himself in league with the devil. If he did not know it, then Christ is not God, who knew all things, as he claimed to be, and therefore was an impostor. No man can confute the logic of these conclusions. Either horn of this dilemma dishonors and undefies the blessed Christ. Now read Matt. 10: 1-20 and Mark 6:7-13, and you have an account of the organic work Christ did when he sent the twelve forth to preach, and remember, this was three years and six months before the crucifixion, which was the time the Bible tells us the devil entered into Judas, and when Jesus at once severed connection with him in these words: "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly." * * *

He then, having received the sop, went immediately out." John 13:27-30. Thus, instead of Jesus having called a devil to preach and making a devil a bosom companion for three years, just as soon as the devil entered into Judas, Christ dismissed him "quickly," and immediately he went out Judas fell by transgression and his place was filled by another. Acts 1:25.

To learn the moral standing of Judas, before the devil entered into him, and what it was after the devil entered into him, we have only to study the bearing of Christ toward him in these two conditions. Let us then go back three years to what Christ did and said before the devil entered into Judas and then after he became a devil. Mark says, "And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits." And "he ordained twelve, that they should be with him, and that he might send them forth to preach." Now can any man believe that Christ chose a devil "to be with him," and said to him, "Ye are my friends," and "ordained" him to the holy office of the apostleship? The difference between Calvinism and the Bible with regard to Judas is, they say he was a devil from the beginning, while the Bible teaches he became a devil at the very last, three years and six months after he was chosen as an apostle and to be with him as his constant companion day and night, and ordained him to preach and gave him power over unclean spirits and to cast out devils. And, as said John 15:9-15, "As the Father hath loved me, so have I loved you; continue ye in my love. * * * Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

Now that we may know how Judas stood with Christ before the devil entered into him, and how changed that relation was after he turned to a devil, let us rehearse the facts as they are found in the Bible.

The first thing we know of Judas, Christ called him to be an apostle and said, "I have chosen you to be 'with me,'" and gave him "power over unclean spirits and to cast out devils," and sent him forth to preach the Gospel, and said it would be more tolerable for Sodom and Gomorrah in the day of judgment than for the city which refused to receive and hear him, and told him, "Ye are my friends," and said, "As the Father hath loved me, so have I loved you," and to remind him that he might forfeit that love he added, "Continue ye in my love."

Now I defy any man to cull from the Bible better and more satisfactory testimonials of acceptance with the blessed Christ than the above. This relation continued up to the Last Supper, when the devil entered into Judas and the ties of friendship were forever broken. At that time Judas became a traitor, devil and son of perdition. What is true of a man's character today may be the very reverse tomorrow. So, doubtless, it was with Judas. At first he was the chosen disciple, companion and friend of Christ. At the last he became a devil and the son of perdition.

If Judas was a devil from the beginning, Christ gave a devil power to cast out devils, and if what he said to all the twelve is true of any one of that number, and if it be true, "They cast out many devils," Mark 6:13, then the accusation is inevitably true that Christ cast out devils by Beelzebub, the prince of devils, and according to his own words, his kingdom is divided against itself and cannot stand. But if we take the plain teaching of the Bible and keep the time and places right, Judas was chosen like all the others, because of his fitness and piety, and was trusted and honored above his brethren as treasurer of the Apostolic College, the only office among them, but unfortunately, in an unguarded moment, like thousands of other great and good men, he yielded to temptation through the love of money, and sold and betrayed his Lord and became a devil. The Book tells us precisely the time and place this awful change took place. It was at Jerusalem and the Passover, while at the Last Supper, "Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve." Luke 22:3.

But driven from every other subterfuge, some contend Judas was saved at last, because it is written he repented and returned the money, hoping thereby to establish the doctrine, "If once in grace always in grace," and it matters not what he does he will be finally saved. This position is as God-dishonoring and false as the doctrine that Christ chose a devil as his bosom companion and sent him to preach his Gospel. The honor and integrity of any government is just as much involved in the just and prompt punishment of the guilty as it is in the ample and sure reward of the worthy. Hence the

prompt punishment of Judas by the Master. As soon as the devil entered into Judas the Master dismissed him at once, saying, "That thou doest, do quickly," and he "went immediately out." So that, instead of Christ hugging a devil to his bosom for more than three years, the promptness with which he disposed of Judas when he turned devil is discredited by the words, "quickly" and "immediately." But was Judas saved at last? Reason, common sense and the Bible all answer this question in the negative. The Bible promises pardon to the penitent, but Judas, in his repentance for this great sin, committed another sin more fatal than the first, for he committed suicide, a sin for which there is no possibility of repentance. Hence the doom of Judas is expressed in that awful "Woe is unto that man by whom offenses come." "And he went to his own place," and is called the "son of perdition," and Christ says "is lost."

Finally, Judas certainly went somewhere, and we must let the Bible set

this, as every other great question. In speaking of the twelve Christ says, John 17:12, "And none of them is lost but the son of perdition." Again it said, Acts 1:25, that he may take part of this ministry from which Judas by transgression fell, that he might go to his own place."

Now if you will re-read these texts, you will find four facts clearly stated with regard to Judas' final doom: First, Judas was "lost;" second, Judas "by transgression fell;" third, he was the son of perdition; fourth, he went to his own place. Now if we can learn where his own place is we will know where to find him. "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Matt 25:41. This last clause settles the title of Judas to everlasting fire, for it was prepared for the devil and his angels. If Judas was a devil, the Book says this "everlasting fire was prepared for the devil and his angels;" therefore, it must be his own place.

Freedom and Foreknowledge

By J. L. JAMES

If the editor will permit me a word, I will let the title stand thus, rather than the way Brother Lee put it in his recent article, for this, to my mind, comes nearer the real crux of the question. I am interested in the discussion raised by Brother Lee, not that I am sure I have reached a solution, but at least I, like him, would like to see one, and am willing to contribute to the provocation of thought on the subject. I agree with Brother Lee in the main, in his discussion, especially as touching Calvinism and Universalism. But I am frank to say that his article has some of the very same qualities so often found in discussions of mooted questions. It stirs thought, but gets nowhere with a real solution of the knotty part of the problem. It may be that I am simply obtuse of understanding, but I have never yet seen an explanation or discussion, or heard one that was much better than arguing in a circle. I have discussed the problem privately with preachers, and in my university course I tried my best to get a satisfactory explanation from discussions in the class room. But we always landed in the same fix. I could accept the propositions made, but they did not explain anything to me. Like Bro. Lee, my professors were ready to state propositions based on the attributes of God, and the statements of Scriptures, and I could accept every one of them, and yet I could not see a solution of the trouble. Omniscience, omnipotence, omnipresence, and other characteristics of Deity were perfectly logical to me, and fitted into the Biblical doctrine of God. But each time we came up, seemingly, against the problem of "an irresistible force meeting an immovable object." What else can you make of it, if you say that God can foreknow a contingent action which in itself is dependent upon the decision of a free agent?

In such discussions, we often met up with the time-worn idea of the "eternal now." They spring it on me, as though it were a discovery that would explain everything to me, but it solved nothing. What did I know about an "eternal now?" If all things past, present and future are present to Deity, how does that help me understand the meeting of an immovable object and an irresistible force? My explainers would say that the fact that God foreknows a thing does not cause it to happen, nor can foreknowledge cause it to happen. All very well; that is plain, if the action is dependent upon the decision of a really free agent. If so, however, this explanation explains nothing. If the event is sure to happen, is it not a determined event, and if already determined upon, how can a free agent decide it? Is it not fixed? If it is sure to happen, has not something caused it, irrespective of what Deity may know of it? If not, what kind of a world do we inhabit, a hapless, uncaused chaos? Here again, I always met my explainers with the idea that if a thing is certain to happen, and it is certain, if God knows it will happen—then the doer of the act is compelled to perform the deed. Not that God compels him, but something does. The very fact that the deed is known, clinches the other fact that the doer is certain to do it. And right here the same knot always showed up. Why is he certain to do it? Not, is he going to do this, but why is he? If he is certain to do this act, how can he be free? So we go, like a horse running around a "figure eight" track. He can turn to right and left, go straight part of the time, turn around, cross his tracks, reverse his course, and again take all

the turns to right and left, but he comes always back to the starting point, if he runs long enough.

Now, take Brother Lee's propositions. They all agree in saying that God neither does nor knows anything contrary to himself or his attributes. So they used to tell me in the university, and I could agree with every statement. "He cannot make two hills without a hollow between them;" he cannot do an undoable thing; "he cannot know an unknowable thing." Very well. But we are still at sea. How can God foreknow the deliberate choice or act of a free agent?

Now, it is generally argued in Methodist circles, that man is free. If so, how can God or any other intelligence foreknow what a man will do, in any contingency where the man is not moved by outside forces? If men or God know the outside circumstances or forces operating upon the mind of the man, it is obvious that a safe guess, at least, can often be made. Even then, a man often does just the thing least expected. To my thinking, then, the attempt to foretell the decision or act of an untrammelled free agent is the most undoable thing in the universe.

Look at the matter from another standpoint. God knows all things that actually exist. Omniscience at least means that much. I maintain that it can mean no more. He knows facts and conditions of the material universe, where things are, and what they are doing. He knows the moral universe, what is right, and what is wrong, and he knows it unerringly. He also knows the field or mental action, what men have thought, and what they now think. But when we approach the matter of knowing what a free mind will decide upon a given action or proposed action, I say with all reverence that I do not believe that God knows it, for the simple reason it is impossible for any intelligence to know a thing that does not exist, and regardless of the time element, until that free mind has made its decision, that action or decision does not exist. It therefore cannot be known. You may say foreknow, if you choose, but that is even more impossible.

A man is traveling down a straight road. He comes to another straight road crossing the one he is following. He is lost, and has absolutely no information which way to turn at the corner. Both arms of the crossroad are at right angles with the road on which he approaches. He does not

know which way he ought to go, and until he makes his decision, does not know which way he will turn. He passes into the crossroad, and turns to the left. He must have decided before he turned. The moment he turned, the onlooker knew what the decision had been, but the traveler and God knew as soon as the decision was made, and neither of them knew it, or could know it before. When the man made his decision, something existed that had not been in existence before. Something had been created. This is the prerogative of free beings. They create. This something created is now knowable to the mind that created it, and to the other mind that created its creator. This creation of mind always precedes other action of bodily functions. Man, by his creative power, thus becomes God-like. No wonder, then, that the Scriptures say that God made man in the image and likeness of God. No wonder, also, that the same revelation also teaches us that the mind, the seat of thought, is the real birthplace of sin. Responsibility lies at the point of creation.

Some may wonder, now, how theory can be made to square with the principles of prophecy set forth in the Bible. How did those men foretell things? They must needs understand them, of course. But they were men who were peculiarly in close touch and accord with the divine will. The prophet was himself thus so enlightened that he knew far more than the rest of mankind, and, being in communion with God, and under the instruction of the divine mind, could discover truths, facts and ideas that were astonishing even to himself. His close walk with God was the secret of his almost superhuman knowledge. That he may have prophesied what free men would do, was doubtless due to the superior knowledge that the divine mind possessed about the purposes and workings of human minds, above what the ordinary man could know or see. This deeper and more far-seeing knowledge transmitted to the prophet, by inspiration, enabled him to predict many a future act of a man who perhaps thought his purposes concealed. This theory may leave some things yet puzzling, in the history, but if man was free to act in those scenes, so was God, and we cannot trace all the workings, or explain all the conclusions of the divine mind, much less tell all the secrets of God's manner of learning about our thoughts and deeds.

I think, then, that the statement that "God knows all things" is in itself limited. The man who yet has a decision to make, does not himself know what he will decide. If he knows the decision, he knows it because it is already in existence, and to call any subsequent action a decision would be as much a misnomer as to call that a decision that a judge is said to have made, once, who wrote his opinion the night before he called the case for hearing the evidence. I maintain, therefore, that purely contingent events cannot be foreknown, as such by any intelligence. The moment they are known, even by the actor, they are no longer contingent, but are realities. Such is our confusion of thought and language, however, that we do not always draw a clear distinction in terms or ideas, perhaps, and may call things loosely contingent that are not so. I do not know whether this view clarifies matters for others, but to my mind, it completely exonerates the Divine Father from any charge of being the author of sin, or placing man where he must sin, and then punishing him for it, and leaves man forever the architect of his own destiny, and absolutely free to select the site and build the future home of his soul.

Emory, Va.

Reign Of The Spirit

By Rev. W. P. Wilson, Dallas, Texas.

Subjects to be discussed in the following article:

- I. What Do We Know About Spirit Life?
- II. The Reign of the Spirit.
- III. Can We Know When We Are Moved by the Spirit?
- IV. The Christian's Inquiry Daily, and Many Times a Day, Should Be, "Have I the Spirit of God On Me?"

Spirit comes from spiritus, and this from spirare (Latin) meaning to breathe or blow. It is marvelous how universally the belief obtains in the human race, that man has a spirit which leaves the body at death. The most uncultured hold to the belief as zealously as the more enlightened. The savage may express his faith in most crude manner, yet each action gives emphasis to his faith in existence in the unseen world.

We got our notion of spiritual existence from the Inspired Word of God, but whence the source of information to the savage is not so clear. "God is a Spirit," words of our Lord. "No man hath seen God at

any time." The human eye is not adjusted to seeing an entity so ethereal as a spirit. Some scientist has recently suggested a plan by which it is claimed that one may see the air in motion. This is not a demonstrated fact as yet, still we may be on the edge of more marvelous discovery than this would seem to be. The man who stands in the presence of the X-ray machine with uncovered head is stupid. That the human eye can see through a solid substance is outside of all human experience. It was necessary to harness a ray of light that had always existed; and who will venture to tell us that there are not other rays that may not be brought into service of man, that will reveal many of the great mysteries of life.

No one has yet seen the spirit leave the body, however fondly the last spark of life is watched till it fades away. I am not unmindful that claims to the contrary have been made. Recently it was stated in the public, that an eminently pious lady claimed to have seen the spirit leave the body; she was reported to have

said, that she "saw the spirit pass out of the mouth; looked like a butterfly, and when well out it seemed to greatly expand, as it moved away." A few years ago an enterprising party undertook to estimate the weight of the spirit by weighing a dying man and then weighing him immediately after death. Whether the experiment was satisfactory, this deponent does not know. After all that has been claimed, what do we know about spirits? Just what spirits have we do not know, but what they have not, at least in part, we do know. "A spirit hath not flesh and bones as ye see me have." This information was given to his disciples after his resurrection, and this information was not given in an effort to describe a spirit, but rather to dissuade his frightened disciples that they were not looking upon a spirit but that they were in the presence of their recently crucified and risen Lord. Whence came the spirit in man, is an important question in the estimate of its nature and functions. It is to be noted that in the account of creation, after God created man that he breathed into his nostrils the breath of life and man became a living soul. Man is distinguished from all other beings, since it is not stated that he breathed life into any of the lower animals. Hence the spirit in man is the offspring of Deity, and partakes largely of the nature of Deity himself.

The Divine Spirit never had a beginning, the spirit of each individual human had a beginning, hence with God there is no past, nor is there any future; it is all summed up in now. "I AM" as God's statement of himself. Man's spirit is immortal. In that respect it is like its Divine Father. While we cannot comprehend the nature of God, yet we can and do know all that is necessary of his nature. His blessed Son came to show us the Father, and hence the Son is a concrete statement to man of the inconceivable God. Any man who would know God in all his wondrous nature can find all he needs to know by studying Jesus Christ. Taking the statement that God is a Spirit and man's spirit came from God, then there are functions common to both. While the spirit is ethereal beyond all human thought, yet it must have functions as a sentient being, either that, or it is nothing; but we know by experience that it is a real entity. God has mind, and man's spirit has mind. Man's spirit while yet in the body is almost omnipresent. It encircles the earth like a flash of lightning. It would essay to take in the sun and the most distant star if it knew what to take in. I understand that the mind of the spirit of man includes all the mental faculties known to man. If the spirit is a good spirit these functions are used to bless men and to honor God. If a bad spirit then these functions are devoted to the service of the devil in all hideous forms.

What Do We Know About Spiritual Life.

That the horizon of man's spirit is vastly more extended than his body is evidenced by many infallible proofs. Animals have mind in some respects similar to man. The dividing line between consciousness and sub-consciousness may be the boundary separating man as an animal from man as a spiritual being. When man is dead to sense, as in sleep, the spirit may receive lasting impressions. It is worthy of note that God selected such condition in which to impress men, thus changing the whole current of history. The King of Babylon received such impression in the time of Daniel. The King of Egypt was so reached in the days of Joseph. Peter, notwithstanding his close association with our Lord, and having heard the very last injunction of his risen Lord, telling him and his brother disciples to go into all the world and preach the gospel to every creature, still clung to his Jewish exclusiveness until his Lord revealed to Peter's spirit, in that sheet all sorts of beasts and creeping things. The Lord got hold of the real Peter on that housetop in Joppa and Peter was not slow to put in force the lessons so wondrously and graciously imparted. Paul reassured and comforted the crew and his fellow-passengers on his perilous journey to Rome, saying, "For there stood by me this night the angel of God, whose I am and whom I serve."

It may not be amiss to inquire as to the reason why God chooses to reveal his messages under such conditions. It is possible the main reason is found in the fact that spirit can only commune with spirit. Another possible reason lies in the fact that the physical man when awake is so wholly absorbed in temporal things that he cannot or will not receive spiritual things. This lamentable feature in human life was doubtless in the mind of our gracious Lord when in his peroration to the Sermon on the Mount he said, "Seek ye first the Kingdom of God." The regenerated spirit if allowed to assert itself will receive the things of God by the Holy Spirit and expand until the physical man will be

dominated and thus the Christian man or woman meets the divine expectation, becoming "the salt of the earth" and filling that other divine expectation, "the light of the world." O, how the Church needs a vast army of spiritual men and women.

There is a phenomena in spirit-life not accounted for on physical grounds. What I mean is illustrated in the following incidents: A young lady of this city was not long ago at church one evening in this city, the church being some miles from her home. During the progress of the services the young lady became distressingly disturbed and uneasy, to such a degree that she withdrew from the house of worship and boarded the car for home. On walking from the car to her home she noticed a man lying near the sidewalk whom she supposed to be drunk. Arriving at home there seemed to be nothing unusual there. She inquired for her father, to be informed that he had not come, although it was after the time that he should be there as it was his custom to be at home before that time.

Mentioning the fact of having seen a man lying near the sidewalk, members of the family proceeded to investigate and found the father dead, having been murdered as was evident for his money. A more remarkable incident was related by Bishop Lambuth while in this city at the meeting of the Bishops last month. The Bishop had very recently come from Brazil. One of the missionaries sent out by the Southern Methodist Church, the Bishop calling his name, related to the Bishop the following: The missionary had recently gone to a remote part of the Republic distributing the Word of God and tracts, etc. The natives at one place met the missionary and his companions as they neared the village and escorted them to the center of the plaza, where he soon learned they were to be shot without any parrying. One of the missionary helpers knowing the language of the natives insisted that they should not shoot until they heard a word from him; assuring them that their mission was one of peace, to give them the Word of God, etc. The mother of that missionary lives in Nashville, Tenn. On the very day and at the very hour her son was in such peril, her spirit was exceedingly troubled. Fortunately she knew how to get hold of the arm of the Almighty, the sole recourse in such emergency. The mother wrote to her son at once, inquiring what had befallen him. By a law unknown to us that good mother's spirit on untraveled wing swept faster than thought thousands of miles over land and sea and took in the situation; or the ever-blessed and ever-present Holy Spirit to whom there is no distance informed her of the danger and stood ready to help if called on.

There is a fundamental principle in worship that should be observed at this point in this paper. It is this: All acceptable worship of God is by the Spirit. Recalling the declaration of our Lord, "God is a Spirit, and they that worship him must worship him in spirit." All sacrifices, obligations, observances of days, rituals and ceremonies were never esteemed by the Almighty as acts of worship. These things may help the worshiper to a condition for true worship, but they have led too many to trust in them, and feed hungry spirit on these husks, instead of reaching the real grain. If God despises acts of worship, it is because there is no real worship in them. "To what purpose is the multitude of your sacrifices unto me? saith the Lord." "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, and the calling of assemblies,"

THE BAPTIST BIBLE AGAIN.

I have read Dr. Gambrell's article in defense of the Baptist Bible; also read his article entitled "Shall the People or the Voice of God Rule?" I say, with all other Methodists, by all means and above all things, let the voice of God rule. If Dr. Gambrell wants the voice of God to rule, why does he not go beyond the persecution of the saints of the Most High God; go on by Roman Catholicism to the law of Moses? Moses was a man who talked with God as no other man ever did—face to face—and the law, the very foundation of the New Testament, was handed down to Moses by God Himself. Why does he not hear the voice of God through the writings of Moses and the prophets? Let them tell how men were cleansed from their sins in those days. But you can't get a Baptist to take the Old Testament and try to connect its teachings with the teachings of the New. They won't connect on an immersionist theory of the New Testament. Baptists say, "The Old Testament was done away with at the coming of Christ." But Christ says, "I came not to destroy the law, but that the law might be fulfilled." He came to fulfill the prophecies of the Old

Testament and to further enlighten the people on the law of God. God never changes; he is the same yesterday, today and forevermore. So Christ came not to change the law, but that all might have life by believing on his name.

Methodists do not have to take what Wesley, Calvin, Knox, Luther or any other man says about it. They say, "Take the Old Testament teachings and connect them up with the teachings of the New, and let the voice of God rule." Baptists say, "The New Testament is good enough for us," and yet they are trying to change it. Some time ago the Baptist Standard contained an article stating that it takes some people all their time to explain why they do certain things, and the further assertion that all Baptists have to do is to read the New Testament and let it explain why they do things. Now, the most remarkable thing about this last assertion is that they, at the very time this article appeared, were trying to change the teachings of the New Testament on one of its most vital points. Why hold a thing up before the people as being true and correct, and at the same time be trying to change it? In defense of the Baptist Bible, Dr. Gambrell says they are trying to get it properly translated. But according to the Old Testament and Methodist doctrine, it doesn't need any changing.

C. E. MUNSON.

Hallettsville, Texas.

A MORE HIGHLY EDUCATED MINISTRY.

This seems to be the greatest need of our Church today. We are living in a progressive age. We must keep pace with progress, and the cry all along the line is, education! There is not a stronger advocate of higher education in Southern Methodism than myself, and I wish I could contribute more than I have to S. M. U. But, after all, it is only secondary when it comes to preaching the gospel of Jesus Christ. Give a man the benefit of a college education, the Summer School of Theology, and all the training that is possible in this world, and if he is not called of God to preach the gospel, you will have no preacher. We have too many preachers, already, in our Church that have chosen preaching as an occupation. How do we know this? By their fruits—wordly minded, indulging in such things as are not to the glory of God, looking to the material side of everything too much, spiritually dead, and their congregations and members yet at ease in Zion.

Yes, we have them in our pulpits, in our schools, and, I thank God, they are in the minority. But he is there just the same. We see him at District Conference. Ask such question as: How much family has he? What means has he for support? (with some emphasis on the latter.) When someone is recommended for admission on trial at Annual Conference, we see him trying to get a pull for the best appointment. I see Brother Cox says, three years ago we had 340 on trial in the traveling connection, and that number has decreased to 295, and he gives thirty reasons why young men do not want to enter the ministry. I don't think any of them could be an excuse to any man that loves the Lord and his Church well enough, to keep them out of the ministry. It is impossible for him to please all the people; neither does he want to compromise with the devil. He ought to have education enough to call dealing in cotton futures gambling, and call all men that concentrate their wealth to rob the poor a thief—instead of a financier.

I never saw inside of a school room as a student, but I love the Lord and I love my Church, the Methodist Church, South. My pastor always finds a place on his Board for me to work. There is a place for me in the Sunday School to teach. No, I am not going to lay the armor down as long as I stay in the Church militant, and until I am transferred to the Church triumphant.

T. A. MESSER.

Newlin, Texas.

Regular wireless communication between Germany and the United States has been appreciably nearer by successful experiments just conducted between the German Telefunken Company's station at Sayville, Long Island, and the great central station at Nausen, near Berlin. For the first time on record telegrams totaling twenty-eight words were transmitted from Sayville to Nausen by means of the high-frequency apparatus, which required only six kilowatts of power as compared to one hundred kilowatts heretofore needed.

He who wills to be good and noble is always so.



Around This Dish Mornings and Nights Millions of Young Folks Gather

A few years ago no one ever dreamed of such foods as Puffed Rice and Puffed Wheat.

Perfect kernels, puffed to eight times normal size. Grains toasted by heat, exploded by steam, made into airy bubbles.

Now countless people, every morning, serve them with cream and sugar. Or mix them with their berries.

Now countless suppers, every night, consist of these crisp, porous grains floating in bowls of milk.

Now forty million dishes monthly are consumed by people who have learned the delight of them.

Bubbles of Grain

These are bubbles of grain, with a myriad cells—four times as porous as bread.

With thin toasted walls which easily crush, and become delicious morsels.

With an almond flavor, a nut-meat taste, created by applying 550 degrees of heat.

They are both foods and confections. Thousands use them in place of nuts—in candy making and as garnish for ice cream.

Puffed Wheat, 10c
Puffed Rice, 15c

Except in Extreme West

Inside of each grain there occur in the making a hundred million steam explosions.

Each separate food granule is blasted to pieces by exploding the moisture within it.

As a result, digestion instantly acts. Whole grains, for the first time, are made wholly digestible.

That was the sole object of the inventor—Prof. A. P. Anderson. He aimed to produce the best-cooked foods in existence. When he did, he found he had also created two most delightful foods.

Get them for summer meals—for breakfasts, for luncheons, for suppers. Serve with cream, or with berries, or in bowls of milk. In no other cereal can you find the fascination which folks find in Puffed Wheat and Puffed Rice.

The Quaker Oats Company

Sole Makers

Notes From the Field

Post City.

Our Third Quarterly Conference was held last Saturday, July 19th. My regard for Rev. W. H. Terry, our presiding elder, has increased with each Quarterly Conference. He is a plain, unassuming, but gifted preacher of the Gospel, whose brotherly spirit endears him to his preachers. He is now enjoying his first vacation in twenty years, and is luxuriating amid the pine-clad hills and bubbling springs of Georgia. While the business of our Quarterly Conference was being transacted at the Church, a large and well-selected pounding found its way to the parsonage—the third one this year. Such expressions of kindness gives a preacher courage to make large personal sacrifices for the spiritual welfare of his people. Our meeting here in Post City was not the success that it might have been. Rev. F. M. Neal, pastor at Canyon, did the preaching and did faithful work, as usual with him, but, with the world, the flesh and the devil to contend with, the results were necessarily small. We have some splendid people here in Post City, as true to Christ and their Church as can be found anywhere, but we have others who are hartering their souls for social and financial interests. Some, accredited leaders, are never seen at prayer meeting, but are frequently seen at the picture show on prayer meeting night. Such find their pastor's preaching against sin too strict and are losing interest in Church affairs. However, these are in the minority, and despite their retarding influence the Church is manifesting signs of better things in the future. Pray for us, brethren. So far this has been the most trying year of our ministry, but God has stood by us in it all.—J. T. Howell, Pastor.

Lytle.

Rev. Jas. F. Pennybacker, of Victoria, assisted our pastor, Rev. J. W. Long in a revival of ten days' duration at Lytle, Texas, July 7-18. There were seven additions to the Church, several reclamations and two children were baptized. The interest was widespread, convictions profound and the good done irresistible. Brother Pennybacker is a preacher of no mean ability. He comes to us from Virginia. All such contributions to our Western work are gratefully accepted. He discourses on the great Gospel themes of the Old and New Testament Scriptures. He speaks readily and clearly, plunging immediately into the merits of his subject without affectation or cant, and thus his auditors are interested from start to finish. In West Texas the field is ever widening. As civilization pushes out its borders there is urgent demand for men to occupy these inviting fields of labor. While our presiding elder, Rev. S. B. Beall, believes in the evangelization of the cities, he also believes strongly that the outposts should be well manned and that the rural districts intervening should be faithfully cultivated. Transit by automobile enables Brother Beall to do an immense amount of work throughout his large district. When informed of a crisis in any part of the Uvalde District the presiding elder can speed to the scene of action (for he drives like a Jehu) and adjust matters between Quarterly Conferences. Thus he keeps in touch with his entire district.—John Freeman Neal.

Anglin Street, Cleburne.

The membership of Anglin Street, Cleburne, is making history this year. They are writing well their labors. We closed a protracted revival about July 1st. It was an old-fashioned revival. Sinners were convicted, knelt at an altar of prayer, plead with God for saving knowledge and rose from their penitent positions with the shout of victory on their lips and the stamp of victory written on their faces and characters. Whole families were converted and united with the Church. Big, strong men let go of sin and surrendered their hearts and lives to Jesus Christ. The old-time shout rang like a pentecostal bell throughout the big tabernacle. Brother J. S. Huckabee did the preaching; his son and wife had charge of the singing. The Huckabees wrought well with us. Brother Huckabee is a good, strong revival preacher. The people listen to and respond to his message. Each message has a Christian experience and a Christian character back of it. His son and his wife sing the Gospel as a heart message. As a result of the meeting we had sixty-three conversions, some fifteen or twenty reclamations and forty-one additions to the Church. Our Church has had a revival all the year. We have had conversions in the regular services of the

Church, in the Sunday School, and to date we have received 144 into Church membership. Every department of our Church is working enthusiastically and harmoniously. The last of the debt on the Church has been paid and all but about \$400 on the parsonage has either been paid or will be paid during this month. The people crowd the house to hear the Gospel. The Sunday School, under the able superintendency of C. C. Lewis, enrolls



PARSONAGE, ROGERS, TEXAS. REV. M. W. ROGERS, Pastor.

well unto 350 in attendance. The Epworth Leagues, under the management of Clifford M. Burton, are positive factors in the forward movements of the Church. The Women's Societies have lifted their \$1438 undertaking on the parsonage and are now planning for other undertakings. Our people are Advocate readers; more Advocates come into the Anglin Street congregation than in any other church in the Cleburne District. Much of our Conference assessments has been provided for and several of them have already been paid in full. Our people are religious and work and pray for results. Three young men from this charge will apply for admission into the traveling connection of the ministry this fall. One young woman is now at Scarritt Bible and Training School preparing for deaconess orders and three more young women have surrendered for missionary work in the Church and will enter school this fall preparatory for Scarritt. The people are considerate for their pastor and his family. Some time ago the Official Board of the Church most bountifully pounded the parsonage home. We are in good hands and we most earnestly pray that we may yet more faithfully serve this good people and with their assistance bring a full report to the Annual Conference at Temple.—Henry F. Brooks, Pastor.

Midlothian.

Sunday night, July 20, we closed a revival in Midlothian, said by many to have been the best in years. In many respects it was a great meeting. The preaching was done by Rev. D. L. Coale, of San Antonio. To say that it was well done expresses it only too mildly. From the first to the last every sermon seemed to be the right one and the congregations were held almost spell-bound. Bro. Coale is a fearless gospel preacher, denouncing sin in the strongest terms, whether



PARSONAGE AT LAKE CREEK, TEXAS.

Our new five-room parsonage, with bathroom and reception hall, built at Lake Creek at a cost of \$1200; Rev. J. C. Gibbons, pastor.

found in high as well as low places. He resorts to no sensational methods, but with the mighty strokes of the gospel hammer he comes down upon sin. And amid it all there is a manifested interest and love on the sincere face of this consecrated man, that the neglectful Church member and the hardest sinner on the outside cannot resist. In the estimation of the writer, Bro. Coale is one of the best evangelists, and in the years to come will no doubt be wonderfully used of God in the salvation of the lost. This meeting marks the second time in which he has assisted the writer, and

in both instances, the Church and pastor have been brought in closer touch with each other, and left in an advanced spiritual condition. As to the visible results of the meeting closed there were more than 50 conversions, many reclamations and 36 received into the Church. The greatest work being in the Church, each one who attended having received a blessing. The consecration service on last Friday morning will long be remembered by those present. After laying aside all differences, and becoming reconciled, we consecrated our lives anew to our Lord, went away filled with glad hearts and good purposes. Among the converts was a man 82 years old —J. E. Black, one of our grocery

Brother Marvin, and I can truthfully say that I have gotten more out of this one than either of the others. To know him and his work more is to appreciate it better. We were very much surprised on the last day of the meeting when an army came marching up to the parsonage and gave us a regular "pounding" in broad daylight; but our people are capable of such tricks, this being the second since Conference. We greatly appreciate these favors and give thanks unto God for all his blessings. Pray for me that from my infancy in the cause I may continue to grow in the work of the Master.—Albert A. Puckett, P. C.

Gatesville.

One of the greatest revivals ever held in Gatesville closed last Sunday night after three weeks of continuous success. This meeting was conducted by Rev. Clovis Chappell, pastor of the Methodist Church of this city, under a large tabernacle located in an ideal place near the center of the town. Rev. Chappell was assisted by Rev. A. C. Fisher and wife, gospel singers of Fort Worth, and by John Owen of Burleson, personal worker. As a result of the meeting there were between 150 and 175 conversions, a large part of whom were already members of the Church; fifty additions to the Methodist Church, all by profession of faith except three by certificate. The sermons throughout the meeting were conceded to be the strongest ever delivered from the pulpit in Gatesville. Without a doubt Rev. Chappell is one of the strongest men in the Methodist Church in Texas and though he has been in our little city less than a year he has already won the hearts of this people until the future holds for him here a great work. But in recording this meeting we would not have the results measured entirely by the number of conversions and additions to the Church, for we feel that the greatest good came in a general revival of the followers of the Master, in that silent determination to live more consecrated lives and better fulfill the duties devolving upon all as members of the Church. We cannot close this report without rendering much of the credit for the great success of this meeting to Rev. Fisher and wife who are gospel singers and workers with

few superiors, if any, in Texas. Bro. Owens also contributed much to this meeting and it would have done any one good to have attended the ladies' cottage prayer-meetings each afternoon at four o'clock, the men's prayer-meetings each afternoon at some business houses at 6:10 and the prayer service at the Y. W. C. A. daily conducted by the young ladies. Oh, it was a great meeting, in which the large and the small contributed as best they could. The attendance ranged nightly from 600 to 900, six hundred being the comfortable seating capacity of the tabernacle.—Davis R. Hall.

Gause.

The big revival meeting which continued at the Methodist Church for two weeks, conducted by Rev. Leon Henderson, of Lockney, and the pastor, Rev. J. F. Garrett, closed last Sunday evening. This was probably the greatest religious revival ever held in Gause. For real, deep and lasting results, it easily surpasses any that the writer has ever witnessed here. The preaching was simple, no spectacular or unusual methods used; just plain, earnest presentation of the Scriptures with fervid appeal for a better life. Rev. Henderson is a most earnest and consecrated Christian gentleman and is a power in the pulpit. The whole community was stirred by the splendid efforts of this good man. Twenty-one accessions to the Church were one of the results of the meeting, some of the converts being fine young men and women of the city. Much credit is due Mrs. Lora Hamilton and Prof. M. L. Ferguson who had charge of the choir service, for the great success of the meeting.—Gause Guide.

Pleasant Mound.

We closed our meeting at Pleasant Mound with Bro. Sterling on Tuesday night, 22nd inst. In most respects it was a fine meeting. Just one thing lacking, that was in the number of conversions. There were but few people in the community but were members of some Church. But the Church was much in need of a revival and we had it in a very blessed measure. Pleasant Mound is in one of the finest sections of country in Texas. They have fine farms with the very best equipments for the best results in farming. Their broad acres of

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rolling prairie that greets you as far as your eye can scan with growing crops of corn and cotton, principally. Abundant supply of everything else is grown, such as fruits, vegetables, etc., to tempt the palates of the most fastidious. Many of these farmers have reared large families in this community and their children have grown up around them. Many of them now rearing families of their own and hence the good pastor faces, each Sunday, one of the most inspiring congregations that we have met anywhere ranging from the devout grandparents to the frolicking, happy young people and gleeful, rollicking children. They have a fine Sunday School and practically every one stays for preaching. Brother Sterling has built a splendid five-room parsonage in which he has a most helpful helpmeet and four lovely, bright children, the oldest of which was converted at the meeting. We greatly enjoyed our 10-days stay with this good, genial pastor and his people. We came from there to Forrester and began a 10 days' meeting with Brother Culwell and his good people. We have one of the most promising prospects we have had for a long time. The power of the Spirit is manifest and the attendance at every service is large. Pray for us.—Thos. G. Whitten, Forrester, Texas.

Nacogdoches.
This Church has entered upon an era of unprecedented success in its religious history. For almost the whole of this Conference year it has been the usual thing to have in the regular Sunday services morning and evening, public professions of faith and additions to the Church. In this way fifty-three persons have been received during the year, chiefly on profession of faith. During this period the Sunday School has almost doubled in attendance, the prayer meetings have taken on new life, and every department of the Church is prospering. We have just closed a two weeks' revival, which has resulted in deepening the devotion and quickening the spiritual life of the membership as nothing has done in years. The pastor did the preaching in this meeting, and the singing was in charge of Mr. Terry W. Wilson, of Jacksonville, Texas. As a soloist Mr. Wilson excels and as a leader of sacred songs he is an eminent success; as a Christian worker he is humble, efficient, consecrated. Numbers were converted and many Christians consecrated themselves to God. While little effort was made during

the meeting to get persons into the Church, yet a number have already been received and the pastor has a goodly list of those yet to come in. A special campaign is now on for the raising of \$7,000 with which to complete some work on the splendid new building erected during the pastorate of the present presiding elder, Rev. J. W. Mills, and pay off all outstanding indebtedness on same. The regular finances are being raised more easily and more systematically than at any time in the history of the Church. We are looking forward enthusiastically to the next session of our Annual Conference, which convenes in this Church, November 26th. Every effort will be made for the comfort and convenience of all who meet in this historic city.—S. S. McKenney.

Douglasville.
Have just closed a good revival at Union Chapel. The Church was greatly strengthened, backsliders reclaimed and sinners converted. Everybody got religion. Good addition to the Church. T. W. Brabham, our boy-preacher and an A. C. I. student, preached three very helpful sermons. At the close we took a collection for him amounting to \$130 to help him through school. The pastor did the most of the preaching, but at times the meeting just preached its own sermons—ran itself. We take courage, thank God and press onward and upward. We are at O'Farrell in a meeting.—D. A. Williams, P. C.

Stanfield Chapel.
Since our last report, Rev. E. V. Cole, of St. Jo, has been with us in a revival meeting at Stanfield, and he did some mighty fine preaching. The crowds were good from the very start and although Stanfield community is small, the net results of the meeting proved to be greater than our highest expectations, as we received eleven by baptism and one by letter, and baptized three infants. When we took charge of the Stanfield Chapel, we had some twenty-eight active members—we are happy to report now an active membership of more than 60. The preaching of Brother Cole contributed greatly to the uplifting of our people. We are now engaged in our meeting at Whitesboro, with Rev. D. K. Porter, of Sherman, assisting. Great crowds are attending his preaching. Pray for us, brethren.—Lawrence L. Cohen.

Batesville.
We can call the month of July "revival month" on the Batesville work, for we were in a revival service each Sunday of the month. On the first Sunday, July 6, we began the services here at Batesville and continued them for ten days. Several of the older citizens have told me that in some respects it was the best meeting this place has ever had. We received thirteen members into the Church on profession of faith and in that number was the Judge of the county, and a prominent lawyer of the town. On the third Sunday we began a meeting at La Pryor, which is the other Church on this work. We continued the services there through the fourth Sunday. We received into the Church there six on profession of faith, and four by certificate. Dr. and Mrs. H. M. Whaling assisted us in both meetings. Happy should any pastor be who can get such good help as this good man and his excellent wife can give them. We never saw any people more interested in religious work than Dr. and Mrs. Whaling are. The members of both Churches have said that Dr. Whaling is one of the strongest preachers that has ever been in either of those places. And Mrs. Whaling is one of the best Bible teachers that has ever been among them. They were certainly appreciated both at Batesville and La Pryor. God has blessed our work, and to Him we give the praise.—R. E. Parker, P. C.

Lamasco.
We have held two meetings on this work. The first one at Lamasco, which we only ran six days and had four conversions. Rev. Alex Hubbard, of the Riley Springs Circuit, did the preaching except one sermon by the pastor. Hubbard is good help and we enjoyed being with him in a meeting again. I had engaged Rev. J. W. Tinscher to assist me at New Hope, but just a few days before the meeting was to begin he wrote me that he was not able to do us any good on account of having had a case of chills. There was nothing to do but go into the meeting without any ministerial help so we began on July 11 and continued till July 27, closing at eleven o'clock. We had victory from the first. There were about thirty conversions and reclamations. Twelve joined the Church, some will go to the Baptists. The shouts of victory were heard from the saints of God. The penitents came to the altar and repented and exercised faith in Christ as in the old days. One young man sixteen years old says he wants to

preach. In the midst of the meeting there were several to be baptized. I preached to a large congregation on the mode of baptism, and when I had finished the candidates were all baptized by affusion. Old members of the Church came and said to me, "I am so glad you preached that sermon. I had never heard a Methodist preach on baptism before; I am now perfectly satisfied on the subject." Brethren, our people are perishing in many places for the lack of knowledge. We have other meetings yet to hold. Pray for us. Crops are fine and the outlook for a full report is promising.—H. H. Gode.

Cornett Circuit.
Have held one protracted meeting in Cornett charge, at Hamil's Chapel. Rev. J. M. Wilson, one of my local preachers, helped do the preaching. He is a devoted man. Two backsliders reclaimed, one believer wholly sanctified, six or eight others seeking the blessing of entire sanctification. Almost the entire membership was brought closer to God. To God be all the glory.—A. M. Pinkham.

Lexington Okla.
We have just had a ten days' meeting in which there were perhaps thirty conversions and reclamations. Over twenty have given their names for membership in the Church. There will be others come in. The Church is in better working order, and we all feel encouraged. Rev. Geo. W. Lewis, who came to Oklahoma from Texas eleven years ago and is now stationed at Carter Avenue, Ardmore, did the preaching in a very satisfactory manner. He loves revival work, and is well equipped for it. His sermon to men only is excellent.—A. S. Doak, P. C.

Gatesville.
We have just closed one of the most successful revivals ever held in Gatesville. There were between a hundred and fifty and a hundred and seventy-five professions. A large part of these already belonged to the Church. There were exactly fifty additions to our Church. Rev. and Mrs. Albert C. Fisher, of Fort Worth, had charge of the music. Their ability is of the very highest order. I do not know of another such a team either in the State or out. Brother Fisher is also the best children's preacher I have ever seen. We also had Brother Owens, of Burleson, with us. He is a layman full of the Holy Ghost and power. As a worker in the altar he cannot be beaten. He is a great help every way. The preaching was done by the pastor.—Clovis G. Chappell, P. C.

Detroit.
The Baptists, Presbyterians and Methodists have been in a co-operative revival at Detroit for seventeen days. Results, 145 additions to the three Churches; forty-two to the Presbyterian, forty-six to the Baptist, fifty-seven to the Methodist. This makes 109 additions to the Methodist Church at Detroit since conference. Rev. O. C. Fontaine, of Durant, did the preaching. He did it well. The spiritual tide ran deep and high. When he helps you be sure and have plenty of straw. He says he can't make brick without straw. So the altar was filled with straw, then with the saints, then with the weeping penitents, then with shouts. S. W. Jones, a Baptist from Baird, did the singing. He is safe and trustworthy. Leads and sings well. Detroit has never had such a revival before. To the Lord be the glory.—T. W. Lovell.

Clinton, Okla.
When we came here last November the walls of our new church were only six or eight feet high. Work had been suspended for eighteen months and the building material was scattered and wasting. On the sixth day of April we resumed work and the building is now nearing completion. When finished it will be the best church building in West Oklahoma outside of Oklahoma City. It is built of good brick and stone and is modern in every respect. When completed the approximate cost will be \$25,000. On the first Sunday in September we will hold our first service in it. We serve a devoted and loyal people. They have had a struggle but they have labored heroically. In addition to the church building there were many old debts accumulated and they have contributed liberally in paying off these obligations. We will begin our revival on the third Sunday in September. We are now praying and making other preparations. Bro. D. L. Coale will be with us. I have one afternoon appointment five miles west of Clinton. We had no organization there and only seven people of that community held their membership with us at Clinton. Some weeks ago I began talking of organizing a Church there but it seemed a difficult undertaking. But we built an arbor and began a meeting, the pas-

(Continued on Page 13.)

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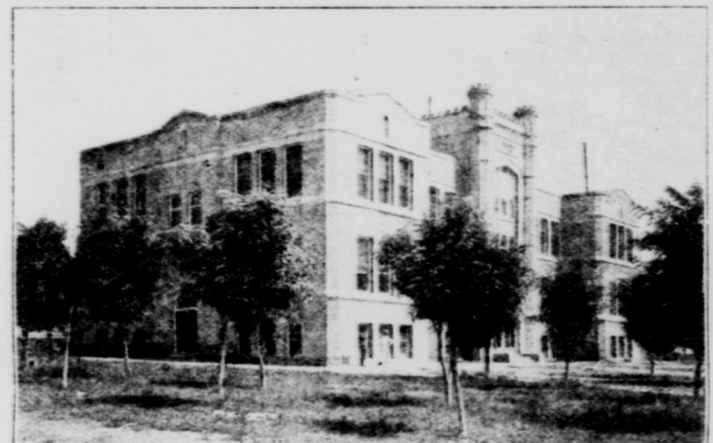
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UNSEEN GUARDIANS.

While there are so many people in the world whom we see not, there are also unseen creatures in the air around us.

Christians at least believe in the ministry of angels, though the exact character of that ministry no man knoweth.

Some conceive that every human being has a guardian angel, watching ever near, strengthening the heart in its good impulses and resolves, and doing what a spirit can do to ward off evil and keep the feet in the pathway of rectitude.

This idea seems to have a foundation in the words of Jesus Christ when he said, "In heaven their angels do always behold the face of my Father," the word "their" signifying personal relation and individual interest.

Other people suppose, however, that the angelic ministry consists of innumerable spirits hovering betimes near the earth and exercising a general watchcare over human life.

These spirits are messengers from God to men, anon speeding their flight from the regions of celestial day bearing on their wings suggestions of comfort to the sorrowing, light to those in darkness, and cheer to those in gloom.

It may be supposed that such messengers communicate with each other and manifest solicitude for the well-being of all the souls they are appointed to guard and keep. They strengthened our Savior in his sufferings, and formed a bodyguard ready to do his bidding when necessity required.

Probably all good people enjoy in considerable degree the special aid of these mysterious intelligences by which we are surrounded.

John Wesley believed so. Writing to Mrs. Hester Ann Rogers, December 9, 1781, he said: "We may easily account for those notices which we frequently receive, either sleeping or waking, upon the Scriptural supposition that 'He giveth his angels charge over us, to keep us in all our ways.' How easy it is for them, who have at all times so ready an access to our souls, to impart to us whatever may be a means of increasing our holiness or our happiness! So that we may well say, with Bishop Ken:

"O may thy angels, while we sleep,
Around our beds their vigils keep,
Their love angelic instill,
Stop every avenue of ill!"

Possibly, too, these invisible guardians may have to contend with other spirit powers that seek man's overthrow and ruin.

If angels can come from heaven, why not from hell. If the good spirits are active to promote our weal, why may we not suppose the bad spirits are also alert to accomplish our woe? Charles Wesley sang:

"Angels our march oppose,
Who now in strength excel;
Our secret, sworn, eternal foes.
Countless, invisible,
From thrones of glory driven,
By flaming vengeance hurled,
They throng the air, and darken heaven,
And rule this lower world."

Paul says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

But let none despair. These evil spirits are powerless to hurt unless we choose to yield. For every fiend that would destroy us, there is a good angel to deliver us.

And back of the good angel is the power of God. "Who is he that shall harm you if ye be followers of that which is good?"

God can make each of a thousand things, simple as well as complex, a ministering angel to the soul.

His grace is sufficient, and those who trust in him are certain to triumph over all opposing powers, realize ample spiritual aid while they live, and comforting angelic ministrations when they die. As with Lazarus, destitute of a single earthly blessing to soothe his dying pillow, but "carried by the angels into Abraham's bosom," so with countless millions more of every age and clime, the unseen but powerful guardians of eternity form their brilliant retinues in their passage from earth to heaven.—Michigan Christian Advocate.

THE DEFECTIVE CIVILIZATION OF WOMEN.

An Englishman with greater rashness than good judgment has provoked a fierce discussion by declaring that women are more the children of nature than are men, and that they show less results of modern civilization, claiming this is the view of most

alienists and psychologists. He begins with the shop-worn adage that women are notoriously lacking in logic and are swayed almost wholly by their emotions. If he had said they are more largely dominated by their intuitions than are men he might have had some tenable ground upon which to stand. The incongruity of his contentions is further shown by his statement, an undoubtedly true one, that women exhibit a greater ability than men to endure severe physical pain. This opinion he says every doctor with any hospital experience will confirm. The power to undergo suffering without undue demonstrations of discomfort he terms stoicism. Many persons are inclined to regard this quality as an exalted trait which has always glorified womankind. The chief points which this misguided writer emphasizes as persistent vestiges of savagery in women are the following:

Lack of self-restraint.
Love of self-decoration.
Inordinate vanity.
Inherent cruelty.
Love of bright colors.
Wants at once what attracts her.
Passions still in a crude state and easily aroused.
Word not to be relied upon: will lie without hesitation, and without thinking of the consequences.
Easily pleased and depressed.

With characteristic deftness and appropriateness the women of England have retorted by showing that each of these qualities is displayed in glaring forms by the male sex, ample illustrations of this fact being forthcoming. The foolhardy author of this libel upon women cuts a very absurd figure in the conflict. To the extent in which women are differentiated from men they prove the wisdom of God in creating them with powers which fill up the deficiencies existing in men.—New York Advocate.

For Old and Young

JOHN WESLEY'S WOOLEN SHROUD.

Among the last words of the Rev. John Wesley, uttered just prior to his death, were two expressions which doubtless are not fully understood by the casual reader, but which are full of meaning in expressing the widespread sympathy and national character of the founder of Methodism.

The one expression refers to the manner of his burial, the other is a paean of Christian triumph in the dying hour.

Protection for an English Industry.

In regard to the former Abel Stevens says, in his History of Methodism, that Mr. Wesley said when dying: "I solemnly adjure my executors punctually to observe this. Let me be buried in nothing but what is woollen and let my corpse be carried in my coffin into the chapel."

In this request it must be noticed that Mr. Wesley not only ordered that he should be buried in nothing but what was woollen, but that his body should be exposed to the public in this garb.

Certainly Mr. Wesley had an object in this request, or he would not have urged it so seriously in his dying moments.

Some have supposed that this demand was an eccentricity of a dying man, while others have claimed that it was an object lesson to his followers to abjure all needless expense and display in the burial service.

Neither of these conjectures is correct. Mr. Wesley was not buried in any show of poverty; on the other hand, he was buried in full canonicals, the same he had worn in the pulpit and at Oxford University. Dr. Stevens says: "The day before his burial he lay in state in the City Road Chapel, dressed in his gown, cassock and band."

But why this request? The answer is very simple, but far-reaching and in keeping with the broad views of Mr. Wesley. It was done out of a patriotic respect for an ancient law of the empire and to show his deep love for the working classes in England and especially for the weavers of woollen goods, from which class he received many of his followers.

Before the organization of the East India Company in England, which occurred about the year 1600, the clothes of all classes in England were made from woollen goods. Hence the woollen industry became the great industry of the nation, furnishing employment to large classes of artisans and es-

THOSE WE SEE NOT.

Have you ever thought how comparatively few persons you have ever met out of the great hosts thronging the world around you?

Some persons have a much larger list of acquaintances than others, but it is possible that the fewer one has the better he knows them, and so the general evenness is maintained.

How many acquaintances have you that you really prize and appreciate? How many of them are beautiful in their character and powerful in their influence over you?

Do you not believe that among the multitudes now counted as strangers, and in whom you feel comparatively little interest, there are very many who, if you could only know them, would be most congenial, delightful and helpful to you?

What if you could associate with a suitable circle of the choicest spirits in each city and rural district in the United States? How it would expand your thought, enlarge your affection, augment your views of life and destiny, and make the old earth a livelier scene of action than it has ever seemed to be.

Think of the traveling public, the thousands constantly on the road all going somewhere, each on a mission bent, every one esteeming life just as precious as you esteem yours, and the concourse never ceasing or greatly diminishing!

What a world we live in! What a strange existence it all is. Its end and purpose no man knoweth, though many think they do. 'Tis mystery all. Each one is a component part of the mighty mystery. Fathom yourself. Study your associates. Enlarge the number if you will, but remember that in every life, even the youngest and most obscure, there is a whole world of significance and potency.

Our being is a problem. It cannot be fully solved while here, but we can do our best at it, and we can merrily cheer on the ones who seem most capable and sincere in their efforts to make society in every part and in every respect just as pleasing and uplifting as possible.—Selected.

pecially to weavers, but after the organization of the above company large quantities of silk and cotton fabrics were imported into England from India and the East. These fabrics became very popular with the people and took the place of woollen goods, especially with the higher classes.

This movement threatened the destruction of the woollen industry and so alarmed the weavers that a petition was sent in by them to Parliament, asking that body to pass an act prohibiting the importation of silk and woollen goods into England, but Parliament was unable to grant this petition, as the Government was receiving a large income from the East India Company, so a compromise was decided upon and Parliament passed an act "That the dead should be buried in nothing but woollen."

This might seem a small return for the demand of the weavers, but when we remember that the death rate in England at this time was four or five times as great as at the present time the concession to the weavers was not a trivial one. At least it was accepted by them as a compromise measure and it became the law of the land.

That this law and custom was in vogue in Mr. Wesley's time, though fallen doubtless into disrepute and disuse by certain classes, is evident from the writings of Alexander Pope, in his Moral Essays, Epistle First, Pope refers directly to this ancient custom and law. He says:

"Odious! in woollen! 'twould a saint provoke,"
Were the last words that poor Narcissa spoke.
"No, let a charming chintz and Brussels lace
Wrap my cold limbs and shade my lifeless face:
One would not, sure, be frightful
When one's dead—
And—Betty—give this cheek a little red."

And it was out of respect for this ancient law that Wesley wished to be buried in woollen, but especially in this silent act to show his great love for the working classes and especially for the weavers of England, with whom he was in deep sympathy and who would understand the full import of Mr. Wesley's act. Perhaps no two persons were more nearly alike in this respect than Mr. Lincoln and Mr. Wesley. Both were in deep sympathy with the common people and consecrated to them their service and life.

"The Best of All.
But another expression used by Mr.

Wesley when dying, and one that has become a watchword with Methodists, is "God is with us." This is supposed to be merely an expression of religious triumph in the dying hour. But this was used so often during his sickness that it seems to carry with it something more far-reaching than his own personal experience.

During the morning of the day he died he asked for pen and ink, but could not write. An attendant, taking the pen from him, asked, "What shall I write?" "Nothing," Wesley replied, "but that God is with us." Again, after bidding farewell to his friends, who stood around his bed, he collected all his strength and exclaimed, "The best of all is God is with us."

Again lifting up his dying arms in token of victory, he cried out, "The best of all is God is with us." This doubtless was an expression of personal triumph in the dying hour, but may it not have been of wider significance? This was not a new expression coined by Mr. Wesley to express his Christian triumph, but was the ancient watchword both of the Church and English Nation.

"God with us" was the watch cry of the prophets. And "They shall call his name Emmanuel, which being interpreted is God with us."

"God with us" was the motto emblazoned on the banners of the Puritan army under Cromwell in his struggles with Charles the First which gave Constitutional liberty to England and the world.

And "God with us" was the battle cry adopted by the English army under the Duke of Monmouth in his battle with the forces of James the Second in his effort to save Protestantism to the English Nation, and can we not believe that Wesley in his dying moments saw the great significance of this old Puritan and Protestant and prophet watch-word and gave expression to it as applying not only to his own personal experience, but to the great army of Methodists whom he had been instrumental in marshaling under the banner of the cross? This at least was the light in which it was construed by some of Mr. Wesley's most intimate friends.

Mr. Wesley died in the spring of 1791 and the next conference was held in July following. It lasted thirteen days and three hundred preachers were present. It was a time of great anxiety, as great dissensions had appeared among the followers of Mr. Wesley and it was feared that the great work inaugurated by him would cease. But God's presence was among his people and great harmony was maintained.

Immediately after the conference Dr. Adam Clarke said: "I have been at several conferences, but have never seen one in which the spirit of unity, love and a sound mind so generally prevailed. I would have this intelligence transmitted from Dan to Beersheba and let the earth know that the dying words of our revered father have had their accomplishment. The best of all is God is with us."

I believe that Mr. Wesley referred in this dying expression to the wonderful presence of God with the people under his care. This certainly is the secret of the great success of Methodism in the world and should remain for ever our watchword. It is not because we have a splendid system of Church government and a world-wide itineracy to carry the gospel to the ends of the earth that has given us success, but the blessed assurance that God was with us has made us the greatest evangelical force among the Churches. May he ever abide with us!—Samuel E. Brown.

OFFENSIVE TABLE MANNERS.

There is no royal road to proper behavior at table. Good table manners are the result of unremitting direction and correction during childhood. It is a safe conclusion that the majority of men and women who eat noisily and ungracefully—gurgling soup from the tip of the spoon, clutching fork and knife to the hilts, and committing other offenses against good breeding—were allowed to eat any way they chose when they were children. Consequently as grown-ups they are criticized and blamed for faults which should in all fairness be laid at the doors of their parents.

That bad table behavior is by no means confined to what we are pleased somewhat patronizingly to call the "lower classes" was discovered, to her surprise, by a summer guest of an Eastern hotel at a fashionable resort where board comes high. After commenting in the New York Tribune on the hardly believable fact that boisterous eaters can see others taking their food as well-bred people should, and still not learn their tardy lesson, she goes on to say:

"Hurry is responsible for a good many table misdemeanors, but isn't it

strange that at a summer resort, where there is plenty of time for everything, so many people will rush through their meals as if their lives depended on getting to the end!

"There was a man at the hotel whom I quite wanted to know until I saw him eat lettuce. He would take a large head in his hand and start at one corner and actually chew it in like a rabbit. There was a beautiful woman, an exquisite-looking creature, who used to talk incessantly at meals with her mouth full.

"Lettuce, by the way, is a thing few people seem to know how to manage. Near the nice man who ate his lettuce like a rabbit, was one who cut his up into unnecessarily fine shreds—sawing away at it until it seemed as if he were going to cut up the plate, too.

"One handsome athletic girl of the social register class always had two eggs for her breakfast, and the chopping and stirring of those eggs was the noisiest thing I ever heard. New guests would look up in astonishment, but the girl's family didn't seem to notice it.

"Then there were the people who buttered large slices of bread and bit into them; the people who smacked; the people who hung over their plates as if they had no backbone.

"I hope I am not hypercritical. I didn't try to see these things; they were obvious. I wouldn't criticize elderly people, whose age might perhaps make them careless. These guests of whom I speak were young or middle-aged. They had money and leisure, they had had the advantage of travel."

The writer might well have added to her list of offenders the one who indulges in mouth gymnastics to cleanse the teeth from food, and that disgusting person, the toothpick user.—Selected.

DOES YOUR PRESENCE MEAN SUNSHINE?

"When you come into the house, do you bring sunshine with you?" is the query that heads the twenty-first of December—the shortest and darkest day of the year—in a modern birthday book. It is appropriately placed, for that is surely the day that needs the sunshine most. Any one can bring in the sunshine from outdoors upon a radiant day in June, for example. The test is to bring it in on the darkest day of the year.

There are young people who come into the house with a sullen slam and bring all the drizzle and darkness of a December storm in with them. They are irritable and complaining, and they take it out on the home circle. If they have good manners, their fathers and mothers and brothers and sisters don't know it. There are men whose families hear the door open with dread, because fault-finding and anger are sure to come in with them. There are women who do not seem to consider it worth while to smile inside their own household. Some of them call themselves Christian, and are doing their best to drive every other member of their families away from Christianity by their home behavior.

Christianity means, among its other joys, a beautiful, harmonious home life. It means courage in the face of difficulties, cheerfulness that banishes all fretful irritation and complaint, love and kindness and peace that shine increasingly forth every day at home and abroad. It has been truly asserted that, unless a Christian's cat and dog are better off because he is a Christian, the fact is not certain.

"When you come into the house, do you bring sunshine with you?" Every young disciple striving to serve Jesus Christ and follow the upward way to heaven should keep this question in mind every day until it can be answered in the affirmative.—Exchange.

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.)

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THE CARNEGIE GIFT.

You have seen notices of the fact that Andrew Carnegie gave the Vanderbilt University, a million dollars, and that the Bishops of the Church held a meeting and declined to accept the gift. Now, have you studied the many-sided issues presented and discussed in connection with this remarkable refusal to accept it? Every boy and every girl ought to cultivate the habit of taking hold promptly and intelligently upon every great vital question arising in the Church.

The Advocates all have a history of the whole matter. If you have not read this history, you should do so. Then let your own individual thinking follow the reading. What were the reasons in the heart of the donor, what would he have his money accomplish in the institution to which he gave it? Would the greater good have come from receiving this money as given, or was it best to decline it? We are not here taking issue with the judgment of the Bishops who declined the gift, but merely asking you to debate the matter in your own mind and then form your own conclusions. That is the only process by which independence of thought and virile individuality may be developed. The incident has now become a very distinctive event in the history of Southern Methodism. You cannot afford to overlook it, and you cannot afford merely to listen to what others say and then blindly adopt their views, no matter which side they are on. Study the history of this remarkable affair and then apply your own candid judgment to the case. It is safe to trust to the wisdom of those who are much older than you and whose lives are devoted to the Church, but it is worth your while to stand on your own responsibility in thinking out the problems that confront you everywhere.

DEUTERONOMY.

The word is a compound of the Greek deuterios, second, and nomos, law, and means the second giving of the law. It has special reference to the act of Moses in giving the law to those who had never heard the original law as formerly given out by Moses. This is the fifth and last book of the Pentateuch, and it consists chiefly of three addresses by Moses concerning the law. Moses was then a very old man, his addresses are much more hortatory than his former law-giving. Jesus is promised as a prophet like unto Moses; that is, Moses is a prototype of Christ.

The name Deuteronomy probably originated with The Seventy; that is, the learned men who translated the Old Testament into Greek, which translation is known as the Septuagint. The Jews or Israelites never heard of this word prior to this time, for the word is Greek. The first address (or sermon) dwells upon the fact of deliverance from Egyptian bondage, it holds up the past as a warning against future sinning, and then holds out the rewards of entering into Canaan. The second address expounds the law as formerly given out by him, the tables of stone, the Ten Commandments, the religious as well as civil laws governing the people. The third address gives a renewal of God's covenant with the people—rewards to follow obedience and punishments for violations. The book carries us down to the closing scenes of the life of Moses. When the Pharisee lawyer challenged Jesus to tell him which was the one great commandment, Jesus quoted Deuteronomy 6:6. Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. In every one of the three temptations of the devil, Jesus routed Satan by quoting from Deuteronomy; that is, he quoted from Moses, the ancient lawgiver.

YOUR READING.

How much reading do you require of your self every month? Every week? Every day? No culture comes without its growing pains. No achievement worth while without corresponding cost. No attainment without a parallel expenditure of effort. Culture never comes like the rain. It comes like cotton and the Pyramids—only after toil and sweat and anxiety and sacrifice. Absolutely nothing will ever come to you worthily without the price that must be set up as an equivalent.

It will surprise you how much you can learn in a single year if you will devote half an hour or an hour a day to the study. We waste enough time, lamenting that we haven't time, to accomplish really great things every year. Only a few minutes a day will enable you to keep fairly well informed of the current events of the world. You can take a new language and by giving it one honest exclusive

hour a day become fairly fluent in speaking it in a year.

Every boy and every girl ought to be thoroughly conversant with the literature of his own race. Here a little and there a little—steadily, not spasmodically—and you become familiar with a wide range of English classics almost before you dream of it. Besides, no life is well ordered if it fails to have regular, systematic work mapped out day after day, month after month and even year by year.

The habit of reading is one of the chief aids to culture. It will not carry you all the way, however. You must put purity of heart into your reading. Character enables you to use (or abuse) what you learn in books. The habit of thinking is the one necessary developing power whether you read much, little or none. But daily reading with daily thinking on your own responsibility will make you not only an informed person but a cultured person sooner or later. As you value all that is best in your mental and moral nature, do not let the day go by without some form of book study and a practical analysis of all you read as applied to intellectual judgments and moral endowments.

BROTHER FAIR'S LETTER.

After an absence of seven months in the coast country we returned to our home in Plainview, Texas. On account of Mrs. Fair's crippled condition, we did not travel of night. We spent the first night in Houston. Our next stop was in Hillsboro, where we stayed four days with Dr. Willie Sims and family, our relatives.

While in Hillsboro I met Brothers C. W. Daniels and John R. Morris, who are successful pastors in that progressive town.

Brother Morris is building a \$75,000 church house which is centrally located. We spent the Holy Sabbath in Cleburne with the family of Brother John M. Clower, who has my granddaughter, Mrs. Clower, being a sister of my granddaughter's father, Rev. W. J. Switzer. The child is five years old the first of next month. Sister Clower took her when she was only a month old, when her precious mother, my daughter, was taken to heaven. We were glad indeed to see our granddaughter—the first time we ever saw her. We spent the time very delightfully.

Brother W. H. Mathews held his Children's Day service in the forenoon, and W. J. Switzer preached at the night hour. Monday we went to Sweetwater, and spent the night with a nephew of ours, Roland Lacy, who is assistant postmaster. We arrived home Tuesday. We found a revival in full blast in our home Church. Brother S. A. Barnes, the pastor, did all the preaching, home talent did the singing and playing the organ. The music was good and the singing spiritual and inspiring. The preaching was up to the high water mark. Brother Barnes hews to the line, and preaches a straight gospel, which convicts sinners and inspires Christians. Sinners came to the altar, knelt down, prayed for mercy, was converted and went to work for the salvation of others. Christians prayed, talked to sinners, told their experiences, sang and shouted the praises of God. Ninety have been received into the Church during the meeting. Brother Barnes preached twice a day for eighteen days. He has received 160 members into the Church since conference, and 300 have been converted and reclaimed.

Mrs. Fair can walk on crutches, but can't use her injured limb any. We are very thankful to our friends, who sent us letters expressing sympathy for her and pray God's blessings upon them.

GEO. F. FAIR.

Plainview, Texas.

BROTHER MARSTON WRITES.

I was appointed to this charge by Bishop Hendrix in February, but was not able to reach the field at that time. There being no trains over the Southern Pacific Railroad in Mexico which would have put me in Mazatlan in three days, I had to come by way of Los Angeles and San Diego, Calif. Having a few days before the steamer was due to sail from San Diego, they were pleasantly and profitably spent with my brothers in Los Angeles. I had the privilege on Sunday morning of attending services at Trinity Church, or rather in their temporary quarters in the Jewish synagogue, while the new church is in progress. I listened to an edifying sermon by Rev. J. C. Morris, associate pastor with Brother Howell. The brethren of Trinity have grappled with a great problem with every prospect of success.

On Friday, June 13, at 8 p. m., I went on board the "Benito Juarez," a

boat of the Mexican Navigation Company of the Pacific, in the harbor of San Diego. We weighed anchor near midnight and set out for Mazatlan, a journey of some 800 miles. Our little steamer made an average of eight miles per hour. We had calm weather, and after stopping at six different places to receive and unload passengers and freight, we landed at this port on Thursday at 1 p. m., June 19.

The Mexican congregation has received the new preacher with great cordiality. It can be said to their credit that, although three months passed since Brother Thacker, my predecessor, left, the services have been kept up without fail.

We have a beautiful and well located church, nicely furnished. This building was partly built by contributions from Trinity M. E. Church, South, El Paso, Texas, and they may well feel honored in what they have accomplished. The parsonage is convenient and comfortable, the "pattio" yard is full of various kinds of tropical trees, flowers and shrubs, donated and planted by the members of the Church.

The railroad is still tied up on account of the disturbed conditions, and it is uncertain when my solitude may be disturbed by an official visit of my beloved presiding elder, Brother Corbin. It a cause for gratitude that our work moves on as it does in most places in spite of the unrest. We thank God and take courage.

ARTHUR MARSTON.
Mazatlan, Mexico.

THE FIELDS OF THE NON-CHRISTIAN WORLD ARE NOW ACCESSIBLE.

To the Ladies of the Woman's Home Mission Societies—Dear Sisters:

An open world is now before us, more accessible than it has been since Jesus Christ announced his purpose of his coming to the earth. When Carey went to India in 1793 he had to seek shelter on a little plot of ground owned by a foreign power. At that time, as Bishop Thoburn said in an address in Boston, "Three of five great continents and two-thirds of a fourth were sealed against God's messengers and God's truth. The missionary was rigorously excluded from the whole Greek Church, from the whole Buddhist world, from the whole Mohammedan world, from nearly all the pagan world, and only admitted to only parts of the Brahmanical India by the sufferance of the rulers of the day." For twenty years after Carey reached India the East India Company kept the country locked against missionaries. Only within a half century have the barriers preventing missionary access to Indian women been removed. Morrison had to commence his work in China secretly. When Mott visited that country in 1896 there were parts of it still closed to foreign influence. But now every one of the 1700 and more minor divisions of the empire is open to the missionary propaganda.

All over Japan, within a generation, there were posted edicts against Christianity, and death was the penalty for the acceptance of the foreign faith. New treaties have come into operation which permit missionaries to reside and to work anywhere in the land. Not long ago, young men who studied geography read of Korea as the Hermit Kingdom. In no other field has Christianity worked with a greater freedom and greater triumph. Religious liberty is being offered by the officials in the Turkish Empire.

We can remember when inner Africa was regarded as inaccessible, but it has been changed; it is characterized as "Yesterday Africa was the continent of history, of mystery and of tragedy; today it is the continent of opportunity."

Protestantism is tolerated in every Latin country of Europe and of the Western Hemisphere, although it is regarded as the neglected continent.

Improved means of communication in recent years have enormously increased the accessibility of the non-Christian world. The accessibility of the non-Christian world to missionary effort has been still further promoted by the extension of the sway of Christian nations, and also by the enlargements of the range of their influence through favorable treaties and improved international relations. The English-speaking race alone rules more than one-third of the unevangelized world.

The vast continent of Africa is largely under the direct rule of Christian powers. The treaties and relationships that are existing between the great Protestant nations and nearly all of the remainder of the non-Christian world are of such character as to insure to the missionary forces the largest freedom of access and all reasonable protection.

In 1874 there was not in all Africa a Christian station, church house, school or anything that had been done by the Christian nations. But look today—there is almost a complete chain of missions, from Mombasa to the mouth of the Congo, and there are hundreds of churches and Christian schools, and there are over 100,000 native Christians.

In 1854 there was hardly a missionary in China, but now look as we are re-enforcing on the fields with already over a thousand missionaries at work.

Among the non-Christian world that are bringing assaults upon our forces are the Buddhists in Japan. Their work mainly is among the illiterate and lower classes of people. Buddhism has no power over the thinking class of people. The same may be said of Buddhism in Korea, Ceylon and Burma.

In China are the Buddhist and Taoists. They

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are much weaker than in the former fields. Confucianism is an opposing faith in China. But China has turned her face from the past and we can hope for great things to be done in that land for our Master.

Hinduism, as we all well know, is the opposing faith to ours in India. As a social system its power is very great, but caste observance is failing. Statistics show that Hinduism and Mohammedanism is losing force. One of the chief causes of the weakening of the religions that are opposed to Christianity is the influence of Christian and Western education. The blaze of Western science has exposed the superstitions and absurdities of the non-Christian religions.

We are running 159 presses and publishing houses, and many more not owned by us. Four hundred missionary periodicals and thousands of books and pamphlets are sent forth as silent workers for the cause of Christianity calling an awakening to the superstitions and absurdities of the non-Christian people of the world. I trust that we will get the spirit in song, as we want the Gospel of Christ from Greenland's icy mountains, from India's coral strand, where Africa's sunny fountains roll down their golden sand; from many an ancient river, from many a palmy plain, they call us to deliver their land from error's chain. I trust that we will be ambassadors for Christ and win the world for him. That we will hold out the banner and march as Christians going on to war, with the banner of Jesus—let it be on the mountain or on the plain, may we happily sing, anywhere with Jesus I can safely go, and pray for the world to come to Jesus and believe. Let's hurry out with the life line, for there are precious souls sinking. When we look out over the fields of China, Korea and Africa how can we keep from singing from the everlasting depths of our hearts.

"The morning light is breaking
The darkness disappears,
The sons of earth are awakening
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion
Prepared for Zion's war."

As this darkness disappears we can see thousands in penitential tears. Throw the Gospel line.

Precious souls are sinking
In the sea of sin.
Throw the line, throw the line.
Heart and hand united,
Love will draw them in;
Throw the line, throw the line.

As we see the need of our special efforts I pray and labor with all who will labor in Christ Jesus that we shall prepare ourselves to bear the cry of the Macedonians. May God's blessings be upon you, one and all, and that the Spirit shall direct your work this year for the salvation of souls and the rebuilding of God's kingdom.

L. FRANK JEWELL.

CHEROKEE JUNIOR COLLEGE.

Our friends everywhere will be pleased to hear that Cherokee Junior College is doing well. Considering the fact that two years ago we had nothing but a school in contemplation and that we closed our second successful session last May, with banners flying and everybody hopeful of our future, with over ten thousand dollars secured during the past year to liquidate the debt incurred in buying the splendid school property; considering these facts I say we feel that there is nothing to fear and much to hope and expect.

At the proper time someone should have said something about our very happy commencement season. Immense audiences assembled. Dr. C. M. Bishop, who delivered the commencement sermon, "came, saw and conquered," and we have reason to believe was conquered. His sermon was simply great; the greatest ever delivered in Cherokee, say some of the oldest and wisest citizens of our town. Brother Cowan, our presiding elder, was to preach on Sunday night, but a thunderstorm interfered with our program. Bro. Mat Allison, representative of our district, delivered the Literary Address to the delight of all. I mention only this much of a very splendid program.

We expect a good opening in September. Our country is in good shape. Our people are turning their faces our way. We must not and will not disappoint them. Our faculty has been selected with care. At the head is Prof. J. C. Sermons, an alumnus of Emory College, who as principal and teacher gave eminent satisfaction last year. All his helpers in the Academy or High School department are not only college trained, but degree graduates of our own Church schools. Miss Ruth Hightower, a daughter of our Brother E. Hightower, and a graduate in her department, has charge of the

piano work. Mrs. Sermons, the principal's wife, will devote all of her teaching to the Expression Department. The teacher of violin and voice has not been secured but we hope to get a good one. We are proud of our faculty, and feel that we can offer to give instruction, with ideal environment, equal at least to the very best of its grade, in the State. Our wish is in no wise to interfere or compete with our other schools but to complement their work. We believe that we are called to do one peculiar work; that is to train many of our splendid young German-Americans. We are close to their territory. I know scores of them personally and have reason to believe that I have some influence with them. A large per cent of the boarding students last session were of that class. Three of the five graduates were Germans. In short, we believe we have a mission here. God's favor seems to be upon us and we are working faithfully and energetically to strengthen the school. We must continue to be not only a denominational but a Christian school.

We invite and earnestly solicit the patronage of our people residing within our territory. We also ask for the prayers of all friends of Christian education.

C. A. LEHMBERG,
Cherokee, Texas. President.

Christian sympathy turns every true disciple into a good Samaritan and holy purpose furnishes the oil and wine, the saddle and the stranger's fare.

Do you know that most folks are depending in their lives the thing that God is trying to kill? God will kill it out if it takes ninety-nine per cent of their life to do it, and then they will accomplish a whole lifetime of work in the little that is left.

Civilians, led by sailors of the Pacific reserve fleet, sacked and burned the contents of the headquarters of the Industrial Workers of the World in Seattle, Wash., on the night of July 18. The Socialistic Party of Seattle, referring to the affair, in a memorial addressed to President Wilson, declares that a local newspaper there has bent its energies "toward the creation and infatuation of a criminal, lawless and intemperate mob to avenge itself upon us, to destroy our libraries, to face our book stores and threaten our very lives."

RALLAND-SETZER.

On Wednesday, July 9, 1913, at the home of Dr. A. M. Ragland, in Point, Texas, occurred a wedding of more than ordinary importance. The contracting parties were Miss Virginia Ragland and Mr. Auburn H. Setzer.

As the clock struck the appointed hour, 9:30 a. m., the bride, leaning upon the arm of her father, met the groom in the parlor, where a company of friends had gathered to witness the ceremony. While the sweet strains of the wedding march, skillfully played by Miss Adele Ragland, filled the room, Rev. G. A. Lehnhoff, pastor of the M. E. Church, South, spoke the impressive words that united for life the destinies of these worthy young people.

Mrs. Setzer is the daughter of Dr. and Mrs. A. M. Ragland and a woman of rare graces and accomplishments. She spent some years in training, both at the Scarritt Bible and Training School, Kansas City, and at the Missionary Training School in Nashville. She also devoted three years to teaching music at Wolf Mission, Tampa, Florida.

Mr. Setzer is a citizen of North Carolina and his home is at Hickory in that State. A young man of marked talents and a broad vision. He also received training for his work at the Training School in Nashville.

When Bishop Lambuth, in his intimate way, told of his recent experiences in Africa and the imperative need of workers, these young people offered themselves and were accepted for work in that difficult yet important field.

They are preparing to take passage on the steamer Dominion at Philadelphia about July 26. Brother Setzer will have charge of the publishing interests of the missionary station established more than twenty years ago by the Southern Presbyterian Church at Luebo, Africa. His services will be given jointly to the Presbyterian Mission and the Methodist Mission which is soon to be equipped.

May heaven breathe benisons upon them as they journey and give them large success in their chosen field.

G. A. LEHNHOFF.



G. C. RANKIN, D. D. Editor

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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

A SUNDAY IN MARYSVILLE.

Where is Marysville? It is an old town or village in Cooke County some twelve miles north of Myra. It is a place of, perhaps, a couple of hundred people within its vicinity. It was there away back in the fifties. That is it was a well-known settlement before the Civil War. It has not grown a great deal because all the railways passed at some distance from it, and the drift of the town is toward the railway. But it is a fine country community, made up of good law-abiding people and they are devoted principally to farming and stock raising.

I went by way of the Wichita branch of the Katy last Saturday to fill an appointment with Rev. M. A. Stout and his people. Myra was my nearest railway point. At Gainesville I had the pleasure of falling in with Rev. S. W. Miller, of Frisco, on his way to Myra to fill an engagement at Hood. Though on the superannuate list, he is quite active and greatly interested in the Church. He is doing some work in the interest of the Superannuate Home enterprise. He is living in a home of that sort at Frisco, and recently they remembered him and his household with many tokens of appreciation.

At Myra we were met at the train by Rev. J. T. Bludworth, the pastor, and Brother Aston, one of his good laymen, and in an auto I was taken to the good home of Brother and Sister Gatewood, where I usually stop when in that town. It was delightful to meet them again and be their guest.

At Myra I found a good revival in progress and Rev. C. T. Tally, of Jacksonville, was there doing the preaching. I attended the service that night. The house was full and the meeting showed much interest. There was one conversion. Brother Tally is a close, logical preacher, full of fire, Scriptural and deeply in earnest. The town was taking quite an interest in the services. Brother Bludworth is one of our most faithful ministers and pastors, and he is doing a good work on the Myra charge. He is always popular with his people, and such is the case at Myra. He is a strong, safe and substantial preacher, and he is deeply religious and brotherly. It is always a delight to spend a season with him. The next morning Brother Aston

came by for me with his auto, and together with Brother Townsley we started across the country for Marysville. The country is somewhat broken, but for the most part a fine agricultural section. It is a great wheat section and this year the crop was abundant. Brother Townsley told me that his yield was forty bushels per acre. Cotton is looking fine also. The road was very good, with here and there a hill and a rocky place, but in forty minutes we were on the hill looking down upon a beautiful valley in which nestled the town. We have had a Church in this place for a long time. It is composed of good people. They are talking about building a new one at that point. Brother Stout was on hand and we rested for a spell at the parsonage. They had arranged an arbor, knowing that the church would not accommodate the crowd. The people attend services over there. Brother Stout told me sometime ago that if I would give him an appointment he would have the people of his circuit on hand. He was as good as his word. They were there in buggies, wagons, horseback, and there were a few autos. They looked like intelligent, well-to-do people, too. I had never met but few of them, but they read the Advocate. That preacher is serving his first year in the conference. When he went to that charge he found about thirty copies of the paper. He now has in the neighborhood of a hundred. To be accurate, he is right around eight-five. How is that for a young man on a country circuit that does not touch a railroad at any point! That is not all. But as might be expected, he is bringing up every other interest of that charge. He has put life into it all around. He has a grip on his people. He knows them and he leads them wisely. I love to help that sort of a man.

The arbor was crowded. The singing was good. They were in a worshipful mood. There was a spiritual air in the congregation. I felt it and it helped me to preach to them. We had a fine service. At its close a great dinner was spread for everybody. It indicated abundance of all that is good to eat. The social feature was good. It was all conducted quietly and in order. The people seemed to know one another and it was a glad greeting. They gave to me a most brotherly welcome. They were not strangers, for they are readers of the Advocate, and my book had found its way among them. I was surprised to meet one good lady who was a member of my charge while a girl, when I was junior preacher under Dr. J. H. Keith, on the Smythe County Circuit, in Virginia, forty years ago. And I met a Brother Stone, the son of old Aunt Rachel Stone, of Cove City, Whitfield County, Georgia. I traveled that mission more than forty years ago. She was a quaint and unique character. It was she who rose while I was preaching at her log church in the long ago and said to me, "Well, young man, if you're gwine to give it to us on that style, I've got enough of you right now," and she passed out of the house. I sat down. I had forgotten that the dear old woman had a son. But there he was at Marysville, and we had a most delightful communion. And he looks a good deal like his old mother, too. Therefore my visit was especially pleasant, for I do love to meet with the friends of the long-gone years, as well as those of more modern times. I sometimes think that I ought to put in my time as editor on Sundays visiting the outlying country districts. They suit me. I am at home in the country and among country people. And my visits as editor do those people good, apparently. They are not accustomed to having ministers from a distance visit them, and they appreciate an occasion of that sort. The towns and the centers see and hear visiting brethren oftener. It is not an event with them. But it is different with the rural districts. It was good for me to be with the Marysville members. I hope I rendered the pastor and the people some service. It was at least a benefit to me. G. C. R.

A SPLENDID SHOWING.

We chanced to see the full report, the other day, of Bursar Frank Reedy showing every dollar subscribed or otherwise raised during the Southern Methodist University campaign and also a statement of every dollar spent in prosecuting the campaign, with the auditor's review and approval of the same; and it is a gratifying statement of facts. And the most gratifying fact is that the statement thus o. k'd by the auditor shows that the entire campaign was carried on at a cost of six and three-tenths per cent of the amount secured. That is, every dollar secured in cash and by subscription has only cost six and three-tenths of a cent. Was there ever a two million-dollar enterprise projected in eighteen months on such a small outlay as this? We throw not. Therefore, we congratulate the Bursar, the Commissioners, the Trustees and all concerned on this most economical and splendid showing. It is proof positive that the Methodists know how to conduct a great business enterprise on the least and most economical outlay. And the work is only begun. Bishop Mouzon's splendid article in last week's issue is a huge blast to the Methodists of Texas.

JUDGE PERKINS' COMMUNICATION.

In this issue of the Advocate we publish a contribution from the pen of Judge George S. Perkins anent the Vanderbilt-Carnegie discussion. We do it, not that we endorse it, neither are we fully convinced that it is the wisest thing to publish it; but because he is a leading Methodist, a man of matured years and entitled to a hearing. The Advocate believes in the utmost freedom of speech and of discussion, and we even strain a point, as in this case, to permit every brother to have his say in these columns. His communication, however, follows no logical lines of argument. True it winds up with an endorsement of Carnegie, Chancellor Kirkland and the majority of the Trustees; but the real purpose of the contribution is to be sarcastic, ironical and exceedingly cute at the expense of two or three correspondents who have also written in these columns on the same subject, but on the opposite side. Along with its presumable humor and witticisms, it carries a few ill-concealed stingers; but the brethren at whom they are aimed are at liberty, if they deem it necessary, to look after things of this character. But it is our candid judgment that the entire communication belongs to the category of grotesque jokes rather than an appeal to serious and sober consideration. The heading of the article is proof positive that it would appear to better advantage in the columns of Puck rather than in the columns of the Advocate; but, then, this is the Judge's style and manner of writing and we permit him to follow the bent of his own unique and peculiar habit of expression. He is a good and true man and we all love him, despite his literary angularities and oddities.

A REMARKABLE WOMAN GONE.

Last week, not far from Justin, Mrs. M. A. Duncan, known to every preacher in the North Texas Conference who ever passed through that section, passed to her eternal reward. She left East Tennessee just after the Civil War and located near where she died, and by her own good sense and management she conducted her own farming interests and gathered about her a large competency and her home was the place of genuine hospitality. She was a devout Methodist and supported the institutions of her Church. She had a robust sense, a good insight into the characters of people, and devoted herself to a life of righteousness and good deeds. Mrs. Duncan was a sister to Col. William Holland, of this city, the father of Mayor Holland, of Dallas. We are glad to have numbered her among our warm personal friends, and a suitable obituary will be published at the proper time in this paper.

JUST ONE THING BEFORE ANOTHER

Our readers will remember something of the troubles created by Governor Malcolm R. Patterson, of Tennessee, during his four years of rule in that State. It was while he was Governor that the lamented Senator Carmack was shot dead on the streets of Nashville; and when the courts convicted Dunk Cooper and gave him 20 years in the penitentiary, the Governor had his pardon already written and handed to him before the ink was dry on the paper recording the court's action. This created a storm of criticism all over the country and called forth many expressions of suspicion. It is also known that the Governor did all he could against prohibition and made himself exceedingly distasteful to a great majority of the moral element of the State. A little later they defeated him in primaries for nomination for the United States Senate. Now something has happened to the ex-Governor. He was in Nashville a few weeks ago and was arrested in a house of ill-repute in a state of beastly intoxication! The episode was published broadcast and though unpopular as he is the entire people of the State are greatly humiliated over his plight. He came out in a written statement over his own signature and acknowledged the facts in the case, expressed great sorrow for his conduct and promised never to be guilty of such a thing again while he lived. "He who sows to the wind will reap the whirlwind." Even an ex-Governor has no immunity from the operation of the inexorable law of cause and effect. We pity the man, but deplore his weakness and shame.

Williamson County had a local option election last week and the county remains in the partially wet column where it has been for years. The pros let the antis beguile them into a spectacular campaign, galivanting from one end of the county to the other in decorated autos, making impromptu speeches on the wing. They ought to have known better than this, and set themselves to work to organize their forces, give them something permanent in the way of good literature, and also had the co-operation of the old warriors in the prohibition battles. They could have had all the outside help they needed for the asking. The antis organized and brought their heaviest guns into the field, and at the same time went the pros more than one better in the auto campaign. Fighting the liquor crowd is something more than child's play, and the Williamson County pros know it now. The antis are rejoicing and the pros are cast down, but not altogether destroyed. On with the battle, but not in decorated autos!

In one of our exchanges we note the following from Yoakum: "One month of the 9:30 closing law has virtually eaten up the corporation court and Justice Court of this place. Not one-third as many cases have been tried during July as other months in the past averaged." So the wives and children of Yoakum had the benefit of what their husbands and fathers made in home comforts instead of contributing the amount to the Corporation and Justice Courts. And if two hours and a half of each night will do that much for wives and children, how much would be done for them if the saloons were permanently closed? Let the antis answer that question.

Governor Colquitt and Col. Wolters have come to an open rupture. Yes, they have fallen out and are airing their grievances in the public prints. As a result the Colonel has resigned as a member of the Governor's staff and he has given his reason why. The Governor, in private conversation, referred to Col. Wolters and Col. Johnston as "hotel politicians" and not able to elect any candidate for Governor, as they failed to elect Wolters to the Senate; and this was more than the Colonel could stand patiently. So he has washed his personal and political

hands of the Governor. Now if the Governor would only retaliate by revealing some of the Colonel's distribution of that million-dollar fund entrusted to him in the late prohibition campaign, would it not make interesting reading? When men of that ilk fall out then honest men get their dues! One thing that the rupture has revealed, and that is, Colonel Wolters is the owner of the Austin Statesman and the Preachers' Association of Austin can govern themselves accordingly! On with the battle!

Candidates for Governor before the next primaries still a year off, are varied and numerous. Some are only tentative, but others are permanent and say that they are in the running to stay regardless of whether they live or die, sink or swim, survive or perish; and others are standing off watching the developments and hoping for a good excuse to make their announcements. And the antis are about as much mixed in the matter as the pros. Just what the outcome will be awaits to be seen. In the meantime the people are mere lookers-on and wondering what the candidates, real and prospective, are taking them for. One thing is certain, and that is the people will have to do some thinning out for themselves, and by and by when the list is complete the voters can get their bearing and make their choice. When any man or set of men stand ready to subordinate great issues to their personal ambition regardless of consequences, then it is time for the people to teach some needed lessons to such men. Will they do so? We hope they will. Let honest voters who want good government, instead of ambitious men, get together at the right time and concentrate on the best and safest man in the field. Good government and good public morality are at stake and we want wise men to lead us.

The July Confederate Veteran, published at Nashville, has an interesting correspondence some years ago between Col. A. K. McClure and Mr. Andrew Carnegie concerning the question of aiding, financially, the needy veterans of the Confederacy. Col. McClure, though an ardent Union man during the War, favored a fund of this sort to be raised by wealthy men of the North, but wrote a most patriotic and sympathetic letter to Mr. Carnegie to come forward and start a fund of that sort out of his millions. The following is Mr. Carnegie's reply: "Dear Friends—I have forgiven the Southern soldier, but could not bring myself to give for his support as such. I have forgiven Gen. Lee for his blunder, but I do not like to see his statue in the Hall of Fame. These people made a sad mistake, having struck at their country. I am afraid that I forgive but do not forget, which the humorist says is trying to settle with the Lord at fifty cents on the dollar." Yet a majority of the Trustees of Vanderbilt University want to turn over the Medical Department to Mr. Carnegie for one million dollars. And these Trustees are said to be Southern men!

The brother who is devoting even a small portion of his time this hot weather to the work of "fixing slates" for the coming conference had better employ his time at something more useful on his charge. Preaching the gospel, visiting the sick, looking after the needy, getting up assessments, and holding revivals—in fact attending strictly to one's own business—is much better work than devising schemes and laying one's self out to do certain things when the conferences meet. The average preacher has sense and judgment enough to do his own choosing and thinking without the aid of the Church politician. And he will be pretty apt to do it, too. So we advise any brother, who is overly zealous in matters of this sort, to discontinue his efforts on that line and look after the duty to which the Church has assigned him. Politics in

the Church is out of place, but to love God, do your duty, stick to your job and let the affairs of your brethren alone is always productive of fruitful results.

The "unwritten law" plea seems to have exhausted its resources and popularity in Dallas as a means of freeing murderers from the consequences of their crimes.

We are very much surprised to read a contribution, copied by the Nashville Advocate from the Nashville Banner, from the pen of Dr. Thomas Carter, professor of New Testament Greek and Exegesis in the Biblical Department of Vanderbilt University, and also a member of the Book Committee, giving his views of the action of the Bishops and of the minority of the Board of Trust.

STAMFORD COLLEGE CAMPAIGN.

The next pressing movement along educational lines is to lift the debt off Stamford College, and Bishop Atkins and three of the Commissioners have been in consultation, along with the friends of the institution in that section, to perfect plans to this end.

The Advocate is a great visitor to every Texas preacher even if he has been transferred. I appreciate the good work you are doing in giving us such a fine paper. CLAUDE S. HARKEY. Clinton, Oklahoma

PERSONALS

Rev. I. T. Morris, of Brady, dropped in to see us the other day. He is well situated out there and much pleased with his work.

Maybank Mission is well manned by Rev. J. P. Humphreys, one of the most faithful and reliable preachers among us. And the Advocate always fares well at his hand.

The health of Rev. E. A. Maness is now much improved and he is devoting himself to his charge at Trinity, Denison. He is developing a working Church at that point.

Rev. J. C. Gibbons, of Lake Creek, we hear, is making progress and his charge is in good condition. He is active, full of plans and gives heed to every department of his work.

Rev. L. A. Burk, at Garland, is not only giving satisfaction, but he is doing more. He preaches well, he visits the sick and his cheerful presence is a tonic in every circle of which he is a part.

Rev. J. W. Beckham, of Pogata, is one of the seasoned workers in the Conference, and he mixes no strange material with his sermon matter. He feeds his people on meat convenient for them.

We hear good reports from the Paris District. Rev. W. F. Bryan is clear of head, strong of mind, kind of heart and a persistent worker. His work will show up well at Conference.

Rev. A. F. Hendrix, of Blossom, is doing some of his best work this year. He is a man of matured convictions, knows and loves the doctrines of the Church and never tires of prosecuting his work.

Rev. S. M. Ownby, of Pilot Grove, has a firm hand on his charge and his preaching is of the sound and substantial sort. He is a good worker and understands good methods. And he loves the Advocate.

Rev. J. M. Peterson, of the Oklahoma District, but formerly of the North Texas Conference, was a pleasant visitor to this office recently. It is natural for him to drift back this way once in a while.

Rev. and Mrs. B. F. Alsop, of Keenedale, announce the marriage of their daughter, Miss Letta Myrtle, to Dr. Lester M. Hall. The happy event was consummated July 30. May the brightest hopes be realized.

Rev. T. M. Kirk and his people at Key Memorial, Sherman, are doing things. He never knows when to quit and good results follow in the wake of his efforts. His Church is on the high plane and they are bringing things to pass.

Rev. Nathan Powell writes us from Chicago that he is succeeding well with his studies in the University and that he has been accepted as a candidate for the degree of Ph. D. He will be at home about the first of September.

Rev. T. G. Whitten recently closed a fine meeting with Brother Culwell and his people at Forreston. Many were converted and the Church greatly strengthened. Brother Whitten always does radical work when he holds a revival. It is of the old sort.

Mrs. S. C. Follin, widow of Rev. F. F. Follin, and sister of Rev. F. E. Hammond, of the Baltimore Conference, died in Fort Worth, Texas, July 14, 1913. For years her husband was a member of the Northwest and the Texas Conferences, but died a member of the Little Rock Conference.



MRS. MARY A. MASON, Carbon, Texas.

Mrs. Mason has been a reader of her Church paper for seventy years, first the New Orleans Advocate, then the Alabama, Nashville and Texas Christian Advocate. She is now eighty-three years old, and her love for her Church and her religion in her declining years is the glory of her life.

Whole pastor of the Winfield Memorial Church, Little Rock, Arkansas. She was an extraordinary woman, remarkable for culture, consecration and devotion to the Church.

Mr. and Mrs. George C. Keyser, of Keyserville, have issued invitations to the marriage of their daughter, Miss Minnie Euphema to Rev. H. Bascom Watts, and the happy event will transpire August 20. The Advocate wishes them well in their new relation.

Brother W. H. Butler, who has charge of the training department of Coronal Institute, was to see us this week. He has been in Chicago University and other institutions for a season, making expert preparation for work in his line. He is about ready for the opening of the institution.

Rev. J. R. Wages, the old war horse, is renewing his youth at Sadler. Once upon a time he was presiding elder of that entire field, but he is just as faithful and happy at Sadler as he ever was on the district. And he understands the lick at preaching. He gives his people no untempered mortar.

An organization of the business men, Methodist laymen, of Marlin, is rendering valuable service in supplying the pulpits of the country whenever needed. Recently they conducted most interesting services at Lott. It speaks well for a local Church when its laymen are ready for active work of this sort.

Rev. A. L. Andrews, the big presiding elder of the Terrell District, not only goes the rounds of his territory and holds quarterly meetings, but he rolls up his sleeves and jumps into revival work all along the line. The fact is his preachers have not had to draw much from the outside for help in their meetings. The presiding elder is an evangelist.

Rev. Frank Singleton, of Texas, reached New Orleans week before last and on July 13 occupied the pulpit at the Parker Memorial Church. He will remain in charge of that congregation until his brother, Rev. H. R. Singleton, who is now in Europe, returns. He will find an abundant welcome among the Methodists of the Crescent City during his stay there.

Rev. E. L. Egger, of Waples Memorial Church, Denison, was in to see us this week and he reports things in fine shape up that way. His work is

well organized and progress is the order of the day. He also says that the local option law is a great success and that Denison is law-abiding in its habits.

Dr. W. D. Bradfield, of Tenth Street, Austin, is giving that city some plain preaching on the evils of the community. Great crowds are attending his services and his preaching is from the shoulder. He does not mince matters and the truth delivered is making a deep impression.

Our Church at Nacogdoches was struck by lightning the other day and some damage was done to it, but nothing serious. For awhile it looked like a conflagration was going to follow, but only temporary damage was the result. It was a narrow escape for the church, the parsonage and the preacher's family.

The Passing Day

An attempt to burn a mansion near Glasgow, Mrs. Pankhurst out of jail again, Premier Asquith denominated a scoundrel, an invasion of the House of Commons by a band of suffragettes, and a scuffle with the police rounded up a day's votes for women work on July 24. Mrs. Pankhurst's condition is again declared to be "critical," while Mr. Asquith is represented as being somewhat "weary" of militancy in general.

It is estimated that 1600 bombs of various sizes have been found in the streets of Lisbon since the organized attempt at bomb-throwing, which was frustrated by the police there on Sunday, July 20. The publication of a book recently in Portugal, giving directions for the manufacture of these weapons, has resulted in the present large crop.

Czar Nicholas has ordered destroyed the three post-humous books of Count Leo Tolstoi. His reason for the order is that the three books named contain unorthodox comments on the Old Testament. The order of the Czar has stirred up wide-spread indignation not only among the family but also among the admirers of Tolstoi.

The mothers' pension law enacted by the last Legislature of the State of Washington has just gone into effect, ten women being granted pensions last Saturday. The largest granted was for \$37.50 a month for a des' widow with seven children. The amounts in the other cases ranged from \$19 to \$39 a month.

Kentucky is two million dollars in debt and no provision to pay it. The State of Illinois is still worse off, and the Governor is urged to call the Legislature together to increase the tax rate. Connecticut is \$4,000,000 behind and so of ten or more other States. There is bad business somewhere.

Three great transcontinental railroads, the Great Northern, the Northern Pacific and the Chicago, Milwaukee and St. Paul have prohibited the sale of liquor on their dining cars. This action is not due to the conversion of the railroads, but to the multiplication of dry towns and territory along their routes and the possibility of being fined for the sale of liquor in such territory.

Major R. W. Millsaps, the Mississippi philanthropist, has given property valued at \$150,000 to Millsaps College. Friends of the institution, of which Major Millsaps has been the chief giver, have enabled the college to accumulate total resources of about \$750,000, which places it next to Trinity in the value of its assets.

A tabulated list of aeroplane fatalities since the first man was killed in 1908 has been prepared by the New York Times, and is as follows: 1908, 1; 1909, 4; 1910, 22; 1911, 73; 1912, 113; 1913 (to date) 77; total, 300. The French aviator Malart was killed at Mourmelon, France, on July 22.

The World's Sunday School Convention held at Zurich, Switzerland, closed its sessions, July 15. According to press reports, there were delegates from almost every section of the world and the enthusiasm was high. It was truly a great meeting, and the Sunday School cause throughout the world will receive a new impetus.

Poor Bulgaria! She is paying dearly for her midsummer madness in trying to grab from her allies an undue share of the Turkish spoils. Ambitious to become the dominant power in the Balkans, she listened to bad advice,

and besides a fearful loss of her best blood, will come out with much less territory than she fairly earned, and a loss of prestige and strength that will make her the weakest of the Balkan states for a generation to come. But for the intervention of the powers, Bulgaria would be crushed completely; the desire to preserve the "balance of power," even among the petty Balkan states, alone saves her.

The Supreme Court of Alabama has ruled that it will reverse no more decisions on purely technical grounds. This court will hereafter ignore technical pleas of lawyers and technical discrepancies in making decisions, and will administer the law in each case according to the demands of justice as justice is called for by the plain facts in the case. This will go a long way towards the enforcement of law and the regard the people ought to have for the courts of the country.

President Wilson last week decided that no permits to purchase arms to Mexico would be allowed. This government will maintain complete neutrality so far as the factions in Mexico are concerned—both sides of the racket down there will be treated alike by this government.

The Department of Agriculture in a report given out a few days ago, estimates the wheat production for 1913 at 701,000,000 bushels as compared with 730,267,000 bushels last year. The estimated total production of corn is 2,971,000,000 bushels, as compared with 3,124,746,000 bushels in 1912.

Opponents of disestablishment in Wales held a monster demonstration recently in Hyde Park, London. The hostile show was under the leadership of the Bishop of London and there were sixteen parades, with brass bands and Church dignitaries. It is estimated that 100,000 gathered to protest against the bill which passed its second reading on June 17. More than Bishops and brass bands will be necessary to frustrate the spirit of the age.

The 100% Roll Grows

- Woodland and Kanawha—Rev. T. L. Huff-stutler.
Nacogdoches—Rev. S. S. McKenney.
Cossicana, Eleventh Avenue—Rev. N. W. Turner.
Goldthwaite—Rev. R. S. Pierce.
Eliassville—Rev. M. M. Chunn.
Myra—Rev. J. T. Bludworth.
Clarendon—Rev. H. M. Long.
Fort Worth, Weatherford Street—Rev. C. A. Bickley.
Mineral Wells—Rev. M. S. Hotchkiss.
Austin, Ward Memorial—Rev. F. A. White.

REV. W. A. SAMPEY AS A SUPERANNUATE.

In the passing of Rev. W. A. Sampey the Methodist Church in Texas has lost one of her oldest and ablest veterans of the cross. He was a profound student, a man of strong convictions, and a scholarly preacher. For a number of years after his superannuation he lived on his farm near Bardwell, Texas, in Ellis County. In November, 1907, at Amarillo, Bishop Candler read me out for Bardwell Circuit. The day I arrived in Bardwell I called at the Sampey home and was given a very hearty welcome as their new pastor. When I took my leave Brother Sampey put a check for ten dollars in my hand. He took an interest in me, in my preaching, and the work I sought to do on that charge. At the Quarterly Conference held at Elm Branch he made a speech which resulted in the stewards raising my salary one hundred dollars above what they had ever paid before. He allowed me the use of his horse and buggy several weeks until I could get one, and showed me kindness in many ways. His home was open to me day and night. We talked often concerning the deep things of God and this was his chief pleasure. He did a fine work in the Elm Branch Church as Superintendent of the Sunday School. He would open exactly on time, hot or cold, wet or dry. He was a splendid disciplinarian and an excellent catechist. He looked upon the teaching of little children as a great opportunity and privilege. He was a man of God who maintained a loving interest in the Church and Kingdom to the end. He was humble and trustful. Just a few days before the last he sang, "Arise, my soul, arise," and after repeating the line, "Five bleeding wounds He bears," he was heard to say, "And He bore them for me, He bore them for me." May the hand of the great loving Father above rest gently upon the bereaved wife and loved ones left behind.

J. E. CRAWFORD.

DEDICATION.

The Methodist Church at Frankston will be dedicated August 24 by Dr. Rankin, instead of August 17. All former pastors and presiding elders invited to attend. S. W. STOKELY.

Epworth League Department

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5115 Victor Street, Munger Place,
Dallas, Texas.

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

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Next Place of Meeting—Greenville, June, 1914.

CORRESPONDING SECRETARIES.

The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas:
Central Texas: Rev. W. T. Jones, Blanket.
North Texas: Rev. W. F. Douglass, Forney.
Northwest Texas: Rev. W. Y. Switzer, Tolbert.
Texas: Rev. T. R. Morehead, Houston.
West Texas: Rev. C. B. Cross, San Antonio.

TEXAS STATE EPWORTH LEAGUE ENCAMPMENT, EPWORTH-BY-THE-SEA, CORPUS CHRISTI, AUG. 6-17, 1913.

EPWORTH-BY-THE-SEA.

By Miss Josephine Wolf.

That much loved spot on our Southern sea,
Whose blessings are given to you and me,
That spot so well chosen in days gone past—
Its value to Leaguers will ever last.
With its prayer, its study, its music,
its mirth,
Its boating, its fishing, its seining, its surf,
Its quiet morning hour, its golden vesper song,
When young hearts pondered, decided,
grew strong—
Ah! Epworth, in the glare of thy noon-day sun,
Much of thy task is yet to be done.
May the years increase thy faithful friends!
May you harvest young souls till the story ends!

THE ENCAMPMENT SESSION BEGUN.

By the time this appears in print the Leaguers of Texas will be gathered in annual session at Epworth-by-the-Sea for the ninth consecutive Encampment session and the twenty-first regular session of the State organization. The League Editor expects to be early on the grounds and hopes to send back reports of the initial happenings in time for the next issue of the Advocate.

Since our editorial of two weeks ago on the proposed removal of Epworth, we have had many letters regarding the matter and some have made suggestions as to what ought to be done. We do not feel that it would be wise to enter into a discussion of the matter at this time, as the Board of Trustees will meet in annual session on August 11 to consider this all-important question. But we do want to assure our Leaguers throughout the State and elsewhere that hasty action will not be taken. We know the members of the Board. They are men of judgment and affairs, have Methodism and its young people at heart and appreciate the gravity of the situation at this time. The best solution will be reached. Of this we feel sure. Dr. Harrison, that great man in Texas Methodism, is at the helm and will wisely guide. Among those assembled at the conference will be leaders who will be listened to in their suggestions and the whole phase of our assembly operations will come under review. While a crisis is at hand it will be met

in that manner in which Methodists always meet such.

We are anxious for a forward move in Texas. One of our greatest needs, as we see it, is for a re-organization of our Annual Conference into League Conferences. We have at this time only the North Texas so organized. At one time all were organized.

Another important need is a Field Secretary. Once before we attempted this work but it was not properly financed and had to be abandoned. The time is ripe now for taking up the work in earnest.

We need a better system for reporting our local chapter work, or, perhaps, a closer following of the plan which has already been mapped out by the Central Office. We are very deficient here and steps ought to be taken that will bring about an improvement. The North Texas Conference League at its Paris session legislated on this matter but we do not know if the plan proposed is altogether workable. A commission should go into this phase of our work and give us a workable plan.

Our interest in missions ought to be quickened. Our interest in the financial support of the Central Office ought to be quickened. Our interest in the circulation and reading of Methodist literature ought to be quickened. There are many lines of activity in which we have grown more or less indifferent.

Let the Encampment now assembling shape plans for a mighty, forward movement that shall not alone affect Texas but our entire scope of Epworth League territory. The time is at hand to move out. Forward!

G. W. T.

THE DEATH OF JUDGE SCOTT.

The daily papers recently carried the news of the death of Judge G. R. Scott, of Corpus Christi. Judge Scott will be remembered by many of our Methodist people. He represented the citizens of Corpus Christi in the legal matters affecting the location of our assembly there, and with Judge C. C. Walsh, representing the League, executed all the papers necessary in the negotiations.

Judge Scott was the friend of the League from the beginning, and many times during the years that followed the establishment of our headquarters at Corpus Christi, he counseled with our management and attended to legal matters as our local representative. He was, we believe, a Presbyterian in his Church faith, but was always faithful in his attendance upon the Epworth League Encampment.

He was a man among men, a leader in every forward movement in his home town and section of the State. He was a statesman and a Churchman and enjoyed the confidence and love of everyone who knew him. At the time of the visit of the committee to Corpus Christi it was our good fortune to be taken in charge by Judge Scott, as the citizens' committee exhibited to our committee the several sites which they had to offer us for our grounds. We shall always cherish the forming of our acquaintance with him. He impressed us then, and the impression was more than verified as the years followed, as being a great and good man. We will miss him.

G. W. T.

AUDITOR'S REPORT.

Showing conditions of the Epworth League Bonds as issued and outstanding against the property at Epworth-by-the-Sea, June 25, 1913, viz:

H. E. Gordon & Company, Public Accountants, 806 Wilson Building, Dallas, Texas, June 25, 1913. Mr. Gus W. Thomasson, Bondholders' Trustee, Texas State Epworth League, Dallas, Texas. Dear Sir: Complying with your request, we have examined the bond issue of the State Epworth League and submit herewith our report on same.

The statement of accrued interest shows that there is due on the bonds still in force the sum of \$1894, this interest being reckoned from June 30, 1907, to January 1, 1913. It was impossible for us to ascertain the exact dates on which each of the separate bonds were sold, and if the bonds carried interest from the date of issue, January 1, 1907, there should be the sum of fifty cents added to each of these separate amounts. To find the accrued interest to June 30, 1912, the sum of fifty cents should be added to each of these bonds in force, which will add \$240.50 to the amount shown on this statement of \$1894.

There were one thousand bonds in the original issue; three fifty-nine of these still remain unsold; one hundred and thirty were returned and cancelled and thirty have been returned to be cancelled but as yet do

not show cancellation, making a total of five hundred and nineteen unsold and cancelled, leaving a balance of four hundred and eighty-one still in force.

There are missing from the bonds shown as unsold the numbers from 701 to 800, inclusive, and these are reported as being in the hands of Dr. J. E. Harrison, San Antonio. Bonds 125 and 136 are missing and no record shown as to their location. Bonds 131 to 134, inclusive, show that they were returned from Corsicana, and this may assist you in locating bonds 135 and 136.

The list showing the hundred and thirty bonds returned and cancelled is taken from the list made up as of September 15, 1911, but none of these bonds were among these handed to us for this examination and we do not know what disposition has been made of the same.

We are unable to give you the names of any of the holders of the bonds which are in force, as the same is not shown by any of your records.

H. E. GORDON & COMPANY,
By H. E. Gordon.

AT MONTEAGLE.

Miss Mary Hay Ferguson, the well known North Texas League worker and Chairman of the Ruby Kendrick Memorial Mission fund, is sojourning at this time in the mountains in Tennessee, the exact place of her retreat (and we give this information for the benefit of those who believe in post card showers) being Monteagle, Tennessee. She writes that she is enjoying herself most thoroughly and is keeping up with Texas Leaguers through the Advocate, which she receives regularly. Incidentally she finds time to keep up her editorial work in connection with the Missionary Vice-President's Digest, as will be noted from this week's budget, and in this way attests anew her interest in and loyalty to the North Texas Leaguers.

MISSIONARY VICE-PRESIDENT'S DIGEST.

Edited by Miss Mary Hay Ferguson.
Miss Belle H. Bennett, President of the Woman's Missionary Council.
Mary Helm.

The artist does a difficult work when by the help of brush and colors he places upon the canvas a face that seems to live. How much more difficult to make a pen portrait that shows the life itself! There is before you a face strong yet refined. The beaming eye, the expressive mouth, the intellectual brow with its crown of brown hair attract you to a face that, once seen, can never be forgotten. And who, once having seen Miss Belle H. Bennett to know her, has ever forgotten the woman, ever lost the influence of her strong personality?

Miss Bennett's early Christian service found healthy and ample scope in the little neighborhood church near her country home where she and her sainted sister shone for Christ as they did with their might what their hands found to do. Through the work of the local Union she was led out into the State Councils of the Woman's Christian Temperance Union, and from the auxiliary of the Woman's Foreign Missionary Society she came into the larger field of conference work.

In 1877 the Woman's Board sent to the foreign field nine missionaries, the majority of them being young, untrained, untested women. Many of us saw the wrong done to them and the cause. It lay like a burden on Miss Bennett's heart, and she began to pray, alone and with others, for a remedy—the time, the place, the means for the needed preparation. Yet it was always for another to do the work: "Send whom thou wilt send." At last came the victory when she said: "Lord, here am I; send me." Then she received the anointing of power for the work that now stands an accomplished fact in the Scarritt Bible and Training School, a work that required large sacrifice, indomitable zeal, courage, patience and executive ability.

Being always interested in home missions as well as foreign, Miss Bennett was led into a larger service in taking up, as a member of the Central Committee, her sister's unfinished plans for work in the Kentucky mountains. Again the whole force of heart, brain and influence was thrown into "This one thing I do," and the Sue Bennett Memorial School, London, Ky., sends forth its light upon all the regions about it. In 1896 she was elected President of the Woman's Home Mission Society, and as its leader has held high the banner around which our women rallied "to rescue the perishing."

In 1898 the Woman's Board of Home Missions was constituted the governing body of the Society and Miss Bennett was elected its President. The wisdom of God was made manifest in calling her to leadership during the following twelve years in which the Society gained its largest hold on the

Church and developed its greatest activities. At that time the adult membership quadrupled itself and gathered twenty-one thousand children into the Brigade. The collections grew from about \$65,000 to nearly \$600,000, and the value of its real estate grew from \$50,000 to over \$290,000.

In 1910 the annual grants to parsonages were more than double, and the value of supplies sent out was ten times as much as in 1898. The mountain work was extended. The Kentucky West School, the Vashti Home for Friendless Girls, the Dallas Home for Fallen Women, and the Paine Annex for the training of negro girls were established. The city missions were quadrupled in number and developed in extent of operation and effectiveness. Successful missions for immigrants were opened at several ports on the Gulf and the work on the Pacific Coast awakened to new life and influence. Through the effort and zeal of the Board the order of deaconesses was instituted in 1902 and has given to the Church scores of women trained for its service.

In 1909 Miss Bennett was elected Second Vice-President of the Woman's Foreign Missionary Society; and the following year, with the unification of the Board, she was elected President of the Woman's Missionary Council, which combines the home and foreign work. Thus she retains the leadership with a broad field of usefulness before her.—Missionary Voice.

MISS MABEL HEAD, M.A., PH.B., EDUCATIONAL SECRETARY.

Miss Head is of Virginia Quaker ancestry. She was educated at Cornell University, Vassar College and New York State Teachers' College. Shortly after graduation she received some special training for missionary work, expecting to go to India. Providential hindrance making that impossible, she gave herself to Christian education. She taught three years in one of the New York State academies, at which time she was a member of the State Force of Institute Conductors. Later she accepted the presidency of the Dalton Female College, a Methodist school at Dalton, Ga. After six years here she spent three years at Lagrange Female College, Lagrange, Ga., remaining in this work until she became Associate Secretary of the Woman's Mission Society, then Educational Secretary of the Board of Missions. In this work she has traveled widely, and is known and highly appreciated throughout the Church.—Missionary Voice.

THE THIRD DEPARTMENT.

By Bessie Elam, Ohio, Texas.

Among the Choctaw Indians, who once occupied a large part of the territory now embraced within the State of Mississippi, there was a legend concerning the birth of their celebrated chief, Pushmataha, that equals in originality and surpasses in poetic beauty the Greek myth of the birth of Minerva.

A storm cloud brooded over the forest and a thunderbolt, guided by the Great Spirit, struck a giant oak, cleaving it in twain, and from the cloven trunk of the great tree there leaped a young Indian warrior armed for the warpath.

With no undue strain upon the poetic imagery of the Choctaw myth, it may be said that in Methodism the Epworth League is symbolized by the youthful Indian chief. Like Pushmataha, the League has known no infancy, no childhood; it sprang from the bosom of the Church in the full vigor of immortal youth. From the beginning it was thoroughly equipped for the work it was to do. With a consecrated heart, a trained mind, a skilled hand, it has taken hold upon the young life of the Church and has led it into spiritual, intellectual and practical activities which have at one and the same time developed the young Christian and secured his loyalty and service to the Church.

In this day of many and cheap books and much and indiscriminate reading, how eminently fitting that the intellect of the Church should seek to protect and direct its youth! For this purpose the Literary and Social Department of the League exists.

In the discussion of the plans and methods for this division of the work, one fact must be borne in mind, that individual methods must be adapted to individual needs. A League composed of young folks cannot be run like one composed of more mature people, and the methods must be modified with the growing age and experience of the members.

A League should be conducted so as to preserve and develop its individuality; sameness should be avoided, variety cultivated. League leaders need not fear innovations; within proper limits these are but the expressions of life. There is no necessity of striving for them; whenever there is a need for them they spring

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naturally from the brain of the pastor, the League President, or the Chairman of the Social Committee. How quickly John Wesley adopted novel and startling methods when the case demanded it.

With this introduction I shall attempt to discuss the third department under two divisions, viz., (1) Literary and (2) Social Work.

Literary.

The wisdom of the framers of the League Constitution in forming a Literary Department is seen in the four important purposes accomplished by this department.

(I.) In the first place it ministers to the development of an intelligent and ardent denominational loyalty, a fact very much to be appreciated especially in a denomination one of whose proverbial peculiarities is liberality, where the very generous recognition of the rights of other Churches tends to superinduce a lack of denominational loyalty not met with among more partisan and exclusive communions. It is hardly necessary to say that the Church loyalty here spoken of is entirely consistent with the broadest catholicity. The League will not make bigots, but it makes intelligent, loyal Methodists.

This is to be accomplished, first by a study of the doctrines and polity of the Church, so that the young Leaguer will be a Methodist, not simply because his father and mother are Methodists, but because he knows the teachings of the Church and intelligently indorses them.

It will be accomplished, in the second place, by a study of Methodist history and biography. So heroic the spirit and so brilliant the achievements of the pioneer preachers of American Methodism, so marvelous the history they have made, that no sympathetic young student can become acquainted with these things without pride in the fact that he is a part of the great Church that has produced these men and made this history.

(II.) The second chief purpose of the Literary Department is the pre-empting of the time and thought of our young people. This is above all, a reading age and everybody is reading, so that the question that confronts parents and teachers is not whether or not our young people shall read, but what they shall read. A wise guardianship, then, will not attempt to suppress the desire for reading, but, by furnishing the young mind the thoughts of the good and pure, will provide occupation for the time that would otherwise be consumed in the trivial or the hurtful. Nor is it less important to fill the leisure thought with noble themes and high ideals than to fill the time with good reading.

(III.) The third purpose accomplished by this department is the formation of a taste for good literature, and, as naturally resulting from this, the formation of a chaste and elegant style in conversation and in composition. Only less important than the company one keeps are the books that one reads in their influence upon habits of speech and style of composition.

(IV.) Again and finally, the purpose of this department is the formation of correct notions about things, and especially of correct ideals in the world of morals. It would be difficult to over-estimate the importance of the influence of the books we read in shaping our opinions on current subjects and forming our judgments on moral questions. Very often a thoughtful older person can tell

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what his young friend has been reading by the opinions he expresses.

How best to attain these purposes: The literary meeting should be a source of delight as well as one of profit. No part of the work requires so much planning and time as this does. The literary meeting to be a success, must be thought out from beginning to end. Everything about a literary meeting should be bright, happy, cheerful and stirring. Here is where the highest skill is needed. First of all, music must be recognized and given a prominent place in the literary meetings. Music, both vocal and instrumental, will do more to heighten and brighten the pleasures of an evening than anything that can be presented. Place: If the chapter has a room of its own the meetings should be held there, and it should be made as attractive as possible. League flowers and colors should always be in evidence.

If the chapter has not a room of its own, select some good Methodist homes, where nothing the Leaguers would not approve of will be put in appearance.

Time: Once a month is often enough unless the Reading or Study Circle meet once between.

Shall the meetings be public? Conditions must decide whether the meetings shall be public or not. By this is meant whether they shall be open to anyone who may desire to come or be confined to League members. Not everyone enjoys a purely literary performance, so perhaps the better plan is for each Leaguer to have the privilege of inviting two or more guests who would be certain to be in accord with the spirit of the meeting.

An invitation to a League literary meeting should be a coveted prize—sought by the many, obtained by the few—the surest bait for desire of membership in the League.

Should outsiders take part on the program? It should be the exception and not the rule. The committee is not always sure that the selection of an outsider will be in keeping with the occasion. And the League might

feel its sense of propriety outraged by the presentation of inappropriate elocutionary and musical selections.

Then again, when aid is sought from the outside, it is generally from those of special talent and superior cultivation, and this discourages the average member with ordinary talent and limited cultivation.

One of the greatest difficulties met in this work is inefficiency on the part of the Third Vice President. Utmost care should be used in selecting this officer. He should be educated, cultured, energetic, full of tact and overflowing with zeal. He should have as his watchword "work," as his purpose "culture," as his hope "attainment."

Socials.

From the first the providing of social entertainment for the young has the League, and has probably done more to prove its timeliness and efficiency than anything else. We must show the young people that we recognize their social rights and realize our obligation to substitute amusements for those which we condemn; as in the literary work, we must here inculcate the good by crowding out the bad.

Instead of dancing, card playing, theater-going, etc., the League furnishes, through its third department, numerous forms of social enjoyment that are free from hurtful influences. One form that can be used in any locality is a social gathering where conversation, contests, etc., are the leading features.

Everything about a League entertainment should be pure and uplifting. The least appearance of indelicacy, irreverence or profanity should be avoided. These sometimes insinuate themselves in the guise of wit and humor or under the cloak of dialect verse. Profanity and coarseness are objectionable in good English or bad, and nothing of this kind should be admitted under the mask of literature and art. "Look up, lift up," "All for Christ," should be true in the third department as elsewhere.

combined membership of 31,376 and 31,001 are enrolled in their Sunday Schools. These figures, as compared with 1912, show a loss of 569 Church members, but a gain of 695 in the Sunday School enrollment.

The American Baptist Foreign Missionary Society has in Japan 60 missionaries, 204 native workers, 32 organized Churches, 3580 Church members and 12,533 Sunday School pupils. There was a net gain of 8 per cent in Church membership during the year just closed.

Reports of the Canadian Presbyterian Assembly show that the Sunday Schools of that Church are in prosperous condition. The total number of Sunday Schools is 3554, a gain of 55; number of officers and teachers, 27,615, a gain of 1481; number of scholars, not including Bible classes, 189,799, a gain of 6894; number in Bible classes, 56,902, a gain of 7116. The total enrollment for 1912 is 264,316, a gain of 15,495.

MEXICO LETTER FROM TEXAS.

Time has flown since the hand-car experience. After the operation and recovery of our daughter, I went down into the Beaumont District and attended their conference at Woodville. It was certainly a great treat. I have rarely seen a more congenial and brotherly set of men. Dr. Solomon led them like a very general and the boys expressed their appreciation by presenting him with a purse sufficiently ample to give him a trip to his old Alabama home.

I made a new friendship (as least as far as I was concerned) at Woodville, in the person of Jesse Lee, pastor of our Church at Pittsburg. Jesse used to be so cross-eyed that he looked at himself with suspicion. He has already made good. We shall not soon forget the splendid sermon he preached at that conference and the address on Church Extension was great. If he does not command the notice of the entire Church some day, I shall feel disappointed.

From Woodville I went down to Beaumont and loafed a week with my old friend W. J. Johnson. A man who couldn't love Johnson hasn't as much soul as a member of the Royal Boneheads of the Summer School has brains. He made me speak every night, but the stay was so pleasant that I felt like it was a privilege to do anything he wished.

Yes, went all through the Summer School at Southwestern. Just imagine what a treat that was to a fellow who has been cut off so long from association with preachers in general and old school friends in particular. Gulliver was at his best on the Reformation. I never missed one of his lectures, and judging from the way his room was packed, many even standing. I am sure they all enjoyed him. The Epworth Encampment is to be congratulated this year on having him as a regular lecturer. He will have a big hearing. For years I have counted him among my best friends.

As has been truly said, Dr. Brown gave us some fine material, delivered in choice English; but it was ground long ago fought and conquered by Methodist thinkers. Being Professor of Theology in the Union Theological Seminary, considered a hotbed of heresy, it might have been expected that he would have thrown us in over our heads and expected us to swim out the best we could. The fact is we did not get in the least frightened. The whole truth is that a man with a sound Christian experience, one who is living in constant fellowship with God through the Holy Spirit, has nothing to fear from all the discussions.

One of the great treats to me at Georgetown was the relaxation. I ran with the boys, enjoying the many new stories they had to tell and laughed enough to do me good for time to come. It made me forget the hard and trying times of the past and get a new grip on life. Some of the more sober brethren may have regretted this "levity," but I did not. I have time sufficient for meditation and the cultivation of the serious side of my nature, but the opportunity is rarely given for me to enjoy the clean, glorious fun I had up there.

We are now settled in a little rented cottage in Corpus Christi, waiting for things to quiet down a bit in Mexico, or rather, waiting for the roads to be opened up so we can get back to our work. Bro. T. F. Sessions, the pastor here, is one of the busiest men in Texas. He is finishing up what I believe to be the nicest church I ever saw for a city of this size. Added to this he has had the responsibility of looking after the arrangements for Epworth. One wonders how he does so many things. Epworth is shaping up well for a great Encampment. The program is as good, if not better, than during past years. Let everybody arrange to come down. The bathing is fine and fishing has been great.

From the few letters received from Mexico, I can only say that things are

Keeping the Body in Repair

Nature intended that the body should do its own repairing—and it would do so were it not for the fact that most of us live other than a natural life.

Nature didn't intend that we should wear corsets, tight collars or shoes, nor live in badly ventilated and draughty houses, nor eat and drink some of the things that we do, nor ride in street cars when we should walk.

The consequence is that the body when it gets out of order must look for outside help to make the necessary repairs.

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or independence with continued struggle. Polk and Clay were the candidates. Polk was elected and annexation followed. Then it was war to the knife. Taylor, Scott and Kearney crossed the border and conquered a permanent peace, with the result that Arizona, New Mexico and California fell into American hands. This did not make the Mexicans love the Gringo any the more. Texas, Arizona, New Mexico, California all gone. The Mexican nursed his ill-feeling for the Yankee but when this government helped to oust Maximilian and his crowd in 1867, the heart of the Mexican warmed somewhat to us, and now in cotton-picking season he gets along well with us. But, truth to tell, ever since the Spanish invasion under Cortez, Mexico has considered herself as run over by foreigners—and, now, worse than all, she is running over herself, and the destruction of all internal improvements settles the question of prosperity and stable government for a decade to come. The Mexican dislikes the English, the French, the Austrian, and he can give a reason for this dislike. England would have been "choked by jowl" with France and Austria had it not been for the Monroe doctrine and the slight hand of William H. Seward. Her ships and soldiers were turned back from the Mexican port of Vera Cruz—not on account of love for the Mexican.

FRANK S. ONDERDONK.

MEXICAN ANTI-PATHY.

H. G. H.

The American does not like the Gringo—the Yankee. This dislike is not in the blood of the Aztec—the Indian. It is the result of international troubles, complications, providences, developments of civilization—so the Yankee claims.

Let's go a little back into history. Too many Americans had arrived in Texas on Mexican soil by 1836. Thousands of acres of this rich soil had been given to these Americans by Mexico—concessions hand over fist. But the Mexican form of government did not suit. Stephen F. Austin did not say, as did Moses to King Pharaoh: "Let those people go," but he said to his people: "Let us establish a government under which we can live and raise and educate our children.

Providence seemed to open the way, the people continued to come, the government was organized, the Mexicans crossed the Rio Grande in great force, the conflict was on and San Jacinto and the capture of Santa Anna did not make the Mexicans love us any the more. Our troubles continued. After nearly ten years of strife the Republic of Texas sought protection under the wing of the United States. The National issue was annexation with war

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But, finally, there is one important historical fact that should impress the more intelligent classes of Mexico. In 1802 Napoleon claimed not only Louisiana, part of Mississippi, all of Arkansas, Oklahoma, Missouri, Colorado, Kansas, and still further up, but all Texas as well. When Thomas Jefferson offered him \$15,000,000 for what was called the "Louisiana Purchase," Mr. Jefferson exempted Texas, as Spain or Mexico had rights here which he respected; but France claimed this as their territory on account of the Fernandez de la Salle settlement of the Lavaca River in 1802. Napoleon—whose army had just suffered disaster at the hands of the black men of San Domingo—was hard up for funds and did not hesitate to try to sell to Mr. Jefferson all of Texas.

As the years go by, and confusion and bloodshed continues across the Rio Grande, more than ever will it become evident that the United States is Mexico's best friend.

A political dependent is worse off than a flea on a beggar's dog.

After a man has failed in everything he ever undertook he generally becomes the neighborhood adviser and critic.

THE SUNDAY SCHOOL

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

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

Nothing is more helpless than a Mogul engine without steam. The more complex any kind of machinery the more absolute the need of sufficient power. Nowadays there is a mania for organization. Every time somebody sees that something needs to be done a new organization is proposed. Organization is needful, but power is necessary. A Georgia stock with a yoke of oxen can be made to turn up more soil than a ten-foot gang plow with a dead engine. It may be that any given Sunday School needs a change of officers, or more classes, or a new secretary, or a rearrangement, or some new teachers, or more scholars, or any one of a dozen other things; but it is certain that every Sunday School needs the power that comes of absolute consecration to Christ and his cause.

Example is more powerful than precept. The greater the influence of a teacher the more powerful the force of her example with the scholar. Wherefore a teacher should do nothing that she cannot recommend to the scholar. One of the curses of the Church of today is the laxity of its leaders with regard to Sunday observance, worldly amusements and the like. Your dancing, Sabbath-breaking, worldly-minded Sunday School teacher not only brings no scholar into the Kingdom of God, but hinders those who would enter. She is worse than a cumberer of the ground. If she is determined not to leave off her evil deeds she ought, out of respect for decency, resign her position as Sunday School teacher.

It is a great opportunity to teach in the Sunday School. To do the work worthily is to train immortal spirits for usefulness in this world and for glory in the world to come. For this very reason the teacher who does the work in a slovenly manner is unworthy of the position. No wonder classes do not thrive when teachers absent themselves from Sunday School time and again without explanation or excuse, when they are behind time, when they appear before the class without preparation, and when they do the work in a way and with an air that indicates that they construe their position as a burden and not a privilege.

RALLY DAY.

Each year the first Sunday in October is coming to be more generally observed as Rally Day. Superintendents who have tried the plan usually repeat, because they have found it

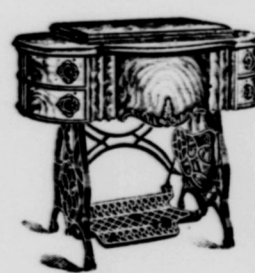
good for the school. There are several reasons for observing this particular day. One is that the graded Sunday School lessons are planned to begin with the fourth quarter and run through three quarters, skipping the third quarter, which embraces the summer months when many people are absent from home. Schools are changing to the graded literature every year, and it is well to have as many present as possible on the day the change is made, so that the reasons for the change and the manner of using the graded literature may be thoroughly understood. Another reason is that during vacation many young people are away from home, and, sad to say, in their visiting not a few neglect the Sunday School and Church and do not promptly return to either when they get back home. Rally day furnishes a plan for concerted effort in looking after such delinquents. A third reason is that it serves to advertise the school, and legitimate advertising is as valuable to a Sunday School as to any other worthy enterprise.

Rally Day should be preceded by careful preparation and thorough work. There should be a thorough canvass of the community and constituency of the Church to ascertain what people there are who should be added to the Sunday School. In towns and cities this will require a house to house visitation, and usually such a plan will give good results even in a small rural community. Such a canvass should be conducted by discreet persons and should be accompanied by earnest solicitation on the part of the workers. When the day arrives the superintendent and his helpers should be ready to receive and properly classify all new scholars as well as to promote and properly place those who are already in the school. Following the school session there should be an earnest and practical sermon by the pastor, or some one else, on the value of the Sunday School and the obligation of the Church to patronize and support it. Thus conducted, Rally Day could scarcely fail to be of great value to the Sunday School. The time to begin to arrange for it is now. Programs can be obtained from Smith & Lamar, Dallas, Texas.

ITEMS FROM THE CHRISTIAN ADVOCATE.

In Sweden the Baptists have 54,268 members and 65,000 enrolled in their Sunday Schools.

The Presbyterian Churches in the Presbytery of Chicago have a com-



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**

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Woman's Department

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

Did you read the call for supplies for our Laredo School in the Woman's Department last week? This is in our own borders and Texas women can supply these needs without help from other States. Let us do it. Who will be the first? Select what articles you will send and let us publish your response.

NEWS NOTES.

Acting upon the suggestion from the editor of this page news items from this department will be published while fresh, rather than only once each quarter, and we feel sure every one interested will appreciate the wisdom of this change of plan.

Mrs. Sinclair Moreland of Seguin has been appointed District Secretary of the San Marcos District, vice Mrs. Sam Kone resigned.

Mrs. Starboard, District Secretary of the Cuero District, made a tour over her District and reports the organization of three new auxiliaries, 65 new members, the hearty co-operation of the Presiding Elder and the pastors and a dearth of Young People's and Children's Organizations.

She also gives a novel plan for raising money for local purposes. The Pandora Auxiliary rented ground and planted a patch of cotton and when the plant needed work prepared a picnic dinner and with the assistance of their invited guests worked out the patch, and now are looking forward to their cotton picking picnic.

The societies at Harlingen and Aransas Pass made no mistake when they elected their respective Publicity Superintendents, for they are both active in the work and appreciate the necessity of keeping their Conference Superintendents posted as to their societies.

Mrs. M. Y. Stokes, our efficient Conference Secretary of the Foreign Department is now recovering from a serious illness.

MRS. J. MYDDLETON WOODS, Conference Publicity Supt. W. Texas Conference.

AN OCEAN SHOWER.

Mrs. M. L. Woods, the splendid Corresponding Secretary of the Foreign Department, Central Texas Conference, is preparing a lovely shower for Miss Graham, our missionary to Korea. It is a beautiful thing for her to do, but Mrs. Woods only looks for the beautiful. Miss Woods is slowly improving and we pray that she may soon be well again. Mrs. Woods and daughter are now in 2214 Union Street, Berkeley, California.

Mrs. Woods will deliver the many nice things being sent her for Miss Graham by the Conference officers and District Secretaries of Central Texas in person on board the steamer August 12th. Each gift is accompanied by a letter to be read on the voyage. Surely each officer responded to this appeal.

MRS. J. H. STEWART.

PUBLICITY BUREAU WEST TEXAS CONFERENCE.

The following is from Miss Margaret Beadle's letter to Mrs. M. Y. Stokes, written from Soochow, China, dated April 21, 1913:

"Just now in China the time is ripe, the field is white unto the harvest, and the money and workers are few, comparatively speaking.

"We have just been to the District Conference and while there we had a telegram announcing that the Chinese Government through its Assembly, which is meeting in Peking, to draft a constitution and elect a permanent President, that the Assembly requests all Christians to pray for the Assembly that they may make wise laws, that they may have wisdom in choosing their President, etc. It is the first time in history that such a thing has been done. This is a great time to be in China! I am so thankful that I was here to see the changes. To think of a country like China asking for the prayers of the Christians! As the telegram was read out on the Conference floor, I was thrilled with joy and enthusiasm.

"It was an inspiration, too, to see the earnest work of the Chinese and foreigners in this District Conference. There were about 100 delegates and

preachers from the Soochow District. Our matron, one of the teachers, and myself went on the barge from Soochow to Zaung-zok, leaving at 9 a. m. and arriving at 2 p. m. It was a beautiful day, and the fields were green with wheat, rice and vegetables, except for the patches of yellow mustard, which lent a bright hue to the landscape. This mustard is cultivated for the seed from which oil is made. This oil is used instead of lard or butter, hence this plant is grown extensively.

"On arrival, we were met at the landing by one of the teachers, who is graduate from one of our schools, and a Bible woman. We took our suit cases and beds (literally one takes up her bed and travels out here) and transferred them to another boat, rowed around the walls and into the city.

"Zaung-zok is a lovely place with many canals, bridges, picturesque Chinese houses, with no foreign buildings to mar the view, for there are no factories or smokestacks here. The crowning beauty of the place is the hill over which the west wall climbs as if intent on reaching the sky. From the hill one gets a lovely view of the Yangtze valley, three lakes neighboring villages and fields.

"As we reached the west gate, we saw Miss White's boat, and were welcomed by Miss Theodosia Wales, who is learning to be an evangelistic worker quite rapidly. She certainly is making rapid progress in the language, and by going out with Miss White, is getting to know the people. I wish to stay with them in their boat so I took my things in to find the table set and hot cocoa awaiting us. We had had a Chinese meal on the launch; however, we could not resist the appetizing viands.

"From the boat we went up to the church, where the Conference was assembled. There we saw the various delegates, some Bible women, and wives of pastors, and heard a few reports that afternoon. At three o'clock the church was thrown open and the outside people were invited in to the evangelistic service. I wish our could be present at a service like this. The crowd came in, a conglomeration of men, women and children, old and poor, well dressed and poorly clad, students, peddlers and stragglers of various sorts, filling the church to overflowing. In the pulpit were hung long sheets of cloth on which the hymns were written in great black characters; over the pulpit was a Scripture text, and on one side in a frame were the Ten Commandments. Then came the preacher who was to preside. Near by stood a man, pointer in hand, who pointed to the characters as the hymn was sung. One of the girls from the Huchow Girl's School acted as organist. Then the preacher got up and preached, always trying to show them that every man is guilty of sin, and the need of salvation. When this preacher finished a song was sung, and another preacher followed. When he finished, the man who presided closed the meeting, giving final exhortations, etc. It is interesting to see how these men strive to make the people understand this "Jesus Doctrine," as they call it. They give line upon line, making their sermons as clear and vivid as possible. Some of them are quite dramatic. Miss White talked on the impossibility of a new form of Government making China a great nation. She showed that the blood of Christ alone could cleanse the hearts of the people. In doing this she used a dilapidated basket of old fruit to show the corruption of rulers and people. Then she poured the old fruit into a new basket and showed the fruit remained the same. She then used the dark bottle of fluid to show sin, and then poured in the clear which made the water clear again, showing them the meaning of atonement. At night a similar service was held, and as a result several people wrote down their names as inquirers.

"One or two days the church was crowded, so we had an overflow meeting on the side of the mountain. It certainly did remind me of Bible times for as I looked over to my right I could see the blue waters of the lake, reminding me of the Sea of Galilee. Here were the stone steps, there boulders, and green trees and fields. Above us were stone arches and steps leading up to the grave of one of Confucius' disciples. I thought of Paul as he taught of the true God in the midst of idols, statues and temples of that cultured Greek city. China makes the Bible more real. Here was the

crowd, no matter where one goes, if he stops a crowd gathers and thinks of the passage which tells of Christ looking at the multitude with compassion. In this crowd were disciples anxious to hear more of God's word, women who had heard once and were following, children playing, and the Pharisees (the Buddhist priests, in their flowing robes) the boy with the leaves and fishes (only this boy had a basket of food and plied his wares at the edge of the crowd). All were quiet and listening.

"It was very impressive to hear those same parables which Jesus gave —The Good Samaritan, The Lost Coin, The Lost Sheep. How one longs to reach the multitude, for they are indeed like sheep without a shepherd. Many of them have cut themselves from their old religions and are adrift. They are searching for new things. Now is the time to give them the Gospel. O, you at home, pray for China, that her people may be rooted and grounded in Christian principles, that they may know Christ and His wonderful love.

"Pray for the Chinese ministry. It often, or I might say always, means a sacrifice of a good salary; for preachers receive a meager salary. As we sat there Miss White said, 'That man was a tutor in a wealthy family. He gave up a high salary for this, etc.' 'Pray for the missionaries. We need your help.

"Love to all my friends. I hope Texas may realize the opportunities and give more abundantly than ever before."

REPORT OF TEXAS CONFERENCE WOMAN'S MISSIONARY SOCIETY—HOME DEPARTMENT.

Second Quarter, July 1st, 1913.

Membership dues, adults, \$909.52; membership dues, young people \$20.05; life membership, Alleen Hotchkiss Pickett, Amy Lorane Banker, \$10; baby roll dues, \$4.25; brigade dues, \$16.47; deaconess scholarships, 30 cents; children's special, \$11.25; baby mite boxes, \$11.50; brigade mite boxes, \$10.76; Conference pledge, \$356.85; relief fund, \$14.15; Scerritt Bible and Training School, \$4.85; Conference expense fund, \$57.07; immigrant work, Galveston, 75 cents; Dr. Smith's Laboratory, V. K. I. Home, Dallas, \$50; Conference half of dues, by general treasury, \$600; ten per cent vouchers, Houston City Mission Board, by general treasury, \$113.48; by balance forward from first quarter, \$299.35; total cash receipts, \$2490.60.

Expenditures.

By check to Mrs. F. H. E. Ross, \$1470.70; to Conference expenses, \$789.07; to Houston City Mission Band, \$113.48; total, \$1832.25; balance in Orange National Bank, \$658.35.

Cash Receipts by Districts.

First, Houston, \$239.05; Second, Brenham, \$163.92; Third, San Augustine, \$169.95; Fourth, Navasota, \$149.62; Fifth, Besomont, \$144.99; Sixth, Marlin, \$134.09; Seventh, Jacksonville, \$130.90; Eighth, Pittsburg, \$112.85; Ninth, Marshall, \$110.55; Tenth, Tyler, \$80.55; total for districts, \$1427.77.

Local Work.

Value of supplies reported to Superintendent Supply Department, \$716.70; value of supplies given locally, \$530.77; cash expended on parsonages, \$1626.41; cash expended building and furnishing churches, \$2932.32; amount expended in giving relief, \$460.72; Auxiliary expense fund expended by Auxiliaries, \$78.50; amount expended for City Mission work, \$291; amount reported by voucher, Houston City Mission, \$586.65; special, \$579.94; total for local work, \$7752.96; grand total for quarter, \$10,243.56. MISS E. L. HILL, Treasurer Home Department, Livingston, Texas.

FIRST MEXICAN SUNDAY SCHOOL CONVENTION IN TEXAS.

A significant step in the work among the Mexican people in this State has been the celebration of the first Sunday School Convention for the Mexicans, held in San Antonio July 15-18, with the co-operation of the representatives of the various denominations, among whom were missionaries lately from Mexico. It was also the first time that denominational workers sat together for the discussion of various problems relating to the Sunday School.

It may be said unhesitatingly that the convention was a success from beginning to end, although not many representatives from outside the city were present, but the interest in the different parts of the program was manifest at every session. There were some very good subjects discussed, such as: "The Great Need of Bible Study in the Church," by Rev.

E. M. Sein, of Mexico; "How Can the Interdenominational Sunday School Work Help the Churches in Texas?" by the same speaker; "What Is Romanism?" by Rev. J. A. Phillips; "The Pastor and the Sunday School," by Rev. D. T. Torres; "History and Geography as an Aid to Teaching the Lesson," by Miss Delia Esparza; "The Duties of Sunday School Teachers to Their Scholars," by Rev. R. D. Campbell; "The Sunday School Library," by Miss Argentina Sierra. These were not all the subjects, but will give an idea of the scope of the convention and the real usefulness of some of the topics that created a lively discussion.

The convention adopted a constitution, elected officers and selected Corpus Christi as the place to meet next year. A committee was appointed to call on the Mayor of the city and offer the respects and good wishes of the convention. The Mayor was highly pleased and expressed his earnest desires for the success of the Sunday School work among the Mexican people residing in the State.

One of the deepest concerns of the convention was the very deplorable condition of a large number of children deprived of education. It is estimated that there are in Texas 50,000 Mexican children of school age that for various reasons do not go to school at all. The Sunday School cannot prosper under so unfavorable conditions. The evening services were largely attended, the church being crowded to its full capacity, particularly the last evening, when a consecration service was held after the sermon preached by the Rev. E. M. Sein.

To assist the Executive Committee in its coming duties the amount of seventy-nine dollars was pledged, and on the whole there was a fine spirit of liberality and enthusiasm for doing something for the Kingdom of Christ among the Mexican people.

Due credit must be given to Revs. J. A. Phillips, Torres, Campbell, Dr. Alton, Mr. Rendon and others for their untiring efforts in the arrangements at the convention and entertainment of the delegates.

May God grant his rich blessing to the good work in this part of his vineyard. E. M. SEIN.

Laredo, Texas.

ATTENTION, CISCO DISTRICT.

The District meeting of the W. M. S. for Cisco District will be held at Carbon August 21st and 22nd. Opening service at 3:30 on the afternoon of the 21st. Mrs. C. L. Cartwright, Conference First Vice President, will be with us and hold two institutes. We hope to have Miss Ragland, our deaconess at Thurber, also. Elect your delegates at once and send names to Mrs. W. C. Gorman, Carbon, Texas.

MRS. J. H. WALKER, Dist. Sec.

TEXAS CONFERENCE NOTES.

Mrs. Coleman, Pittsburg District Secretary, sends word of two new Foreign Auxiliaries—Hardy Memorial, Texarkana, and DeKalb—and says the District looks bright for a year of good work. Isn't this fine? Some one is working this hot weather.

Mrs. Spivey is acting District Secretary for Jacksonville, not Marlin, District.

Two auxiliaries have tried our Progressive Bulletin afternoon—Marlin for Veece and Central Texarkana for Bulletin—and report great success and enthusiasm. Who next? We have another plan ready.

August's Bulletin is unusually interesting.

Now is a good time for Publicity work when the home papers are scarce of news. Quote from the Bulletin on Mexico matters and what American educated foreigners are doing at home. Tell what influence our Methodist schools have in foreign lands.

Mrs. Spivey and family, Mrs. Burkhead and family, and Mrs. Whitehurst and daughter, of Marlin, have joined a party and gone to Kingsland for an outing of some weeks.

Alba has a new enthusiastic auxiliary and shows great promise. Tyler District is "going up."

Pittsburg District is making Mrs. Virginia K. Johnston's heart have another joy-leap, or joy-beat. We will tell you about it later. Verily "the light that shines brightest at home shines farthest."

PUBLICITY SUPERINTENDENT.

God's hatred for sin causes him to withhold his blessing until the evil is renounced. What keeps his blessing from you?

WEATHERFORD COLLEGE SAVED.

Through the combined efforts of citizens of Weatherford and the trustees of the Coutts bequest Weatherford College, which was to have been sold August 5 under a deed of trust has been saved to the Church for the present at least. Mr. J. R. Coutts, a citizen of Weatherford, who died in 1904, left a bequest to Weatherford College which becomes available in 1924 and will at that time amount to about \$100,000. A small loan out of this bequest supplemented by contributions of Weatherford citizens, prevents losing control of the school for at least five years. The trustees have authorized the writer to make arrangements for opening school this fall in a small way. We are looking for the right sort of man to open a select school, we to furnish the room free of rent and he to have all he can make out of such a school. A number of Weatherford citizens are ready and able to patronize a school of this kind, and correspondence is invited by any person to whom the proposition appeals. Address the undersigned.

E. HIGHTOWER.

Weatherford, Texas.

HOW ABOUT THE CHURCH PAPER?

In Warren County, where a Farmers' Chautauqua was being held, much attention was given to home life. We clip the following from a paper which reported the meeting: "Time and again it was urged that the child must have the same chance as the horse, the hog and the cow. Standing with his finger pointed at the audience, J. B. McFerran, grizzled evangelist of the day of the child, called to the attention of the citizens of the community that, though they are receiving stock journals and bankers' journals and farm journals, they are not taking educational journals which deal with problems that touch the lives of their children."

We are in hearty sympathy with the fact that an educational paper is needed in the home. Such a paper would be better than most any paper except the Church paper. The Church paper is educational and religious and should come first in the home. The educational paper is a great paper, but we would suggest that it be second to the Church paper.—Central Methodist.

AN OVERSIGHT.

In my report of the Sherman District Conference there was one omission that I very much regret. I failed to note the presence of Bro. F. O. Miller who is in charge of the work of providing sub-annate homes and homes for the widows and orphans of deceased preachers. Brother Miller's success in this work entitles him to the heartfelt thanks of every Methodist in the North Texas Conference, and that he is making good is attested by the response with which he meets everywhere he goes. May God bless him in his work. The conference at Whitestown gave him a good offering for the work. E. L. EGGER, Denison, Texas.

He who withholds his love makes room for hatred.

PANTRY CLEANED

A Way Some People Have.

A doctor said: "Before marriage my wife observed in summer and country homes coming in touch with families of varied means, culture, tastes and discriminating tendencies, that the families using Postum seemed to average better than those using coffee."

"When we were married two years ago, Postum was among our first order of groceries. We also put in some tea and coffee for guests, but after both had stood around the pantry about a year untouched they were thrown away, and Postum used only."

"Up to the age of 28 I had been accustomed to drink coffee as a routine habit and suffered constantly from indigestion and all its relative disorders. Since using Postum all the old complaints have completely left me and I sometimes wonder if I ever had them." Name given by Postum Co., Bottle Creek, Mich. Write for booklet, "The Road to Wellville."

Postum comes in two forms. Regular (must be boiled). Instant Postum doesn't require boiling but is prepared instantly by stirring a level teaspoonful in an ordinary cup of hot water, which makes it right for most persons. A big cup requires more and some people who like strong things put in a heaping spoonful and temper it with a large supply of cream. Experiment until you know the amount that pleases your palate and have it served that way in the future. "There's a Reason" for Postum. (Advertisement.)

Just One Thing After Another

By Gulliver

If the Vanderbilt controversy ultimately in the saving of that institution to the Church, the name of Bishop E. E. Hoss ought to be inscribed on every lintel and door post of every building on the campus. His eagle eye has watched every movement that savored of compromise with anything or anybody for any cause, and he has not failed to lift up a warning voice whenever and wherever he conceived the interest of our great Church in any way and at any point to be imperiled. This attitude has marked him and has made him a target for the enemies of Methodism, both within and without her pale. It is true, he has had able, wise and loyal co-operation. Not a few have endorsed his course in the most unambiguous language, and I am persuaded that the great body of Southern Methodists, yea, of all Methodists on both sides of the sea, have in their hearts said amen to all that he has said and done in these premises. But his reputation as a scholar and writer and the prestige of his high office as a Bishop in the Church have placed him in the forefront and rendered him the most conspicuous figure among all those who put manhood above money and who contend earnestly for the faith once delivered unto the saints.

I have written the above because I believe that we "little fellows"—men in the ranks—"field hands," so-called—should speak out, not only for what our approval may be worth to the cause in general, but for the encouragement such endorsement may give to one of the clearest heads and warmest hearts in Southern Methodism. I do not wish to enter into the merits of the case. I do not bring a railing accusation against anybody. I simply aim to pay a deserved tribute to a deserving man. Even if his positions were incorrect (which I do not grant), such intelligent and consecrated heroism is, and ought to be so considered, worthy of all commendation.

Unless I change my mind (and I see no probability of it at present), I will vote against changing the name of the Church. I appreciate in part how those brethren feel who live in regions overshadowed by the M. E. Church, and am willing to give all praise for the heroism manifested upon their part in the midst of such unfriendly and delicate surroundings. But I doubt, and have long doubted, the wisdom of trying to "buck" such a situation. As a rule, the more intelligent contingent of Northern people who come among us join our Church; and we are loud in our complaint that those who do not, but undertake to build up the Northern branch on Southern soil, are "building altar against altar." I believe in carrying out both the spirit and the letter of the "Cape May Commission," which provided that where one branch of Methodism was in the majority the other should surrender to it and line up with it. This has not been done by either the M. E. Church or the M. E. Church, South, and the result is that friction and bad feeling have signaled these unnatural, unwise and unbrotherly conditions. Not only friction, but failure, to a large extent has resulted. The M. E. Church is doing no good in this country. It is not needed here, and its presence is a beam in the eye of our Southern Methodist people. The same conditions are manifest in those places where the M. E. Church overshadows us. We are not hindering the work of that denomination, but are playing a losing game. Take the city of Denver for instance. The Northern Methodists have got everything and gone with it up there. Hundreds, if not thousands, of Southern Methodists have lined up with them and are being shepherded and cared for by them. We, in the meantime, have been struggling along for years trying to maintain two sickly congregations by the appropriation of missionary money, and at last have been compelled to unite them in order to prevent being wiped out entirely.

There are those who will read these lines and remember that when I was a member of the Parent Board of Missions, in 1896 at our meeting at Louisville, Ky., I stood up and opposed this policy before the Board. As I remember now, Bishop (then Doctor) Hoss was the only member of the Board at that time who sided with me. I stand today where I stood then. I believe in organic union under proper and honorable conditions, but I am fully persuaded that the present practice of both denominations of overlapping and worrying each other will delay the union of the two bodies until such a reprehensible practice is abandoned by both sides.

It is more and more apparent that the future increase of the Church will be largely dependent upon accessions to its membership by means of the Sunday School. The time was in the history of this country when the great

mass of the adult population furnished a fruitful field for evangelistic effort, and hundreds and thousands were brought in directly from the world. But the almost universal adoption of Justification by Faith as interpreted by Wesley and Arminianism upon the part of other Protestant denominations, and the adaptation of Wesleyan methods in their evangelistic propaganda; their industrious and competitive efforts to "reach the masses," have narrowed the field for each and all, so far as the adult population is concerned, and the reliance now for building up and keeping up any and all denominations is on the training of the children in Sunday School for devout and intelligent membership in the Church. Take most any community you will, and the great mass of the adult population are either already members of some Church, or have become settled and fixed in their indifference or opposition to all Churches. But there are few parents, whatever be their religious views, who are unwilling for their children to be enrolled as Sunday School scholars. There is hardly a man, however wicked he may be personally, who is not willing, and even glad to have the Church take the religious oversight of his children in the Sunday School capacity. And there are hundreds and thousands of worldly-minded and society-loving mothers who are only too glad for the Sunday School teacher to relieve them of the responsibility of the religious training of their children. Happy is that Church that is awake to this golden opportunity of perpetuating itself and equipping workers in the interests of God's kingdom. Of all the denominations, we have been the slowest to recognize the importance of the Sunday School. We have placed the chief stress upon "protracted meetings," and too often, when the meeting has closed and the new members have been received, their further education and equipment has been almost entirely neglected. This haphazard way of doing has not only furnished a lamentable leak in the "Holy Catholic Church," but is a constant drain upon Methodism especially. We have hundreds of thousands of persons and millions of dollars working for and enriching our sister denominations who and which ought to be operating under the banner of their Methodist fathers and mothers. We have become too latitudinarian. We have preached the all-going-together-to-heaven doctrine so much that many Methodist children are persuaded that one denomination is just about as good as another, and have no really settled ecclesiastical convictions. If anyone doubts this, let him catechise his young people (and many older ones, as to that matter), and he will find out that seven-tenths of them are almost entirely ignorant of the peculiar doctrines and polity of the Methodist Church. And it goes without saying that it is impossible for anyone to be deeply interested in that about which he knows little or nothing. The logical conclusion of all this is the necessity of more denominational teaching in the Sunday School, from the pulpit and from the professors' chair in the college. Our people need to be able to give an answer to those who ask them a reason for the hope that is in them. Unless other things loom larger (and I don't see how they can), I shall have more to say on this question later on. In the meantime, let the reader peruse what Dr. Chappell has written "along these lines" and, as old Brother Simpkins used to say, "he will be powerfully stirred up." I wish every Methodist in Texas, young and old, could hear the lectures of the Doctor at our coming session of the State Epworth League at Epworth-by-the-Sea.

My friend Dr. John M. Moore, in a recent article in the Nashville Advocate, wants to know what is the matter with the Methodist Hymnbook. It is conceded that it is not being used as a Church Hymnal ought to be. Cheap and short-lived publications compiled by Dick, Tom and Harry, are made up largely of ragtime stuff and are crowding out the authorized song book of the denomination. It is evident to a man with only one eye and a cataract over that, that the law of demand and supply has given prominence to these popular publications, and it would appear to a man who thinks just a little that instead of railing at those who publish such books and at the people who buy and sing them, the Church ought to go to work and furnish the masses with a songbook that would be both pleasing and edifying. Dr. Moore thinks the Church has done this, but the proof of the pudding is in the chewing of the bag. And old ecclesiastical donkey who preached only to a handful of a congregation complained that the people didn't have sense enough to appreciate good preaching when they heard it. That complaint, how-

ever, did not build up his congregation. The Methodist Hymnal may be a great book and the people may be great fools for not appreciating it, and they ought, perhaps, to have all kinds of things done to them for substituting it with inferior publications, especially publications not authorized by the authorities of the Church, but the fact still stares us in the face that the book is unpopular.

Now I am no Solomon, neither am I a David nor an Asaph. I read music at sight, but do not pretend to be a connoisseur. Still, I have my opinion concerning this as well as some other matters into which I have peeped just a little, and that opinion is this: The Methodist Church has the finest collection of hymns and the poorest selection of tunes south of the North Star. Outside of a few old regulars that must and will live forever, the great mass of our fine hymns are set to poor and in most cases unsingable tunes—tunes so out of harmony with the singing vogue that our people will not try to learn them and would not sing them if they knew how. One of our Bishops told me that during the meeting of the committee which revised the Hymn Book the time before the last, there was not a single man present who made any pretensions to musical excellence. So far from it, indeed, the committee was dependent upon a lady who was teaching the piano in an adjoining room for a knowledge of how any given hymn sounded when sung and played. The same authority told me that Bishop McTyeire was about the only man present who could carry a tune, and the Bishop's best friends never claimed that he was a singer. I do not now call to mind the personnel of the last committee. My friend Dr. Moore was one of them, but while I have heard the Doctor praised for being a good writer and for much else, he has never been spoken of in my presence as a man eminently qualified for pulling off musical stunts. Fact is, I do not know whether or not he pretends to sing. If he does, and is in anyway "stuck on" his voice and becomes the least offended at what I am here writing, I offer the most humble apology. It may be indeed that saying all this I have only exposed my ignorance. If so, I will be forced to take my place among the great crowd who haven't got sense enough to appreciate the Orphean melodies of Methodist hymnology. Before ringing off, however, to escape the accusation of disloyalty, I may be allowed to say that I use our Methodist hymnal at all my preaching services.

CHURCH DEDICATION AND ELSE.

The Osborn Church was built some years ago when Bro. S. H. Morgan was pastor, but not finished. It was finished last year but not dedicated. This year Bro. Morgan was appointed to supply the work. And finding the house had never been dedicated he engaged Bro. V. A. Godbey, the Presiding Elder, to dedicate it, and set the time July 6. He sent me a special invitation to be present and to assist him in the meeting that was to follow. I thought this would be a good time to have a family reunion. So I wrote the other members of the family to meet me at the old home. All came except the oldest sister, Mrs. Hall of Beaumont. I arrived in time for the service Sunday morning. Bro. Godbey was on hand and preached a fine sermon on the "Church and Its Mission." At the conclusion of the discourse we presented him the house "to be set apart from all unhallowed or common uses, for the worship of Almighty God." And the house was dedicated to God.

Bro. J. P. Garrett of Manor was present and preached in the afternoon, and the writer preached at night. Free ice water and fried chicken in abundance were on the ground, and of course we "staid for dinner." The meeting was protracted eleven days. The second Sunday of the meeting we decided to have a kind of reunion service in "The old house at home." So we gave out a general invitation to our friends and neighbors, and quite a number came to the service. We sang the old songs that our parents used to sing when we were children. Bro. Morgan made a beautiful and very impressive talk about the old home, and the days of our childhood, which brought to our minds many precious memories of the past. He spoke of the godly lives of the father and mother, and to show the effect of such example and influence upon the offspring, he pointed to the children who are all following in the footsteps of the parents. He then called for a suitable song and while this was being sung we all shook hands with our old mother, who, if she lives till next November, will reach the mark of four score years—and promised to be better children and meet her in the sweet bye and bye. But this visit, pleasant as it was, like all other things earthly soon came to an end. And we returned home with a new resolution to live so that if

we never meet again on earth we will be prepared to meet at that great reunion of the "whole family" when we have crossed the great sea of life and reached the evergreen shores of eternity.

J. T. OSBORN.

Groesbeck, Texas.

BILL.

Bill is only a dog—a great big, shaggy St. Bernard dog. He's but a dog, but he taught several of us a lesson in friendship on an Avondale (Cincinnati) car the other night. As the car rounded the corner on to Reading Road from Mitchell Avenue the motorman saw something dark lying on the track. Of course he stopped. Then Bill made his first impression on those on the car. He arose with a bound from the car track and rushed to the sidewalk, barking all the time. Everyone watched and saw Bill take a man's hand in his mouth and lead him over to the car. When the man and dog came into the halo of light that surrounded the car, it could be plainly seen that his master was blind. Bill led him carefully to the open car and barked out his happiness when he saw his master comfortably seated. When the car started, Bill never let the seat in which his master was sitting get a foot ahead of his faithful nose. He ran like a deer alongside the car, barking to let his master know that he was still on duty. When they reached Shillito Street the car stopped, and Bill stood on guard while his master climbed out. The last seen of the pair was when they disappeared into the darkness, the man's hand resting gently on Bill's shaggy back and Bill leading him home.—Don Allen, in the "Times-Star."

Confidence in God is the quick and sure way to rest.

Obituaries

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

HAMILTON—Andrew Hamilton was born in Travis County, in 1849, and died on his ranch, eight miles west of Plainview, in Yoakum County, February 9, 1913, of apoplexy. Having lived for sixty-one years in Travis County, he had much to do with the shaping of sentiment and the forming of the character and citizenship of that county in its early days. Brother Hamilton was a stockman of sturdy character and sterling worth. For thirty-one years he had been identified with the Methodist Church, living in his quiet way the life which corresponded with the faith he professed. For the last four years he lived in our county and was known as a man fearless in his convictions, true to his God and loyal to his Church. He leaves a wife, two sons, a daughter and a number of other relatives to mourn for him. We need not ask as to the dying testimony of such a man. His works follow him. This strong character has crossed the flood. We shall miss him from our counsels in this growing new country. Let us live so that when the silent visitor comes we shall also be ready. Mourning loved ones and friends, lift up your eyes to the God of all grace. Let him lead you until the day breaks and the shadows flee away. A. D. JAMESON, P. C.

COLEMAN—Lon Coleman, son of Mr. and Mrs. W. J. Coleman, departed this life on July 16, 1913. Another precious soul has taken its flight to the God who gave it. Oh, how he will be missed by all, but we know where to find him. If we live right we shall meet him in a land where there is no more parting and no more good-byes. What a sweet thought and comfort it is to know that he was such a sweet Christian. He lived such a beautiful life. He was converted and joined the Methodist Church last summer and lived a faithful member until God called him home. He did not fear death. He was prepared to go and quietly and peacefully passed away to his Heavenly Father. He was married May 4, 1913, to Miss Julia Dupree. Lon was a kind and devoted husband and loving son. He leaves his young bride, a father and mother, two brothers and sisters. May his pure and beautiful life be an inspiration to his loved ones. Dear ones, he is not dead, but sleepeth. Follow in his footsteps and you shall be led through the pearly gates into the Everlasting City. His sister-in-law, ZADIE, Magnolia, Texas.

TRICE—Louis Lovell Trice was born December 15, 1841; converted and joined the Methodist Episcopal Church, South, at an early age; married to James Polk Trice September 29, 1857. To this union were born eleven children, seven girls and four boys. All of these children were Christians; four of the eleven children preceded their parents to the better world. Grandma Trice was a devoted wife, an affectionate mother. She loved her neighbors and often went beyond her strength for their comfort. Her body was borne to the Bunyan Cemetery and laid to rest by the side of her husband who had preceded her only a few months. The funeral services were conducted by Rev. John W. Glenn, one of our best local preachers, in the absence of the pastor. How we miss these dear old people in the annual meeting now in progress at Bunyan. Their bodies are out of sight, but their lives are as the fragrance of sweet flowers in the community. MAC M. SMITH, P. C.

HOWARD—Mary Sneed, daughter of John R. Sneed and Georgia A. Ann Sneed, was born July 2, 1872; was converted while a young girl and joined the Methodist Church on the Henderson Circuit, Rusk County, Texas, and was a consistent member till her death which occurred at her home in Smith County, March 28, 1913. She was married to R. A. Howard August 10, 1897, at Flint, in Smith County, being his third wife. To this union were born eight children, two still living. She suffered terribly for several months before she died with tuberculosis of the throat. Through all her suffering she was perfectly resigned, and said just before she died that she was ready and the way was clear. She died a most triumphant death. She was a devoted Church member, a devoted wife and mother. Her husband and two little children will miss her, but they know where to find her. She has gone to that home where "sickness and sorrow, pain and death are felt and feared no more." Brother Pounds, of Tyler, preached her funeral. She leaves behind five sisters and one brother besides her husband and two children and a host of friends to mourn her departure. But we do not weep as those who have no hope. May her life be emulated by all who knew her, is the prayer of her cousin, C. T. JONES, L. P.

GILLET—Mrs. Mary Emeline Gillett (nee Dickey), was born March 7, 1844, in Choctaw County, Mississippi, and died near Runge, Texas, Texas, July 8, 1913, aged 69 years and 4 months. She joined the Methodist Church, April 18, 1858, and was married to Mr. B. B. Gillett April 9, 1865. For forty-four years she was an invalid and nearly totally blind, much of the time being spent in a darkened room, but through it all manifesting a most beautiful Christian spirit. It was always an inspiration for her pastor and other Christian people to spend a time in her presence. When her lovely spirit was liberated from the suffering body we took her out to the cemetery and covered her grave with beautiful flowers brought by those who loved her, and came away feeling that we had never known another so patient and beautiful a Christian. Her husband, aged mother, one son and one daughter, and a host of other relatives and friends are left to mourn their loss. It is a great blessing to have known her. Her pastor, JOHN M. LYNN.

ROBERTS—Mrs. Susan Alma Roberts was born December 15, 1871, at Canton, Georgia, and died at Amarillo, Texas, June 26, 1913. These dates show her age to have been 41 years, 6 months and 10 days. Having been converted while young and joining the Methodist Church at that time, she lived a consistent and beautiful Christian life to the hour of her death. Her father and mother offer a beautiful tribute to her memory by saying that she was an obedient, patient, loving daughter. She honored them while she was in their home, she fairly adored them when they appeared in her home, and she honored them to the end. They taught her correctly the ways of eternal life and her life responded to their every Christian training. She was married to Mr. Percy S. Roberts on March 11, 1894, and from that date he looked upon her as a queen in his home. Happy is the statement that she never did anything to lower his estimation of her. His life became more her life than hers his. Blessed is every husband of whom this may be truthfully said. This gentle, intelligent, bright, angelic life inspired her husband to his most manly effort. Jupiter does not shine brighter among the stars above than this life did before the eyes of her loving husband. No one save the great Sympathizer can know what Brother Roberts' loss is in the departure of his dear wife. The praise is that they may meet again. Mother! What word is there so far-reaching, so life-giving, so comprehensive, so dear! The word

mother" means sympathy, sacrifice, or even death for those who are hers. As Christ loved all, likewise in a smaller sphere is a mother's love. Girls, look up and see the bright light breaking through the dark clouds above. She is gone—it is too true—but you know that where she is you may be some sweet day. She lived with you and over you long enough to impress each of your lives with hers. Therefore, each of you four can so live as to emulate her life and largely reproduce her character. God help you in doing this. Sister Roberts exerted a very fine Christian influence over the other members of her father's family, in the Church of which she was a member, and over the community at large. We all feel a great loss. May God bless her memory!

J. T. GRISWOLD, Pastor.

BARNES—Luther F. Barnes died in Fort Worth suddenly of heart failure July 1, while on a vacation trip. He was the son of Mrs. Minnie and Dr. L. M. Barnes. Was born December 15, 1891, in Dundee, Texas. He was dedicated to God in baptism by Rev. F. M. Winburne, of the Central Texas Conference April 24, 1892. He was converted in Corsicana at a meeting held by Rev. George Stuart. For a time, not having joined the Church, he went with his precious Christian mother at 211 Sixth Street, San Antonio. Luther was truly restored to his Divine Father's favor, as his dear mother realized in answer to deep contrition and faith in Christ, and he clearly showed his Savior had come into his heart and he had a new vision of life and his future work. Mother and son were joyfully happy in regard to the new inspiration that dawned upon their future lives. Alas! death so early blighted the new-born hopes, and one to mother and sister and father so dearly loved passed to his heavenly home. Divine blessings upon the bereaved ones.

H. M. GLASS.

FURGERSON—Mrs. Sallie Furgeson died at her home in Rockwall, Texas, July 21, 1913. She had been in bad health for 17 years, but seriously sick for only a few days. She was born in Dallas County, Texas, July 19, 1870, and married to C. C. Furgeson October 17, 1887. Mrs. Furgeson professed religion in early life and joined the M. E. Church, South. She was kind and affectionate, always thinking of others. To know her was to love her. She leaves a husband, two sons, Roy and Scott, and one daughter, Miss Veda; a mother, Mrs. L. L. Jackson; two sisters, Mrs. A. E. Love and Mrs. Wayne Atkins; two brothers, C. M. and L. N. Jackson, and a host of friends to mourn her death. It seems hard to give up a mother, the truest of friends here on earth, but the Lord gave and the Lord hath taken away, blessed be the name of the Lord. May we be able to repeat these words and may we ever live as she has taught us and when this life is over may our circle be unbroken in that home where sickness never comes, and where sin and sorrow are not known. Let us rejoice for those who die in Christ and mourn for those who live in sin.

A SISTER.

BARKER—Sister Amanda Barker was born in Heard County, Georgia, in the year 1831; died June 11, 1913, at her home near Tye Texas. Sister Barker was converted at the age of thirteen years and joined the M. E. Church, South, in which Church she lived a faithful Christian until God called her home. Sister Barker was married at the age of twenty-one years to Louis M. Barker. To this union were born nine children. Four of her children, with her husband, preceded her to the eternal world. Grandma, as we all loved to call her, was through a long life a faithful, living example of the power of Christ to save and keep those committing themselves to his keeping. For sixty-eight years Grandma Walker by faith, endured as seeing him who is invisible. After a long stay she has gone to be with the bloodwashed of Jesus in the Father's house of many mansions. We miss her here. The place in the home, so long filled by her, is vacant. Her place in the Church, she loved above all else is empty. Yes, she has gone; we miss her much, but know where to find her. Just a few more years of storms and sorrows and we shall meet Grandma in that land that is fairer than day. Weep not, precious loved ones. When you are called from earth's trials you will find the one you have loved so long and lost for a while awaiting your home-coming at the beautiful gates of pearl. In that home of the soul, so free from sorrow and pain, you shall ever more dwell in the sunlight of our Father's love. There shall be no more death there, neither sorrow nor crying, for the former things are passed away, and God shall wipe away all tears of sorrow. Good-bye, grandma, till we meet you in the sweet beyond. Her pastor,

C. E. LYNN.

ARNOLD—Brother O. W. Arnold was born June 22, 1836; moved to Texas with his father, E. L. Arnold, when he was two years old. In 1864 he was married to Miss Minnie Dalton, of Galveston, who died in 1875. To this union were born three children. He was married to Miss Lula Dean in 1879. To them were born three children. Brother Arnold was converted in early life and joined the M. E. Church, South, of which he was a member until his death, which occurred July 14, 1913. He died in the faith and has gone to reap the reward of the faithful. Be faithful, dear ones, after a while, when the storms of life shall have blown over, the last battle shall have been fought and the last victory won, you will meet your dear father and mother over on the other shore. May God bless and help you.

J. J. SANDERS.

KUYKENDALL—Dr. P. M. Kuykendall was born in Bell County, Texas, October 14, 1855; died at Moody, Texas, July 28, 1913. He was married to Miss Laura Payne December 8, 1881. To this union one daughter was born. His wife died January 3, 1884, and he was married again to Mrs. Ella MeLeod who had one daughter, Anna Lyrd, now Mrs. Acree. By his second marriage two sons were born, Moran and Charlie. He was educated at Trinity University and took his medical course at Vanderbilt and Tulane Universities and began the practice of medicine at Moody in 1878. He was a fine physician. He united with the M. E. Church, South, in 1906. About 1905 he was paralyzed and a great sufferer. His devoted companion was almost constantly at his side during these years. Dr. Kuykendall was one of the best men I ever knew; an affectionate husband, kind father. The pastor, Rev. R. A. Walker, and the writer held the funeral services at Moody in the presence of a large circle of friends. God bless his wife and children and may they all meet in heaven.

S. J. VAUGHAN.

Quarterly Conferences

NEW MEXICO

- Albuquerque District—Fourth Round.**
 Moriarity, Aug. 9, 10.
 Magdalena, Aug. 16, 17.
 San Marcial, Aug. 23, 24.
 Ricardo, Aug. 27, 28.
 Melrose, Aug. 30, 31.
 Carrillos, 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.
 McAlister, Oct. 4, 5.
 Clayton, Oct. 11, 12.
 J. H. MESSER, P. E.
- El Paso District—Fourth Round.**
 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.
 Anderson, 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. 26.
 J. ALLEN RAY, P. E.

WEST TEXAS

- Llano District—Fourth Round.**
 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.
 Junction City Cir., at Junction 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.**
 Goliad, Aug. 9, 10.
 Edna, Aug. 16, 17.
 Canado and Louise, at Louise, Aug. 17, 18.
 Victoria, Aug. 23, 24.
 Nursery, at Thomaston, Aug. 30, 31.
 Yoakum, Sept. 6, 7.
 Hallettsville, at Hallettsville, Sept. 7, 8.
 Port O'Goner, at Seadrift, Sept. 11.
 Port Lavaca and Traylor, at P., 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.
 Palacios, Sept. 28, 29.
 Provident, at Corlede, Oct. 1.
 Pandora, at Deesville, Oct. 4, 5.
 Stockdale, 2 p. m., Monday, Oct. 6.
 Lavender, at Parita, Oct. 11, 12.
 Cuero, Oct. 18, 19.
 Runge, Oct. 19, 20.
 JOHN M. ALEXANDER, P. E.
- San Marcos District—Fourth Round.**
 Harwood, at Harwood, Aug. 9, 10.
 Dripping Springs, at Dripping Springs, Aug. 16, 17.
 Lytton Springs, at Lytton, Aug. 23, 24.
 Kyle and Buda, at Kyle, Aug. 30, 31.
 Waelder and Thomsonville, at Waelder, Sept. 6, 7.
 Gonzales, at Gonzales, Sept. 8.
 Luling, at Luling, Sept. 10.
 Seguin, at Seguin, Sept. 13, 14.
 Manchaca, at Manchaca, Sept. 20, 21.

San Marcos, at San Marcos, Sept. 28.
 Staples, at Staples, Oct. 4, 5.
 Martindale, at Martindale, Oct. 6.
 Lockhart, at Lockhart, Oct. 10.
 Leesville, at Wrightsboro, Oct. 11, 12.
 Belmont, at Belmont, Oct. 15.
 THOMAS GREGORY, P. E.

Cuero District—Third Round.
 Cuero, Aug. 2, 3.
 Runge, Aug. 3, 4.
 Goliad, Aug. 9, 10.
 Edna, Aug. 16, 17.
 JOHN M. ALEXANDER, P. E.

Austin District—Third Round.
 Ward Memorial, Aug. 10 8 a. m.
 V. A. GODBY, P. E.

CENTRAL TEXAS

- Waxahachie District—Fourth Round.**
 Milford at Midway, Sept. 7.
 Britton at Britton, Sept. 13-14.
 Trumbull at Bristol, Sept. 20-21.
 Ferris Sta., Sept. 19-21.
 Palmer at Alma, Sept. 27-28.
 Ovilla at Sardis, Oct. 4-5.
 Bardwell at Bardwell, Oct. 11-12.
 Waxahachie, Oct. 12-13.
 Middleton Sta., Oct. 19-20.
 Mansfield Sta., Oct. 19-20.
 Forrester at Forrester, Oct. 25-26.
 Italy Sta., Oct. 26-27.
 Maypearl at Maypearl, Oct. 28.
 Red Oak at Chapel Hill, Nov. 1-2.
 Waxahachie Sta., Nov. 7-9.
 Bethel Sta., Nov. 8-9.
 J. A. WHITEHURST, P. E.
- Hillsboro District—Fourth Round.**
 Munger Charge at Callina, Aug. 30, 31.
 Colledge Charge, at C., evening, Aug. 30, 31.
 Malone Charge, at Malone, Sept. 6, 7.
 Irene Charge, at Mertens, Sept. 7-8.
 Covington and Osceola, at Covington, Sept. 13, 14.
 Abbott Charge, at Abbott, Sept. 20, 21.
 Itasca Charge, at Itasca, Sept. 27, 28.
 Brandon Charge, at Brandon, Oct. 4, 5.
 Line Charge, at L. St., evening, Oct. 6.
 First Church, at First Church, evening, Oct. 7.
 Kirk Charge, at Kirk, evening, Oct. 11, 12.
 Delta Charge, at Delta, Oct. 12, 13.
 Huron Charge, at Bethel, Oct. 18, 19.
 Whitney Charge, at Whitney, Oct. 19, 20.
 Peoria Charge, at Peoria, Oct. 25, 26.
 Penelope Charge, at Penelope, ct. 29.
 Hubbard Charge, at Hubbard, Oct. 30.
 Lovelace Charge, at Lovelace, Nov. 1, 2.
 HORACE BISHOP, P. E.
- Georgetown District—Fourth Round.**
 Hutto, at Hutto, Sept. 13, 14.
 Granger, Sept. 20, 21.
 Bartlett, Sept. 21, 22.
 Thrall, at Lawrence Chapel, Sept. 27, 28.
 Taylor, Sept. 28, 29.
 Belton Circuit, at Cedar Creek, Oct. 4, 5.
 Belton Station, Oct. 5, 6.
 Jarrell & Weir, at Weir, Oct. 11, 12.
 Holland, at Holland, Oct. 12, 13.
 Rogers, Oct. 18, 19.
 Salado, at Goodville, Oct. 25, 26.
 Florence, at Florence, Oct. 26, 27.
 Troy, at Troy, Nov. 1, 2.
 Georgetown, Nov. 2, 3.
 Temple 1st Church, Nov. 8, 9.
 Temple 7th St., Nov. 8, 9.
 Please remember that the Stewards for the following year will be elected this round and also the renewal of exhorters' license and the report from the Missionary Societies. Let the Stewards bend every effort to bring the pastor's salary up in full and let us round out with a fine report. Let us make one united effort to make this the greatest year the District has ever had. God has prospered us this year and we should respond with liberal efforts and liberal offerings.
 T. S. ARMSTRONG, P. E.

Hamilton District—Third Round.
 Peacock, at Brazos Valley, Aug. 9, 10.
 Royston, at Fisher, Aug. 16, 17.
 Sagerton, at Dovey, Aug. 23, 24.
 Knox City, Aug. 30, 31.
 Rochester, Sept. 4, 5.
 Vera, at Gilleland, Sept. 11, 12.
 G. S. HARDY, P. E.

Amarillo District—Third Round.
 Dumas, at Sparlock, Aug. 9, 10.
 O. P. KIKER, P. E.

Vernon District—Third Round.
 Margaret Cir., Aug. 9, 10.
 Odell Cir., Aug. 16, 17.
 Vernon Sta., Aug. 24, 25.
 Crowell Sta., Aug. 30, 31.
 J. G. MILLER, P. E.

Stamford District—Third Round.
 Throckmorton Sta., Aug. 9, 10.
 Woodson, Aug. 13, at 11 a. m.
 Throckmorton Sta., Aug. 16, 17.
 Knox City, Aug. 30, 31.
 J. G. PUTMAN, P. E.

Abilene District—Third Round.
 St. Paul's, Abilene, Aug. 9, 10.
 First Church, Abilene, Aug. 9, 10.
 C. N. N. FERGUSON, P. E.

Plainview District—Third Round.
 Happy, at Beaulah, Aug. 9, 10.
 Silverton, at Lakeview, Aug. 11, 11 a. m.
 Lubbock, Aug. 16, 17.
 Lubbock Sta., at Carlyle, Aug. 17, 18.
 Plainview Sta., Aug. 24, 25.
 J. T. HICKS, P. E.

TEXAS

- Pittsburg District—Third Round.**
 Boston, at Calebate 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.
 Linsay, 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.**
 Tanglewood, at Center Point, Aug. 9, 10.
 Wallis and Fairlie, at F., Aug. 16, 17.
 Brookshire and Pattison, at B., Aug. 17, 18.
 Richmond, Aug. 23, 24.
 Roseberg, Aug. 24, 25.
 Somerville, Aug. 28.
 S. W. THOMAS, P. E.
- Houston District—Third Round.**
 McKee St., Aug. 10.
 Trinity, Aug. 10.
 St. Paul's, Aug. 17.
 Brunner, Aug. 17.
 McAshan, Aug. 20.
 Humble, Aug. 24.
 J. KILGORE, P. E.
- Marshall District—Third Round.**
 Church Hill Cir., at Oakhill, Aug. 9, 10.
 Betties Cir., at Simpsonville, Aug. 17.
 Kellyville Cir., at Kellyville, Aug. 24, 25.
 Jefferson, Aug. 21.
 Beckville Cir., at Rehoboth, Aug. 23, 24.
 Hallville Cir., at Summerfield, Aug. 26.
 Longview, Aug. 27.
 Laneville Cir., at Glenfawn, 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.**
 Garden Valley Ct., Sand Flat, Aug. 9.
 Grand Saline Station, Aug. 10.
 Willis 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, Sept. 31.
 Ridgewood Station, Sept. 6.
 J. B. TURRENTINE, P. E.
- Marlin District—Third Round.**
 Fairfield and Dew, at Dew, Aug. 9, 10.
 Teague, Aug. 10, 11.
 Leon Sta., at Guy's Store, Aug. 16, 17.

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



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or White Discharges, Ulceration, Displacement or Falling of the Womb, Prolapsus, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growth; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles, etc. caused by weakness peculiar to our sex.

I want to send you a complete ten day's treatment entire free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial, and if you wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment free in plain wrapper, by return mail. I will also send you free of cost, my book "WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says, "You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stink, and Painful or Irregular Menstruation in young Ladies. Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell you a sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 187 - South Bend, Ind., U. S. A.

NORTH TEXAS

- Bowie District—Third Round.**
 Sunset, at Salona, Aug. 9, 10.
 Dundee, at Eagle Bend, Aug. 16, 17.
 Wichita Falls Sta., Aug. 17, 18.
 T. H. MORRIS, P. E.
- Greenville District—Third Round.**
 Floyd Mission, at Bethel Grove, August 9, 10.
 Kingston Mission, at Ballard Grove, August 16, 17.
 Wolfe City Station, August 24, 25.
 Caddo Mills, at Union Hill, August 29-31.
 C. M. HARLESS, P. E.
- Bonham District—Third Round.**
 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 Whiteaker, at Whiteaker, Aug. 30, 31.
 Ladonia, Sept. 7.
 Bailey Cir., at Bailey, Sept. 13, 14.
 Telephone, at Lamasco, Sept. 20, 21.
 Window Cir., at Hale, Sept. 27, 28.
 O. S. THOMAS, P. E.
- Paris District—Third Round.**
 McKenzie, at Maple, Aug. 9, 10.
 Bogata, at Fulbright, Aug. 16, 17.
 Lamar Avenue, Aug. 17.
 Bagwell, at Albion, Aug. 30, 31.
 Deport Cir., Sept. 6, 7.
 Avery at Shawnee, Sept. 13, 14.
 Paris Cir., at Rene, 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.
 Cedar Hill and Duncanville, Aug. 9, 10.
 First Church, Aug. 11.
 Trinity, Aug. 12.
 Oak Lawn, Aug. 13.
 Tyler Street, Aug. 14.
 Cde Avenue, Aug. 15.
 Wheatland, Aug. 16, 17.
 Ervay Street, Aug. 19.
 Grace, Aug. 20.
 Irving, Aug. 23, 24.
 O. F. SENSABAUGH, P. E.
- Sulphur Springs District—Third Round.**
 Brushar, at Rockdale, Aug. 9, 10.
 Sulphur Springs Mis., at Harper's Chapel, Aug. 10, 11.
 Purlay, at Pleasant Hill, Aug. 16, 17.
 Bright and Tira, at Bright, Aug. 23, 24.
 Sulphur Bluff, Aug. 30, 31.
 Sulphur Springs, Sept. 6.
 R. C. HICKS, P. E.
- Terrell District—Third Round.**
 Crandall Cir., at Montgomery Chapel, Aug. 9, 10.
 Hutchins and Wilmer, at W., Aug. 14, 15.
 Lancaster, Aug. 17, 18.
 A. L. ANDREWS, P. E.
- Gainesville District—Third Round.**
 Dexter Mis., at Rock Creek, Aug. 9, 10.
 Rooster Mis., at Rooster, Aug. 16, 17.
 J. F. PIERCE, P. E.
- Decatur District—Third Round.**
 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 Sidell, 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.**
 Kew 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.
 W. G. MOOD, P. E.
- McKinney District—Third Round.**
 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 F. 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 F. B., at F. B., Sept. 20, 21.
 McKinney Cir., Sept. 27, 28.
 CHAS. A. SPRAGINS, P. E.

