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War on Segregated Vice Now in Operation

IN SOME of our Texas cities the moral element is waging war on segregated vice. Several cities in other States are engaged in the same conflict.

In a given form, even the United States Congress is doing the same thing. It passed a law some time ago prohibiting the transportation of women from one State to another for immoral purposes, fixing a penitentiary penalty to it where conviction is secured in the courts. Across the waters several of the European Governments have held counsel to devise measures against the evil. It is becoming, in some measure, a world-wide movement and it is destined to become more so as civilization makes progress and moral sentiment reaches a higher state of development.

In Texas we have all the laws on our statute books necessary to break up organized social vice in any community. The disorderly house act is sufficient to accomplish this end, but if necessary this act will be strengthened by future legislation. The trouble is not so much with legislation, but with public sentiment in local authorities. Because of this fact, this social evil has rooted itself in local public sentiment and so grown on our municipal body politic that it has about enacted a sort of unwritten law of its own and, under the operation of this unwritten law, local authorities have virtually set aside the laws of the State touching this evil and are actually segregating it. They have by common consent set apart a restricted district and served notice on these unfortunates that they are to live within that prescribed limit and then can they carry on their loathsome vocation unmolested.

The evil of this sort of disposition is very clear to the minds of all students of this question. It not only ignores the laws of the land but, by thus ignoring them, it encourages disregard for all written laws. It makes a farce out of law and takes all the sanctity from it. It makes it a light thing in the esteem of the average man. The tendency of this sort of thing is toward anarchy. No law ought to be ignored or set aside by local public sentiment. It either ought to be enforced or repealed; and the best way to get a bad law or an unpopular law repealed is to have it enforced and then public sentiment will force its repeal. But to set it aside, or to ignore it, is to bring all law into contempt.

But even this is not the worst feature of segregating the social evil. Even if we had no law prohibiting such a thing, segregation would be an untold evil within itself. It is on a par with trying to regulate the liquor traffic. After long years of tampering with the effort to regulate saloons or the liquor traffic, we have found out that regulation does not and can not successfully regulate. And the same is more than true with trying to segregate

vice. All such efforts are a failure because segregation does not and can not segregate. In every community where the social evil is said to be segregated, you find it scattered about among the residences of the best sections of the city. It is so in Dallas and in other centers of population. It is impossible to hold these unfortunate people in any given locality.

But were it possible to force these derelicts to live in a given district by building a wall around them, there is no effort made to restrict their equally guilty patrons to that district. They go and come at their pleasure. They find their way into such places under cover of night, but in the day time they live, many of them, in some of our best homes, move in our refined society, and not infrequently marry our most accomplished and virtuous young women. And thus they bring the moral pollution and often the vile diseases of these resorts into the circle of our most desirable society. As a result the family physician, were he to break his professional secrecy, could tell us the tale of hereditary troubles that are afflicting the innocent in some of our best and purest families.

Segregated vice is a cesspool of contamination and venereal diseases. No man who frequents such resorts is an immune from the contagions of such a manner of living. God has written it on the physical organism as well as on the soul—"Be sure your sin will find you out," and just as surely as effect follows cause, just so surely does pollution and disease follow in the blood of the man who makes his nightly habitat in places of social evil. It is in this way that contaminated blood is transmitted to the innocent and the guiltless. Just like the regulated saloon is the hotbed where crime and viciousness are generated, so the place of segregated vice is the progenitor of moral contamination and disease and they communicate their evil effects to society.

But another false idea in this so-called segregated vice is found in the fact that it teaches the theory that the social evil is a necessary evil. It carries with it the implication that God has so made man that it is a part of his being to gratify illicitly his sexual appetite, and that in order to do it, it is necessary to create weak women and corral them in a given district to be debauched and degraded for man's benefit. The very idea is brutal and blasphemous. It is a reflection on God and on manhood. Yes, it is an awful crime against womanhood. Men ought to be made to understand that the order of Providence, sustained by the laws of all civilized nations, is for one man to find one good woman and with her consent make her his lawful wife, constitute a home and bring up a virtuous family as his contribution to society. If he fails to do this, then let him take the consequences,

but not find a substitute in the resorts of segregated vice.

The two underlying causes for the promotion of social evil under the guise of segregation are human lust and greed for money. The man who seeks unlawful gratification is a beast in human form. He ought not to be allowed to run at large. He is a menace to society. And the woman thus actuated is a moral and physical monstrosity. Instead of being segregated, she ought to be treated as a criminal, when all moral remedies fail on her. She is a walking distributor of vice, of degradation and disease. Men and women who have no legitimate control of their passions need to be treated as they deserve. The good of society demands it.

The other force operating in the perpetuation of segregated vice is the fact that so-called good people own property in the segregated district, and from it they receive from these unfortunates an exorbitant rent. They live in the virtuous circles, have good families often, but make themselves particeps criminis in this social evil by furnishing houses for its protection for a handsome income. And alongside of these resorts the saloon does its best business. This human greed for money gets its hand on the local authority and stays the operation of law. Those whose duty it is to enforce law heed the voice of entrenched lust and greed and become impotent as the custodians of law. In this way the political influence of the social evil interlaces itself with business and this makes it strong with those in authority. It is a difficult matter to go up

"In Defense of Our Home"

WHILE we believe the man who robs home of purity and despoils womanhood deserves death, we seriously deprecate the seemingly growing sentiment that favors the wronged man or woman who takes vengeance in his or her own hands by killing the wrong-doer. It is a very dangerous thing. Under the operation of "the unwritten law" many innocent people are liable to suffer.

All life-taking should be by officers of the law in discharge of official duty or by order of the courts. The remedy that shatters happiness, ruins those who live and brings innocent ones down to the grave with broken hearts, cannot be the right remedy. Since all agree that the home-wrecker deserves to die, why should not the State see that speedy death penalty is given?

The preaching of altruism is right and proper, for our gospel is intended to take part in helping to solve all the problems involved in the complicated relationships of life. But let us not forget the fact that the gospel rests upon certain fundamental doctrines and we need to give to them constant study and occasional exposition at least.

against it in our warfare under these circumstances. We have been supine so long until it has grown powerful and in some instances we are helpless in our efforts to eradicate it.

Then, again, there is a maudlin sympathy generated in behalf of these sinful women, and it frequently happens that their male partners in this vice wall up their eyes in mock piety and ask: "What would the Savior do with them if he were here? Would he persecute them?" No one has deeper pity for these women than the people who oppose their vocation. But when women become so incorrigible that the community is threatened by them, pity is not the weapon with which to reach them. Let us do all we can to reclaim them, but when this fails, then other methods must be forthcoming.

What good will pity do the woman who has gotten the consent of her mind to decoy, by her arts and devilry, innocent girls into her snares for immoral purposes? She must have victims for her business and she is a procurer to deceive and lead astray the unwary and unsuspecting. And through her personal efforts scores of virtuous girls are being led to the place of slaughter in these restricted districts. Such a woman deserves the severest penalties that outraged humanity, through the interposition of law, can inflict upon her. It is, therefore, high time that people were becoming aroused concerning the inroads and progress of this social infamy now masquerading in its hideousness under the form of segregation in our centers of population.

The Morality Play

IT IS exceedingly questionable if good can come of presenting on the stage the search of womanhood through the glamor of stage immoralities, surrendering herself to passion and abandoning modesty and purity, even though she comes back to home, and modesty returns to her after she has given the best part of her life to dissipation.

Human nature is such that the passionate, sensuous woman, with modesty imprisoned, submitting to the caresses of passion, is more alluring to young people than is the broken-down, disappointed wanderer returning home to find what she had vainly sought. In our opinion to put on the stage such acting is but to invite young people into the same series of conduct, because spectacular sin fascinates human nature. A morality play should not be played.

Motherhood, when properly and wisely directed, is the crowning glory of woman, and any domestic or social economy which seeks to contravene its function is pernicious in its tendency and destructive of health and good morals in its influence. The mother of the Bible type is the best type of woman in the world.

The Cathedrals of Europe

By REV. JOHN C. GRANBERY

When one attempts to give the fruits of even a very brief visit to Europe such as that we took, he must select some one aspect at a time, if he would not scatter and become lost in the variety and richness of his material. So I select the story of the cathedrals. However, anyone wishing to get the most out of his European trip ought to make a study of ecclesiastical architecture before he starts, or on the way over, and for such careful study I did not on this occasion have time; on a second visit I hope to be better prepared. For the hurried sight-seer cannot fully appreciate the marvels, details, and meanings of these splendid structures or even understand the terms used without such preparation. Nevertheless there are definite impressions gained from even such a provisional inspection as we were able to give.

We landed at Bremerhaven, and a short ride on the train brought us to our first large European city, Bremen, which has in turn belonged to Sweden and to Denmark, but since 1731, has been a "free city" of Germany. The population is about a quarter of a million. While our friends in America were sweltering in the heat, we were tramping the streets of Bremen, shivering in a pouring rain. After spending the morning attending to some business, half-starved we dropped into a restaurant, making an unfortunate selection, and then set out to find the cathedral and other objects of interest.

We found some difficulty getting admittance to an imposing old church which we took to be the cathedral. Finally the woman whom we rung up, and who insisted that there was nothing there of interest for sight-seers, let us in. We were considerably impressed. Superficial observation does not tell the visitor whether one of these European churches is Roman Catholic, Lutheran, or Anglican. However, in the pulpit, which is generally reached by means of a circular flight of stairs, I found Luther's German Bible, which told the story. Bremen is the scene of the first victories of the Protestant Reformation, in 1533, and today the Catholic population is almost a negligible quantity. When we were ready to go the woman in charge did not accept the tip—our only experience of the sort in Europe—explaining that there was no charge, but we left a trifling amount with her for the support of the church.

Nearby we found the cathedral for which we were looking. The style of architecture is Romanesque, which reached its development in Europe from the fifth to the twelfth centuries. The pillar bearing a statue of Charlemagne, rests on a lion who has overcome a dragon, while on the ground lies a broken idol—a representation of the heathen Saxons by Charlemagne. Under him the first church was constructed in the eighth century. We might say that the present structure was begun about 1045. The restoration was begun in 1888 and completed in 1901 at the cost of about \$700,000, provided by the citizens of Bremen for the most part. We think of the cathedrals of Europe as coming down to us from the Middle Ages, but in most instances what we actually see is of modern construction; the site, the foundation, the style of architecture, and much of the ornamentation are generally old. Everywhere in these cathedrals one will find statues, pictures, memorial tablets, and so on. Almost every incident of the Old Testament and the New Testament is represented, and subsequent Christian history and legend are not neglected. At first we were under the impression that we were in a Roman Catholic cathedral, but windows with scenes from the lives of Wycliffe and Huss and Peter Waldus and Savonarola and Luther, and portraits of Melancthon and Calvin, show for which branch of the Christian Church the cathedral stands.

One must pay the "Beadle" a small fee to enter a rather gruesome cellar-like room containing open coffins. Here the corpses are exposed to view, by no means decayed, but dried and preserved by the dry air which absorbs all moisture. The Beadle shows you the English Major, who died 170 years ago, a student killed in a duel 200 years ago, a workman who fell from the roof 460 years ago, and so on.

Our next cathedral is in the great Roman Catholic city of Cologne, on the Rhine, with its half million inhabitants. At the time of the Reformation the Protestants were expelled from the city. This noted cathedral is pronounced the greatest monument of Gothic architecture in Germany, and "all things considered, the grandest Gothic church in the world." Gothic

is the pointed type of architecture prevalent in Europe from 1200 to 1500. It has taken seven centuries to build this almost unequalled temple. The cornerstone was laid in 1248. The building was resumed in 1816 and completed in 1880, costing during these years \$4,500,000. The spires are 512 feet high. The building towers above the city and can be seen from a distance. There are always many visitors. We valued our long journey to the top, but received an unfavorable impression from the service, which consisted of monotonous chanting; for it seemed that the noble building might be put to more profitable use.

It was about ten o'clock on Wednesday morning when we entered the Roman Catholic cathedral or "Munster" in Bonn. We found it full of worshippers, which fact impressed me with the apparent hold the Roman Church still has on the people in Europe. The style is both Romanesque and transition. There are five towers, the central one being 310 feet high. In front of the organ is a statue of St. Helena, mother of Constantine, who is said to have begun the building. As a matter of fact, however, the cathedral comes from the twelfth and thirteenth centuries, perhaps as far back as the eleventh.

For tourists the end of the Rhine trip going up-stream is Mainz (French, Mayence, called also Mentz), though most tourists do not seem to consider it worth their while to stop long enough to see the town. But some of our best experiences were just a little out of the beaten path; there you get most characteristically the life of the people. Mainz is like Cologne and Bonn, an old city antedating the Christian era. It is at the confluence of the Main and the Rhine. The population is about 100,000. It is the city of Gutenberg, who discovered the art of printing. The cathedral presented the quaintest, oldest aspect of all those we saw in Europe. In fact the older part is not now in use. It was founded in 978 and was six times burned and restored. The central tower was finished in 1875. The style is Romanesque, showing partly the transition from Romanesque to Gothic. We had no trouble locating the building, but walked around it through irregular, narrow streets (it is in the very center of the old part of the city) almost twice before we discovered a small passage. Other buildings have surrounded it so closely that you only see the towers emerging. Some children told us to ring a certain bell; the man in charge appeared and showed us inside.

The cathedral of Strassburg is one of the most famous in the world; it was perhaps, because we were tired and hungry and had already seen so much, especially the cathedral at Cologne, that we were not more impressed. It presents rather an odd appearance with one spire missing. The type of architecture is in general Gothic, though all styles of the Middle Ages are brought together, from Byzantine to late Gothic. There is much that is wonderful and beautiful within, but our taste was offended to find a crude and wretched representation of Mary with the nude body of Christ in her arms, a body emaciated and unhappy in aspect. The cathedral is rich in historical association. Tradition has it that in turn Celts and Romans worshiped on this spot. Here Clovis built a church in 510, it is said. The present building was begun in 1015. At the time of the Reformation it passed into the hands of the Protestants, and in 1681 the Catholics again took charge. Often it was struck by lightning, shaken by earthquake, or injured by the hand of man. From 1681 to 1871 Strassburg was French. The cathedral suffered from the fanaticism of the leaders of the French Revolution; one of them even proposed pulling down the spire because its height above ordinary houses condemned the principle of equality. In 1870 the city was bombarded by the Germans for seven weeks. The guns kept thundering, shattering parts of the building and threatening all with ruin. On September 28th the French capitulated. Fortunately the work of restoration was at once begun.

That for which the cathedral is best known to the tourist is perhaps, the unique astronomical clock, at the end of one of the aisles. The original was begun in 1352, and was resumed in 1547 and in 1570. The present clock was made by Schwilgue, a native of Strassburg, from 1838 to 1842. I will not attempt to describe in detail its intricate mechanism, which accords with the present science of astronomy. As each quarter of an hour approaches visitors gather before it to see Childhood strike

the first quarter, Youth the second, anhood the third, and Old Age the last. At noon the Twelve Apostles pass and bow before the Saviour, and he lifts his hand to bless them; at the same time a cock flaps his wings and crows three times.

I cannot permit myself to dwell upon the churches of Zurich and their associations. Here, of course, it is a simple and spiritual worship and the preaching of the Word that is uppermost. On Sunday morning I went to the Grossmunster, where Zwingli in 1519 at the age of thirty-five preached, till in 1531 he fell, a chaplain, on the field of battle. Much to my disappointment, repairs were being made and services were being held elsewhere.

The churches of Paris would require a separate article. One thinks first of Notre Dame, which was begun in 1163. This world-famous edifice was to me so unsatisfying as a church that I cannot speak of it with enthusiasm. I hope on some other occasion to visit it and to do it justice. Unique and beautiful is the comparatively small Sainte Chapelle in the court of the Palais de Justice, built in 1245 in the time of Louis IX, called Saint Louis, in the most flourishing period of medieval France. A church that impressed me as altogether as handsome as any we saw in Europe is comparatively modern—the Madeline, or church of St. Mary Magdalene, completed in 1842. It was near where we stayed in Paris and we had many opportunities to view it. It is built exclusively of stone in the style of a Roman temple. All around is a colonnade of massive Corinthian columns. The doors are of bronze. Within one does not find, as elsewhere, several chapels, but one spacious hall.

Westminster in London is remarkable for the unequalled (I suppose) wealth of memorials that crowd the interior. It seemed to me that I saw nothing more impressive in the way

of ecclesiastical architecture than St. Paul's in London, the work of Sir Christopher Wren, who died in 1723. On the tablet over his tomb are the words: "Lector, si monumentum requiris circumspece"—Reader, if thou seekest his monument, look around." The style is Gothic with classic details on the plan of a Latin cross. The hallowed impression that this splendid church made was not deepened by the monotonous chanting when service began; although the service was Anglican, to me it seemed little more profitable than the Roman Catholic exercises with which we had become familiar.

It would be leaving the subject to speak of the holiest place or worship we saw in Europe—Wesley's chapel. Worthy of a place with the cathedrals of Europe are two Catholic cathedrals we saw in Montreal. We would not have missed seeing the great Metropolitan Methodist Church in Toronto, where so many conventions are held. As I saw the workmen and others sitting upon the benches in the spacious grounds in which the church is, in the heart of the city, I felt a thrill of pride for our Methodism. The man in charge claimed that their organ was the largest in any church on this continent. Was he right? When will Protestantism develop an architecture distinctive and worthy of her place and mission in the world's religious life? I question whether the Cathedral of St. John the Divine in New York City, magnificent as it is, will be a large contribution toward this new achievement. It is not built like the cathedrals of the Middle Ages, by the contributions of the masses of the people, and it does not represent one of the great democratic branches of Protestantism. But such a building will come, adapted to spiritual worship.

"Where the heart is the altar
whence incense shall roll."
Paintsville, Ky.

Reminiscences By REV. J. T. SMITH

(Note to the reader: These reminiscences were begun nearly two years ago, but for several reasons have been kept back, chief of which was the hope that time to revise and rewrite them could not be found.)

Reminiscence is something remembered. I cannot remember when nor where I was born. I was quite small then, but the record says it was November 15, 1851, in Campbell County, East Tennessee. I did not hang around there long till I began to cultivate my memory, and can well remember wearing dresses, and recall pretty vividly my first pair of shoes, and how I stole out of doors into a snow knee-deep to a man bogging up, and how my ever-watchful grandmother had to come and pull me out and take me in. I remember my trip to my mother's old fashioned ash hopper, and my first and last swig of the strong lye which took all the skin from my tongue and mouth, and how they poured castor oil, or some other nasty stuff, down my throat. I never wanted any more lye. East Tennessee is a very hilly country. Whichever way you went in my section was a hill or mountain, and at the foot of the hill a big spring, and at the spring a stillhouse. They made corn whiskey, rye whiskey, wheat whiskey, apple brandy, peach brandy, cherry brandy, and it was pure and everybody drank it—men, women and children. Many drank in moderation, many drank to excess, and it made them drunk, and made them fools, and there was scarcely any kind of an all-day public gathering, such as house-raising, log rolling, rail splitting, corn shucking, etc. where whiskey did not flow like water. I have seen a barrel of it with a tin cup attached, where everybody went and helped themselves and these gatherings wound up usually with a free for all fight, and men went home, beat and bruised, and sometimes with an ear or nose bit off or eye pulled out. The talk of the pure whiskey that did not make men fools in those good old days is all stuff, rotten stuff. Men then, as now, only more in proportion to numbers, drank to drunkenness. I recall parts of the drunkard's song:

"Old black bot come welcome guest,
You have often broke me of my rest,
You have been an enemy to my purse,
And made my coat look something worse."

Chorus.

"But, whiskey grog, you are my darling,
You are mine both night and morning,
Ah la, but I love you dearly,
You are mine both late and early."

But even then, with scarcely no mark of condemnation on the whiskey maker, seller or drinker, the old order of the Sons of Temperance had begun the crusade against it, and I

remember hearing my mother sing one of their songs which went:

"Pure cold water, water give to me,
I am a young abstainer from drinking
costoms free."

All this was scarcely more than one-half hundred years ago, and yet that same old East Tennessee is under prohibition.

The common country schools of that day and section of country were few and poorly equipped. A log house, 10x20 maybe with big fireplace, hewed puncheon floor, logs split open in the middle with wooden pegs for logs. The teacher, grim and full of fight, with a long well-seasoned switch by his split-bottom chair in which he sat facing the school, and the school with Webster's blue back spelling book raised straight before their eyes, and all spelling aloud, is one of the pictures of the school as I remember it now.

Churches and preachers were even more scarce in my section than teachers and schools. My mother was raised a Methodist, but my stepfather being a very zealous Baptist, she joined that Church with him, and so it came to pass that the first preacher I ever saw (I was old enough to remember yet how he looked) was old Daddy Green, the venerable pastor of the near-by Baptist Church. The first Church service I ever attended was a Methodist class meeting. I went with my grandmother. The next was a prayer-meeting held at the house of a Methodist family, and conducted by my mother's brother, Uncle Joe Lumpkin. I was very small, but these meetings impressed me deeply. My grandmother died while I was yet quite young, and there being no Methodist Church near home, I never saw a Methodist preacher till I was near eighteen years old, and all the impressions I got of the Methodists were from my stepfather, who I have stated was a zealous Baptist, and he was a good man, but was greatly prejudiced against the Methodists.

I grew up to inherit these prejudices. My idea of Methodist preachers was that they were a poorly informed lot, stopping wherever they could get a hearing, and substituting for the gospel noisy harangues interspersed with ghost stories and deathbed scenes and that they knew nothing of the great songs of Zion, and for them substituted such as the following:

"I will pitch my tent on yon campground,
Glory hallelujah!
And shout and pray old Satan down,
Glory hallelujah!"

These were some of the conditions under which I grew up till the death of my mother which occurred on January 6, 1865, when our humble home was broken up and I went out into the

world, unable to read or write, to fight my way as best I could. My mother was a good woman. She taught me all she could of God and right and wrong. She never allowed me in any questionable places of sports, such as play parties or dances, and not long before her death, when we were alone, she asked me to sing the Old Ship of Zion for her. When I was done she turned on the bed and looked me full in the face and said, "Tom, you are my oldest child, I am going to leave you pretty soon. I want you always to be good; show your two little brothers and little sister how to live. I am a passenger on this good old Ship of Zion. I will soon be home. I want you to say today you will meet me in heaven. You may go to your work now!" I walked away to the cornfield, blind with tears and my heart saying, "Yes, mother, I will, I will!" That has been forty-seven years ago, and my heart is still saying, "Yes, mother, I will."

Not very long after my mother's death, my stepfather found he would have to break up housekeeping, putting me and my next oldest brother in different homes, while he took the two smaller children and went to make his home with one of his sisters. I found life very hard in the home where I went. They were fairly well-to-do people and the young man and the girls were quite good to me, but the old mother was so cruel that I feared to eat enough when she was at the table. If I did well she abused me; if I made mistakes she abused me. I endured it from about the first of November to the fourth of the following May. I shall never forget that day. I was plowing the young corn, and the mare I was plowing (a very fine animal) got frightened at a groundhog I had killed and ran away and tore everything to pieces. It was near dinner time, and I took her and put her up at the barn and fed her, went back to the field where two of the girls were hoeing corn, and began picking up the pieces just as the horn blew for dinner. They said, "Come on to dinner, Tom; Al will give you fits." I said, "I will find the rest of the things first." But so soon as they turned the corner of the fence so they could not see me I climbed over the fence and took to the woods. My direction was up one of those rugged steep hills of East Tennessee. Half way up I came to a fine spring, of which I knew, that breaks out from those mountain cliffs. I stopped and washed my hands and bathed my hot face and drank and rested. Then barefooted, and in my shirt sleeves, and old every-day pants, I made for the big road leading out to Powell's Valley. For several miles I kept in the woods lest I should meet some one who would know me. My point of destination was the home of an aunt, a sister of my mother. I had never seen her but once, and would not have known her if I had met her then. All that I knew was she lived in Anderson County, and in what part I had no idea. But after while I came into the big road and pushed on till I reached the valley. Then I took down the big highway that I knew went to Jacksboro, the county seat. Night came on me just as I reached Big Creek. I called at a house and asked to stay all night. I told the lady who answered my call that I had no money to pay for a night's lodging. She seemed kind and said, "Alright, come in." She soon said she must go to milk, and I asked if I might help her and she said "Yes, if you can." So I went and helped her. Then I brought in her wood and by that time the old man came in. He was a forger; that is, he made iron from a furnace run by the water of Big Creek. After supper they asked me who I was and where I was going. I told them all about it. Next morning I was up by times and made fires for the "big house and the kitchen." After breakfast the lady asked me if I knew where my aunt lived? I told her I did not. She said, "Myself and the old man have taken a great liking to you, and we would be very much pleased if you would just make this your home. We will be good to you, and I need a boy like you." I thanked her but said, "No, I am going to find my aunt." So by sunup I was on the big valley road, again faced toward Anderson County. By ten or eleven o'clock I came in sight of Jacksboro. I suppose it had five hundred people, but it looked as big to me then as New Orleans did years later. I was afraid to go through town, so took to the fields and surrounded it, and in doing so came on a field of wild strawberries. I stopped, ate and was filled, and went in the strength of those berries the rest of the day. The road was very rough, from being tramped by horses' feet, and my bare feet got very sore, but I tramped on till in the late afternoon, when I overtook two negro women, and asked if I was in Anderson County, and they said, "Yes, you have been in for a good many miles." I asked, "Do you know anybody in this county named Dinkins?" They said, "We knows Mr. Thomas Dinkins who lives about

three miles down this road." I said, "He is my uncle, and that is where I want to go." They said, "You will pass a meetinghouse on the right hand side of the road, and Mr. Dinkins lives in the next house on the same side of the road." My heart gave a great leap for joy, and just before sundown I came to the place, opened the gate and walked into the house and stood facing my aunt, and said, "Aunt Thany, don't you know me?" She looked at me and said, "You look like my youngest sister. Are you Thomas?" I said, "Yes, mam." That began for me a new life. I lived with her and my uncle that year, and in the fall during the revival at the Baptist Church (the first one I had ever attended) I professed religion, and joined the Baptist Church. I have said already I had been raised in its faith. I would like to tell of the struggle in seeking religion, and the almost despair that came to me, and of the brightness and joy of my conversion, but not now.

I soon fell into doubt and began to think I had not been converted and that I had acted the hypocrite, but in it all kept on trying to live right. This lasted me several years, but while attending a revival meeting, and while I was trying to help Bill Brown, a great strapping young man at the altar, he was converted. He was lying prone on the floor and I was kneeling by him with my hands, one on one side of him and the other on the other side, resting on the floor. He rose with an old-fashioned whoop, and tossed me in the act nearly half way to the ceiling and I came down flat on my back on the floor so happy that I could not change my position for perhaps thirty minutes. The glory of the Lord filled

me, and I went home filled with holy laughter. But after I got home I began trying to control myself, as I was rooming with the school teacher, and another young man, and did not wish to annoy them, as neither one of them were Christians. But the more I tried to hold in the more uncontrollable became my joy while one explosion would follow another in rapid succession. My companions looked on in amazement. Finally one said, "Tom, what is the matter?" and got for an answer another explosion of joyous laughter. Next day they were both at Church, and both at the altar, and both converted and joined the Church before the meeting closed. That was to me a great meeting.

Just three years before this date I had gone to live with a local Methodist preacher, Rev. James H. Young. I hired for my vituals and clothes for the privilege of going to school when his children went. He was an educated man, and had a good library of books, and I worked in the spring and early summer and went to school during the fall and winter. This lasted for four years, and thus I got what little schooling came to me. But my stay in that preacher's home meant everything to me. His oldest boy and myself were about the same age and his studious habits were worth much to me. While living in this family I joined the Methodist Church, but not from any word they had ever uttered with a view of changing my mind. I became greatly dissatisfied with the practice of close communion. My old aunt was a true Methodist and veritable saint in my eyes and I could not be reconciled to the thought of not communing with her.

piano and be convinced. Now imagine, if you please, the family going out from six days of the entrancing (?) strains of "Steamboat Bill," "Daddy Was a Grand Old Man," "Goo Goo Eyes," etc., to appreciate the harmonies of heaven as found in the tunes, "Consolation," "Nicaea," "Gratitude," "Canonbury," "St. Catherine," "Portuguese Hymn," "Martyr," "Penitence," "Arlington," "Love Divine," "Even Me," "Miles' Lane," "Bethany," "Lenox," "Cleansing Fountain," "Top-lady," "Bread of Life," etc.

An intelligent young woman said to me, "I don't like classical music!" Of course she didn't like it when rag-time doggerel was piled two feet deep beside her \$500 instrument. The country negro doesn't like silks and satins because they have never worn anything but red calico.

Several times have I known teachers of instrumental and voice to send the student home with a "rag," or for voice, some piece of cheap sentimentality (love ditty), or some extreme sacred solo which an angel couldn't sing with devotion, but not once have I seen a student come home from one of these so-called schools with one of the great hymns of the Church. No that would be out of fashion.

Then we have the country "singing school teacher" under whose tutelage many of our young people get their only musical training. Like myself, Gulliver doubtless got his early musical education under this well known fellow. He goes well supplied with cheap song books, "learns" his pupils how to sing a few new songs, gives them a few single lessons in the rudiments of music, sows the neighborhood down with his books, collects the "tuition," and passes on. Not long since I had one of these fellows in my Church wanting to lead in song till he found that we would insist on the use of the hymnal in our regular worship; then he had business elsewhere. Some eighteen months ago I was stopping for a few days in a small town in one of the old States. While there I found

it to be the headquarters of a certain music company. This company was composed of one singing school teacher who made tours through the country teaching twenty-day normal schools of music. While there my duties called me into a home where the mother, who could barely read and write, was found writing a song for the local music company. With the aid of such help this teacher succeeds in getting out a new song book each year. He could not enter the eighth grade in the public school, and yet he is sending out many of the songs, words and music used by great numbers of country people.

Still another reason for our loss of tastes for our hymn-tunes is found in our dependence upon choirs to do our singing for us in many places. If we could abolish choirs and have one leader whose only purpose would be to have the congregation sing praises to our God the people would soon know and appreciate their hymn book, and at the same time wear themselves from the habit of going to Church for the purpose of being entertained by a Sunday musical exhibition.

Then if we would find the trouble with our hymnal we must examine the folks. While there may be some slight objections to the mechanical make-up of the book, there is nothing wrong with its hymns and music. My tastes for this matchless collection of hymns and tunes has come through study and use in home, Church and school. It was my privilege to spend several months in a study of its words and music under a trained instructor, and I found it a study of unlimited richness and helpfulness.

In closing allow me to agree with the writer quoted in the beginning of this paper when he says, "No, the hymnal is not unpopular, only unknown," and "such illiteracy in hymn-tunes is positively disastrous to any Church." To use sickly music means to sing a sickly gospel—result a sickly soul. San Angelo, Texas.

TEXAS CHILDREN'S HOME SOCIETY

Supported by voluntary donations. OBJECT, to provide homes in good Christian families for orphan and dependent children.

If you know of a child needing a home or of a home needing a child write F. G. McPeak, pres., or Rev. I. Z. T. Morris, Supt., Fort Worth, Texas.

avail himself profitably of the educating experience which life forces upon him.

Life first brings its education to bear on the child in the home. The home therefore is the greatest of all educational institutions. The school cancels the influence of the home only in rare and exceptional instances; it never can supply what the home should give if the home comes short of its obligation.

The Bible is precise psychologically and pedagogically when it says: "The fear of Jehovah is the beginning of wisdom." Education is the process of forming in the mind of youth a just understanding of life; its proper result is to create harmony between the life which a man lives and the great facts of things as they are. And that harmony is never perfect except it begins with the first of all facts—that God lives and requires right doing from all His creatures. Education which does not include this consciousness is inevitably and always defective. As science would say, it ignores essential data.

If a well-schooled man is not a good man, it is a manifest sign that his education has not been good. This may be because his teachers were in competent, not perceiving that education ought to be for character rather than knowledge; or it may be because of the world's many baser agencies of education have worked in and overcome the influence of his teachers. But in either case, the evil man of education is self-evidently not well enough educated to appreciate the fact that the universe works to conserve righteousness and to eliminate unrighteousness; moreover, that it includes and affords power enough to enable any man to keep on the side of righteousness and thus have his life conserved.—The Continent.

AGED FOLKS DO GOOD WORK.

It is not a fact that man "invariably does his best work when he is young." Of 100 men who have won fame in widely different spheres of activity, 64 per cent did their best work after they had passed their sixtieth year, and 35 per cent of those between sixty and seventy. The figures for the other periods of life are: Between fifty and sixty, 25 per cent; between forty and fifty, 10 per cent; and under forty only 1 per cent.—London Tit-Bits.

STOPPED SHORT.

Taking Tonics, and Built up on Right Food.

The mistake is frequently made of trying to build up a worn-out nervous system on so-called tonics—drugs. New material from which to rebuild wasted nerve cells, is what should be supplied, and this can be obtained only from proper food.

"Two years ago I found myself on the verge of a complete nervous collapse, due to overwork and study, and to illness in the family," writes a Wisconsin mother.

"My friends became alarmed because I grew pale and thin and could not sleep nights. I took various tonics prescribed by physicians, but their effects wore off shortly after I stopped taking them. My food did not seem to nourish me and I gained no flesh nor blood.

"Reading of Grape-Nuts, I determined to stop the tonics and see what a change of diet would do. I ate Grape-Nuts four times a day with cream and drank milk also, went to bed early after eating a dish of Grape-Nuts before retiring.

"In about two weeks I was sleeping soundly. In a short time gained 20 lbs. in weight and felt like a different woman. My little daughter whom I was obliged to keep out of school last spring on account of chronic catarrh has changed from a thin, pale nervous child to a rosy, healthy girl and has gone back to school this fall.

"Grape-Nuts and fresh air were the only agents used to accomplish the happy results."

Name given by Postum Co. Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in pkgs. "There's a Reason."

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

A Letter From London

By REV. R. C. BUCKNER

I know you will allow me some space for some words of fellowship and greeting to my numerous Methodist friends and other readers of your well-filled columns. Since leaving Dallas I have traveled more than twenty thousand miles and am now in the great city of London, thus far on a most delightful tour around the world. Have traveled by land and sea, by rail and river, visiting Baptist missions principally, but have met with Methodists everywhere, in Hawaii, Japan, China, and some of them have been among my most pleasant companions on ocean ships. What delights one most with them is their spirituality, their zealous devotion to Christian missions, including education, and their congenial conversation. I crossed the Indian Ocean, the Red Sea and the Mediterranean with missionaries out on vacation from their respective fields, Korea, Ceylon, Java, Borneo, the Settlements along the "trait of Malacca, from Siam and other places. We had songs, prayers and sermons to our great comfort and with evidence that others were benefited. Pleasant acquaintances were formed that can never be forgotten. Our Saviour prayed that his disciples may all be one. I do not know that that prayer was for organic union, but it certainly was not for less than came to characterize the Christian people in these services on this voyage. One in confidence, Christian fellowship and love. By the way, brother editor, I do not see why this essential fellowship should not prevail among all Christian people without reference to organic union. Methodist, Presbyterian and Baptist preachers felt this way about it on the ship, and expressed themselves so, and yet at the same time and with

equal emphasis, that their convictions were with their respective denominations and that they had no compromise to make or ask for on matters of principle or conviction.

A solemn funeral service was conducted by J. R. Gerdane, Methodist missionary to Korea, as we crossed the Indian Ocean. A traveler from America, ten years at Manila, had died of heart trouble on the ship, a stranger in a far sea. Preparations were made to let the body down in a heavily weighted coffin at 9 o'clock p. m. Our Brother Gerdane led in the service. The ship's band and a company of German soldiers, together with a number of tourists, conducted the music and song. The moaning of ocean billows added to its great solemnity. The coffin was wrapped in the United States flag when it was committed to its deep watery grave. The writer repeated, "And the sea shall give up its dead." The death on ship of three during this voyage has been enough to bury all vain human ambition that might cause some to forget God.

The other day I stood before a memorial marble slab that honors the names of the immortal John and Charles Wesley in Westminster Abbey. Under the name of John Wesley is inscribed the motto of his noble spirit, a motto that should be expressive of the obedient spirit, faith and belief of every Christian preacher, "I look upon the world as my parish, God buries his workmen, but carries on his work." The life work of Wesley is still going on, though he departed this life A. D. 1791.

I hope to reach Buckner Orphan's Home and to take up the work more vigorously than ever the first week in September.

London, England.

The Trouble With Our Hymnal

By REV. C. W. HARDON

Dr. John M. Moore asks the question: "Have not our hymn-tunes been neglected so long that in many places the taste for them has been lost?" Every impartial observer must answer, Yes!

It is to our shame and discredit, but it is true just the same.

Not only from observation, but from personal experience have we discovered the general lack of taste for our hymn-tunes. From infancy to manhood and womanhood a large per cent of our people in town and in country are trained in nothing better than the common light Sunday School songs. And many of these little songs have no real music in words or music. Instead of soul-stirring harmonies they are merely soul-tickling rhymes of a passing moment. Their lack of dignity forbids the name hymn being applied to them. These songs fill a need in the work of children and young people,

but their use must be limited or lasting damage will be done.

This wide-spread lack of appreciation of things worth while is found not only in the realm of music, but in every line of thought. In literature, for instance, the great majority of our people have fed their minds on the cheap stuff now flooding the markets till they no longer have an appetite for substantial food. This is alarmingly true among our young people.

Not only do we find this continuous training in light music in the Church, but we find it in the home and cheap schools of music. In the homes of the poor and the rich in country, town and city, you can find stacks of rag-time (anti-bellum negro, banjo music). And this type of music is even found in the homes of many preachers. In fact, rag-time has become so common now that many people don't hear anything else, and many young people don't know anything better. Pass home after home in the evening hours, hear the

Some Defects In Our Educational System

By Robert Morrow Stovall.

Etymologically, psychology means the science of the soul. And once upon a time works on this subject concerned themselves with a philosophical discussion of man as a being possessed of the attributes of body, mind and soul. Modern or latter-day psychology, however, does not do this. It treats man as a twofold creature. From this standpoint he is wholly divested of the dignity and that peculiar atmosphere of sacredness which formerly distinguished him from the brute creation. He is now looked upon as nothing more nor less than an automaton, or a machine that, accidentally or otherwise, carries with it the power to run itself. On the subject of the soul, its nature, origin and destiny, modern psychology is as silent as the grave. In fact, it teaches that to all intents and purposes there is, after all, nothing important in the human body except the mind—and of course when a man from some cause or another loses his mind he has lost his all.

Fond parents stint themselves in order that they may be able to send their darlings, John and Mary, to college. But do we ever stop to consider the psychological effect—or the physical dispositions, in other words—of what they learn there? And do we not often see these darlings return home from college imbued with the idea that pa and ma are back numbers and that the good morals, gentle manners and old-fashioned religion inculcated upon them while under the parental roof are no more nor less than tommyrot and the marks of a fool?

The science of the mind is an important study, but it would seem that psychology is the wrong name for it. Would it not be better to have the science of the soul taught under the name of psychology and the science of the mind taught under the name of mentology—or is that a good word?

A few days ago the writer had a conversation with an ex-Methodist. He is principal of one of the leading high schools in the largest city in Texas. It goes without saying that he is finely educated and well read. But unfortunately he is a follower, a conscientious follower, of the heterodox propaganda of Pastor Russell. I chanced to meet him when he came to my house on his rounds as a zealous distributor of some of Russell's literature. He says Russell has delved deeper into the Bible than any other living man and that his sermons are more widely published and more generally read than were those of Talmage, Spurgeon and Sam Jones combined.

This prominent teacher in our public schools, this ex-Methodist, is

a student of modern psychology. He believes, however, that man has a soul. But he thinks that when the body dies the soul dies with it or is annihilated or completely blotted out of existence. He also thinks there is no hell except the grave, and that when the body is resurrected God will invest it with another soul corresponding in character and attachments to the earth-soul that was annihilated. In answer to a question he said that in his opinion the soul or self, although annihilated at the time the body dies, would not lose its identity, but here seems to be a weak point in his reasoning—a very weak one, indeed.

The truth is that our present educational system, while possessing many praiseworthy features, is open to the criticism of being more or less lopsided, ultra-intellectual and top-heavy. And the result is not the symmetrical development of character. Unhappily it is neither broad enough nor deep enough to touch, develop and expand in a healthy and harmonious manner all the powers and functions of body, mind and soul. In leaving God, the Bible and the soul, or immortal part of man, out of consideration it reckons without its host. The dice of God are loaded, and it is receiving the punishment which it so justly deserves. No wonder so many agnostics and infidels are swarming out of our institutions of learning nowadays. The wonder is that the noxious crop is not even larger than it is.

Yes, there is something radically wrong about the training of our children, both at home and abroad. Morally, socially and physically, as well as intellectually (for is not man a unity?), we are suffering the fearful consequences, and the sooner both parents and children open their eyes to a vivid realization of this fact the better for all concerned. Stockdale, Texas.

APHORISMS OF EDUCATION.

Education is compulsory. No human being living from infancy up to mature life can escape it. Even after maturity one must be amazingly hard and stubborn to resist it. For youth anywhere the only possible question about education is not whether one shall receive it, but whence it shall come and of what sort it shall be. Happy is the young man or woman whom circumstances permit to make choice of the mode and manner thereof.

Schools do not educate. At the very best they can only guide and counsel and inspire the student to

Notes From the Field

Wellington Circuit.

Have just closed a good meeting in the Fresno and Loco Churches. Bro. Story, and presiding elder, was with us and gave us some excellent preaching. He is fine help in revival work. The two places gave Brother Comer Woodward \$345 for Stamford College.—J. E. Eldridge, P. C.

Red Oak.

We have just closed our revivals on Red Oak Circuit. In all we have had one hundred conversions. At Red Oak and Boyce we had union meetings with the Presbyterians. Our Churches work in great harmony at both places. The total number received thus far is fifty, with more to follow. Our work is in good shape, and we believe that the collections will be paid in full this year.—Josephus Lee, P. C.

Byers and Charlie.

On last night we closed a very successful revival meeting at Valentine schoolhouse. We were ably assisted during five days by Rev. N. R. Stone, of Nocona. He delivered some very thoughtful and logical sermons, and God honored them in the conviction and conversion of sinners. There were seventeen conversions and twelve accessions to the Church.—Chas. P. Martin, August 25.

Anna.

We have just closed a co-operative meeting at Melissa in which the pastors did all the preaching. There were sixty-five conversions, thirty-three of whom joined the Methodist Church. Our Methodism at Melissa is materially strengthened. Our meeting at Anna is now in progress under a tent. Will continue several days longer. Have had six additions to our Church up to date. Interest is growing. The pastor is doing all the preaching.—C. C. Childress, P. C.

Bailey's Chapel.

We closed a meeting at this place on the 18th, which resulted in five additions to the Church and the quickening of the spiritual life of the community. Rev. R. A. Oakes, of Abbott, Texas, did the preaching. Brother Oakes' preaching is intensely evangelical and his work is permanent. Sinners are convicted and converted in the old-time way. The people showed their appreciation of Brother Oakes' work by a free-will offering of \$80.00, and in addition to this subscribed \$54.00 on the Conference Claims. The loyalty and liberality of the people at Bailey make the pastor's heart rejoice.—E. V. Cole, P. C.

Dresden.

We have closed a ten days' meeting here with our pastor, T. H. Burton. As he stood with his message of God's Word he reached the heart of young and old. Some in the fifties were happily converted to God. With us was old Bro. John Goodman, of Lott. He was a power in our meeting. Twenty-five conversions, average attendance something near six hundred, people gave good attention. Bro. Edd Fox, our singer, and his class, with his good selection and good songs, are cherished in the hearts of so many people. When the parting song was silent and the good-byes began, our mind reflected back over the past ten days' service. This old Church stands in the midst of the old oak trees where it has stood since 1856. There is a great city of the dead near this old church. All Texas knows about it. The old church looms up in a new coat of paint. We are grateful to God for this old, heroic church in our neighborhood.—Amos Carroll.

Paducah.

Paducah has just had the greatest revival in its history. Evangelists Burke and Hobbs were invited here by the Methodist pastor, and the meeting was projected on the co-operative or union line. The entire force of the Churches were enlisted with a few exceptions. The battle was opened August 2 and on August 17 we closed. The meeting was great in every respect. Burke and Hobbs are first-class evangelists. They use as few questionable or claptrap methods as any people I have seen. In fact, they used nothing except the old-time Gospel, the old-time mourners' bench, and the old-time condemnation of sin, and God put the stamp of his approval on the work they did. Steve Burke is as fearless as a Daniel. He is as tender as a John Wesley, and has the courage of a Knox. He has the fear of God constantly before him and he seems to love his fellows with an intensity seldom manifest among men. Hobbs, is a sweet-spirited singer—not

a mere professional tune-hister. He is one of the greatest personal workers I have met. His work in organizing and managing choirs, both seniors and juniors, is marvelous indeed. We had 225 conversions from within and without the Churches. Eighty per cent of this number were grown men from twenty to fifty years of age. Many of the hardest cursers and drinkers of all this country were gloriously saved, and 175 people gave their name for membership in the various Churches of this little city. We have received to date into the Methodist Church ninety-one people. We have about fifteen more persons yet to receive. Our new brick veneered church is nearing completion. It is a beauty. We hope to be in it by September 20. Christianity and Methodism is on top here and Paducah is on the religious map. Such a religious awakening has never been known in the Panhandle.—C. S. Cameron.

Blair, Oklahoma.

Blair, Oklahoma, has just had the greatest revival in its history. It is a pretty little West Oklahoma town of a thousand people. They are as fine folks as can be found in the State. The Baptist people have always been in the lead as a denomination. Last fall Bishop Mouzon sent Rev. J. G. Blackwood to our Church there, and he determined—by God's grace—to make Methodism the mightiest force for righteousness in that town. He organized his workers. They built a large wooden tabernacle to seat the entire population. He called Rev. D. V. York, D. D., West Oklahoma Conference Missionary Evangelist, and his singer, Prof. Bridges, to lead the campaign for souls. They came, they saw, they conquered. Dr. York is sui generis. He believes that the fear of hell is the first motive that prompts a sinner to repent; under such preaching sinners were awakened, backsliders were aroused, Christians—like their Lord—began "to seek and to save that which was lost," and in less than two weeks, a hundred and twenty-six claimed to be saved. Some were already in the Church; about fifty gave their names for membership in the Methodist Church; nearly all the others signified their purpose to unite with some one of the Churches in town.—H. O. Moore, P. C., Granite, Okla.

Lovington, N. M.

We have just closed a series of five meetings on the Lovington Circuit in the bounds of the Pecos District, New Mexico Conference, which resulted in a great victory for the Lord. There were 107 conversions, sixty-six united with the M. E. Church, South, and a number united with other Churches. There were five infants baptized. Bro. S. J. Upton, of Tulla, Texas, was with us and did the preaching. He is indeed a man of God. He does not compromise with sin in any form. While he fights sin he does not abuse the sinner but, through his earnest desire for the salvation of lost souls and earnest preaching, he reaches the hearts of men and brings them to a realization of their need of salvation. Our good presiding elder was with us two days at Lovington. He held the third Quarterly Conference and preached two wonderful sermons resulting in six conversions. Harold G. Scoggins, a student of Polytechnic College and a young preacher, spent the summer with us. He led the song service and preached a number of splendid sermons. He is thoroughly devoted to his work and an efficient personal worker. We feel that the work has been built up and many homes have been blessed. To God be all the glory.—J. A. Scoggins, P. C.

Redwater.

We have finished our revival campaign for this year. We began on Friday night before the third Sunday in July at Redwater. I preached Friday night and Bro. S. N. Allen, from Winfield, came to us Saturday and stayed until Thursday night. Brother Allen is a very strong preacher, he digs deep and lays a sure foundation. We had no visible results here as most everybody belongs to some Church, but our Church was wonderfully built up, and am sure there was much and lasting good done. After Brother Allen left I did the rest of the preaching. We began the first Sunday in August at Maud, and Bro D. A. Williams, of Douglass, reached us Monday morning, and did the rest of the preaching. Brother Williams is a good preacher; he fights sin in all its forms and phases; our Church here was wonderfully built up. Our next meeting was at Concord, which began the second Sunday night in August. Brother Watson, of Atlanta, came to us Monday and stayed till the next Monday.

Brother Watson is a very spiritually minded man. He is plain and practical in his preaching, a deep thinker and very logical in his reasoning. Our beloved presiding elder, O. T. Hotchkiss, came to us Sunday night; he preached Monday morning, and it was almost like Pentecost; the Holy Ghost came with great power. Many were convicted and converted and some reclaimed. We run on till Wednesday night, the interest kept growing till the night we closed. There were some twenty or twenty-five gave their hand for prayer. Our presiding elder not only knows how to preside over the district, but he knows how to take hold of a revival and make it a real revival. We are always very proud when the time comes for our beloved to come around to help us over the rough places. Well, we hope to report "All in full, Bishop."—T. D. McCrary.

San Saba.

Preparations have been quietly going in the Church for months. The meeting was well advertised. A large temporary tabernacle with a seating capacity of 1200 was built for the meeting. It was put on a lot down town in the midst of the business district. Lumber was secured from a local dealer and eight-ounce duck to cover with from a local merchant. The lumber will be returned and damages paid and the duck returned in time to be sold for cotton sacks. The total cost will not much exceed the freight, to say nothing of the rent on a tent of equal seating capacity from and to the closest point where such could be had. Surely this is the most economical and practical way to provide for a warm weather meeting. I shall be glad to give anyone all the information our experience has taught us. We will keep the tabernacle up for use at least two months. At the altar, on their knees, more than 205 persons consecrated themselves to the service of Christ. All the Churches in town will receive great benefit and some members; also some in the country. The Methodist Church will reap, as they should, the largest returns. The work seems to be genuine. We have had the largest attendance at Sunday School in the history of the town, the prayermeeting is about ten times as large as before, and every one seems interested in the new church that the congregation is planning to build this year.—H. E. Draper, Pastor.

Brownwood Mission.

All of my meetings have closed. My first meeting was at Chapel Hill, which began July 9, lasting about eight days. Bro. J. L. Young helped me in that meeting, and it can be well said that he did good preaching. We had no visible results, but the people expressed themselves as having a good meeting. My next meeting was at Green's Chapel. Rev. W. M. Bowden, of Clay Street, Waco, did the preaching, and well did he do it, too. He did not use any spectacular ways to get men to be religious—but the simple gospel truth. I never saw a man that had more tact than he, and a greater influence, too. The meeting lasted ten days. The results were about twenty-five conversions, besides several reclamations; the Church uplifted spiritually, and twenty-eight accessions to the M. E. Church, South. My next and last meeting was at Turkey Peak, closing there Sunday, the 17th. Rev. W. H. Doss, of First Church, Ballinger, did most all of the preaching. I never heard a better series of sermons than he preached. They were spiritual, deep and pointed. Men and women were convicted of their sins. We had a great meeting, but not what we wished for. The results were four or five conversions, a few reclamations, one accession, and several to follow. The Mission is in a good spiritual condition. Have observed Children's Day at two of my appointments; have one good prayermeeting, etc. I am happy in the work.—H. A. Nichols, P. C.

Venus.

On the last day of July we closed one of the greatest meetings Venus has ever had. The entire town was thoroughly stirred from center to circumference. In many respects it was the greatest meeting I have ever been in. The old-time power was on us from the beginning. There were at least one hundred and twenty-five conversions and reclamations, and many of these reclamations were men who were in sin as great as any of the sinners. Our young met got to the point where they would go out and spend most of the night with their friends, praying and talking with them about their soul. Several nights they came for their pastor and he went with them. One night they had a fine young fellow down on the school campus. Two of them came for me. We prayed and talked to him for awhile and he was gloriously converted. We had prayermeeting every day in our

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SPLENDIDLY equipped with all modern appliances for the treatment of Chronic Diseases. Specially equipped for the successful treatment of "CANCER" without resorting to surgical procedures. The only private institution of magnitude in the South. Conducted by a physician of twenty-five years' experience.

business houses. The ladies went from house to house and prayed and counseled together. There were fifty-four additions to the Church with others to follow. But the revival continues. We have had several conversions since the meeting closed. We have several fine prospects for the ministry. Last night Clarence Lindsey, the son of Rev. C. E. Lindsey, preached his first sermon. It was a fine service, had one conversion. Cicero Fielder, the son of Bro. J. P. Fielder, preached what I am sure was his first sermon, at a schoolhouse near Venus last night. I have not heard from that service yet. I am expecting others to yield to this call. We have one fine young lady who has heard God's call to missionary work. She now needs to be trained for this work. Truly God has been with us. Rev. E. N. Parrish, of Cleburne, did the preaching. He is a power. I think no one could have done better work at Venus. He is a clear, logical and forceful speaker. He has my unqualified indorsement. The Holy Spirit can work in and through him, for he will not get in his way. The singing was under the direction of Mr. J. M. Gallagher, of Denton, Texas. He knows how to sing for a good old religious revival. I would rather have him than a good many preachers to help me in a meeting. The Lord wonderfully blessed us; to Him be all the glory. We will round out another good year by conference.—T. E. Bowman.

Cr-ford Circuit.

This charge is west of Mineral Wells in the Weatherford District and all the preaching places are on the Mineral Wells and Northwestern Railroad except one. We are on the border line of the Central, North Texas and Northwest Texas Conferences. But still we appreciate having a small place in the vineyard of the Master to work and so glad that our lot has fallen among good people every where. We love the Central Texas Conference and we have had the pleasure of living only in extreme western parts. However, we have been in the Weatherford District for five years and they have been the hard, drouthy years, too. Nevertheless, we have not thought of giving up or turning back. Our charge has always had an average report and sometimes much above. The preaching places on this charge are Graford, Oran, Salesville and Lucille with fifth Sunday appointment on Brazos River; also preach once a month there on moonlight nights. The summer revivals have been held. The first was at Salesville. This was a very good meeting, revived the Church somewhat, and we hope much good will come from it. At this place this year a new church has been built at the cost of \$1250, all the debt raised but \$300, and that will be paid before conference. Our next revival was held at Graford by Rev. John Huckabee and every preparation possible for man to make had been made. All things were ready and the people realized the need of a great revival and began to work, watch and pray. With the help of our anxious, willing pastor they were soon in the harness and a revival resulted that Graford and its vicinity had never witnessed. Hundreds of people were blessed, all the Churches were increased in numbers, and our town is now on higher ground. Brother Crow and Brother Huckabee worked to one great end, and that was to get men saved and the people here will never forget this great revival. It was everybody's meeting and everybody that attended was helped. Graford had a church debt when we came, of over \$200, also a debt on parsonage of \$150, an old insurance debt of near \$50 and the new insurance to pay off. All of those old debts were collected by the pastor and a few loyal men and women, and all were out of the way of the revival. They built a large tabernacle for the summer meetings. The Churches of the town built together. The people paid all expenses of the meetings and gave Brother Huckabee \$200. At Oran we had some special help, but the new converts at that place were worth much. Brother Hotchkiss preached one sermon and some good laymen came out from Mineral Wells. A great revival resulted with over 100 conversions. Oran is in fine shape. The people there gave the pastor \$50 as a free will-offering. They have their church plant on a basis now so they can pay for it. It is deeded to the M. E. Church, South, and all the debt raised but about \$250. We expect to raise it and want to dedicate that church before we leave for conference. We had Graford Church dedicated during the great revival. We

also expect to dedicate Salesville Church. The revival at Lucille was not what we had prayed, worked and hoped for, but we did all we could. Our hearts are sad, indeed, to know there are many there yet who should get right with God, and we earnestly pray that much good will come yet from the faithful work done at Lucille. The circuit is in very good condition. We hope to make a good report at conference. Some think Graford should be a half station and want a nice, young, well educated, handsome preacher. Most of you all understand the rest.—The Circuit Rider's Wife.

Thrall.

We have had up to this time eighty-four additions in the Thrall charge on profession of faith and by certificate. We have worked over our old churches and made new ones of them. Rev. A. C. Smith, of Meridian, did efficient service during the revival meeting.—C. G. Shutt.

Pattonville.

We are engaged with Rev. W. J. Lemons in a fine meeting. Ten conversions last night. Prospects are flattering for a great meeting, and it certainly is needed. Mrs. Bloodworth is conducting the music, holding children's services and looking after the Woman's Missionary Society work. She will likely organize a good society before we leave. Brother Lemons is doing a fine work here for Methodism. He preaches the doctrines of our Church and looks after all the interests of the Church. We are open for some engagements in September and October. Our son, Lloyd, is singing this week for Rev. W. J. Bloodworth at Roxton.—J. T. Bloodworth.

Bighill.

Our revivals were all good, three in number, and a good number of conversions and reclamations, and a spiritual uplift in the whole charge. We are in the third quarter of the fourth year. God has wonderfully blessed the labors of this good people in the four years I have been here. A good parsonage and one of the best country churches in the District built. Two good shingle tabernacles, one church seated with good nice seats—in all, about seven thousand dollars' worth of property added to the Circuit and no debt. There were four appointments. We gave up Hornhill. The salary has been raised from \$600 to \$1100. This has been the best year of the four. I am sure we will have one of the best Circuits to report at Temple this fall, three strong appointments, each with a good church. Two appointments, only five miles each way from Bighill, a nice new parsonage well furnished, and "everything in full, Bishop."—W. Vinsant.

Cotton Flat.

On last Tuesday night the revival at Cotton Flat closed. It was truly an old-time revival of religion. The Holy Spirit was present in converting power. Twenty-eight surrendered their lives to God. Twenty-three additions to the Methodist Church. Five went to other denominations. Old and young have been made to rejoice in a Savior's love. Our pastor, Brother J. S. Moore, is meeting with great success in this new field. Brother Rholfing of Midland has rendered valiant service in our meeting. Surely God speaks through this man. The Sunday School at this place has been attended with wonderful results also; from nineteen on the roll January 1, 1913, to sixty-four on the roll August 13. A Wednesday night prayer-meeting has been organized. To God be all the glory, for he it is that hath given us the victory.—Mrs. Floyd Countiss.

Liberty Hill.

Since my last letter to the Advocate many things have occurred. Our third Quarterly Conference was a great success. Our presiding elder, Dr. V. A. Godbey, was on hand looking after every interest of the Church. The more we all see of him the more we love him. He is as fine as split silk. He is always ready and loves to work for the Master. He is not for trade or sale. We mean to keep him four years. We have just painted our church at Leander, painted our parsonage, built a splendid tabernacle at Leander and have just closed both of my revival meetings. We held about five weeks and a half at both places—Liberty Hill and Leander. We had at least seventy-five conversions and reclamations. I was assisted at Leander by M. T. Allen, of Burnet.

He is o. k. on all lines. A fine preacher, a hard worker and one of the "truest of the true." At Liberty Hill I was assisted by Rev. J. C. Wilson, our Conference Evangelist. He is one of the greatest all-round preachers I ever heard. Every sermon seems to be the strongest. He is simply a "preaching machine." I have received about sixty in the Church up to date. My work is in fine shape on all lines. No man ever served a truer or better people than the Liberty Hill and Leander folks. To use an expression that I heard a holiness woman use in telling her experience, she said: "My soul is happy; I am in clover up to my waist and there is not a fence in sight."—M. J. Allen.

Scroggins.

I commence a meeting at Scroggins Schoolhouse the second Sunday in this month and run until Thursday night. Rev. S. N. Allen, of Winfield, came out and preached twice for us. We had a good meeting; two joined the Methodist and one the Baptist Church. There is no Church organization at this place. We had an appointment to commence a meeting at Argo the third Sunday. Here we met a brother Campbellite preacher who had an appointment to commence a meeting, also. We talked it over and he said as I had been preaching there all the year my appointment was the oldest, so he would give back, but if I was willing he would stay and help me. We would preach time about. So we agreed for each one to preach his doctrine. I preached repentance and faith; he preached his doctrine modified. We run until Thursday night, but caught nothing. May the Lord bless the Advocate and its force.—W. J. McCrary.

Oran.

Our pastor, Rev. B. S. Crow, closed on the night of August 14 the greatest meeting ever held at Oran. People gave themselves over to the leading of the Spirit of God and as a result the old-time revival fire broke out and sinners and backsliders came, falling in the altar, crying for mercy. There were seventy-five conversions and reclamations. The Church was greatly strengthened and a sweet spirit of peace and harmony pervades the whole community. The people, in appreciation of Brother Crow's good cheer among them, made him up a free-will offering of \$50. The finest order prevailed through the whole meeting. There were two young men who surrendered their lives to the ministry during the meeting. Denominational lines were laid aside. Methodist and other denominations, especially the Baptist, waged war together against sin and the devil. A thriving prayer-meeting is in progress as a result of the meeting. We rejoice to say, with many, that the revival is still burning in the hearts of people of Oran. To God be all the glory.—Victor D. Dow.

Cameron.

We have just passed through a splendid meeting at this place. Rev. Wm. Dean White, of Navasota did the preaching for two weeks, and right well was it done. White is a great preacher. He is a man of deep piety and great power. He goes straight to the heart of things and the people heard of things and the people heard him gladly. Rev. A. C. Fisher and wife led the music. They are a full team. Fisher knows how to get the folks to sing, and Mrs. Fisher is a perfect queen at the piano. Fisher is the finest hand with the children that I have ever seen. He knows how to lead them to Christ. About 100 gave their names for membership in the various Churches. All the Protestant Churches co-operated with in the best possible manner, and each Church got a fair number of the converts. We had forty-two applicants for membership in our Church. But the greater good cannot be estimated in figures. Our people realized that they needed a great revival in their own lives and went to work to seek a closer fellowship with their Lord. The meeting lasted only two weeks and had it been possible to have carried it on longer, perhaps many more would have been saved. But we are thankful for what has been attained and are pressing on, praying for and expecting better things.—A. A. Wagon, Pastor.

Frost.

Our summer meetings are over and have had great success. We began at Emmett the fifth Sunday in June; had a very good meeting. Then we held at Jones' Ranch with several professions and six additions to the Church. Then we held at McCord, where we had some twenty-five professions and about sixteen additions to the Church. My father and mother were with me in these meetings and worked with old-time zeal and power. Rev. R. L. Reese, of Mexia, was with me at McCord and did a great and excellent

work. He preached with great power and conviction. Then I went to Hackberry, a new place adjacent to this charge, but unoccupied by any denomination. There we held a ten-day revival and we had great success, having about fifty-four professions and organized a Church with about forty members and there are others I think will join. Brother Hawk, of Blooming Grove, came over and preached two excellent sermons. The writer did the rest of the preaching. Summing up the year's work, I find that we have had nearly 200 conversions, over 100 additions, two severe poundings, the parsonage debt paid, and everything points toward a full report at conference. Frost expects to be made a station next year and the way looks bright for a new modern brick church to cost between ten and fifteen thousand dollars.—W. H. Harris.

JUST BEFORE ONE THING AND JUST AFTER ANOTHER.

Waco has put off the out-worn kneecaps of overgrown townhood and is now dressing up as a thriving city of 45,000 should. No, that figure is wrong, for according to universal authority, all cities and towns are of the feminine gender. So it is "skirts." Anyhow they are not "hobble skirts," as she is making rapid and extended strides. And Methodism is keeping pace.

A few weeks back there were two interesting and important series of sermons preached here; one at Elm Street by Rev. G. S. Wyatt, of Quanah; the other at Austin Street, by Rev. R. P. Shuler, of Austin.

Brother Wyatt was one of the first preachers I met on coming, as an orphan boy, to Texas seventeen years ago. Two years later he signed my license to preach and a year and a half later still he gave me my first appointment. He is a warm hearted, brotherly man, always forceful in his sermons and at times tremendously strong and very eloquent. His physical strength has not abated and his mind is clear and logical. The meeting at Elm Street culminated in a collection which makes possible a new, modern brick church.

Brother Shuler is full of fire and vim; plain and practical in his preaching, striking home to the hearts and consciences of his hearers. He gave genuine satisfaction. And it seems that the hope of the possibility of his succeeding the present pastor has a tendency to soften the iron hand of the relentless "time limit." For after all it might not be so bad when the people must put off their "Knickerbocker" to put on "Shu-ler."

Now the thing just before these two things was Rev. Abe Mulkey's revival at Herring Avenue. For as a consequence "the Church built in a day" has had several weeks' work done on it, remodeling and enlarging. Sometimes one can do in a day what it takes to improve.

He was the "same Abe" with the exception that "Louise" was not with him. For Brother Mulkey, like many another man, can not do his best work without the aid of his faithful wife, "Abe and Louise!" Whoever saw their like?

One thing, just after these above mentioned, was the trip to the Yellowstone National Park. Now "gentle readers," that is some trip, and Frank Reedy and A. A. Glisson are the proper ones to conduct a party. Waco has heard "some" of this Yellowstone affair as three pastors went from here. How much preaching thunder it has furnished! Questions: "Mamma, what is the Yellowstone National Park?" Answer: "My child, it is the place where geysers squirt and where preachers take on an added supply of hot air."

Well it is just after the third Quarterly Conference, and just before the fourth. Then a little while and the gathering of the clans, with their "we had a good year Bishop," their election of delegates, and their appointments.

And so Dr. Hill and Dr. Rankin are right. It is "just one thing after another," or, "just one thing before another;" or, one thing just and then another; at least if it is not one thing it is another, and thus it goes as the golden days swing past. But just let them swing, (out of summer into autumn, out of autumn into winter, out of winter into springtime) for all the days will be bright sometime.

A. D. PORTER. Morrow Street, Waco.

REIGN OF THE SPIRIT.

By Rev. W. P. Wilson. Number Four.

The total destruction of the Temple at Jerusalem, by Titus about the year 70, A. D., closed forever ancient temple worship. The mediation of Jesus Christ, our ascended Lord, and the enthronement of the Holy Spirit, the personal representative of the Father and the Son in the reconciliation of men to God, was seemingly a revolutionary

movement. It was but the culmination of the divine plan to accomplish the final restoration of this sin-blighted world to the sovereignty of a long-suffering and merciful God. Under the new administration each human body becomes the temple in which the Spirit proposes to meet and hold communion with man's regenerated spirit. Our Lord said to the Samaritan woman: "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit, etc." The divine plan of worship, projected on this line, broadens out to the embrace of the whole human race. At this place it is well to note a statement made by our Lord to one of the chief members of the Jewish Church. "Ye must be born again." True worshippers, as the Master puts it, are regenerated spirits. Such alone can truly worship. They hold communion with the Divine Spirit, and have the testimony that they are the children of God. By the way, what has become of those preachers that were wont to proclaim the glorious fact of the witness of the Spirit of doubting, halting saints?

Some years ago a great gathering was called to meet at Fort Worth, Texas. That noblest Christian hero, Bishop Galloway, was called to preside. The one question to be considered was, "What is the Matter with the Church?" This writer remembers the scriptural lesson with which the Bishop opened the meeting. Reader, do you remember the account of the finding of the Scriptures under a lot of rubbish where it had been so long concealed that the Jewish Church had forgotten that there ever was any written word of God. The spirit of that great gathering was to fall back on the advice of the Almighty through his servant Jeremiah. "Ask for the old paths, and walk therein and ye shall find rest for your souls." Allow me to say just here that the cardinal themes, such as the absolute necessity of regeneration and the blessed assurance coming through the witness of the Spirit, were proclaimed by men of profound learning in the heroic days of our Methodism, and we who have come into this goodly heritage cannot afford to neglect them. Present day learning has suggested nothing to take the place of these fundamental doctrines. Allow me to say further, if the reader has taken the time to study the writings of the leading lights of the Tubingen school, noted for higher criticism, they are and were as ignorant about the new birth, as was Nicodemus on the night he had an interview with our Lord. Take Swarts, author of two lives of Jesus, in the last of which he sought to take back much of what he said in the first. This man was pastor of a Church before he fell under the baneful teachings of Baer and others of that godless school. The young man knew nothing of the fundamentals of Christ's teachings.

His historian says that Swarts in his last hours denounced the hope of immortality in almost frivolous language. It is safe to assert that no man can interpret God's dealings with and for man unless man's spirit is in touch with the Divine Spirit. Young people would do well to refuse the teachings of men who know nothing experimentally of the operation of the Holy Spirit. It may seem trite to say that the Spirit seeks to reach the whole mass of people through individuals. No society or aggregation is ever more spiritual than its individual members. A leading business man of this State and a layman of one of our Churches, said to me this week, "The Church is sadly short on spirituality." While statement of said layman smacks somewhat of commercialism in verbiage, there is no doubt as to his meaning being true in itself and coming from an earnest conviction. It had been stated in some quarters that the people will no longer stand the preaching of the old carnals of religion. It is said the people want disquisition rather than exposition. St. Paul found people in his day that would not stand sound doctrine, and he warned Timothy and Titus against yielding to such clamor. When this great apostle neared the end of his wonderful career he could say, "For I have not shunned to declare unto you all the counsel of God." And farther, "I have fought a good fight, I have kept the faith." The unfading glories of the spirit world were already coming in view, in this triumphant hour. Dallas, Texas.

If you have injured another you will never again know abiding joy in their presence till you straighten it up, as it is the very nature of the soul to hate those we have wronged. Self-condemnation forces this feeling upon men as God's call to heart unity and oneness.

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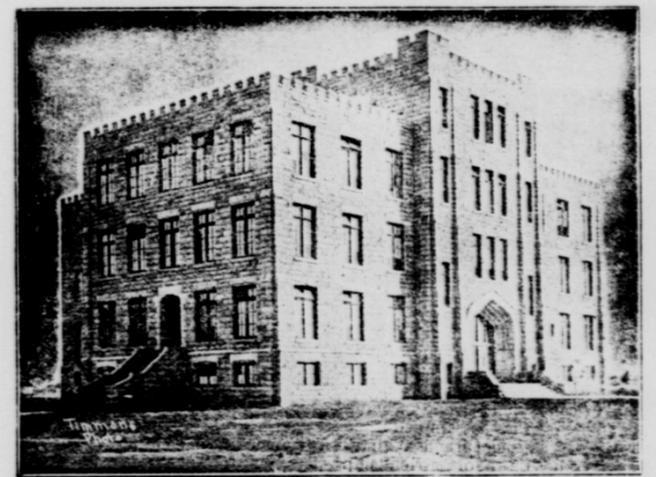
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This is the first volume of the two contemplated by the Bishop. The other one will follow soon. It covers the first ten chapters of this Gospel. In a prefatory note the Bishop states that the volume is not exegetical or critical; however, these are not ignored in the book. It is something in the way of practical results more especially at which it aims. Nevertheless on examination of the volume it will be seen that the Bishop is an exegete and a critic of the most evangelical type. He is more, for his work is expository and brings out things new and old in his treatment of the Gospel. He goes to the core of things and gives the heart of the Gospel. It is the most

unique and original book that Bishop Candler has yet given to the Church, and it is his own style and expressed in his own lucid manner. Each chapter is complete within itself and is packed full of great thoughts. Evidently it is the outcome of his studies and preaching for years, for those of us who have heard him know that he makes Christ the central thought in his preaching. In this book Christ stands out conspicuously and the divine truth is brought forth and made to apply to present conditions of life. There is nothing monotonous or stilted in the volume. It is like a clear stream gushing from underneath the mountain, sparkling with life and health. After looking through it we pronounce it uplifting and refreshing.

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Devotional--Spiritual

THROUGH ALL THE YEARS.

Through every minute of this day
Be with me, Lord!
Through every day of all this week
Be with me, Lord!
Through every week of all this year
Be with me, Lord!
Through all the years of all this life
Be with me, Lord!
So shall the days and weeks and years
Be threaded on a golden cord,
And all draw on with sweet accord
Unto thy fullness, Lord;
That so, when time is past,
By grace, I may at last
Be with thee, Lord!

—John Oxenham.

FRIENDSHIP.

That which men need from us is not the echo of some other, but the net result of our own experience, that which means something to us which we can say with conviction, and speak out with joy. The larger, therefore, our own claim in life, the larger must be the self that we have to give in friendship. My friend needs quite as much as I that I should have true self-reverence. Moreover, it is impossible that that deep revelation of one's self, which is essential to intimate friendship, should ever be made where the spirit of the other is essentially profane and blasphemous. He, who can consent to tattle as an idle tale that sacred bit of your life which you have opened up to him in the hope of giving hope at a time of mortal peril, can never be your friend. From such you must shut yourself. You have cast your pearls before swine and they have trampled them under their feet and turned again to rend you.—The Laws of Friendship, Human and Divine, by President Henry Churchill King.

FORGET YOUR TROUBLES.

Don't moan and brood over your woes, disasters, and losses. Do something. So to work. Brooding only weakens, and makes misery of feeling more intense. Begin at once to repair the disaster. If all your lifework suddenly falls in ruins about you, like a house of cards, put some of the stones of the ruin down at once, as a foundation for the new building. If all you have earned, with hard and anxious labor, is plucked away from you, don't fret, begin again, gather some more. You will not forget your trouble in any way so easily, as by filling life again with activities, interests, and joys.—Selected.

THE VICTORIES OF PRAYER.

Oh, the victories of prayer! They are the mountain tops of the Bible. They take us back to the plains of Yamre, to the fords of Peniel, to the triumphs of Moses, to the transcendent victories of Joshua, to the deliverances of David, to the miracles of Elijah, to the whole story of the Master's life, to the secret of Pentecost, to the keynote of Paul's unparalleled ministry, to the lives of saints and the deaths of martyrs, to all that is most sacred and sweet in the history of the Church and the experience of the children of God. And when, for us, the last conflict shall have passed, and the footstool of prayer shall have given place to the harp of praise, the spots of time, shall be gilded with the most celestial and eternal radiance shall be those, often linked with deepest sorrow and darkest night, over which we have the inscription, "Jehovah-Shammah. The Lord was there!"—Simpson.

A LITTLE SERMON ON LITTLE SINS.

Henry M. Stanley tells us that when he was passing through the forests of Africa, the most formidable foes he encountered, those that caused the greatest loss of life to his caravan, and came near defeating his expedition, were the Wambutti dwarfs. These diminutive men had only little bows and arrows for weapons, so small that they looked like children's playthings; but on the tip of each tiny arrow was a drop of poison which would kill an elephant or a man as surely and quickly as a rifle. Their defense was by means of poison and traps. They would steal through the dense forest, and, waiting in ambush, let fly their arrows before they could be discovered. They dug ditches and carefully covered them over with sticks and leaves. They fixed spikes in the ground and tipped them with poison. Into these ditches, and on these spikes man and beast would fall or step to their death. One of the strangest things about it was that their poison was made of honey. It is

thus that Satan wages his destructive warfare against God's people. Stealthily, under cover of darkness, by treachery, with weapons seemingly harmless, through the sweets of life, he comes clothed as "an angel of light." Yet how deadly are the little honey-coated sins which he administers, how sure the destruction of him who is deceived into wandering from the straight and narrow way.—N. Y. Observer.

MAKING A SANCTUARY.

The groves were God's first temples. Yes, it is well to remember that. We are too much in the habit of associating religion with a building. The early Christians worshipped God out under the trees or on the hillside beneath blue and sunny skies. It will not hurt our religion to get it outside in the sunlight; it ought indeed to do it a great deal of good. One impulse from a vernal wood may be a help to worship, a greater help even than a magnificent stained-glass window. Our God is the God of nature, and where better can we adore Him than out in the midst of all the beauty and loveliness that He has made? But one can be in the midst of it all and never once think of worship. In fact it almost seems sometimes as if blue water and sunny skies and shady groves helped some people to forget about God altogether. But really it will not spoil the sunshine to think that God made it, it will not take the joyous sparkle out of the wave to remember that it is in the hollow of His hand, it will not take the invigoration and gladness out of the woods to make it into a sanctuary in which we may worship the Maker of heaven and earth. No, it will not spoil, but make more glorious and beautiful.—Christian Guardian.

ZEAL ACCORDING TO KNOWLEDGE.

Zeal is an excellent thing, if it be the produce of high moral motives, and directed by an intelligent plan to useful ends. The Word of God, which contains many exhortations to fervency in spirit and diligence in business, advises us that our zeal should be "according to knowledge." Fire burning in certain places is all right, and burning in certain other spots, is all wrong. Life must have its emotive forces—and the purest and most permanent of these only the gospel of Jesus can supply—yet its emotion is not just for pretty sentiment, but for practical ends, and, while feeling may, and often ought to, run high, it should run straight and strong in channels cut out for it by a wise Christian stewardship and statesmanship.—Zion's Herald.

LAYING UP A RESERVE.

Every man who would be an effective agent in life's work and warfare should lay up a reserve of physical, mental, and moral force on which he can draw when some crisis calls for superhuman exertion or sacrifice. It is quite possible, as some have thought and taught, that there are in every man, or at least in the average man, certain unsounded depths and unexplored stores of feeling or of mental ability, which, when summoned into action in a crisis, may make a hero out of an ordinary human being. If so, that is a sort of potential or latent heroism, whose springs must day by day be fed by little fidelities and accumulating sacrifices.—Exchange.

UNNECESSARY MARTYRDOM.

To die in a worthy cause is honorable, and the world will ever cherish the names of those who sacrificed their lives upon the altar of some noble ambition, and their deeds will long continue to stir a holy emulation in the hearts of those who shall hear or read the record. All honor to those who have sacrificed health, and even life, for the sake of some noble cause! The world should not, and will not, suffer their memories to perish.

But are there not others, a vastly more numerous class, who are just as truly martyrs, but who are martyrs to a petty cause, and are sacrificing the greater for the sake of the less? There are men who are wearing their nerves to tatters fussing over little things which they should never deign to notice. There are business men who can handle successfully great undertakings, but the trifles are destroying them; and there are women who are killing themselves for the sake of the after-dinner desert. Now it is worth while dying for a good cause, but is it worth while dying simply in order that John may

have his pie or pudding regularly? We do not think it is. And if a business man, in trying to support his wife and family, overtakes himself and dies, we feel that he is a real martyr, if it was necessary. But if the over-tax was foolish and unnecessary, as it too often is, we feel that it was not the act of a brave man, but of a foolish one.

If life be strenuous and hard, and it is to many of us, is it not wise to look into the matter and see whether the hardness and the strain of it are really necessary? Are not most of us foolishly busy? We do not mean that the main business of life is foolish, but that the little extras which are wearing us out, are in many cases wholly needless.

In not a few cases we allow the opinion of other people altogether too much weight in our lives. When a woman needs a good sleep in the middle of the day, why should she refrain simply for fear some one might come in and find the house untidy? The broom, the dishpan, and the fear of Mrs. Grundy have claimed more martyrs than the Puritan conscience. And why should a man who has toiled hard all day leave his comfortable home and put in two or three extra hours of mild agony in some social gathering merely to please some of his neighbors, or do what someone else thinks his duty? Many a man has died merely in order to please his neighbors and avoid the reproach of peculiarity, and at the end of the world's sole comment was simply, "Poor fool!"—and the world was right.

Every little while, in schools and colleges, we hear of young students breaking down, and we say it was overwork, and we pity them because they could not stand the strain necessary to secure a good education. But is it not true in most cases that the difficulty lay not in the study, but in the desire to reach and maintain a certain standard? The extra five per cent was what proved fatal. And yet foolish parents and foolish teachers continue to spur their children and pupils on to "do their very best," which in many cases might well be translated into "signing their own death warrant." The craze for distinction, medals, prizes, etc., has cut short many a promising career, and has caused not a few thoughtful men to wish that all the prizes and distinctions were at the bottom of the sea.

There are still martyrs in the world, and those who suffer, or die, for the good of humanity, or to maintain a conscience void of offense are surely worthy of all praise; but we fear that the great majority of martyrdoms amongst good people are not for conscience' sake, but come simply because we are too weak to assert our individual rights, or too foolish to ignore little things. More Christianity would mean fewer martyrs.—Christian Guardian.

THE CAMPAIGN FOR STAMFORD COLLEGE AND THE SWEET-WATER DISTRICT.

We closed a very strenuous campaign for Stamford College last evening. Rev. J. T. Griswold was the happy choice of the Bishop for this territory and he could not have made a better one. Griswold was the presiding elder in this territory five years ago, and the people still love and trust him. When he appealed to them they gave him an attentive ear and opened their purses to his cause. We close with the assessment in full and an excess near the five hundred dollar mark.

We were two weeks in making the campaign; hot, dusty, dry, and all of that did not hinder us, but we went to the people and they came to the rescue. Our wealthy people did not help us much. The poor and middle classes are the ones that will save the school to our Church. It is still true, "How hardly shall a rich man enter the kingdom of heaven." The man that makes the money can not, or will not, consent to give it away. Women have been our largest contributors to the S. M. U. Men who make large money still cling to it. The man of wealth in this campaign coldly turned us away, showing that they have schooled themselves to say "No" to any and every cause. Tom Griswold deserves the palm of victory. JAMES M. SHERMAN, P. E.

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Tennyson sings about "the little rift within the lute that, slowly widening, makes all the music mute." Modern Scientists tell us that flies and infinitesimal microbes are the most dangerous of all wild beasts. The moralist warns us that "little sins" may be the precursors of great crimes.

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THE SUNDAY SCHOOL

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

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

AUTOMATIC PLANS.

We place the above heading to this article to say that there are no such plans. Some pastors and superintendents have assured us that grading the Sunday School, or introducing the organized class movement, or the introduction of some other modern plan, had not improved conditions in their schools. Further inquiry developed that the new plan had simply been introduced, frequently without preparation, and had not been followed up at all. The plan itself was expected to produce wonderful results, but as a matter of fact it proved as helpless as a dead engine on a side track. A steam engine is a mighty useful implement when there is steam in the chest and a competent man at the throttle. Otherwise it is a plan that is thoroughly ineffective. The organized class movement is a mighty good thing when it is a real movement that pulsates with life and is hot with zeal. But as an engine is merely a plan for using steam, so the organized class is a plan for utilizing the interest and ability of Christian men and women. And so of other Sunday School and Church machinery. Just now there is some discussion of the best plan of Church government, and some people think it would be wise to modify our own system. Such thinkers may be right, but more important than the wheels of Church work is "the spirit of life within the wheels." A Samson with an ignoble weapon or a David with a sling is worth more to God than a timid Saul or an indifferent Merozite in full panoply. "There's more in the man than there is in the land." Also, there's more in the man than there is in the tools. But while this is so it is also true that a first rate man is not content to work with second rate tools, nor too pursue second rate methods. A good pastor or Sunday School superintendent knows that no plan will work out itself, but he wants to make his work effective, and so he is looking for the best plan.

EXPERIMENTING.

Scientific progress is achieved by experiment. Benjamin Franklin, Fulton, Howe, Edison, Burbank and the rest, have all been faithful experimenters. Burbank is credited with saying that about one of his experiments in a million ever amounts to any thing. And yet such men do not work at haphazard, but are always testing definite theories and working along lines that have been carefully thought out. Let no superintendent be discouraged therefore if some of his plans prove a disappointment. Indifference, illness, death, bad weather, immigration, may each interfere with some well laid plan and sometimes all conspire together to thwart an effort at progress. But in the Sunday School, as elsewhere, failure may become a stepping stone to success. "If at first you don't succeed, try, try, again." And whether we ever succeed as we wish to do or not, when the judgment day comes we shall be glad that we did the best we could.

AN OPEN LETTER.

The following letter is so full of information and suggestions that we give it to our readers entire. It is addressed to the Secretaries of the Denominational Sunday School Boards.

"Dear Brethren—I offer for your consideration the following plan of work:

I. The Call for a Great Advance.

(a) Gain for the Triennium. One million have been added to the Sunday School enrollment of America within the past three years. The sad fact is that other lands have fallen behind. Ours is the day, and ours the land of opportunity.

(b) The Bible and the Schools. A remarkable challenge from the Western States comes to the Sunday School workers. In Colorado and North Dakota High School credit may be given for Bible teaching in the Sunday School provided the teaching of the Sunday School reaches the grade of the high school. Is the Church ready to accept this challenge? Can we teach the Bible as well on Sunday as Shakespeare and Tennyson are taught on Monday?

(c) A Moral Awakening. Starting revelations regarding the vested interests of vice that prey upon boys and girls of our cities, call us to new activity in work. The heavier moral responsibility upon the Sunday School as the Bible is more definitely put aside from the public school, the pleasure-seeking spirit of the day, all demand teachers of religion who shall

do more thorough work than we have accomplished heretofore.

(d) The Graded Lessons. The Graded Lessons have introduced a new educational problem in the Sunday School. They have been received with unexpected favor and are bringing noble results, but the Graded Lessons demand Graded Teachers. We can only meet the standards of the day by specialized training.

(e) New Recruits. At least three hundred thousand new teachers and officers will assume responsibilities in the Sunday School within the coming year. The fact that fifty thousand are enrolling each year in some course of teacher training is a proof of the willingness of our teachers to make preparation for their work.

(f) Adolescence. The most significant movement in the Sunday School world today is the awakening regarding the teen years. The interest in the boys and girls of the adolescent period surpasses anything in institutes, conferences and conventions. The one outstanding hindrance to great attainment is the lack of trained teachers for these years.

II. To Whom Shall We Appeal?

(a) To the whole religious press, the Christian weeklies, and the monthly publications of the Sunday School.

(b) To the ministers and superintendents of Sunday Schools.

(c) To the Sunday School Secretaries and field workers of all denominations and all State and Provincial Associations, and county, city and township officers.

(d) To Christian Educators in the public schools and colleges, asking aid and counsel.

(e) To all religious colleges and universities, asking them to provide classes for training in religious services, and to give such dignity and thoroughness that religious courses will appeal to their strongest students.

(f) To the leaders of all Sunday School conventions and institutes, to give the training of the Sunday School teacher full recognition at the beginning of the educational year.

III. Information.

(a) Define courses of study.

(b) Impress the need.

(c) Describe briefly the methods of organization, kinds of classes, enrollment and methods of choosing students and awakening interest.

(d) State clearly the object of religious education.

IV. The Present Status.

(a) We hear constant criticism of the shorter courses in Teacher Training. Is it not your judgment that rather than throw them aside we should continue to use them for the present, but enrich them by reference reading, by teaching how to study, by directing students to methods of observation work and practice teaching, by insisting on longer time and more thorough work? Is it not a fact that what we need now is not continued Nay, Nay, but Yea, Yea—the positive note of advance and a call to higher standards? Better books are coming, higher standards are demanded, but we cannot attain them by a single leap—we must make gradual progress from present conditions to the higher and more thorough attainments.

(b) The strongest and richest denominational boards are able to employ but a few specialists in religious education. Not a single denomination today has provision for training one-half the teachers needed for the advance of its work. The International Association has not the means at hand to put trained and salaried workers in the special field of education in the States. The Churches have not altogether any adequate force for the great work. We must use all the agencies we have in prayerful, harmonious co-operation. We are only at the morning hour of a great day. The mission fields of the world are sounding the educational note; they are looking to America for leadership: Not for ourselves alone do we face responsibility in this great undertaking.

Is this not a time for all "forward looking men" in the field of religious education to unite for a year of higher standards, first, then of larger numbers? If this meets your judgment, "if your heart is as my heart," I pledge you to do all I can to enlist every one of the Secretaries and Teacher Training Superintendents of the International field and all the workers whom we can influence to enter upon a great campaign and to promote the work so far as in us lies in harmony with your denominational plans for a deeper study of the child, the school and the Book. Sincerely yours,

FRANK McELFRESH.

THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION.

We note that the International Association is putting on its usual round of district institutes for the fall season. Some of our pastors have seemed at a loss as to what attitude to take toward this association and its work. It was once virtually under the control of the various leading denominations of the United States, but now to all intents and purposes it is free from any ecclesiastical control whatsoever. Whether this change is a gain or loss will depend upon the point of view. Whatever else may be said of it, its institutes are a clearing house of the very latest and best methods of Sunday School work. Also, we have found all its leaders with whom we have come in contact thoroughly evangelical and conservative in their attitude toward the Bible. Our personal opinion is that it would be wise for our denominational workers wherever possible to attend the institutes and conventions of the International Association and derive from them all the benefit possible. Of course, the work of the association cannot be carried on without funds, and their only way to secure them is by collections. And our self-respecting Methodists are hardly willing to take something for nothing. But in the amount contributed to the association, or whether anything is given, every person must be governed by his own judgment. The average Methodist needs no guardian to protect his pocket book from the ravages of Christian enterprise.

LIFE ON ITS HIGHER LEVELS.

Go to the study of a scholar, the studio of an artist or a musician, yes, even to the hut of an honorable although poor man, and you need not inquire what is the animus of their lives. You will take note, in spite of yourselves, that it is something not made with hands. A love of books, of art, of music, a capacity to see pleasure in and derive happiness out of the commonplace elements in every life that is pitched high, that is trying to commune with the unseen, unfashioned forces that lie behind the tangible and seen. This is the only enduring possession we have, the only "proof against all adversity." No man can kill or destroy a bright memory, a noble thought, a lofty ideal. If our life is made up of these, we have an eternal possession "which care cannot disturb, nor pain make gloomy, nor poverty take away." (Ruskin)

One can throw a bucket into the ocean and draw it out filled, and can analyze the water and designate its chemical contents and be certain that the substance of the whole ocean is the same as this bucket of water. Whether washing the shores of the balmy South or the icy North, or monotonously moving in mid-ocean, the physical contents of the water are the same. So we each can dip into the great ocean of life and draw out our bucketful of its contents, a material substance, which we can analyze and prove and compare with similar contents the world over, only to find them just the same. The Malay in his island home, the Hottentot in his dense jungle, as well as the Jap or Englishman or American, finds the contents of life just alike. The same unsatisfied longings, the same circumscribed outlooks, the same unremitting toil, the same hardships, the same disappointments, the same death.

But who looks at the ocean merely as a reservoir out of which a little water can be drawn for chemical analysis? This is the tangible, the made-with-hands. When we think of the ocean we see a boundless expanse of water, sea and sky meeting as if in inseparable union; a feeling of vastness, of immensity comes over us; eternity is at our beck and call, we are lifted away from the little bucket of water up to where

The deep-domed empyrean Rings to the roar of an angel onset. We have entered the realm of that not made with hands.

So when we look at life we do not look at the bucketful of pleasure, of prosperity, of possession, we can take out of it and analyze, estimate, sum up. This is the material, the made-with-hands, and hence the away-flowing, the dissipating as the water if spilled is absorbed by the sun. We look upon life and see the far-reaching, limitless possibilities of worthy manhood and womanhood. As the sky at the horizon comes down to greet and to take up the sea, so does heaven meet us and cheer us and help us. We have grasped and hold as our own the world not made with hands. The majesty, the sublimity of this life has no counterpart in the handful of pleasure or profit we can derive from the material world. This will last only as long as lands and money and friends and health last.

But when these are gone we have nothing if we have not gained the world not made with hands.

We are here to build houses, as Ruskin says, "without hands for our souls to live in. We are here to cultivate every noble impulse, every righteous desire, every worthy aim. We are here to pitch our lives and to strive to reach the heights. Our ideals must be the grappling hooks which we throw to the crags above in order to pull ourselves up the steep. Life is a hard, a rugged climb. If we are not anchored above and cannot pull ourselves upward, we can never reach the top. There is no power, human or divine, that can do for us what we must do for ourselves.

Now if the power which builds the house or engine is not the hand that fashions, but the mind that conceives; if the reality of the book is not the bound paper covered with print, but the character both of the person who wrote and who is reading; if the soul of music and of art is not the combined sounds of an oratorio or the application of paint to canvas, but the nature of that which is behind the eye that sees and the ear that hears—and these are commonplaces which need only to be mentioned to be appreciated—then we can rest assured that life is not primarily so much physical vigor, a certain environment, a successive round of days and experiences, but an intensity of purpose to understand life, with the eye directed outward and above, the ear attuned to every honest voice, whether it be an inner prompting or outward suggestion, every nerve and fiber exerted to control the spiritual world in which we live and move and have our being. If this is life—and no thoughtful person will claim that life is mere animal pleasure or physical possession—then life is limited in its essence neither by time nor space. "We know that if our earthly house of this tabernacle is destroyed we have a building of God, an house not made with hands, eternal in the heavens." We sometimes think we must not believe a thing until it is proved. The very reverse of this is true. We try to prove a thing because we must believe it. Whether or not man shall ever be able to demonstrate the immortality of the soul he will still continue to believe that death does not end all. His world is the world not made with hands. His world is the never-perishing world—the world of right ambitions, of true motives, of generous impulses, of kind deeds, of friendly words, of loving sympathy, a world which he builds for himself according to plans and purposes and on the foundation of him who came to give life and to give it more abundantly.—Rev. Wm. W. Guth, D. D.

People on board ship who watch the near-by waves are prone to sea-sickness. The better way is to fix the gaze upon the distance. The cure for faint-heartedness, caused by inattentiveness upon present-day evils, is "the far-look" upon the future eternities.

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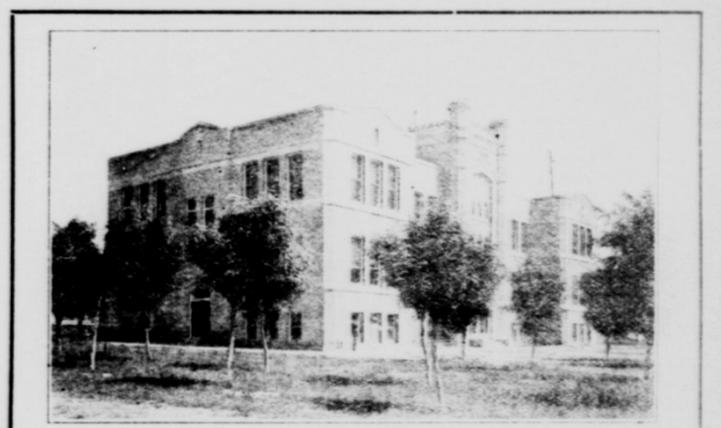
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 New Mexico, Albuquerque, N. M. Oct. 15
 West Texas, San Antonio. Oct. 22
 Central Texas, Temple. Nov. 12
 Northwest Texas, Vernon. Nov. 19
 Bishop Mouzon, Presiding.
 Texas, Nacogdoches. Nov. 26
 North Texas, Clarksville. Dec. 3
 Bishop Kilgo, Presiding.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

DEATH OF MRS. S. H. C. BURGIN.

As we indicated in our last issue, the illness of the good wife of Rev. S. H. C. Burgin, presiding elder of the San Antonio District, our readers are now prepared to read of her triumphant death, which occurred Aug. 22. Her illness had been tedious and severe and all that skill and kindness could do to relieve her was done, but the good Father called her home, despite the vacancy created by her absence below.

Mrs. Lora E. Burgin was born in Terre Haute, Indiana, January 6, 1874. She was married to Dr. Burgin in Kansas City, Missouri, October 18, 1899. Her family are leading members of our Church in Kansas City, and thither her remains were taken for interment. Before leaving on the train for that point, Bishop Mouzon held appropriate and tender services with the family which consists of the bereaved husband and three children—Herschel, Ruth and Miller—aged ten, six and three years. She was a noble, Christian woman, full of faith and of the Holy Ghost. She was interested in the work of the Church and rendered her husband every assistance as a wife and a mother. The blow falls heavily upon Brother Burgin and his children, but God knows what is best and will sanctify it to their good. The Advocate extends to them its deepest sympathy in this bereavement.

We hear good reports of the work of Rev. W. E. Dale, of Quinlan Circuit. He is making full proof of his ministry.

Bishop Edwin D. Mouzon will dedicate the Methodist church at Whitesboro, Texas, on Sunday, September 7, at 11 a. m. All former pastors are cordially invited to be present at the dedication. Rev. Lawrence L. Cohen is the present pastor of this strong congregation.

Rev. D. B. Boddie, of Rosewood, Texas Conference, is a first year man and he is also a first-class man for his years and experience. He is a hustler. He found but very few Advocates when he went there, but he has about forty among his families now. He will do.

JUST ONE THING BEFORE ANOTHER

M. I. Diggs, the California degenerate, with all his money and his family influence, has found out to his sorrow that when the United States Government said in its Mann law that transporting girls from one State to another for evil purposes would not be tolerated means something more than sentiment. His trial, which occupied the newspapers last week with its questionable matter, came to an end in his conviction on four counts in the indictment and each count carries with it a prison penalty of five years. His conduct was something outrageous as a man of family and he deserves no pity whatever. He got exactly what was coming to him.

Bishop Hoss has lost nothing of his cunning in the use of a pen. What he did for Prof. Carter, of Vanderbilt, in his reply to the attacks of the Professor on the Bishops and the Church in the Nashville Banner was twice more than a plenty. He took up his positions and hammered them into nothingness and then took up his attempts at ridicule and repartee and turned them without mercy on the Professor. It was almost unadulterated cruelty. But, then, Prof. Carter laid himself liable and he has no one to blame for the result but himself. Bishop Hoss makes himself impregnable in his clear understanding of the facts and the law in the case. And then he is a master in the use of expressive English, and with it all is a dignified Christian gentleman in every word he wrote. He does not know any other sort of attitude when he speaks or goes into print.

Rev. F. O. Miller is doing a splendid work in North Texas for the Superannuate Home movement of the Church. Under his wise enterprise he has already secured a number of good, comfortable homes, and our worn-out preachers, and in some instances the widows of deceased preachers, are occupying them. No better work than this can be accomplished, and Brother Miller deserves our full support and co-operation in his undertaking. If he has not been in your charge, then sit down at once and write to him to come and present this cause. It will not hinder your local work; it will help it. And we may add that Rev. Charles E. Brown, in the Central Conference, is engaged in the same sort of work and all that we have said about Brother Miller is applicable to him also. Give them the right-of-way, for they are working for you. The day will come when you will be a worn-out man, or may be your good wife will be a widow and your children fatherless.

The Rev. Bob Adams, of the Texas Conference, is a rare humorist and in a circle at Epworth the other day he got off the following incident: "In a district conference recently a good brother from the sticks applied for license to preach. He was examined on the Bible, but was rather short in his knowledge of its contents. Then he was taken up on the Discipline and failed to show much acquaintance with its pages. Passing from this to the ordinary branches of an English education he was even still further afield. Then they tried him on current events and he was asked who was Governor of Texas. He rubbed his forehead for a moment and then innocently said, 'There ain't nary one.' He was immediately given license!"

Think of it! The Austin Statesman has turned on Governor Colquitt and is giving him Hail Columbia because he vetoed one-half of the Appropriation Bill passed by the recent session of the Legislature. It accuses him of doing this in order to appear in the role of a friend of the people by holding down as far as possible the tax rate. But it charges him in the doing of it with crippling the institutions of the State in order to promote his own ambitions. Heretofore, it has been

the custom of the Statesman to endorse the Governor in toto, regardless of his official acts. It went to its utmost to laud him as safe, sane and sound. Now, in the esteem of the Statesman, the Governor is a small politician standing in the way of our public interests with his veto power and causing the University, the A. & M. and our asylums to stop all progress. Well, the Statesman may be right in its new position, but we wonder how it happened. No, we do not wonder, for it is well known that Jacob Wolters owns, at this writing, a controlling interest in the Statesman! Would it not be the irony of fate were it to become necessary for the Governor to turn to the prohibitionists for sympathy? Stranger things have happened. Selah!

The antis are barred in the Panhandle and they are nearly dead to get the saloon back. They thought they had a good thing just across the line beyond Texico under the Interstate Commerce law; and so they were entrenched over there where they could fill orders for the Panhandle antis. But lo and behold, the Legislature came along and made the Allison Bill cut them off root and branch; and, poor things, they are left high and dry. So they brought on an election in Wilbarger County, thinking they would take the pros unawares, but the pros rose up and smote them with a great smote and they are in a worse frame of mind than ever. The Panhandle is through with the saloon business, except to break its head every time it calls an election up that way. On with the battle!

Rev. H. A. Boaz and Rev. J. D. Young, aided by those loyal brethren out that way, have just about landed Stamford Collegiate Institute and thus placed it beyond the tentative and the problematical. It has fine property and a well organized working force, but it had that ugly debt and was greatly handicapped. But now it is in a fair way to weather the storm and reach the port of safety. Rev. W. K. Strother is a professional school man, understands the business side of it, and with this great lift in his favor, Stamford Collegiate Institute is headed toward success. This is a cause for congratulation, for the institution is needed out there. It has a field of its own and right well is it qualified to accomplish its mission. All honor to the brethren who have so bravely saved it to the Church.

The Legislature had liquor legislation submitted to them right at the last of the extra session when no one thought it had the ghost of a chance. But to the surprise of the antis the pros stood like a Chinese wall in their unity, took advantage of all parliamentary tactics, and put through two bills of great importance. One was an amendment to the Allison Bill making the Webb Bill, recently passed by Congress, effective in Texas. No outside dealer or manufacturer can deluge the dry sections of Texas with their interstate shipments of liquor. The other is an amendment to the 9:30 closing act, reinstating its civil features, giving the Comptroller authority to forfeit a saloon license when the law is violated. It also puts saloon restaurants under the same closing ban. These two bills will certainly help local option enforcement in dry territory and they will put tighter crimps in the saloon habits in wet districts.

Our venerable and much esteemed confere of the Baptist Standard, in its last issue, had some wise things to say about how Roman Catholics increase their Church membership and the use they make of that membership when secured. He pointed out the fact that the Romans got much of their membership by forcing infants into it through infant baptism and then he went off into a disquisition on "Bap-

tismal Regeneration." In that connection he contrasted the sane and Scriptural method of the Baptist Church. Then he added, "The Catholics and some others have no trouble getting people into the Church where they hold sway, for they take them in unconscious infancy, regenerate them after their sort by sprinkling water on them and keep them in." In this implication our venerable and much loved brother lumps all "Pedo Baptists" as he loves to call them and puts them in the same category. Yet, he knows that the Roman Catholic Church is the only one guilty of this charge. No protestant Church holding to the rite of infant baptism believes in "baptismal regeneration;" neither does it enumerate its baptized infants among its membership. But if they attached one-half the importance to infant baptism that our dear Baptist brethren do to the simple mode of baptism we would make baptism in infancy essential to salvation, but we do not, to say nothing of the estimated Church membership of infants. Before children, baptized children, can get into the membership of the Church they must appear before the altars of the Church when they reach the age of maturity, and of their own accord and free will ratify and confirm the baptismal vows assumed for them in infancy. But our dear brother knows this as well as we know it.

When President Huerta replied, through John Linn, to President Wilson's overtures for peace in Mexico and offered the friendly meditation of the United States, he assumed a smart attitude and informed the Washington President that he was only temporary in his democratic tenure of office and that Congress was divided on his Mexican policy, and thereby declined the President's friendly offer, he woke up to his mistake. For the Senate of the United States, regardless of party, entered their firm declaration of united support in the President's policy, and offered to back that support with the help of \$25,000,000,000 with which to look after American interests in the Republic and along the disturbed borders; and President Huerta proceeded forthwith to climb down several rungs from his perch and made effort to get negotiations reopened. President Wilson knows his business and so does the American Congress.

A SUNDAY IN FRANKSTON.

Frankston is a thrifty town situated on the T. & N. O., about one hundred miles from Dallas, just between Jacksonville and Athens. It is comparatively a new town. Years ago there was an old town two or three miles out known as Kickapoo and it had some popular standing in its day, but when the railroad passed through that section the town was moved over to the road and is now known as Frankston. It shows evidences of prosperity. It has good business houses and good residences. The people are moral and hospitable. It is a town of trees and forests abound. This is true of most East Texas sections. The soil is productive and their seasons are not so uncertain as in other places in the State. Corn and cotton, oats, vegetables—especially fruits—grow successfully. A great deal of the country has never had the virgin forests moved from it, and yet the land is fertile. It is comparatively cheap. It sells from fifteen to twenty-five dollars per acre and wood for fuel and lumber abounds. It is singularly strange, with its abundant water supply, also, that people do not go down into East Texas and buy them farms instead of renting in the black land or going out West to pay high prices for those lands. Texas has marvelous possibilities and it can support a great population.

My old friend, R. C. Ayers, a leading business man of Dallas, was born and brought up at old Kickapoo, and years ago, when there was no church but an old union building, he used to sit on the ancient benches of the old house when meeting was held. His father and mother reared a large

family, but as they grew up the dear old people went to their reward, the younger ones moved away and none of the family is there now—except those whose dust is sleeping in the old country graveyard. As I was going down there to dedicate the first Methodist church ever built there, it was natural for him to go with me and meet his old friends of the long ago and worship in the new building. He is good company, a warm-hearted Methodist and the friend of the Church and the preachers. He was greeted by many who knew him in his boyhood.

Rev. S. W. Stokely is the pastor of the Church at Frankston and under his efficient ministry the house was completed and paid out of debt and thus made ready for dedication. His predecessors in the pastorate did their part also in producing this desired result. Brother Stokely is a self-made man, studious, practical, religious and efficient. He preaches well, they say, and he is an attentive pastor. He has a strong hold upon the people and has their confidence and hearty co-operation. He is a friend of the Advocate and has it in the homes of all his officials as well as many of the private homes of his people.

The church is a neat framed structure, painted a clean and beautiful white color, substantially furnished and in tasteful condition. It is the first church home our people have ever had in that immediate community and they are delighted with its completion. We have more than one hundred members there and among them are found the best people in that section. Not only the people of the town, but of the circuit, were here to take part in the services. There were horses, buggies, wagons and now and then an auto was in evidence. Not nearly all of them could get into the house, but they stood around the doors and the windows and listened to the sermon. We had a good service and to me it was a joy to preach to that multitude. At the close the trustees of the Church had their part in readiness and the house was presented and set apart for purposes of worship. Brother White, the young pastor of the Baptist Church, and his people joined us in the service. He is a most promising young man and under his leadership his people work in harmony with all the religious movements of the town. At the close of the service a bountiful dinner was spread in the grove and everybody enjoyed the feast. Those East Texas people know how to dispense hospitality on an occasion of that sort. At 3 in the afternoon I preached to them again.

Brother Stokely was in the midst of his annual revival meeting, and Rev. G. W. Davis, of Texarkana, was present doing the preaching. He had been with them one week. The meeting was well under way. He conducted a meeting for the young people at the Sunday School hour and preached at night. Brother Davis is one of the strong and popular preachers in the Texas Conference, a Southwestern man and thoroughly equipped for his work as a minister. He is now in charge of one of their leading congregations.

As already indicated, the Advocate is well taken down that way and I was no stranger, though it was my first visit to that community. But they met me as though I was an old friend and gave me a most cordial welcome. It is inspiring to meet such people, take them by the hand and realize their warm friendship and love. What a hold the Advocate has on its readers. Some of them told me that the paper had been in their families from before the Civil War, when they were children. They spoke of Dr. I. G. John as though he were still among us. Well, he is with us in spirit. His work abides. Brother Stokely and Brother Davis both spoke in highest terms of the Advocate and urged the people, not now on our list, to hand in their names. Several did so.

While in Frankston, I was delight-

fully entertained by Mr. and Mrs. Burtis, a family recently located in the community. They moved there from Houston and they are good accessions to the Church as well as to the town. They keep open house for the preachers. May the continued blessings of the good Father above ever rest upon Brother Stokely and his faithful band on the Frankston Circuit. I am glad to have been with them. G. C. R.

Brother John M. Moore, who has been attending the Montana and East Columbia Conferences, sends us the following advance information as to delegates to General Conference:

Montana Conference: Clerical, P. D. Hartman; Alternate, C. A. Rexroad. Lay, Rev. T. B. Reagan; Alternate, W. W. Barr.

East Columbia Conference: Clerical, A. L. Thoroughman; Alternate, J. E. Crutchfield. Lay, T. H. Howard; Alternate, Geo. R. Hodgen.

PERSONALS

Rev. S. W. Turner, of the Central Texas Conference, was a welcome visitor to this office this week.

We had a pleasant visit from Brother A. L. Golightly, recently of Stamford. He is thinking of making Dallas his home.

Brother J. B. Winfrey, of Iowa Park, gave us the benefit of a brotherly visit last week. He gave a good account of Brother Johnson's work up that way.

Rev. H. M. Timmons, of Gilmer, called pleasantly on us recently. He has his hand firmly on things down that way and is looking to a good report of his work at conference.

Rev. Walt Holcomb, the evangelist, is now in Nashville taking a needed rest after a strenuous campaign in the far West. He will begin a tabernacle meeting the 29th instant at Henryetta, Oklahoma.

We have no more earnest worker in the North Texas Conference than Rev. J. F. Holmes, of Van Alstyne. He is a good preacher and a careful pastor and every interest in his charge receives attention.

Rev. M. L. Hamilton, of Centenary, Paris, is justly popular with his people and his work is prospering. But this is always his record, whether on a district or a station. He is a tireless worker.

Rev. Frank Richardson, of Bells, is moving things up that way. He is a grandson of the late Rev. Frank Richardson, long a member of the Holston Conference. The young man has good blood in him and he has a future.

Rev. Jackson B. Cox, of Mexico, was a pleasant visitor to this office this week. He spent last Sunday here with Rev. Ed. Barcus, preaching in the morning at Oak Cliff and at night for Dr. Gibson at First Church. He is spending a few weeks in Texas visiting relatives before returning to Mexico.

Rev. J. T. Howell and his good people at Post City are engaged in paying off the indebtedness on their beautiful Church property so as to be able to have it dedicated in the near future. They are an heroic band and worthy of all praise. Brother Howell does not forget the Advocate in his other arduous work.

Burnett has just experienced a good revival, under the pastorate of Rev. M. J. Allen, aided by Rev. J. W. Wilson, Conference Evangelist for the West Texas Conference. It lasted two weeks and the community generally became interested in the work.

The local press speaks in high terms of Brother Wilson's preaching, and the results are very gratifying. New members were added and the Church greatly revived.

Rev. W. M. Vernon, of Crystal City charge, has recently been operated on in San Antonio for appendicitis, and we are glad to state that he is doing well and hopes to be out again and at work at an early date.

Rev. L. A. Hanson, Business Manager for North Texas Female College, is proving himself to be a successful man for that place. He is here and there and everywhere looking after students. And he is getting them.

Rev. W. E. Boggs, D. D., of Brownwood, is now in Fort Smith, Arkansas, to undergo a serious operation, and he will be absent until the middle of September. During the time, Rev. J. H. Stewart will have oversight of the Church. We hope for Dr. Boggs a speedy recovery from his malady.

Rev. W. N. Terry, of the Northwest Texas Conference, has recently enjoyed a visit to the town of High Shoals, Georgia, where he has been assisting Rev. R. J. McElrath, one of his old friends, in a revival service. He is now back at his post and doing good work for the Advocate.

Rev. W. F. Packard, D. D., of First Church, Houston, has gotten out a new edition of his tract on infant baptism, in which he assigns twenty reasons why infants ought to be baptized. It is cogent and Scriptural and ought to be in the homes of our people. It contains ten pages and on the inside of the last one is a blank certificate, neatly gotten up, in which the baptized infant can be recorded.

Rev. Theo. Copeland, of St. Louis, passed through the city on his way home the other day from Big Spring, where he had aided Rev. C. W. Hearon in a good revival service. While here we had the benefit of his brotherly fellowship for a season and it was good to be with him. He likes these Texans and loves to preach to them. And those of them who have heard him like him and are glad to have had him with them.

The Passing Day

The world powers seem disposed to support the United States Government in its efforts to bring about peace in Mexico. And the Senate of the United States has gone on record as a unit in their co-operation with President Wilson.

Harry Thaw, the escaped criminal lunatic from a New York asylum, has been arrested in Canada and steps are being taken to bring him back to the United States and to replace him in the asylum from which he made his escape.

Governor Colquitt has vetoed half of the appropriation made by the extra session of the Legislature and thus thrown our State institutions into confusion. He assumes that he did it in order to keep down a high tax rate. The Governor is off in Colorado for several days.

The free sugar and free wool features of the tariff bill have passed the Senate and that body is making progress on the whole bill. It is thought the bill will go through safely by the middle of September.

The murder of Miss Brown in Dallas some weeks ago is still a mystery. The police force and the constabulary of the county have exhausted their wits to find the criminal, but he has not yet been located. Outside detectives are also working on the case.

The hot, withering winds of the intense heat of July have caused us serious loss in our corn crop. It is estimated that the loss will reach as much as three hundred million bushels. The losses are enormous in Kansas, Oklahoma, Nebraska, Missouri, and in parts of Illinois. The other crops have fared much better in these sections. The yield in hay is about nine million tons short of last year's crop. The harvest in cheat far ex-

ceeds all expectations and will exceed last year's by more than one hundred million bushels. The season's heat and drouth have been hard on potatoes and barley and great losses will be sustained in these products.

Atlanta, Georgia, has had before its courts one of the most sensational murder trials in the history of the State. L. M. Frank, the proprietor of a pencil factory, had under his charge a large number of girls and one of them was found dead in the basement of his establishment—murdered. He was arrested and the negro watchman testified that Frank committed the deed to hide his moral turpitude with the child. After weeks of the trial, a jury found him guilty of the crime and the result looks dark for him.

A fire broke out on the night of the 25th instant in the railway shops in Teague and destroyed \$400,000 worth of property. Several engines were ruined and valuable books and papers of the company burned up. The Trinity and Brazos Valley road has its headquarters and shops at Teague.

There is a contest on in New York as to who is now Governor of the State since Governor Sulzer has been impeached by the House of Representatives of the New York Legislature. The Attorney General of New York holds that articles of impeachment automatically suspend the Governor from office, but Governor Sulzer holds to the contrary and refuses to turn the office over to the Lieutenant Governor. The matter remains unsettled.

Announcement has been made in Paris of a prize of \$1,540,000 to be awarded at Saint Petersburg in 1925 for the best history in any language dealing with Czar Alexander I. It is stipulated that \$540,000 of the amount is to be used to pay for translation and publication and to provide for a consolation prize for the second best work submitted, leaving \$1,000,000 for the first prize winner.

The house in which Daniel Webster was born at Salisbury, N. H., having been renovated, there is to be a dedicatory celebration on August 28. Governor Felker, of New Hampshire, and Hon. Samuel W. McCall, of Massachusetts, will be the speakers. There will also be representations from Dartmouth College, the State of New York, and some Southern States. President Wilson has been invited to attend, should his official duties permit him to do so.

It is officially announced from Venezuela that General Torres Castro has been captured by the government troops under command of Generals Coregas, Sayago, and Bustamante. This official dispatch from Caracas is exceedingly interesting. After the defeat of a part of Castro's forces on July 28 the remainder fled to the mountains and the fighting has been continuous. General Castro is a relative of former President Cipriano Castro and his capture will undoubtedly lead to peace throughout the Republic of Venezuela.

The National Association for the Advancement of Colored People has sent a letter to President Wilson charging that under his administration the Federal Government for the first time has discriminated on the ground of color among its civilian employees. The letter embodies a protest against the policy of segregating the Negro employees in the Government departments at Washington.

France has given back to Russia the great bronze bell taken from the cathedral at Sebastopol and brought to France as part of the spoils of the Crimean War. The bell weighs over three tons, and hangs in one of the towers of the Cathedral of Notre Dame in Paris. It will shortly be returned to Saint Petersburg.

The Central Christian Advocate makes a nice hit in pointing out the name and residence of a great-granddaughter of Barbara Heck, the Mother of American Methodism. She is an elegant young lady in Nampa, Idaho, Miss Clara B. Stevenson, who follows the traditions of her illustrious great-grandmother, being a pious and faithful Methodist.

The Aleutian Islands, west of Unga, and located off the Washington coast in the Pacific Ocean, are said to be infested with an epidemic of tuberculosis. It is reported that there are two deaths there to one birth, and that the "white plague" is the chief cause of this alarming rate of mortality.

The United States Treasury Department has decided to distribute \$50,000,000 among national banks throughout the country in order that

sufficient cash may be on hand to accommodate farmers who need to obtain short-time loans to enable them to harvest and move their crops. In the distribution of this money, however, Secretary of the Treasurer McAdoo has wisely determined to refuse to lend funds to any bank whose books show that it engages in speculation. The books of every bank asking to be included in this favored list will be examined by Government banking experts.

Reports from Frankfort, Kentucky, are to the effect that that State will lose \$50,000,000 as a result of the hot weather and drouth this year. Kentucky is not the only State suffering from this cause. Kansas is in the grip of the worst drouth in its history. The vegetation in parts of Missouri and Oklahoma have been practically burned up by the rays of an unusually hot sun. In fact, nearly the whole of the middle West has suffered for want of rain this year.

At Philadelphia, Pennsylvania, two 18-months-old twin boys in the Children's Homeopathic Hospital, are suffering from one of the rarest diseases known, which is changing their color from white to black. The disease is "pseudo leukaemia," or Hodgkin's disease, and is an affection of the lymphatic glands, in which the number of white blood corpuscles are increased and the red blood cells are greatly diminished.

According to reports from the Chinese agent of the American Bible Society, during the first six months of the present year, 1,000,000 Bibles Testaments, and portions of the Bible were distributed in that country. The agent adds in his report, "Notwithstanding the sending out of this enormous number of Scriptures, we were unable to supply all that were called for."

Prof. Henry Fairfield Osborne, of the American Museum of Natural History, announces the discovery of "the most ancient skeleton of a fossil mammal ever found on this continent." The skeleton was found in the Kimbetoh Drew, north of Pueblo Bonito, and represents the beginning of mammalian life on the American continent. The specimen is about the size of a wolf, and evidently a herbivorous animal. In the same Draw three complete skeletons were found, one of a large carnivorous type.

An estimate of the cost in money of the Balkan War made public in London contains the following figures: Turkey's expenditures to July 1, 1913, were \$180,000,000; Greece spent \$80,000,000; Serbia's outlay was \$70,000,000; Bulgaria disposed of about \$100,000,000; Roumania's war bill was \$70,000,000. It is estimated that, in addition to these figures, about \$400,000,000 was expended in bringing the armaments up to date.

As a result of the Balkan War, Bulgaria gets an increase of 10,000 square miles of territory, Serbia 18,000 square miles, and Greece about the same. Each of the three nations will gain a million or more in population. This division, which is the result of the Bucharest Treaty, recently signed, does not give any one of the Balkan States a preponderance of power. In order to cement the peace pact that has been recently entered into, three royal marriages have been announced to take place in the near future.

Baron Yun, who was convicted of conspiracy against the life of the Governor-General of Korea, Count Terachi, and sentenced to imprisonment for six years, has again been convicted by the court to which he appealed and the same sentence pronounced. Five others received the same sentence. It is stated that appeal will be made to the Supreme Court.

From Philadelphia comes a note that a German student has made a discovery recently of a fluid by means of which the human body can be rendered transparent. The fluid is said to be composed of several oils which, it is represented, turn the flesh into a sort of transparent jelly, enabling the student to study the veins, muscles and bones even better than if they resorted to the dissecting knife.

A memorial in celebration of the tercentenary of the departure of the Pilgrims from Southampton for America was unveiled in that city on August 15 by Walter H. Page, the American Ambassador to Great Britain. The memorial is in the form of a column, and is erected on the site of the pier from which the Pilgrims embarked.

As it is not my business to seek the public approbation, but to deserve it, so it is not my place to run after happiness but to live for it.



A BIT OF ROYAL DISCIPLINE.

The following story relates to a bit of insubordination on the part of King Edward when a child.

One day at Windsor Palace, he stood at a French window looking out upon the gardens when he should have been studying. His governess remonstrated with him, but to no avail. Finally she told him that if he did not learn his lessons she would have to put him in a corner.

"I won't learn," answered the youngster, "and I won't stand in a corner, for I am the Prince of Wales!" At this he kicked vigorously at the window and broke two panes. The governess at once sent for his father, the Prince Consort, and told him the whole circumstance.

"Sit down there," said Prince Albert to his son, pointing to an ottoman, "and wait till I return." When he came back he carried a Bible. "Listen now," he admonished the boy, "to what the holy Apostle Paul says to you and other children in your position." He then read Galatians 4:1, 2.

"Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father." "It is true," continued Prince Albert, "that you are the Prince of Wales, and if you conduct yourself properly you may become a man of high station, and even after the death of your mother may become King of England. But now you are a little boy who must obey his tutors and governors. Besides, I must impress upon you a saying of the wise Solomon in Proverbs 13:24: 'He that sparcth his rod hateth his son; but he that loveth him chasteneth him betimes.'" At this he gave the heir to the British throne a tingling chastisement, after which he stood him up in the corner, saying: "You will stand there and study your lesson till Miss Hillyard gives you leave to come out. And never forget that you are now under tutors and governors, and that hereafter you will be under a law given by God!"—Pacific Baptist.

What an altogether infernal world this would be to live in if there were nothing but the daily chronicle of vice and crime! Thank God, there's another account that can be given, and the Cheerful Optimist is far from the Cheerful Idiot!

Heaven has no censure for the man whose only crime is an effort to dodge a scolding.

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Next Place of Meeting—Greenville, June 1914.

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Texas: Rev. T. R. Morehead, Houston.
West Texas: Rev. C. B. Cross, San Antonio.

A VISIT TO EPWORTH.

I have just returned from a very delightful visit to our Epworth Encampment. I enjoy nothing more than social converse and companionship with my brethren, those men of God, who have devoted their lives to the uplift of mankind and the extension of Christ's Kingdom. I was present at the opening service and remained till the last. The program was almost entirely a Texas product, and I think a better one was never given there.

Think of it! Our beloved Bishop Youzon, with Rankin, Pinson, Parker, Madonk, Sexton, Culver, and dear old Gulliver, whose lectures on the History and Polity of our Church have not been surpassed in usefulness to our Leaguers by any ever delivered by anybody at Epworth-by-the-Sea. Brother Hill's attractive manner engages and retains the attention of his audience from start to finish, and they all wish for more. Preachers from West Texas Conference completed the program.

My daughters, who I think are pretty well trained in Methodist doctrine, claimed that they learned much from these discourses, and would be delighted with an opportunity of hearing them a second time. The great trouble with Methodist people is a lack of knowledge relative to the history, doctrine, and polity of their Church. These instructive lectures would benefit any congregation in any of our conferences.

Again, I declare I had a good time, gained six pounds of flesh and was benefited both physically and spiritually by my trip. Epworth is the place to go. I advise all to be there next August. V. M. WEST.
San Antonio, Texas.

DR. HARRISON'S STATEMENT.

To Texas Methodists: The Ninth Encampment at Epworth-by-the-Sea was successful. The program was excellent and was carried out well. The Inn and the restaurant were first-class. The Board of Trustees, after full and free discussion, unanimously decided to sell the grounds near Corpus and locate at some other point on the coast. Among the reasons assigned were these:

1. The indebtedness on the improvements is embarrassing. The ground has so enhanced in value that we can, by selling, pay off all indebtedness and have a good cash deposit in bank for improvement on the new grounds.
2. The buildings of Epworth are inferior to those lately erected near our grounds and Corpus Christi demands better buildings. This we are not able to put up because of our debts.
3. Nueces County has begun taxing grounds heavily and to this will soon be added city taxes when Corpus ex-

tends its city limits. County and city taxes would be burdensome.

4. If we undertook improvements it would be with the apprehension that at an early date, when taken within the city, streets would be cut through Epworth grounds, thus destroying it as an Encampment ground.

5. Corpus Christi has filled up the gap heretofore lying between it and Epworth with many houses and is going soon to surround us with its city population. Epworth Encampment needs more privacy than could be had in the midst of a thick settlement.

6. Ten or more towns invite us and make liberal offers. If we rid the Encampment of debt and have a good set of buildings, our annual income will provide ample means for conducting the seaside resort for our people.

7. Get ready to go to the new Epworth-by-the-Sea next year.

J. E. HARRISON.

Chairman Epworth Board of Trustees,
August 18, 1913.

OUR NEW OFFICERS.

The new Cabinet of the Texas State Epworth League, elected at the Encampment just closed, is composed of experienced workers and those especially adapted to the several offices to which they have been chosen. A brief sketch of them is presented.

First Vice-President.

Because of the evangelical scope of the First Department it was thought eminently proper to place it in charge of a minister, and Rev. Leslie E. Booth, pastor of our Church in West End, San Antonio, was selected. Brother Booth filled out the unexpired portion of the Secretary's office after Miss Brack was transferred to the Second Department last year, in which office he gave a good account of himself. He is a young man and a leader among young people, having at West End one of the most active Charters in San Antonio. He is a transfer from Virginia to Texas and is a man of marked ability, strong and efficient in the pulpit and painstaking and popular with his people.

Second Vice-President.

The Epworth League of Broadway Methodist Church, Gainesville, has always been a strong Chapter, and its most active spirit has been Mrs. Minnie F. Armstrong. This young woman is one of the most efficient leaders in the entire North Texas Conference and brings into the State Cabinet a wealth of practical experience which will assure positive growth and development in the special work which is to be under her charge.

Third Vice-President.

Mrs. S. M. Lillard, of Seguin, is not a stranger to the Leaguers of Texas, for she has long been identified with the League movement and in South Texas particularly has rendered splendid service. She is a very brilliant woman and a strong executive. She knows how to think, how to plan and how to execute. She takes charge of one of the most difficult problems in our work, but that she will prove herself equal to the task no one doubts for a moment who knows her. She was a member of the Committee on Polity at this year's Encampment and is in thorough touch with the aims and purposes of the present administration and will be a strong factor in shaping the work along the desired lines.

Fourth Vice-President.

Every Texas Leaguer knows Rev. Glenn Flinn, of Bryan, for he has long been active in our ranks, filling the very responsible position of Dean of the Encampment for the past two years and giving direction to the platform work at Epworth. He has been placed in charge of our Mission Department by reason of his special adaptation for the work. He is well versed in missions and has the cause greatly at heart. He delivered one of the most stirring addresses on missions that was heard this year at the Encampment.

Boys Superintendent.

The re-election of Prof. W. H. Butler, of San Marcos, as Superintendent of Boys' Work speaks for itself. He has given much study to the Boy Scout movement and to the boy problem in general and is eminently fitted for the office which has been given him for the third consecutive term. The Boy Scouts at Epworth this year were one of the most potent factors in the life of the Encampment. They not only carried out a well-formed program of recreation, study and instruction, but found ample time to render aid to the management in caring for the comfort and convenience of the delegates and visitors. They did many kind acts, one of the chiefest being to bring into camp a young man whom they found in a dying condition near the grounds and to whom they ministered. He was a stranger to all, but was tenderly cared for and given a Christian burial, a fine floral offering being provided by

the Leaguers. Dr. James Roach, the musical director, deserves special mention in this connection, as he was first to render medical aid and later assisted the camp physician, Dr. Yeager, in attending the sick man's bedside.

Junior Superintendent.

Miss Pearl Crawford, of Corpus Christi, was chosen to this office, having been closely identified with Miss Ferguson in both her local and State work as Superintendent. Miss Crawford met frequently with the children at Epworth this year and proved herself a splendid organizer and instructor. The work in her hands will prosper.

Secretary-Treasurer.

We presented last week a portrait and sketch of Layton W. Bailey, the newly elected Secretary-Treasurer. We can emphasize what we said then, that he is thoroughly capable for the work which has been committed to him and will prove himself one of the most efficient officers the State League has ever had.

Dean of the Encampment.

This office came into existence during the administration of Allan K. Ragsdale and was continued because it seems to have met the full expectations of the Leaguers in providing a properly recognized head of the program work, which is one of the most important departments in the entire organization. In Dr. George S. Sexton another well known Epworth League worker has been selected. His nominal residence is in Dallas, but as Secretary of the Washington City Representative Church Commission he is on the move practically all the time, which places him where he comes in touch with the very best material for platform duty at Epworth. His acquaintanceship throughout the Church gives him a splendid opportunity of knowing who should be and who can be drafted into service. Having been identified with the assembly work from its inception, serving as chairman of the committee on location and as chairman of the Board of Trustees when this body first came into legal existence, he understands thoroughly its needs and requirements.

The Re-Election of Dr. Harrison.

Dr. J. E. Harrison, of San Antonio, was unanimously re-elected Chairman of the Board of Trustees, a very wise choice, as we view it. We admire his splendid generalship and consider him one of the strongest executives in our Connection. He is a very lovable character and enjoys the respect and confidence of all who know him. He has made considerable sacrifice in the past to serve the Leaguers and is making greater sacrifice now to serve them, having on his hands the management of the San Antonio Female College, of San Antonio, and many other duties and responsibilities of the Church. The Board and the League at this time need such a man as Dr. Harrison in the position in which he has been retained.

Other Board Officers.

The other officers of the Board, as elected at this year's session, all of them being well known to our people and recognized as most capable and efficient, are as follows, viz.: Vice-Chairman, W. J. Johnson, Beaumont; Secretary, S. C. Riddle, Decatur; Treasurer, W. N. Hagy, San Antonio. On account of Rev. A. E. Rector's change in conference location, it became necessary to elect a substitute representative from the German Mission Conference, and the choice fell upon Rev. E. A. Konken, 807 McKinney Avenue, Houston, Texas, pastor of the Bering Memorial Methodist Church, a strong man in the German ministry.

REPORT OF COMMITTEES ON RESOLUTIONS.

Cuba Conference.

Whereas, It has been proposed by our General Epworth League Board to hold an all-Southern Conference of the Epworth League in Havana, Cuba, in mid-winter of 1914, and thereby bring our young people into closer touch with the mission field whose expense budget is now assumed by them, thus enlightening them on the scope and needs of mission work.

Resolved, That we heartily endorse said conference and, conditioned on obtaining proper rates of transportation, pledge our hearty co-operation in securing a representative attendance from this State.

Removal of Central Office.

Whereas, There has been presented to our General Epworth League Board a memorial seeking to remove the Central Office of the Epworth League from Nashville to Dallas, and said memorial has been referred by the General Epworth League Board to its Committee on General Conference Legislation, and.

Whereas, There now exists a deficit in the operation of the Central Office which it is proposed to relieve by an increased patronage with resultant

profits on the publication of the Epworth Era.

Resolved, That we heartily endorse the proposed plan to locate the Central Office of the Epworth League in Texas and that we pledge our hearty support toward an increasing of the subscription list of the Epworth Era to not less than 10,000 copies in this State, and the rendering of such other aid as may be possible, adopting as our policy, "The Epworth Era in every Chapter in Texas."

State Assembly.

Whereas, The State Epworth League must stand for absolute unity in all departments of its work in order to attain the high standard of efficiency desired, and.

Whereas, Our recently elected State President has expressed a desire that this body should endorse such action as our Board of Trustees shall, under the leadership of God, take, finally, looking to the future welfare of our Encampment and State work at large.

Therefore, we the members of this Ninth Annual State Epworth League Encampment, assembled at Epworth-by-the-Sea, Corpus Christi, August 6 to 17, 1913, do hereby express our appreciation of the untiring labors of and great devotion contributed by the members of our Board of Trustees and do hereby pledge them our support and hereby authorize said Board of Trustees to take such action with reference to the sale of Epworth-by-the-Sea and purchase of other property as they in godly judgment deem wise.

Further, we hereby authorize and empower the Executive Committee, composed of the officers of the State League, to pass and sign any resolution that may be necessary to give effect to the foregoing authorization to sell.

(Signed) LAURA L. ALLISON,
For the Committee.

THE MUSIC AT EPWORTH THIS YEAR.

We have previously made incidental reference to the music at the Encampment this year, and wish now to emphasize its splendid character and scope. Dr. James Roach, director of music for our First Church in Fort Worth, aided by his wife, was in charge, and the Southwestern Quartet from Georgetown, consisting of Earl Huffer, first tenor; J. W. David, second tenor; A. B. Pritchett, first bass; J. E. Kilgore, second bass, and Elmo Alexander, pianist, contributed frequent numbers to the program, so that, as a whole, the musical features of the Encampment were most prominent at all times.

Dr. Roach's work as director was particularly fine. He not only could sing himself, but knew how to make others sing. His wife at the piano gave splendid interpretation to the hymns. The music was inspiring.

BEAUMONT DISTRICT LEAGUE CONFERENCE.

A very successful League Conference is reported from Beaumont District by Rev. I. B. Manley, whose Chapter was host of the Conference at Silsbee. The meeting was held August 12 to 14, and Brother Manley writes to say that the attendance this year was fifty-one delegates and visitors, as against sixteen the year before. A very unique diamond-shaped badge was used, on one of which was printed the place and date of the meeting and on the other a text from Num. 10:29. An advertising circular was gotten out with which to give general publicity to the meeting. From the local paper, The Beaumont Enterprise, we clip the following account of the meeting, viz.:

"Rev. I. B. Manley preached to a large audience Wednesday night and Rev. Archey Gordon, of Beaumont, preached Thursday night.

"Rev. Dr. E. W. Solomon, presiding elder, was in attendance and addressed the conference.

"Rev. L. J. Power of Beaumont and Rev. E. J. Harris, pastor at Saratoga, attended the meetings. The largest delegation came from Kirbyville, eighteen in number. Rev. P. R. White and wife accompanied the crowd. The entire meeting was full of interest and instruction. One young man and two young ladies offered themselves definitely for special Christian work.

"Miss Eula Robertson was elected as delegate to the State League Conference, which meets in the spring of 1914."

(Note: Perhaps reference is made to another conference, as the State meeting does not occur in the spring.—Editor.)

"Upon invitation of Kent Watson and the Orange delegation, the city of Orange was unanimously chosen as the meeting place for the League in June, 1914.

"The following officers were elected: President, Miss Verna Gibson, Nederland; First Vice-President, Mrs. I. B. Manly, Silsbee; Second Vice-President, Mrs. Campbell, Kirbyville; Third Vice-President, Miss Lela May Shaw,

Kirbyville; Fourth Vice-President, James Young, Beaumont; Treasurer, Mrs. Ethel Powell, Beaumont; Epworth Era Agent, Miss Mary Gates, Orange; Secretary, Miss Eula Robertson, Beaumont; Superintendent Junior League work for this district, Mrs. Irvin B. Manly."

DALLAS CITY LEAGUE UNION.

One of the most largely attended and interesting meetings of the City Epworth League Union so far this year was held at the Ervay Street Methodist Church Friday evening. Departing from the usual lines, the program was purely a missionary one, and in charge of Miss Norwood Wynn, who has been a missionary for some years in Mexico. Miss Wynn is a Dallas lady, a member of Grace Methodist Church, and thoroughly conversant with the conditions in Mexico. She is hopeful for a bright future for Mexico, and, in speaking of the missionary outlook there, said, "The outlook is very gloomy for mission work in Mexico, but some day peace is coming, and when peace does come there will be a greater need for missionary service than ever before, and our workers must be ready to enter this open door of opportunity and take Mexico for Christ." "One of the greatest needs in Mexico today is more schools. The Mexican children are being brought up without an adequate conception of religion."

At the beginning of the program, Mrs. A. A. Coker, of Dallas, gave three short readings, which carried out the spirit of the program in a pleasing manner. Mrs. Coker is a reader of exceptional ability, and she is always a welcome addition to a City League Union program. Her selections were "The Noisy Seven" by Dwight L. Moody, "Children" and "Inasmuch as Ye Have Done It unto the Least of These, Ye Have Done it unto Me."

Miss Ada Wilkinson, of Dallas, who for the past year has been a student in Scarritt's Bible School, Kansas City, Mo., spoke interestingly of her experiences in school work. Miss Wilkinson discussed the "Need for Trained Workers," both in the home and foreign fields, and concluded with a plea for more young women to enter the Scarritt School with her next year, and fit themselves for more efficient work.

The most unique, and probably the most interesting number on the program, was an address by Rev. A. B. Carrero, a Mexican preacher, who spoke in his native tongue, Miss Wynn acting as interpreter. Rev. Carrero is a product of the mission schools in Mexico, and has turned his energies to the work of converting his fellow countrymen. "The greatest drawback to religious work in Mexico," said Rev. Carrero, "is the fact that Mexican children have been taught that it is a sin to read the Bible." Speaking of the condition in Mexico today, he said, "We need intervention in Mexico, but not of soldiers with firearms and cannons. We need an intervenor of soldiers of Christ. We need also an intervention of the Holy Spirit in order to change Mexico and make of her a Christian nation. Some day Mexico will be a nation of peace." Religious work among Mexicans in Texas, he says, is being largely done by the Baptists, Presbyterians and Methodists, with the Methodists slightly in the lead. Rev. Carrero's talk was followed by a song, rendered in Spanish, by five young ladies.

Miss Wynn concluded the program with a short talk concerning her work in Mexico. She will be stationed next year in El Paso, in which city there are about 25,000 Mexicans.

A short business session followed the program, in which the Loving Cup was awarded to Ervay Street, who had the largest percentage of attendance. The German Methodist Church was second in the attendance percentage. President J. A. Rogers outlined the work for the balance of the year. He stated that plans would soon be under way for another great evangelistic meeting in November, such as was held last year at that time. Mr. O. L. Hamilton, President of the North Texas Epworth League Conference, will have charge of the meeting next month, which will be held in Grace Methodist Church. PRESS REPORTER.

ETERNAL PROGRESSION.

I am a being that can know
By what is seen, that God made me.
And in this knowledge I will grow,
Live, love thro' all Eternity.

I love what God loves. He loves righteousness and hates wickedness. He loves the Texas Advocate, its editor, all the Methodists in Texas, and all good people everywhere.

I have good health and now travel with vigor the ninety-fourth mile of life's journey, still doing all I can for the blessed cause of God in Church service.

THOS. R. STEWART.

For Old and Young

GO TO SCHOOL!

This is advice for the young people who read our columns. Some of them are in a state of indecision. It is the vacation season. They have finished at the high school or academy and are uncertain about their plans for the future. Shall they go to college or enter business—is the question asked by the boys and young men. Shall they settle down to a good time in society, pending their opportunity to get married—is the question that girls and young women are asking. We have no hesitation in responding to both classes—go to school if you have the privilege.

Do not assume that you are a genius and therefore independent of the laws which are operative in respect to the average human being. The uneducated individuals who have achieved astonishing successes, or more properly those self-educated persons who by dint of severe application have raised themselves to eminence without the advantage of collegiate training, would have lost none of their native ability if they had received the conventional training of the schools, and at the same time would have simplified the development of their minds and economized the expenditure of their energy.

Go to school, not for the purpose of sharpening your wits for a spectacular success, but to broaden the vision of your soul and to make possible a conception of life which no ignorant person ever had. There are people who will tell you that you have education enough. They will give you instances, particularly of young women who have never been able to get the knowledge they possess to any kind of practical effect. They will say that what you need is an opportunity to use the training you have already received in some sensible way. With such persons the argument that culture is for the purpose of deepening and strengthening life will have no weight. It contains an idealism which is beyond their comprehension. You ought to understand, however, that the toiler in the field or the performer of humble tasks of any sort whose mind has been quickened by intellectual culture is qualified thereby to do his work better and to enjoy it more thoroughly.—Christian Advocate (N. Y.)

CHEAP.

Young man or young woman, you are worth something. Don't sell yourself too cheap. Your health, strength, intellect, industry, application, morals, principles and high character—all of these are an asset.

They are worth something if you have any of them. They are priceless if you have them all, for they are what make our foremost men and women. They make great teachers, workers, preachers, leaders, generals in war, captains of industry, managers of railroads and heads of corporations.

Such men as these are not chosen for their good looks or fine clothes. Certainly not! Neither are they ever chosen because of their dishonesty, immorality, thoughtlessness, selfishness, or disbelief in the hand of a divine Providence. Some men of this kind succeed but the exceptions are rare.

Remember, in this frivolous time, that the one thing you really have as long as you live is your body. That is yours. That stays with you to the end. You must live with yourself. Where you go, it goes with you. When you pass away, it is in your casket. There is only the hope of immortality left to console your friends.

If this be true—and it cannot be denied—make the priceless gift of your Creator a sanctuary clean, sweet, whole, spiritual as well as physical, living the life that you know you should live, putting a high value on the human frame in which you make your home.

Beautify it with all the graces of deportment, courtesy, kindness and affection. Do not cheapen it with vice, licentiousness, greed, intemperance, sordidness, unbelief and all the train of sorrow and suffering that follow in the path of sin.

Keep yourself worth all that you can. Hold yourself in the world's market at the highest price.

As the farmer seeks to win the prizes with the best products of the soil and breeding stable, as the manufacturer strives for the finest work of the loom, the forger of the spindle, as the young housewife delights in the most delicate embroidery and the artist in the highest example of his art, so let everyone, however humble, seek the best for what he

has to offer and he will get the higher price.

There is a public market always open for our varied talents. We need to go to no pawn shop with them. We need not cut prices. We need not sell at a sacrifice. There is no bargain counter for soul and body. "The life is more than meat and the body more than raiment."

The young man who thinks that the world owes him a living, that he must have it regardless of what he gives in return, makes a fatal mistake.

The young woman who believes that a pretty face, a graceful figure with beauty unadorned and the display of many jewels, will win her way is following the leadership of the blind. She will pay the price with bitter repentance.

Avoid the primrose path of dalliance. Take the beaten path, though it be straight and narrow, for the end is peace.

The discoverer must sail over many troubled seas. He must climb the highest peaks and break his tortuous way through many a jungle, but if in the end he reaches the goal, he will be satisfied.

There is a goal for you!—John A. Schleicher, in Leslie's.

THE BRAVE FISHER GIRL.

On the coast of Normandy, near Grandville, the rise and fall of the tide are very great, being about forty feet at spring tides. It comes in very rapidly, and in particular places may be seen making up in a great wave two or three feet high. In a book on Normandy the following adventure is narrated of two English gentlemen:

They had been out on the sands watching the manner in which sand cells were caught and examining the structure of the rocks, which were like sponges, when of a sudden one of them, whose name was Cross, shouted: "I forgot the tide, and here it comes!" His companion, whose name was Hope, turned toward the sea and saw a stream of water running at a rapid rate and replied quickly: "I suppose we had better be off." "If we can," replied Cross, "By crossing the rocks we may yet be in time."

They began to scramble up the rocks, and walked as fast as they could toward the nearest shore; but it was some time before they reached the highest point. On gaining it they looked around and saw that the sand was now in narrow strips. Lines of blue water here and there showed how fast it was rising. They hastened on, but had not gone far when they found that the sand was now in narrow strips, with sheets of water between; but seeing a girl before them who was familiar with the beach they cried, "We shall do it yet," and ran forward. The girl, however, instead of going toward the shore, was running to meet them, and, almost out of breath, cried, "The wave, the wave! It is coming! Turn, turn—run, or we are lost!"

They did turn, and saw out at sea a large wave rolling toward the shore. Out of breath as they were, they increased their speed as they retraced their steps toward the rocks they had just left. The little girl had passed them and led the way. The two friends strained every nerve to keep pace with her, for as they neared the rock the wave still rolled toward them, the sand becoming gradually covered. The last few steps were knee-deep in water. "Quick, quick!" said the girl. "There is the passage to cross, and if the second wave comes we shall be too late." She ran on for a hundred yards till she came back to a crack in the rock six or seven feet wide, along which the water was rushing like a mill sluice. "We are lost," said the girl. "I cannot cross; there is a passage to cross; it will carry me away." "Is it deep?" "Not very," she said, "but it is too strong."

Cross lifted the girl in his arms, plunged into the stream, and, though the water was up to his waist, he was soon across. His companion followed, and all three stood on the rock. "Come on, come on!" cried the girl. "We are nearly lost." And she led the way to the highest point of the rocks, and on reaching it she cried: "We are safe now!"

All were thoughtful for a moment as they saw the danger which God had delivered them from; looking around, the sand was one sheet of water. "We are quite safe here," said the girl, "but we shall have to stay three or four hours before we can go to the shore." "What made you forget the tide?" asked Cross. "You must know the coast well." "I did not for-

get it," she replied; "but I feared, as you were strangers, you would be drowned, and I ran back to tell you what to do." "And did you risk your life to save ours?" said Hope, the tears starting to his eyes. "I thought, at any rate, I should get here," she replied; "but I was very nearly too late." Hope took the little girl in his arms and kissed her and said: "We owe you our lives, you brave little maid."

Meanwhile the water was rapidly rising till it almost touched their feet. "There is no fear," said the girl. "The points of the rocks are always dry." "Cold comfort," said Hope, looking at them. "But what shall we do for our young friend?" he said to Mr. Cross. "If we put all the money in our pockets into a handkerchief and tie it round her neck it will warm her, I warrant, for she looks cold enough." One of them had twenty and the other seventeen francs, and, binding these in a knot, Mr. Hope passed it around her neck. On receiving it she blushed with delight, kissed both their hands and cried, "How happy mother will be!"

Just then a wave rolled past, and

the water began to run along the little platform they were sitting upon. They rose and mounted on the rocky points and had scarcely reached them when the water was a foot deep where they had just been seated. Another wave came; the water was within six inches of their feet. "It is a terribly high tide," said the girl; "but if we hold together we shall not be washed away."

On looking to the shore they saw a great many people clustering together on the nearest point. A faint sound of cheers was heard, and they could see hats and handkerchiefs waved to them. "The tide has turned," said the girl, "and they are shouting to cheer us." She was right. In five minutes the place was dry. They had some hours to wait before they reached the beach; but at length, guided by the lights on the shore, they gained their own homes in safety, not unmindful of him who says to the sea: "Hither shalt thou come, but no further; and here shall thy proud waves be stayed." The friends handsomely rewarded the little fisher girl, whose name was Matilda, for her bravery.—Our Messenger.

Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

JOSHUA.

In the Old Testament Joshua follows immediately after the Pentateuch. It is the first of what is generally known as the historical books, consisting of twelve books, and covering all from Joshua to Esther, inclusive. These books have some prophetic writings also, the book of Joshua itself belonging in that group, as also do Judges and Samuel and Kings.

Joshua is originally from a Hebrew word—Jehoshua, and this old word later became Jeshua. The Greek form of this word is Jesus, and the initial letter becomes J with us, and hence the word is Jesus.

During the forty years wanderings in the wilderness between the release from Egyptian captivity and reaching the land of Canaan, Joshua was a kind of assistant or minister of Moses who had charge of the Exodus. God became angered with Moses for unbelief and disobedience, and Joshua is expressly appointed of God to succeed Moses to lead the people into Canaan, and this appointment was solemnly confirmed at the tabernacle before the death of Moses. See Deut. 1.

The book of Joshua was supposed by the early Christians and even by Jewish scholars to have been written by Joshua himself, but this is wholly improbable since the book contains a reference to events that occurred long after the death of Joshua, and records his death.

The book of Joshua is a narrative of his conquest and settlement of Canaan. Structurally this book is composed just like the Pentateuch, and was originally combined with it. But it is made up of extracts from various records, these extracts are here joined together by persons living later than the authorship of the Pentateuch.

Joshua is a type of Christ. He leads the people into the Promised Land. Joshua was the last king of Israel. His name was changed by Moses from Jehoshua to Joshua, and the word means salvation, that is, Jehovah is salvation. This name then underwent some changes when used by the Greeks, becoming Iesus, and then again was changed by the English into Jesus.

Joshua was born a slave in Egypt during the captivity. Joshua was a military character, possessing great executive generalship. When Moses was commanded to go on into the land of Canaan, he sent Joshua at the head of spies into that land to ascertain if it were a goodly country at that time and whether it were safe to go there. The book tells all about this subsequent conquest of Canaan and the death of Joshua. It closes with a general assembly at Shiloh where the tabernacle was permanently fixed, the allotment of territory to each tribe, and the final renewal of the covenant at Shechem.

THE GREAT STONE FACE.

The Great Stone Face is the title of a story by Nathaniel Hawthorne. If you have not read it, it will repay you well for your time and it will give you a great life-thought to carry with you. Nature had formed a jutting rock on the mountain top so strangely that it bore the resemblance to a human face. It was a very striking profile. There was a noble look about it. All the dwellers of the valley gazed upon it often and admiringly.

There was a popular feeling that some time there would be born in the valley a child that would grow like the great stone face. The child would grow like it because he would meditate upon its nobility, and study its

benignant expression until he would assimilate its grand appearance.

People began to watch for some man who should fulfill this prophecy. A citizen went forth into the world and came back rich. Everybody expected him to be the man they were looking for. But he did not measure up to the wonderful qualities implied in the Great Stone Face. He must have something more than money.

Little Ernest, the boy in the story, is watching for the coming hero, and after the rich man has been honored and applauded, he finds nothing in the man to satisfy his dreams of what the hero ought to be. Another citizen went forth as a military chieftain, and he returned full of honors and blazened with glory of the warlike kind. Everybody said he must be the man. But Ernest could not find in him the qualities suggested by the Great Stone Face which he looked at jutting out from the mountain every day.

Yet another citizen went forth and became a statesman, and the people imagined that he looked like the Great Stone Face, but Ernest could find no real resemblance to the ideal suggested by the grandeur of the face as he studied it daily from his home in the valley.

After awhile a poet came, and he visited Ernest in his home. They talked much together. Ernest was tenderly drawn to the poet, and yet he could not feel that he had found the man he was looking for. The Great Stone Face represented the perfections of manhood. Suddenly, one day, the poet shouted the discovery that Ernest himself had become the likeness of the Great Stone Face. He had looked upon it till he had lived the virtues suggested by it.

You grow like the things you contemplate. What is it that most engages your yearnings? The slum babies grow like the dump piles and garbage of the alleys where they play. The angels grow white looking at the throne.

WHAT WE TALK ABOUT.

When you recognize the fact that people invariably talk about that which is characteristic of them, you can take the measure of every person by analyzing his or her conversation.

No infidel is going to speak with constant reverence. No prize fighter is going to regale you day after day with words of fraternity and brotherly kindness. No devout Christian man or woman is going to give you the language of the low dive and the libertine. No cultured person, man or woman, is going to deal out slang and colloquialisms that reek with unsavory suggestions.

The gossip gossips because it is sweet to that person to think in evil veins. The slanderer whispers villainy because the slanderer's character is small, malicious and mean. The gentle soul speaks gently because any other speech is out of harmony with nature. But every individual indulges in precisely the kind of talk that pleases him or her.

We invariably give the best we have in conversation. Do not pass over that sentence idly. We give the best we have to people in our friendly conversations with them. What would a character analyst find in your conversation to judge you by? By all that may redeem you from the curse of some judgment that is far beneath your loftiest nature, study this little problem and fix your conversational standards above that of the gossip, the tell-tale, the slang apostle, the envious one, the covetous one, the destroyer, the slanderer. Your conver-



Sugar Hunger

Children seldom get enough sugar with their meals.

It is as wholesome a body building food for them as milk and bread—and as necessary to the growth as sunlight and fresh air.



Try This Boston Brown Bread
One cup Farmer Jones Sorghum, one cup sour milk, one cup flour, two cups corn meal, one teaspoonful soda, one teaspoonful salt. Steam three hours and then bake twenty minutes.
FREE—Farmer Jones Recipe Book on request.

Farmer Jones Syrup is practically a food and supplies this deficiency as no other sugar product can.

Give the children Farmer Jones on their breakfast food—let them spread it on their bread at supper time. They won't need any urging to eat and will get real benefit besides.

Farmer Jones Syrup is made from the pure, sweet juices of our own Sorghum, so rich in healthful sugars and contains nothing that can possibly injure a child of tender age.

Packed in 5 and 10 pound friction-top tins—easy to open—easy to close up again.

We include case syrup with an addition of corn syrup to prevent fermentation.

Ask Your Grocer
If he shouldn't happen to have it—he'll get it.

Send Us 5c
In stamps to pay postage and we will forward you a sample can of FARMER JONES SYRUP and Recipe Book—see above.

FT. SCOTT SORGHUM SYRUP COMPANY
Ft. Scott, Kansas

Packers of "Ma Honey Bee" honey.

sation betrays what you are every time, and people know you before you realize how they have done it.

GOLD DUST.

In correcting your mistakes, do it over, but do not overdo it.

If sin did not stupefy the soul the contemplation of the boundless and fathomless grave would drive men to Christ.

Christ is in us in order that he may be seen through us, in all the activities of our lives and influence our character. * * * If one is seeking, first and only his glory, then there is little doubt as to the clear shining of the light, and but little doubt also as to its influence.—J. Stuart Holden.

It is work that keeps faith sweet and strong. And though we leave the Mount of Vision we do not leave the Lord. He is with us in the shop, the office, and the place of toil. The only way to loose the Lord would be to refuse to leave the holy mount. If Peter had stayed on the hill, he would have found himself alone.—J. D. Jones.

We have need of patience with ourselves and with others; with those below, and those above us, and with our own equals; with those who love us and those who love us not; for the greatest things and for the least; against sudden inroads of trouble; and under our daily burdens; disappointments as to the weather, or the breaking of the heart; in the weariness of the body, or the wearing of the soul; in our own failure of duty, or others' failure toward us; in every-day wants, or in the aching of sickness or the decay of age; in disappointment, bereavement, losses, injuries, reproaches; in heaviness of the heart, or its sickness amid delayed hopes.—E. B. Pusey.

Woman's Department

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

NOTICE.

Sulphur Springs District Woman's Missionary Conference will convene September 8 and 9 at Sulphur Springs. Please elect delegates and send names to Mrs. Wilbur Stanley. All pastors in District invited to be with us. Come praying for a gracious meeting.

MRS. R. C. HICKS,
District Secretary

DALLAS DISTRICT.

The District meeting of the Woman's Missionary Society of the Dallas District will convene in the Tyler Street Methodist Church, Dallas, September 24-26. Let each Auxiliary elect a delegate at the September business meeting. Elect only those who will make an effort to be present. Bring pencil and tablet, that they may carry back with them some of the good things they may hear. Above all, pray that the Holy Spirit may guide, as we can do nothing without him.

MRS. O. F. SENSABAUGH,
District Secretary.

IMPORTANT NOTICE.

The District Meetings of the North Texas Conference Missionary Society will be held at the following dates and places:

- Greenville District at Wolfe City, September 1-3.
 - Sulphur Springs District at Sulphur Springs, September 8-10.
 - Terrell District at Crandall, September 15-17.
 - Bonham District at Ector, September 17-19.
 - Sherman District at Collinsville, September 22-24.
 - Dallas District, September 24-26.
 - McKinney District at Carrollton, September 29-October 1.
 - Decatur District at Decatur, October 1-3.
 - Bowie District at Bellevue, October 6-8.
 - Gainesville District, October 8-10.
- MRS. L. P. SMITH,
President North Texas Conference
Woman's Missionary Society.

CENTRAL TEXAS NEWS.

Mrs. J. W. Downs is spending a few days with friends in Mineral Wells. Hope she will get a much needed rest. Mrs. Downs writes that we are to have a student missionary in Paine College this year supported by Central Texas Conference. Mattie Walker is the name of the negro girl selected by Mrs. Hammond at the request of Mrs. Downs.

Mrs. S. Hundley is spending her

vacation in Galveston which she so much deserves. She is one of our very best workers.

Mrs. J. B. Price, together with the help of the young people, will try to support two girls in Scarritt. Will we help her by helping the young people of Central Texas?

Mrs. W. P. Hancock, District Secretary of Waxahachie District, reports a new Auxiliary at Forrester and another at Sterrett. Mrs. Hancock is making a fine District Secretary.

Mrs. E. H. Edens, of Hillsboro District, reports another new Auxiliary. Mrs. Edens has served long and well on the Hillsboro District.

If you have any good news from your district, please send it in to the Publicity Superintendent.

I am rejoiced to see articles in Woman's Department from many of my Auxiliary Publicity Superintendents.

Mrs. W. H. Howard is a live wire and is the splendid District Secretary of Brownwood District. You would agree with me at once if you could look in upon the beautiful new district parsonage and see how beautifully her district has furnished it. Mrs. W. H. Howard, Mrs. H. A. Newby, Mrs. D. R. Blair, Mrs. Morris and Mrs. Kingsbury composed the committee to select the furniture. Everything is complete from kitchen to parlor. The presiding elder and family appreciate it all so very much. The presiding elder, Rev. J. H. Stewart, the preachers and the laymen worked hard and the result is a lovely new district parsonage. Many thanks to Mrs. W. E. Boggs and Mrs. H. F. Mayes for serving on the committee to select the paper. Their selection is far above criticism.

MRS. J. H. STEWART.

Coleman, Texas, August 22, 1913.
Mrs. Milton Ragsdale, Dallas.

Dear Mrs. Ragsdale: We noticed in the Texas Advocate of July 24 a call for household supplies for the Laredo School, which is now changing hands and management. We, the Coleman Auxiliary, Brownwood District, Central Texas Conference, responded to that call with a miscellaneous shower, which amounted in value to \$19.35, express prepaid, \$1.00. We reported to Superintendent of Supplies. I see the request that we write to you also that you may keep a list on your page in the Advocate. I do not understand whether they want a list of the articles donated or just the number of boxes, but to be correct, I will enclose a list of the articles donated. You can report as you like.

List of articles sent to Laredo: One

counterpane, full size; two pair sheets, full size; one pair linen towels; six pair plain towels; ten pairs bath towels; five roller towels; eight pairs pillow cases; one dozen linen napkins; four white aprons, dining room service.

MRS. J. E. STEVENS,
Corresponding Secretary,
Coleman, Texas.

CONFERENCE OF PRESIDENTS OF COLLEGES FOR WOMEN.

(Report of the proceedings of the conference, August 5-6).

The Conference of Presidents of Colleges for Women which convened in Nashville, Tennessee, at 9 a. m., August 5. Dr. I. W. Cooper, of Whitworth College, conducted the devotional exercises. The following members of the conference were present: Dr. S. B. Turrentine, Greensboro College for Women; Dr. C. R. Jenkins, Wesleyan College; Dr. S. D. Long, Martha Washington College; Dr. Z. M. Williams, Central College for Women; President J. M. Williams, Galloway College; President H. E. Stout, Howard-Payne College; Dr. J. W. Repass, Logan College; Dr. I. W. Cooper, Whitworth College; Miss Mary Norman Moore, Athens College; President H. G. Hawkins, of the Memphis Conference Female Institute, and President W. T. Wynn, of Martin College, arrived during the morning session, and were accorded the privileges of the conference.

The following officers of the conference were elected: Chairman, Dr. I. W. Cooper, Secretary, Miss Mary N. Moore, Prof. R. R. Ransom, of Southern College (Florida), was invited to sit with the conference.

Letters were received from Dr. Willson, of Lander College, Miss Barry, of the North Texas College, and later on from Dr. Martin, of the Woman's College (Montgomery, Ala.), and President J. R. Countiss, of Grenada College (Mississippi).

The morning's discussions were centered upon the "Requirements for Entrance to College," and especially upon the credits to be allowed for entrance in music and art; upon a proper definition of, and safe limitations to the admission of the special student; and upon the requirements for the A. B. degrees. Committees were appointed to report later upon the subjects above named.

The conference adjourned to meet at three o'clock.

Dr. H. G. Hawkins conducted the devotional exercises for the afternoon session, after which the question of the establishment of the Junior College was taken up. The conferring of degrees by the Junior College was condemned by several of the delegates present, and a resolution on requesting the General Conference to create this new division of schools (i. e. Junior Colleges) was adopted.

Dr. W. F. Tillett, Dean of the Biblical Department of Vanderbilt University, and Dr. J. M. Moore, of the Board of Missions, were introduced, and Dr. Tillett extended a most courteous invitation to the conference to use the lecture room in Wesley Hall for the place of meeting for Wednesday, and to have luncheon with him, as his guests, on that day. The conference adjourned at five thirty o'clock.

Tuesday evening was given over to the meeting of the various committees. The Wednesday morning session was held in the lecture room of Wesley Hall, the devotional exercises being conducted by President J. W. Repass.

A resolution to reduce the number of professors required for an A. or B. grade college from seven to six, with the provision that these six professors must be teachers of genuine ability and experience, and prohibiting the counting of the President of the College as one of the number, even though the President might be engaged in teaching, was adopted. This resolution is in line with the requirements of the leading associations of colleges.

At the Tuesday afternoon session the report of the Committee on College Entrance Requirements was adopted. This report forbids the admission of conditioned students to college, but exercises, etc., a greater degree of liberality in the range of entrance credits allowed.

The report of the committee on Junior Colleges and their courses of study was adopted at the Wednesday morning session. This report requires two full years of genuine college work of fifteen hours each, under a faculty of at least six persons of ability and experience.

The report of the Committee on College Curricula was read, and after discussion adopted. The only changes of mention are, an increase in the number of hours of elective work, an increase in the requirements in English, a decrease of three hours in the

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Where the best Texas wheat grows—where operating expenses are reasonable.

That's why this expensively made flour costs no more than that made in the city where a premium must be paid for choice wheat. Made by a process that mills have it that absolutely removes all dirt from the crease of the wheat. Is it any wonder that Rainbow Flour has no equal in purity and wholesomeness?

Insist on "Rainbow"

FREE What is your dealer's name and does he handle Rainbow Flour? Answer this question and we will send you a valuable souvenir.

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KRUM MILL & ELEVATOR CO.,
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The Center of Texas' Greatest Wheat-Growing Country.

required amount of mathematics, and an increase of three hours in the elective work permitted in Home Economics and Fine Arts.

The report of the Committee on Definition of the Special Student was read and adopted. The definition is practically the same as that employed by the Southern Association of Colleges, and limits the privileges of "special students" to persons of mature years.

A discussion of the securing of more liberal appropriations for the women's colleges from the various conferences was entered into and a committee appointed to look into the matter. A motion was adopted recommending the publication of an outline of the proceedings of the conference in the Church press, and the sending of copies of the minutes of the conference to the colleges for women not represented.

A motion was passed, looking towards making the conference a permanent organization known as "The Association of the Presidents of the Women's Colleges of the M. E. Church, South," with the following officers for the year 1913-14: President, Dr. C. R. Jenkins, Macon, Ga.; Vice-President, Dr. H. E. Stout, Fayette, Mo.; Secretary, Miss Mary N. Moore, Athens, Ala.

The General Secretary, Dr. Stone-wall Anderson, put the following interrogation before the conference, which was unanimously answered in the affirmative:

"When provisions have been made by the General Conference for the organization of Junior Colleges, according to the plans suggested by you; when the entrance requirements for admission to college have been made flexible to the extent of your recommendations; and the requirements for graduation liberalized according to your suggestions, will you support an educational organization for the entire Church made up of four classes of institutions, excluding unclassified schools?"

The devotional exercises for the Wednesday afternoon session were conducted by Dr. C. R. Jenkins. Prof. D. A. Williams, of Galloway College, was introduced to the conference. Report of the Committee on Income and Endowment of Women's Colleges was adopted, which urged the adequate endowment of all unendowed colleges for women, the support of the various conferences in all movements of this character, and the leaving unchanged the income requirements now being made of women's colleges until time and opportunity for accomplishing the work of endowment shall have been made.

The question of more effective educational propaganda through the medium of the Church press was discussed, but no action taken.

A resolution of thanks introduced by Dr. Hawkins to Dr. Tillett and Dr. Anderson, was unanimously adopted.

After the minutes were read and approved, the conference adjourned with benediction pronounced by Dr. Z. M. Williams.

I. W. COOPER, President.
MARY M. MOORE, Secretary.

FORE KNOWLEDGE AND FREE AGENCY

In a recent issue of the Advocate Bro. J. L. James gives us a survey of his investigations and conclusions in reference to the above stated subject. And as he seems to be searching for light on his long-mooted subject, I will venture a suggestion or two for his consideration. He certainly is logical in his deductions, if his promises were sound but this I doubt, and therefore cannot accept his conclusions. First, for the reason that I do not think they harmonize with the Divine word, which unmistakably teaches the foreknowledge of God without limitations, or restrictions. Let God's work be the "immovable substance," of his illustration, instead of an irresistible force

of human logic that shies around the fountain to avoid the fatigue of ascension and the danger of falling. Secondly, I cannot accept his conclusions, because his ideal character—a free moral agent in the abstract—has never existed since the fall of man. The human family has been under a dispensation of condemnation, succeeded by a dispensation of conditioned grace ever since man was driven from his Eden home. For proof, read St. Paul's declaration: "For God hath concluded all under sin, that he might have mercy on all." Again, Jesus said to Nicodemus, "He that believeth on him (that is the Son) is not condemned; he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God." Here are two important facts stated: The universal condemnation of the entire race, which is only removed by believing on the Son of God. The only antecedent conditions of reclaiming grace as expressed in the commission to go preach the Gospel to every creature is, "Repentance toward God and faith in our Lord Jesus Christ." And according to the declaration of our blessed Lord no man is free, even to serve God acceptably, until he is made free by the Son offered "by the washing of regeneration and the renewing of the Holy Ghost," or "being born again." Again, there is a third factor affecting man's destiny. "He is led captive by the devil at his will." Satan commenced his work of deception in the Garden of Eden, and he is still at it. We hear a great deal of complaint about contending with the world, the flesh and the devil; but St. Paul tells us, "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." The fact is, as I understand the word of God, the sinner is suspended on the pivot of his own will, by the grace and mercy of God, and if he is not saved it is his fault. "Ye will not come unto me that ye might have life," is the pathetic reproof of the suffering Son of God. The very thought of charging God with being even indirectly responsible for sin and its consequences upon man as to his final destiny is to virtually repudiate the doctrine of grace and mercy as taught in God's word and illustrated in the incarnation and suffering and death of the blessed Son of God. But again, to limit the foreknowledge of God as regards man's moral free agency, is to limit his ability to create a free moral agent. Time with his corrosive chisel would whittle away the great sphinx were it not for the protection of the surrounding sands; but man seems to be prone to whittle away the attributes of Deity to establish his own theories. The Lord said to one of the ancient theorists, "Thou thoughtest I was altogether such an one as thyself." But to conclude, here are two moral agents, both of whom will eventually reject the offer of Divine grace and mercy for their salvation. We will suppose that God foreknew the decision of A, but he does not know what the decision of B will be. What difference will there be in the equation of justice and mercy in their final destruction? Here we strike the "immovable substance" of human ignorance, "Canst thou by searching find out God?"
J. M. DUNN.
Shawnee, Okla.

A true and brave heart can never be the grave of its own hopes for what it wants it gets and what it gets it keeps.

Envy is harder to kill than the soul in which it lives and jealous people die before their jealousy does.

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.)



Pandora Missionary Society Hoeing Cotton.



In the Woman's Department, August 7, appeared this paragraph: "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." We are indebted to the pastor, Rev. J. P. Chambers, for these photos of those enterprising women.

A TRANSFER COMING.

I am wondering whether the Texas Christian Advocate will find space for some remarks of an altogether personal character with reference to our coming to Texas to make that our future home.

It was in January, 1902, that I had what was till this summer the greatest trip of my life. My father was in poor health and needed certain personal attention, and so he took me to Mexico with him.

It was in Guadalajara, I believe, that I met my old Vanderbilt friend, H. L. Gray, who promises again to extend to me hospitality when in a few weeks I become his colleague in Southwestern.

The Central Conference met in Mexico City on February 6th, and we were entertained by F. S. Onderdonk. I read everything I see in the Advocate about that genial host and from his pen, and hope to meet him again before long.

The meeting of the Mexican border conference at Laredo on February 13th caused us to re-enter Texas at Laredo. We were entertained at the school. Just here I want to congratulate our Texas people as well as the Mexicans on having secured one of our Western Virginia Conference educators for the principalship of our school in Laredo.

In San Antonio we visited the Female College, of which Dr. Harrison was then as now President, if I mistake not. This constitutes what I have seen personally of Texas, and a very delightful introduction it was.

I was not an applicant for the chair of Sociology and Economics in Southwestern; the place came unsought; but I am going to confess that for a number of years I have had a warm spot in my heart for Texas and an idea that I would like to put my life there. The Texas Christian Advocate can have few more eager readers than I have become.

JOHN C. GRANBERY. Paintsville, W. Va., Aug. 18, 1913.

P. S.—I have asked Bishop Hendrix, who holds our Western Virginia Conference, to transfer me to the Central Texas Conference.

A GROUCH.

I have been a constant reader of the Advocate now for about thirteen years and during that time I have never found fault or had the least occasion to register a kick at the good old paper; and that I presume is saying a good deal in its favor: for while I do not claim to be over wise in some things, and therefore do not set myself up as a competent critic, some of my best friends accuse me of being something of a fault-finder and a kicker.

my support. Again as a loyal Methodist, it is my duty as well as my desire to keep in touch with the interests and workings of the Church; and how could I do so without keeping posted with regard to the same?

Yet, if I were not a Methodist, nor even a Christian, but only a moral man and a good citizen. I think I could not afford to be without the Advocate. For what we read is largely responsible for what we are and in matters of good morals, righteous laws and just government, I consider no other paper within the bounds of our great State so safe a leader or so powerful an exponent of the right.

But what I admire and honor the Advocate for above all things, is the decided stand it has always taken for the fundamental truths of Christianity, the doctrines of Methodism and as a necessary corollary, the old-time religion. While it has sounded loud and long the trumpet of warning against the destructive forces of higher criticism, it has never ceased its thunders against the lower forms of infidelity and worldliness that are ever making war upon the Church and seeking to undermine and destroy the Christian religion.

Notwithstanding all of this, as the heading of this article intimates, I have a grouch. Just one little grouch. I have lost my dictionary. I suppose grouch is the proper name for it; if not, the reader or the editor may supply a more fitting term. Just one little item consisting of only nine words, but it speaks volumes—and for which I can conceive of no place in a Methodist paper and find myself at a loss for its finding its way into the columns of the Advocate.

Here it is verbatim: "Dread only the self-made hell—there is none other." In the issue of June 26, on page thirteen, tucked away among the advertisements as though it were ashamed to be seen—and it should be—the strange utterance may be found. When I stumbled upon it, I read and re-read it, and then spelled it over word by word, before I could believe it was there.

The item being so small and in so inconspicuous a place, I doubt if many people read it at all; and as I have looked in vain for a disclaimer or a challenge from some of the old guard, I have about concluded that through some inadvertence on the part of the man who manipulates the linotype it just sneaked in, so to speak, and the editor didn't know it was there.

For I cannot believe that the ever-orthodox Dr Rankin and the staunch old Advocate have at this late day committed themselves to the no-hell doctrine, however popular this soul-comforting (?) belief is becoming in our "progressive" age. For such an utterance is worthy of the most exalted of the higher critics or the most ardent advocate of Russellism. And not long since I was talking with a profane old man over sixty years of age, and I said, "It is hard for me to understand how an intelligent man can live as long as you have without making preparations for the hereafter."

"Why," said he, "I have become disgusted at the corruption in the Church." "But," said I, "that will cut no figure in your case: do you believe in the Bible?" "No," said he, with emphasis. "Do you believe there is a God?" "Yes, but I don't believe in any hereafter. When a man dies that is the last of him. All the hell there is what we make for ourselves."

When a few years ago I read a lengthy discourse by a Methodist preacher in which he undertook to show that hell begins here, I not only failed to see the points of his proof, but doubted the utility of such an argument. When shortly after I was under the painful necessity of listening to a cheap imitation of the same discourse by a would-be up-to-date young preacher, I still failed to see the point or to appreciate the necessity of the thing. For it was a different kind of place—a real place—not a condition—that Jesus warned us against. A place not self-made, but prepared for the devil and his angels, where the "worm dieth not and the fire is

not quenched." Such a place, the bravest who believed in God's Word holds in fear and dread and trembles at. But convince the hardened old sinner, whose "conscience is seared as with a hot iron" that the time he is having here is a sample of what he is to have after death and judgment and he will feel grateful to you for the favor, but no longer fear the hereafter. Therefore, I labeled the two tiresome discourses R-O-T and laid them away out of my mind until needed again.

A few years ago our Central Organ contained an editorial in which the soundness of the doctrine of eternal punishment was questioned. The Texas Advocate was the first to challenge the said editorial, and denounced it as contrary to the plain teachings of Scripture, opposed to Methodist doctrine and hurtful to the Church. This brought down the ire of other of our Church papers on the head of our editor, but he didn't flinch; he never does when in the cause of truth and right. He stands by his guns and makes things lively for the enemy, whether that enemy is leading a charge against truth or justice either in Church or State. We expect no less of him, and honor him accordingly.

No, the Advocate surely didn't mean it. There must have been some mistake. How was it?

J. A. PUCKETT.

Beeville, Texas.

BROTHER MILLER'S LETTER.

Dear Dr. Rankin: On last Thursday evening the Home Mission Ladies' unceremoniously came to the superannuate Home, and as they entered with a friendly greeting, they each deposited a parcel of goods, and one a five dollar check. So, after spending a few hours most pleasantly, with good wishes they departed, leaving wife and daughter in a most cheerful mood. I only regret that I was not at home to enjoy their coming. There are occasions that endure us to the good people with whom we live, and whom we served in our last pastoral charge. No one knows how hard it is to an active pastor and his wife, after nearly forty years of active service, to stack arms and retire to the rear, while his comrades are in the front of battle, and to live on the scant support afforded by our conference collections. Yet we made up our mind to cheerfully submit to the inevitable and still do all we could to help on the work. Last Sunday was a pleasant day at Hood and Era, and I succeeded very well in the Superannuate Home work. As you know I am helping Bro. F. O. Miller when and where I can in his important work.

S. W. MILLER.

THE CITY AND CHURCH EXTENSION

Bishop W. A. Candler, D. D., LL. D., delivered an address in the First Methodist Episcopal Church, South, Dallas, Texas, during the annual meeting of the Board of Church Extension on "The City and Church Extension."

This address was delivered at the request of the City Board of Church Extension of Dallas. A stenographic report of same has been published by the Board of Church Extension, and is for free distribution. Those interested in church building in the city would do well to secure copies of this address.

Write to W. F. McMurry, Corresponding Secretary, 1025 Brook Street, Louisville, Kentucky.

CHURCH DEDICATION.

The Methodist Church at Bovina, Texas, in the Amarillo District, will be dedicated Sunday, September 14, 11 a. m. The sentence of dedication will be pronounced by the presiding elder, Rev. O. P. Kiker, and the sermon will be preached by Rev. Geo. S. Slover, President of Clarendon College.

All former presiding elders and pastors are invited to be present. H. K. MONROE, Pastor. D. O. STALLINGS, Trustee.

NOTICE.

The Board of Managers of the Superannuate Homes of the North Texas Annual Conference, through their Executive Committee, have appointed Rev. J. H. Overstreet to assist the Agent, Rev. F. O. Miller, for the remainder of this conference year. If I John 3:17 has found you, the Agent, or his assistant, will find the way open into your pulpit. CHAS. A. SPRAGINS, Treas.

If your religion does not change and improve your character you need to change and improve your religion.

An indisposition to study and an appetite for trashy and superficial enjoyment is both the disease and the punishment of this generation.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 25 cents. Cash must accompany all orders.

AGENTS WANTED.

1000 AGENTS wanted at once to sell a self-heating sad iron. Fuel and labor saver. Pay salary or commission. Agents make from \$15 to \$20 per day. Ladies make good representatives. IMPERIAL SAD IRON CO., Fort Worth, Texas, Box 285.

AGENTS—\$40 a week should be made. Write at once, learn our extraordinary offer giving absolutely free our reliable 8-piece kitchen set with every order for 6 Rogers Southern Rose pattern teaspoons, fully guaranteed. You should be able to make 10 to 20 sales a day offering the 8-piece kitchen set free. \$7 to \$10 a day can be made. Everybody needs teaspoons. Every woman will buy. One of our agents sold 7 sets in less than 2 hours. Customers delighted. Remember we give a kitchen set with six Rogers teaspoons at our own expense to help our agents to quickly introduce this Rose Pattern. Write today for terms and free outfit to workers. THE McADAMS Co., 803 First Ave., Dallas, Texas.

MARRIAGES.

Eldridge-Barker.—March 26, 1913, Fort Worth, Texas, Mr. Frank Eldridge and Miss Murtie Barker, Rev. Thos. Reece officiating.

Raymond-Stewart.—In the County Clerk's office, Fort Worth, Texas, July 4, 1913, Mr. Harry Raymond and Miss Katherine Stewart, Rev. Thos. Reece officiating.

Jackson-Goodwin.—At the home of the bride, near Roane, Navarro County, Texas, August 6, 1913, J. L. Jackson and Miss Lilla E. Goodwin, Rev. G. W. Kincheloe officiating.

Keathly-Bouch.—At the home of the bride's parents, Flatonia, Texas, Wednesday evening, July 30, 1913, Mr. N. G. Keathly and Miss Birdie B. Bouch, Rev. L. C. Lilly officiating.

Every man who knows justice from injustice and love from hate knows the way to heaven.

BIRTHDAY OFFERINGS.

The birthday offerings of the Sunday Schools have been set apart by the General Sunday School Board for the purpose of establishing a large Sunday School Loan Fund to be administered by the Board of Church Extension in the interest of congregations providing modern Sunday School equipment in connection with their church buildings.

The Board of Church Extension from time to time has issued leaflets and folders calculated to interest the children of the Sunday Schools in this movement. The last publication of this class is entitled, "How Henry Penny Went to Sunday School—a Story Most True."

This little folder is beautifully printed and fully illustrated and will delight the children. Superintendents or pastors desiring a supply for their little folk will receive same free of charge by applying to the Board of Church Extension. W. F. McMURRY, Corresponding Secretary. 1025 Brook St., Louisville, Ky.

CISCO DISTRICT—FOURTH ROUND.

Breckenridge, 11 a. m., Sept. 10. Strawn and Mings, at M., Sept. 13, 14. Gordon, at G., Sept. 14, 15. Thurber, 8 p. m., Sept. 15. Gorman, 11 a. m., Sept. 17. Rising Star, Sept. 20, 21. May, at M., Sept. 21, 22. Pioneer, at P., Sept. 27, 28. Eastland, Oct. 4, 5. Wayland, at Bullock, Oct. 6, 7. Ranger, at R., 10 a. m., Oct. 8. Sipe Springs, at S., Oct. 11, 12.

GOSPEL SINGER.

HAVE few open dates. If you're casting about for an efficient helper write GEO. P. BLEDSOE, Gilmer, Texas.

MALE HELP WANTED.

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

SCHOOL WANTED.

SCHOOL WANTED.—By English Christian young lady holding First Grade state certificate. Strong in Latin, German and English. Has had one year's experience. TEACHER, 208 S. Ewing Ave., Dallas, Texas.

Caddo, at Cedar Springs, Oct. 19. Eolean, at Eureka, 11 a. m., Oct. 22. Desdemona, at D., Oct. 25, 26. Staff, at Flatwood, Oct. 26, 27.

Cisco Mis., 11 a. m., Oct. 30. Carbon, at C., Nov. 1, 2. Cisco, 7:30 p. m., Nov. 5, 6. Seranton, at Ptsburg, Nov. 8, 9.

C. E. LINDSEY, P. E.

Pittsburg District—Fourth Round.

(In Part.) Nash, at Nash, Sept. 20, 21. Early Memorial (preaching), Sept. 21, night. Queen City, at Law's Chapel, Sept. 27, 28. Atlanta Sta., Sept. 28, 29, 30. Gason, at Ebenezer, Oct. 4, 5.

This is the beginning of the end. I beg the pastors and stewards to put forth the most faithful effort to bring up the collections and salaries in full. Reports from pastors and Women's Missionary Societies will be asked for and expected. I appeal to the pastors to send in every dollar possible on the collections at once, so it will show in Treasurer's report for August.

O. T. HOTCHKISS, P. E.

Georgetown District—Fourth Round.

Hutto, at Hutto, Sept. 13, 14. Ranger, 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.

T. S. ARMSTRONG, P. E.

Stamford District—Fourth Round.

Seymour Mis., Sept. 27, at 11 a. m. Seymour Sta., Sept. 28. Westover Cir., Sept. 29, at 11 a. m. Throckmorton Mis., Oct. 4, 5. Throckmorton Sta., Oct. 5, 6. Woodson Cir., Oct. 7, at 11 a. m. Avoca and Bethel, Oct. 11, 12. Bomarton Cir., Oct. 15, at 11 a. m. Weimert Cir., Oct. 18, at 11 a. m. Munday Sta., Oct. 19. Gorce Cir., Oct. 20, at 11 a. m. Haskell Mis., Oct. 25, at 11 a. m. Haskell Sta., Oct. 26. Albany Sta., Oct. 29, at 8 p. m. St. John's, Nov. 5, at 8 p. m. Ward Memorial and Luaders, Nov. 12, at 11 a. m.

J. G. PUTMAN, P. E.

26th ANNUAL MEETING OF

STATE FAIR OF TEXAS

AT DALLAS

16 Days | October 18 to November 2 | 16 Days

\$75,000 in New Buildings

\$75,000 in Premiums and Purses

Modern Livestock Barns

Mammoth Automobile Building

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Agricultural and Livestock Interests of Southwest Exemplified

Greatest Racing Program in History

State Fish Hatcheries

Splendid Band and Other Entertainment

Auto Polo, World's Most Sensational Sport

POPULAR RAILROAD RATES

J. J. ECKFORD, President

W. C. McKAMY, Secretary

THAT I MAY KNOW HIM

"Lord, let me talk to Thee of all I do,
 All that I care for, all that I wish for too.
 If I need council, let me ask of Thee,
 Whatever my perplexity may be.
 It cannot be too trivial, to bring
 To one who marks the sparrow's drooping wing.
 Nor too terrestrial, since Thou hast said,
 The very hairs are numbered on our head.
 'Tis through such loop-holes that the foe takes aim,
 And sparks imbued burst into a flame.
 Do money troubles press? Thou canst resolve,
 The doubts and dangers such concerns involve.
 Are those I love the cause of anxious care?
 Thou canst unbind the burdens they may bear.
 Before the mysteries of Thy Word and will,
 Thy voice can gently bid my heart be still.
 Since all that here, is hard to understand,
 Shall be unraveled in Thy heavenly land.
 Or do I know the oft besetting sin
 The tempters wiles that war the peace within.
 Present Thy self Lord, as the absolving priest,
 To whom confessing, I go forth released.
 Do weakness, weariness, or disease invade,
 This earthly house, which Thou Thyself hast made?
 Thou only Lord, canst touch the hidden spring
 Of mischief, and attune the jarring string.
 Wouldst I be taught what Thou wouldst have me give,
 The wants of those less favored to relieve?
 Thou canst so guide my hand, that I shall be
 A liberal, cheerful giver Lord, like Thee.
 Oft my life's missions do I stand in doubt,
 Thou knowest and can clearly point it out.
 Whither I go do Thou Thyself decide
 And choose the friends and servants at my side.
 The Book I read, I would submit to Thee,
 Let them refresh instruct and solace me
 I would converse with Thee from day to day,
 With heart intent on what Thou hast to say.
 And through my pilgrim walk what e'er befall
 Consult Thee O! Lord, about it all.
 Since Thou art willing thus to condescend,
 To be my intimate familiar friend,
 O let me to the great occasion rise,
 And count Thy friendship life's most glorious prize."

WHERE IS THE LIQUOR CONSUMED?

We learn from published statements that one-half of the population and two-thirds of the area of the United States are under prohibitory laws, and more liquor per capita is drunk now than ever before, in proportion to the population. This is quoted by the liquor interests to show that prohibition is not effective and does not prohibit.

The question naturally arises, if such is the case, where does this large consumption of liquor come from. It cannot possibly come from the districts where it is prohibited, for the liquor men watch their own interests closely, and expend large amounts to defeat prohibition at every election held where it is an issue. If it increased the sales as they pretend it does, they would assist the cause of prohibition, instead of working so hard to defeat it.

A very large number of emigrants come over each year from Europe. They are from the lower classes; they come with their habits formed, and love strong drink; they settle in the larger cities of the North, along the Eastern seaboard, mining districts, the northern borders, and wet sections of the country.

We should like to hear a report of the number of gallons of liquor consumed in the cities of New York, Boston, Baltimore, Buffalo, Cleveland, Chicago, Cincinnati, Detroit, Indianapolis, Milwaukee, Philadelphia, Pittsburgh, St. Louis, San Francisco and those States that are now under the control of the liquor interests. It would be interesting reading matter, and show where the great increase in the consumption of liquor comes from without doubt.

Nearly every brewery, distillery and saloon in this country are owned by foreigners, or men of foreign descent. All they want is money. They defy our laws or try to render them inoperative. With so large a prohibited area the per capita statement means nothing to the country at large, but it does show a dangerous condition existing in the boasted centers of our civilization and unless something is done and that speedily, civil law will not be respected, and an armed force will be required to maintain order.

The saloon is the locomotive and the cars attached to it are prostitution, white slave traffic, murder, gambling, debauchery, embezzlement, Sabbath-desecration, idleness, poverty, starvation, death. It is a fast line and those aboard soon arrive at their destination. For many States and cities see that the track is kept open for travel and in good repair for speedy running, and that there shall be no interference with the running of the train.
 Governors, Congressmen and Legis-

lators plead for the continuance of the business, telling the people what a great financial benefit it is, and how much it helps the country, lending it all the assistance possible, be it said to their shame. We want men in the legislative halls who are pure-minded, have a love for their fellow-men, statesmen and patriots. We need men in our courts of justice who have in view the welfare of the people and the enforcement of law.

The offices of this line are at the breweries and distilleries, the train dispatcher keeps the trains moving quickly and following each other in close succession, every car crowded with occupants, and the receipts from the traffic are almost beyond computation. The people are taxed heavily in caring for adjustments and settlements caused by it being made through the courts and in caring for unfortunates and dependents injured on the trains, and providing asylums, hospitals, poor houses, jails and penitentiaries for those who are made by it unable to care for themselves, or become criminals.

The saloon is an outlaw and should not be tolerated in any community. If we want to raise the standard of manhood and womanhood in the United States we should tear up the track, destroy the locomotive, burn the cars, taking from the pathway of our boys and girls that which destroys the happiness of life and makes a wreck of body and soul.
 JNO. S. HETHERINGTON.

Obituaries

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

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

GILLIT—On August 4, 1913, Mrs. Hannah Eliza Gillit was called from this earthly tabernacle to occupy that home which was not built with earthly hands, eternal in the heavens. "Grandma" was born at Savoy, Massachusetts, April 23, 1834. She was united in marriage to William C. Gillit, October 7, 1851. Her husband died April 19, 1905. In an early day she, with her husband and one child, settled in Blue Earth, Minnesota, and passed through the Indian troubles there. In the year 1881, the family moved to Caddo Peak, Texas, where she lived nearly all the remainder of her life. Her last days were spent at

be home of her daughter, Mrs. W. A. Odell, where she was tenderly cared for by her children and numerous friends. She was a consistent member of the Methodist Episcopal Church, South. She was always faithful to her Church and will be greatly missed by her brothers and sisters in Christ. Everyone who knew her loved her.
 ANDREW C. ASTON, P. C.
 Cross Plains, Texas.

FOLLIN—Sydney Catherine Follin, widow of the late Rev. J. F. Follin, once a member of the Texas Conference, died in Fort Worth, Texas, July 14, 1913. In 1883 I went for the first time to their home as presiding elder and found them living in a little four-room, board cottage on Davilla Circuit, Texas Conference. When asked if she was the preacher's wife, she replied, "Yes, I am more honored than the President of these United States. My husband is a circuit preacher. I have a brother, Rev. F. E. Hammond (now of the Baltimore Conference,) and," laying her hand on her oldest little boy's head, "I am asking God to let me be the mother of an itinerant preacher." She was born in Botetourt County, Virginia, January 1, 1854; was married to Rev. J. F. Follin, January 1, 1874; died at her home in Fort Worth, Texas, at 7:30 p. m., July 14, 1913. Her husband served missions, circuits, stations and districts in Virginia, Texas and in Arkansas, being transferred to the Little Rock Conference, and in this conference he died as pastor of the Winfield Memorial Church. They were married nineteen years when he died, and nineteen years she has lived a widow. She was the mother of five sons now living in New York, Kansas California and Texas. In answer to her prayer, her eldest son was called to the ministry and is now on a circuit in Kansas. Soon after the death of her husband she bought a home in Fort Worth, near the Missouri Avenue Methodist Church, of which she was a consistent member. She had faithfully and consistently filled the place as wife and mother when with her husband in his work. When she settled down she very quietly, but beautifully illustrated the religion of her Christ, and showed the meaning of what the Master meant when He said, "Ye are the light of the world." Nineteen years she shined in her home, Church, and with the good women of every society in this city that were meant for God's children. Wherever I go in this great State where she has lived, people anxiously inquire about her welfare and about her progress in the divine life. All her sons necessarily left home to secure maintenance, except her youngest, and with him some people thought she lived a lonely life, but she was not alone. She would say, "I am still living in the 23rd and 37th Psalm. I have but two desires to live for; first, to glorify my Master, and next, to see my children all converted and as many as God pleases to call, in the ministry. Then I shall say, 'Lord, now lettest thou thy servant depart in peace.'" Though her boys are scattered, her husband sleeps in the cemetery in Little Rock, her brother preacher is in Virginia, and she sleeps in the cemetery at Fort Worth, Texas. What a great reunion it will be when they all are gathered home to Him in the sweet by and by. Her life was victorious and her death triumphant.
 I. Z. T. MORRIS.

LATIMER—Rev. Samuel J. Latimer was born in Washington County Missouri, April 22, 1833. In early manhood he felt that God had a work for him to do for others, and to this task he set himself. He taught school before he was twenty years old. In 1856 he began the study of medicine along with his other duties and began the practice of the same in 1862. With this work of relieving the physical he also carried messages for the spiritual nature of man. He was licensed to preach in 1858 and continued in the local ranks of the Methodist Episcopal Church, South, until his death. Many are the lives who have been touched and pointed to higher things by him, and the souls who rejoice because he held up Jesus, the sinner's friend. He was deeply spiritual and rejoiced to testify to his saving faith in our Lord and Saviour Jesus Christ. He moved to Texas in 1904 and made his home with a daughter, Mrs. Dunkin, near Carta Valley. He died in Del Rio, July 9, 1913. Rev. J. W. Albritton conducted the funeral, assisted by the Masonic order. He leaves an aged companion and several children to mourn their loss. We shall not see his face again in this world but "Grandpa" still lives. May the God of all grace help us to keep the faith as he did. GEO. L. KEEVER, P. C., Rock Springs, Texas.

HARDY.—Harry L. Hardy was born October 9, 1868, in Logan County, Ky.; died July 21, 1913, at the home of his brother in Brownwood, Texas. Brother Hardy was the true type of the Christian. His life was quiet and unassuming, but true at every point. He lingered long in the struggle with typhoid fever, but when he was told the time had come for him to yield, he did it without fear or bitterness. He desired to live, but was resigned when the hour came, and to the very last he was clearly conscious of his condition. His testimony was in few words, but definite and strong. It is enough to say of any one—he lived with a clean heart before God, and he went into eternity with no fear or doubts. Bro. Hardy leaves three brothers, two of whom are members of the Northwest Texas Conference, the other a layman in the Church at Brownwood. One of the best testimonies to the character of Brother Hardy is the tender regard in which he was held by his friends, and the earnest love of his brother's children. Brother Hardy was unmarried. A good man has gone, and the other side is dearer now, to those who knew him.
 W. E. ROGGS.

TO KEEP YOUTH
 and beauty—to prevent wrinkles and "crow's feet" and deep black circles under the eyes—nothing is as good as
Dr. Pierce's FAVORITE PRESCRIPTION

Give it a fair trial for banishing those distressing pains or drains on one's vitality. This prescription of Dr. Pierce's regulates all the womanly functions, eradicates and destroys "Female Complaints" and weaknesses that make women miserable and old before their time. Every girl needs it before womanhood. Every mother needs it. It is an invigorating tonic for the female system. All medicine dealers have sold it with satisfaction, to customers for the past 40 years. It is now obtainable in liquid or tablet form at drug stores—or send 50 one-cent stamps for trial box, to K. V. Pierce, Buffalo.

DR. PIERCE'S PLEASANT PELLETS
 regulate and invigorate stomach, liver and bowels.
 Sugar coated, tiny granules, easy to take as candy.

HOSKINS.—William J., son of James B. and Virginia Hoskins, was born in Fort Worth, Texas, on July 15, 1897. His parents removed with him to Azle, Texas, while he was an infant and there he lived until his death, which occurred July 30, 1913. Besides his parents, he left four sisters and two brothers, many other relatives, and a wide circle of friends, who mourn his departure. He was converted and joined the Methodist Church on August 9, 1908, under the ministry of Rev. A. L. Bowman. He was an exceptional boy, and by his kindness of heart and courteous manners had won the love and admiration of all who knew him. He was a true Christian and was not ashamed to stand and testify for his Lord. His life has truly left a deep, spiritual impression upon the community in which he lived. Never have we seen such a tribute as was paid this noble boy at his death. Relatives and friends were alike grieved at this our loss but we know that it is his gain for he is at peace, and has been spared the tribulation and pain of this cold, hard world. He calls to us today to come on, so we cannot long for him to be here with us again, but we will strive to be ready to meet him, when our Heavenly Father is done with us here, in "the city which hath foundations, whose builder and maker is God."
 J. M. BOND, Jr., P. C.

WEIR—Little Annie Pearl, infant daughter of Brother S. F. and Alice Weir, was born May 29, 1912. After an illness of fourteen days with pneumonia, she departed this life March 26, 1913. She was a very sweet babe and was the delight and joy of the home. We laid her remains to rest in the cemetery at Windom, Texas. Weep not, bereaved ones, as those who have no hope, for she has gone to be with Him who said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Only be faithful and you will meet her where partings will be no more.
 R. P. BUCK,
 Honey Grove, Texas.

SKELTON.—Mrs. Eliza Jane Skelton (nee Jones), was born June 29, 1859, in Iowa. Moved to Illinois where she was married to S. W. Skelton December 29, 1874; moved to Texas in 1877; died at her home near Mason, February 3, 1913, her husband having gone on before her, lacking fourteen days of five years. Mother was converted early in her twenties and joined the M. E. Church, of which she was a consistent member until death. She loved her Church and believed in carrying out its doctrines in every detail. She was an interested reader of the Advocate, which has been a visitor in our home for twenty-five years. She was bedfast for almost four months, very patient but conscious of nearing her heavenly home of which she talked often, and said she was willing and ready to go. She left five children, two boys and three girls, and four grandchildren. While we miss her and feel the loss of mother, we ever thank God for our Christian parents. We are comforted by the fact though "we can not call her back we can go to her." Her daughter,
 MRS. W. J. SNOW,
 Telegraph, Texas.

McFARLIN—Dr. James Elam McFarlin was born September, 1841, in Missouri. He moved with his parents, while a small boy, to Red River County, Texas. He had spent a good many years in Cumby practicing medicine, having moved here when Cumby was known as Black Jack Grove. Of late he had resided in South Texas for his health, but had returned to Cumby about two or three weeks before his death, with the intention of spending the rest of his life here. Brother McFarlin was converted in childhood and soon thereafter united with the Methodist Church, of which he remained a faithful, consecrated member until the end. He has filled important stations in his Church; such as, Sunday School Superintendent, Steward, Trustee, etc. He has been a member of several District Conferences and was always at his post. We regret to give him up, but God knows best. He is survived by his wife, one brother and two children. Weep not, dear loved ones, for we know where to find him. He has gone to his eternal home. His funeral service was conducted by the writer, assisted by Brother McGuire, in the Methodist Church at Cumby. His tired body was laid to rest in the Cumby Cemetery to await the resurrection morn.
 J. LEONARD REA.

Repentance alone prepares the tablets of the heart to receive the love of God, but faith alone engraves the heavenly characters thereon.

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BOWDEN BELLS
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 AMERICAN BELL & FOUNDRY CO., NORTHBVILLE, MICH.
 Sweet Tone Far Sounding Durable Cast-iron Free
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NEW MEXICO

El Paso District—Fourth Round. Ft. Davis, Aug. 31. Deming, Sept. 7. Las Cruces, Sept. 13-14. La Mesa, Sept. 14-15. Lordsburg, Sept. 21-22. Cloudcroft, Sept. 28.

Pecos Valley District—Fourth Round. Hope, Aug. 30-31. Sacramento, Miss., Aug. 31-Sept. 1. Rogers, Sept. 6-7. Portales, Sept. 7-8. Elida, Sept. 13-14. Hagerman, Sept. 14-15. Odessa, Sept. 20-21. Pecos, Sept. 21-22. Saragosa, Sept. 23-24. Dayton, Sept. 27-28. Artesia, Sept. 28-29. Roswell, Oct. 5-6. Dexter, Oct. 5-6. Texico, Oct. 11-12. Clovis, Oct. 12-13.

Albuquerque District—Fourth Round. Meirosa, Aug. 30, 31. Carrillos, Sept. 3, 4. Corona, Sept. 6, 7. Albuquerque, Sept. 13, 14. Star, Sept. 17, 18. Carrizosa, Sept. 20, 21. Tucuman Sta., Sept. 24, 25. Tucuman Cir., Sept. 27, 28. San Jon, Oct. 1, 2. McAllister, Oct. 4, 5. Clayton, Oct. 11, 12.

WEST TEXAS

Llano District—Fourth Round. 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.

San Angelo District—Fourth Round. Rochelle, at Live Oak, Aug. 30, 31. a. m. Brady, Aug. 31, p. m. Lohm Cir., Sept. 1. Sonora, Sept. 6, 7, a. m. Edinburg, Sept. 7, p. m. Miles, Sept. 10. Eden, Sept. 12. Junction, Sept. 13, 14, a. m. Menard, Sept. 14, p. m. Edher, Sept. 17, 18. Sherwood, at Mertzon, Sept. 20, 21. Ozona, Sept. 24. Garden City, Sept. 27, 28. Midland, Sept. 29, 30. Paint Rock, Oct. 4, 5. Sterling City, Oct. 11. Water Valley, Oct. 12.

Austin District—Fourth Round. Eagle Lake, Aug. 30-31. Columbus, Sept. 6-7. Flatonia, Sept. 7-8. Lagrange, Sept. 13-14. McDade Circuit, at McDade, Sept. 20-21. South Austin, Sept. 21-22. Liberty Hill and Leander, Sept. 26-27. Walnut, Sept. 28, 11 a. m. Elgin, Sept. 28, 8 p. m. Webberville, Oct. 4-5, 11 a. m. Manor, Oct. 5, 8 p. m. St. Luke's, Oct. 8. Smithville, Oct. 11-12. West Point Circuit, at Muldoon, Oct. 13. Bastrop, Oct. 15, 8 p. m. University Church, Oct. 16, 8 p. m. First Church, Oct. 19, 11 a. m. Ward Memorial, Oct. 19, 8 p. m.

Beeville District—Fourth Round. Sept. 1, 10 a. m., McAllen. Sept. 1, 8 p. m., Pharr. Sept. 2, 10 a. m., Mercedes. Sept. 2, 8 p. m., Harlingen. Sept. 3, 3 p. m., Brownsville. Sept. 3, 8 p. m., Brownsville. Sept. 4, Oakville, at Lebanon. Sept. 10, Beeville. Sept. 13, 14, Taft, at Gregory. Sept. 20, Kenedy, 3 p. m. Sept. 20, 21, Floresville. Sept. 21, 22, Karnes City. Sept. 24, Berclair. Sept. 27, 28, Rockport. Sept. 28, 29, Arkansas Pass. Oct. 1, Mathis, at Mathis. Oct. 4, 5, Skidmore, at Woodshoro. Oct. 5, 6, Sinton, at Sinton. Oct. 9, Fallurias, 8 p. m. Oct. 10, 10 a. m., Alice. Oct. 10, 8 p. m., Bishop. Oct. 11, 12, Calallen, at Calallen. Oct. 12, 13, Kingsville.

Cuero District—Fourth Round. Nursery, at Thomaston, Aug. 30, 31. Yoakum, Sept. 6, 7. Hallettsville, at Hallettsville, Sept. 7, 8. Port O'Connor, at Seadrift, Sept. 11. Port Lavaca and Traylor, at P. Sept. 13, 14. Smiley, at Rockey, Sept. 20, 21. El Campo, 8 p. m., Sept. 22. Midfield, at Dunbar, Sept. 27, 28. Palacios, Sept. 28, 29. Provident, at Cordole, Oct. 1. Pandora, at Dewville, Oct. 4, 5. Stockdale, 2 p. m., Monday, Oct. 6. Laverda, at Paris, Oct. 11, 12. Cuero, Oct. 18, 19. Runge, Oct. 19, 20.

San Marcos District—Fourth Round. 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. Can-haca, at Manchaca, Sept. 20, 21. San Marcos, Sept. 21, 22. Staples, at Staples, Oct. 4, 5. Martindale, at Martindale, Oct. 6. Lockhart, at Lockhart, Oct. 10. Leeville, at Wrightshoro, Oct. 11, 12. Belmont, at Belmont, Oct. 15.

CENTRAL TEXAS

Waco District—Fourth Round. Fifth Street, Aug. 31. Bruceville and Eddy, Sept. 7. South Bosque and Horn, Sept. 10. Aquila, at Wesley, Sept. 13, 14. West, at West, Sept. 20, 21. Herring Ave., Sept. 21. Riesel and Axtell, at Riesel, Sept. 27, 28. Mart, Sept. 28.

Hewitt and Spring Valley, at Hewitt, Oct. 4, 5. Clay Street, Oct. 5. Lorena, at Lorena, Oct. 11, 12. Mt. Calm, Oct. 18, 19. Bosqueville, at Wesley, Oct. 25, 26. China, at China, Oct. 26, 27. Morrow Street, Nov. 2. Elm Street, Nov. 2. Austin Avenue, Nov. 6.

Weatherford District—Fourth Round. Graford, at Graford, Sept. 6, 7. Santo, at Santo, Sept. 14, 15. Millsap, at Millsap, Sept. 20, 21. Aldeo, at Annetta, Sept. 27, 28. Graham Mis., at Briar Branch, Oct. 4. Graham, at G., Oct. 5. Eliaaville, at South Bend, Oct. 6. New Castle, at N. C., Oct. 8. Olney, at O., Oct. 9. Loving, at Hawkins Chapel, Oct. 11, 12. Springtown, at Springtown, Oct. 18, 19. Whitt, at Bethesda, Oct. 22. Azle, at Azle, Oct. 25, 26. Weatherford Cir., at Dennis, Oct. 29. Weatherford, Nov. 2, 3. Courts Memorial, Nov. 2. Mineral Wells, Nov. 9.

Corsicana District—Fourth Round. Rice Station, Aug. 30-31. Harmony Ct., at Harmony, Sept. 6-7. Dawson Sta., Sept. 7-8. Pardon Ct., at Pardon, Sept. 13-14. Eleventh Ave., Sept. 14-15. Chaffield Ct., at Roane, Sept. 20-21. Kerens and Powell, at Kerens, Sept. 21-22. Hornhill Ct., at Hornhill, Sept. 27-28. Goresheck Sta., Sept. 28-29. Kirvin Ct., at Shiloh, Oct. 4-5. Mexia, Oct. 5-6. Barry Ct., at Emhouse, Oct. 11-12. Corsicana Ct., at Pleasant Grove, Oct. 12-13. Frost Ct., at Jones Chapel, Oct. 18-19. Blooming Grove, Oct. 19-20. Wortham Ct., at Wortham, Oct. 25-27. Big Hill, at Steels Creek, Nov. 1-2. Thornton Sta., Nov. 2-3. First Church, Nov. 9-10. Battle Cry—"Clean Sheet."

Dublin District—Fourth Round. Dublin, Sept. 7, 8. Harbin, and Green's Creek, at H., Sept. 11. Comanche Cir., at Indian C., Sept. 13, 14. Comanche Sta., Sept. 15. Harmony Mis., at —, Sept. 16. Gustine and Energy, Sept. 17. Stephenville Cir., at Sylvan, Sept. 20, 21. Stephenville Sta., Sept. 21, 22. De Leon Cir., at New Hope, Sept. 27, 28. Huckabay Cir., at —, Oct. 4, 5. Higgins, Oct. 22. Ochiltree, Oct. 25, 26. Hansford, Oct. 27, 28. Plemons, Oct. 29. Panhandle, Nov. 1, 2. Vega, Nov. 8, 9. B. and H., Amarillo, Nov. 11. Polk St., Amarillo, Nov. 13. Dalhart, Nov. 15, 16.

Cisco District—Fourth Round. Breckenridge, 11 a. m., Sept. 10. Strawn and Mings at M., Sept. 13, 14. Gordon at G., Sept. 14, 15. Thurber, 8 p. m., Sept. 15. Gorman, 11 a. m., Sept. 17. Rising Star, Sept. 20, 21. May at M., Sept. 21, 22. Pioneer at P., Sept. 27, 28. Eastland, Oct. 4, 5. Ranger at R., 11 a. m., Oct. 8. Sipe Springs, at S., 11 a. m., Oct. 11, 12. Caddo at Cedar Springs, Oct. 19. Wayland, 11 a. m., Oct. 21. Eolian, 11 a. m., Oct. 22. Desdemona, at D., Oct. 25, 26. Staff at Flatwood, Oct. 26, 27. Cisco Mis., 11 a. m., Oct. 30. Carbon at C., Nov. 1, 2. Cisco, 7:30 p. m., Nov. 5. Seranton, Nov. 8, 9.

Brownwood District—Fourth Round. Winchell at Winchell, Sept. 6, 7. Bronie at Bronie, Sept. 13, 14. Robert Lee at Robert Lee, Sept. 14, 15. Coleman Mission at Fairfield, Sept. 20, 21. Rangs at Rangs, Sept. 21, 22. Wingate at Oak Creek, Sept. 26. Norton at Pleasant Retreat, Sept. 27, 28. Winters Sta., Sept. 27, 28. Glencoe at Novice, Oct. 4, 5. Ballinger Sta., Oct. 11, 12. Talpa at Talpa, Oct. 12, 13. Indian Creek at Indian Creek, Oct. 19, 20. Brownwood Mission at Turkey Peak, Oct. 22. Santa Anna Sta., Oct. 24, 26. Gouldhusk at Hardin, Oct. 25, 26. Blanket, Oct. 29. Coleman Sta., Nov. 2, 3. Brownwood Sta., Nov. 9, 10.

Cleburne District—Fourth Round. Grandview Sta., Aug. 31. Burleson, Sept. 7. Grandview Cir., at Price's Chapel, Sept. 13, 14. Brazos Avenue, Sept. 14, 8 p. m. Lillian at L., Sept. 20, 21. Godley at G., Sept. 27, 28. Joshua at J., Oct. 4, 5. Cresson at A., Oct. 11, 12. George's Creek at White Chapel, Oct. 18, 19. Glen Rose, Oct. 19, 20. Main Street, Cleburne, Oct. 21. Granbury Cir. at Fairview, Oct. 25, 26. Granbury Sta., Oct. 26, 27. Walnut Springs, Nov. 1, 2. Morgan, Nov. 2, 3.

Gatesville District—Fourth Round. Gatesville Sta., Aug. 31, Q. C. Sept. 23, 8 p. m. Meridian Circuit, at Grapevine, Sept. 6-7. Meridian Sta., Sept. 7-8. Turnersville, at T., Sept. 13-14. Moody, Sept. 20-21. Chilton, Sept. 22, 8 p. m. Ogleby at Station Creek, Sept. 27-28. Fair and Lanham, at F., Oct. 4-5. Conners Cove, at C. C. Oct. 11-12. Killen Circuit, at —, Oct. 13, 11 a. m. Killen Station, Oct. 13, 8 p. m. Nolanville, at N., Oct. 14, 11 a. m. Jonesboro, at Sardis, Oct. 18-19. Gatesville Cir., at Winfield, Oct. 22, 11 a. m. Hamilton Cir., at —, Oct. 25-26. Hamilton Sta., Oct. 26-27. Evant, at Bee House, Oct. 29, 11 a. m. McGregor, Nov. 1-2. Valley Mills, at V. M., Nov. 3, 2 p. m. Crawford, Nov. 4, 2 p. m.

Waxahachie District—Fourth Round. 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. Ennis Sta., Oct. 12-13. Midlothian 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.

Hillbore 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 Merrens, 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. Delia Charge, at Delia, 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, Oct. 29. Hubbard Charge, at Hubbard, Oct. 30. Lovelace Charge, at Lovelace, Nov. 1, 2.

Georgetown District—Fourth Round. 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.

Cisco District—Third Round. Carbon, at Bear Springs, Aug. 30, 31. San Augustine District—Third Round. Appley, at —, Aug. 30. Naampoochee, Aug. 31. Timpson, Sept. 3. Navasota District—Third Round. Bryan Mission, Millican, August 30, 31. Bryan Station, August 31.

NORTHWEST TEXAS

Amarillo District—Fourth Round. Hereford, Sept. 6, 7. Bovina, Sept. 13, 14. Canyon, Sept. 20, 21. Textline, Sept. 27, 28. Stratford, Oct. 4, 5. Dumas, Oct. 8. Chagnet, at Union, Oct. 11, 12. Glazier, Oct. 18, 19. Higgins, Oct. 22. Ochiltree, Oct. 25, 26. Hansford, Oct. 27, 28. Plemons, Oct. 29. Panhandle, Nov. 1, 2. Vega, Nov. 8, 9. B. and H., Amarillo, Nov. 11. Polk St., Amarillo, Nov. 13. Dalhart, Nov. 15, 16.

Abilene District—Fourth Round. Clyde, at Hubbard, Aug. 30, 31. Cross Plains, at Cross Plains, Sept. 6, 7. View, at Elm Grove, Sept. 13, 14. Trent, at White Church, Sept. 20, 21. Hawley, at New Hope, Sept. 27, 28. Anson, Sept. 30. Merkel, Oct. 4, 5. Caps, at Caps, Oct. 11, 12. Ovalo, at Bradshaw, Oct. 18, 19. Nugent, at Nugent, Oct. 25, 26. Putnam, at Putnam, Nov. 1, 2. Baird, Nov. 8, 9. First Church, Abilene, Nov. 14, 15. St. Paul, Abilene, Nov. 15, 16.

Clarendon District—Fourth Round. Lakeview Cir., at Union Hill, Aug. 29. Memphis Sta., Aug. 30-31. Cataline Cir., at Brown S. H., Sept. 6-7. Shamrock Sta., Sept. 13-14. Plymouth Mis., at Aberdeen, Sept. 16. Wellington Sta., Sept. 20-21. Wellington Cir., at Fresno, Sept. 22. McLain Sta., Sept. 27-28. Groom Mis., Sept. 29. Mobeetie Cir., at Mobeetie, Oct. 4-5. Canadian Sta., Oct. 11-12. Miami and Pampa, at Miami, Oct. 13. Wheeler Cir., at Kelton, Oct. 18-19. Washburn Mis., at Llano, Oct. 25-26. Claude Sta., Oct. 26-27. Goodnight, at Goodnight, Oct. 28. Hedley Cir., at Nayior, Nov. 1-2. Quail Cir., at Ring, Nov. 8-9. Clarendon Sta., Nov. 15-16.

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

Big Spring District—Fourth Round. Stanton Sta., Sept. 6, 7. Big Spring Sta., Sept. 14, 15. Big Spring Mis., Sept. 20, 21. Seminole, Sept. 25. Andrews, Sept. 27, 28. Gail, Oct. 4, 5. Lamesa, Oct. 11, 12. O'Donnell, Oct. 18, 19. Brownfield, Oct. 26, 27. Postahok and Slaton, at S., Nov. 8, 9. Post, Oct. 9, 10. Coahoma, Nov. 15, 16.

Hamilton District—Third Round. Knox City, Aug. 30, 31. Rochester, Sept. 4, 5. Vera, at Gillingland, Sept. 11, 12.

TEXAS

Brenham District—Fourth Round. Lyons Cir., at Chriesman, Sept. 6, 7. Caldwell Sta., Sept. 7, at 8 p. m. Thordale, at Thordale, Sept. 13, 14. Rockdale, Sept. 14, at 8 p. m. Giddings, at Giddings, Sept. 20, 21. Lexington, Sept. 21, at 8 p. m. Bellville Cir., at Atkinson Grove, Sept. 27, 28. Sealy, Sept. 28, at 8 p. m. Glen Flora, at Iago, Oct. 4, 5. Bay City, Oct. 5, 6. Rockdale, at Rockdale, Oct. 11, 12. Wharton, Oct. 12, at 8 p. m. Chapel Hill, Oct. 18, 19. Hempstead, Oct. 19, at 8 p. m. Waller Cir., at Oakland, Oct. 25, 26. Somerville, Nov. 1, 2. Wallis and Fulshear, at Wallis, Nov. 2, 3. Brookshire and Pettison, Nov. 5. Tanglewood, Nov. 8, 9. Rosenberg, Nov. 15, 16.

Richmond, Nov. 16, 17. Brenham, Nov. 23, at 11 a. m.

Beaumont District—Fourth Round. Roberts Avenue, Sept. 7, 11 a. m. Port Arthur, Sept. 7, 8 p. m. Orange, Sept. 14, 11 a. m. First Church, Sept. 14, 8 p. m. Kountze Mis., at Fuqua, Sept. 20, 21. Liberty, Sept. 27, 28. Dayton, Sept. 28, 29. Burkeville, Oct. 4, 5. Newton, Oct. 5, 6. Jasper Cir., Oct. 11, 12. Jasper Sta., Oct. 12, 13. Batson and Saratoga, Oct. 18, 19. Kountze Cir., Oct. 19, 20. Call, Oct. 25, 26. Wallisville, Oct. 31, 8 p. m. Point Bolivar, Nov. 1, 2. Woodville, Nov. 8, 9. Warren, Nov. 9, 10. Sour Lake and China, Nov. 15, 16. Silsbee, Nov. 16, 23. Nederland, Nov. 22, 23.

Brenham District—Fourth Round. Lyons Cir., at Chriesman, Sept. 6, 7. Caldwell Sta., Sept. 7, at 8 p. m. Thordale, at Thordale, Sept. 13, 14. Rockdale, Sept. 14, at 8 p. m. Giddings, at Giddings, Sept. 20, 21. Lexington, Sept. 21, at 8 p. m. Bellville Cir., at Atkinson Grove, Sept. 27, 28. Sealy, Sept. 28, at 8 p. m. Glen Flora, at Iago, Oct. 4, 5. Bay City, Oct. 5, 6. Lane Cir., at Lane City, Oct. 11, 12. Wharton, Oct. 12, at 8 p. m. Hempstead, Oct. 19, at 8 p. m. Waller Cir., at Oakland, Oct. 25, 26. Somerville, Nov. 1, 2. Wallis and Fulshear, at Wallis, Nov. 2, 3. Tanglewood, Nov. 8, 9. Rosenberg, Nov. 15, 16. Richmond, Nov. 16, 17. Brenham, Nov. 23, at 11 a. m. Let the stewards make every possible effort to pay the salaries in full. The pastors have been faithful, so let the stewards show their appreciation of same.

Houston District—Fourth Round. Texas City, Aug. 31. McKee Street, Aug. 31. Habersham, Sept. 7. Harrisburg, Sept. 7. Grace Church, Sept. 14. McAshan, Sept. 14. Trinity, Sept. 21. Katy, at Sugarland, Sept. 21. First Church, Houston, Sept. 28. Woodlands, Sept. 28. Seabrook and Pasadena, Oct. 5. Brunner, Oct. 5. Alvin, Oct. 12. Iowa Colony, Oct. 19. Arcadia, Oct. 19. League City, Oct. 26. Washington Avenue, Oct. 26. Brazoria, Oct. 29. Cedar Bayou, Nov. 2. First Church, Galveston, Nov. 9. West End, Galveston, Nov. 9. St. Paul's, Nov. 16. Humble, Nov. 16. Columbia, Nov. 23.

Tyler District—Fourth Round. Wills Point Sta., Sept. 7, preaching. Canton Cir., at Wallace, Sept. 13, 14. Emory Cir., at Emory, Sept. 20, 21. Coliga Cir., at Tumbels Chapel, Sept. 27, 28. Bell Sandy Cir., at Bell Sandy, Oct. 4, 5. Edom Cir., at Union Grove, Oct. 11, 12. Mt. Sylvan Cir., at Sabine, Oct. 18. Lindale Sta., Oct. 19. Murchison Cir., at Murchison, Oct. 25, 26. Whitehouse Cir., at Flint, Oct. 26, 27. Wills Point Cir., at Wills Point, Nov. 1. Grand Saline Sta., Nov. 2. Edgewood Sta., Nov. 2. Garden Valley Cir., at Sand Flat, Nov. 4. Outman Cir., Nov. 9. Albia Cir., Nov. 15, 16. Tyler Cir., at Liberty Hill, Nov. 22. Tyler, Cedar Street, Nov. 23. Tyler, Marvin Church, Nov. 24.

To the Preachers of the District—Brethren: This is the beginning of the last round. Our records for this year and our hopes for the future will be the inspiration to make this the best round of all the year. Begin now and never let until your collections are in the hands of the Conference Treasurer. Don't hold it. Remit as fast as you collect it. It will inspire us all. To the stewards and all who love the Church: See now every member and let nothing short of the very last cent be left out of your thought for a moment. A good, strong effort, and honest, conscientious work, will bring us to the close of the year with every debt clear. Let each man, preacher and all, determine now that he will not fail to do all of his part. I have done the best I could to give every appointment the best date. Time is so short and Tyler District is so large that no better plan presented itself. Let's make the best of it. You see there can be no fifth quarters. All the time is taken. Be ready to make full reports at the appointed time.

San Augustine District—Fourth Round. Lufkin Sta., Sept. 7. Burke Cir. (Ryan's Chapel), Sept. 13. Livingston Sta., Sept. 14. Center Sta., Sept. 21. Center Cir. (Neuborn), Sept. 27. Shelbyville Cir. (Shelbyville), Oct. 4. Tenaha Cir. (Tenaha), Oct. 11. Gary Cir. (Gary), Oct. 18. Carthage Sta., Oct. 19. Pinehill (Longbranch), Oct. 21. Geneva Cir. (Milam), Oct. 25. San Augustine Sta., Oct. 26. Kennard Cir. (Ratcliffe), Oct. 30. Melrose Cir. (Chireno), Nov. 1. Mt. Enterprise (Mt. Enterprise), Nov. 5. Livingston Cir. (Leggett), Nov. 8. Corrigan (Corrigan), Nov. 9. Hemphill and B. (Hemphill), Nov. 15. Garrison Sta., Nov. 19. Nacogdoches Sta., Nov. 21. Appley Cir., Nov. 22. Timpson Sta., Nov. 23.

Marlin District—Fourth Round. Marquee Mis., at Easterly, Sept. 6. Franklin, Sept. 7-8. Davilla, at Lebanon, Sept. 13-14. Cameron, Sept. 14-15. Buckholts, at Buckholts, Sept. 15, p. m. Normangee, at Iola, Sept. 21-22. Jewett, at Oakwood, Sept. 27-28. Hearne, Oct. 4-5. Calvert, Oct. 5-6. Travis, at Cedar Springs, Oct. 11-12. Rosebud and Bohemian Mis., Oct. 12-13. Mayfield, at Mayfield's Chapel, Oct. 18-19. Reagan, at Reagan, Oct. 25-26. Marlin, Oct. 26-27. Durango, at Durango, Nov. 1-2. Lott and Chilton, at Lott, Nov. 2-3. Leon Mis., at Pleasant Ridge, Nov. 8-9. Centerville, at Centerville, Nov. 9-10. Fairfield and Dew, at Fairfield, Nov. 11, a. m. Teague, Nov. 11, p. m. Bremond, at Petteway, Nov. 15-16. Kosse, Nov. 16-17.

Wheelock, at Hickory Grove, Nov. 18. Milano, at Milano, Nov. 20-21.

Pittsburg District—Third Round. Douglassville, at Jones' Chapel, Aug. 19, 21. Linden, at Pearl Hill, Aug. 31, Sept. 1. Pittsburg Cir., at New Hope, Sept. 6, 7. Pittsburg Sta., Sept. 7, 8. Naples and Omaha, at Omaha, Sept. 19, 21. Cornett, at Nolan's Chapel, Sept. 14, 15.

Marshall District—Third Round. 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.

Tyler District—Third Round. Alba Ct., Aug. 30. Lindale Station, Aug. 31. Edgewood Station, Sept. 6.

Marlin District—Third Round. Milano, at —, Aug. 30, 31. 510 Chambers St., Marlin, Tex.

NORTH TEXAS

Gainesville District—Fourth Round. Pilot Point Station, Sept. 13-14 (at C. Taylor). Denton Station, Sept. 20-21 (at C. Taylor). Bonta Mis., at P. V., Sept. 27-28. St. Jo Mis., Sept. 28-29. Woodbine Mis., at Woodbine, Oct. 4, 5. Broadway Sta., Oct. 5-6. Rowston, Miss., at Rowston, Oct. 11-12. Dexter Mis., at Dexter, Oct. 18-19. Marysville Mis., at Marysville, Oct. 25, 26. Myra and Hood, at Hood, Oct. 26-27. Pilot Point Church, at Henning, Nov. 1, 2. Aubrey and Oak Grove, at Aubrey, Nov. 8, 9. Montague and Dye Mount, at M., Nov. 15, 16. Valley View Sta., Nov. 22-23. Sanger Sta., Nov. 23-24. Era and Spring Creek, at Era, Nov. 29, 30. Denton St. Sta., Nov. 29-30.

Sulphur Springs District—Fourth Round. Lake Creek Cir., at Lake Creek, Sept. 13, 14. Cooper Sta., Sept. 14, 15. Mount Vernon Cir., at Mt. V., Sept. 20, 21. Ben Franklin and Pecos Gap, at B. F., Oct. 4, 5. Cumby and Miller Grove, at Cumby, Oct. 11, 12. Como and Forest Academy, at F. A., Oct. 18, 19. Klondike Cir., at Good's Chapel, Oct. 25, 26. Sulphur Springs Mis., at Oakdale, Oct. 26, 27. Ruby Springs Cir., at Ruby Springs, Oct. 2, 3. Sulphur Springs Sta., Nov. 2, 3. Yowell Cir., at Yowell, Nov. 8, 9. Wimsboro Sta., Nov. 15, 16. Purley Cir., at Pine Forest, Nov. 22, 23. Brashear Cir., at Brashear, Nov. 23, 24. Bright and Era, at Era, Nov. 29, 30. Sulphur Bluff Cir., at S. C. HICKS, P. E.

Sherman District—Fourth Round. Preaching Dates. Whitewright Station, Sept. 14. Travis Street, Sept. 21, 11 a. m. Harless Chapel, 8 p. m., Sept. 21. Waples Memorial, 11 a. m., Sept. 28. Trinity, 8 p. m., Sept. 28. Collinsville and Toaga, at Toaga, Oct. 4, 5. Whitesboro, 8 p. m., Oct. 5. Howe Circuit, at Howe, Oct. 11-12. Van Alstyne, 8 p. m., Oct. 12. Bells Circuit, at Everheart, Oct. 18-19. (Bells, Oct. 19, at 8 p. m.) Sadler and Gordonville, at Kendall's Chapel, Oct. 25-26. Pilot Grove, at Pilot Grove, Nov. 1, 2. Sherman Circuit, at Friendship, Nov. 8, 9. Pottshoro & Preston, at Pottshoro, Nov. 13-16. Key Memorial, Nov. 23.

Dates for Quarterly Conferences. Collinsville and Toaga, at Toaga, Oct. 4, 3 p. m. Howe Circuit, at Howe, Oct. 11, 3 p. m. Bells Circuit, at Everheart, Oct. 11, 3 p. m. Sadler and Gordonville, at Kendall's Chapel, Oct. 25, 3 p. m. Pilot Grove, at Pilot Grove, Nov. 1, 3 p. m. Sherman Cir., at Friendship, Nov. 8, 3 p. m. Pottshoro and Preston, at Pottshoro, Nov. 13, 3 p. m. Key Memorial, Nov. 19, 8 p. m. Whitesboro Sta., Nov. 20, 8 p. m. Van Alstyne Station, Nov. 21, 8 p. m. Whitewright Station, Nov. 24, 8 p. m. Travis Street, Nov. 25, 8 p. m. Waples Memorial, Nov. 26, 8 p. m. Trinity, Nov. 27, 8 p. m. Harless Chapel, Nov. 12, 8 p. m.

Bonham District—Third Round. Petty and Whitehook, at Whitehook, Aug. 30, 31. Lonia, Sept. 7. Bailey Cir., at Bailey, Sept. 13, 14. Telephone, at Lamasco, Sept. 20, 21. Window Cir., at Hais, Sept. 27, 28.

Paris District—Third Round. Bagwell, at Albion, Aug. 30, 31. Deport Cir., Sept. 6, 7. Acton, at Shawnee, Sept. 13, 14. Paris Cir., at Reno, Sept. 14, 15.

Sulphur Springs District—Third Round. Sulphur Bluff, Aug. 30, 31. Sulphur Springs, Sept. 6, 7.

Decatur District—Third Round. Greenwood, at Slidell, Aug. 30, 31. Justin and Roanoke, at J., Aug. 31, Sept. 1. Bridgeport, at Mt. Zion, Sept. 6, 7. Mexican Mis., Sept. 7, 8.

Sherman District—Third Round. Sherman Cir., August 30, 31. Whitesboro, Sept. 8, 7.

McKinney District—Third Round. Wyala, at P. V., Aug. 30, 31. Nevada, Sept. 6, 7. Plano, 8:30 p. m., Sept. 7. Josephine, at H., Sept. 13, 14. Farmersville, Sept. 14, 15. Carrollton and F. B., at F. B., Sept. 20, 21. McKinney Cir., Sept. 27, 28.

Better Than Spanking. Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulty by day or night.

The Trip to Yellowstone Park

By REV. GEO. S. WYATT

Number One.

Our first stop of any importance, after leaving Texas, was at the beautiful city of Colorado Springs, which place we reached just one hour before we got there. Let him figure that out who can for it is the unvarnished truth. We reached the somewhere about daylight. Soon every one was up hustling to get something to eat, as breakfast was not served on the diner that morning. The first thing that I heard was the cry of an enterprising hotel clerk shouting that breakfast, as a courtesy to the delegation from Texas, would be served for fifty cents. As my wife has been dinging into my ears for the last twenty years or more the great value of bargain counters I was caught immediately by the cry of the clerk and hastened in to break my fast for fear I would be troubled to find room, but to my surprise I was about the only sucker that bit, and it was all that I could do to get the two or three whom I was supposed to be chaperoning to sit down and exhibit the common manners of polite women and men. I never did think that it showed the right kind of grit to squall when you found that you had put your hand in the mouth of the lion. So after all of our misgivings, winking and blinking, we were served a very respectable meal.

As soon as we had finished our morning repast, with emphasis on the re, we made our way in much haste to the Antlers Hotel, taking seats in a very conspicuous place, and using with much show our toothpicks, to wait for the autos that were to carry us to Crystal Park and back. It was a lovely and most delightful drive till we passed the third gate and began to climb the mountain. The road runs in loops along the mountain sides with left side of the car oftentimes swinging out over canyons anywhere from 100 to 500 feet deep. Somewhere between an altitude of seven and eight thousand the left side of the car we were on made an especially thrilling swing over the deepest canyon that we had seen. My daughter, Mrs. S. A. Barnes, of Plainview, happened to be on that side, and the peculiar situation made her so sick and struck her with such fear and trembling that she refused to go any further, and as her husband would not agree to stop with her as a matter of course I had to do so. I have never rejoiced in my life before over the sickness of one of my children, but I could not but feel just a little thankful that something had happened to give me a reasonable excuse to get off of that auto. I was in the condition of the old negro that I used to hear Bro. W. L. Nelms tell about. He was assisting Bro. J. M. Barnes in a meeting at Taylor. One afternoon a terrible storm struck the town in the business part. He and Marcus were out on the front gallery watching the signs and awnings that were being blown away by the wind. The old negro cook opened the front door just enough to poke her head out and proceeded to soliloquize thus as she looked upon the ravages of the storm: "Uh! uh! how skeered them sinner niggers must be. Ise sorry skeered myself." I made up my mind to one thing: That it did not matter how often I visited Colorado Springs I would never attempt another trip by auto to Crystal Park, it made no difference who was to preach there, till the company who controlled that road had so thoroughly barricaded the sides of that road next to the walls of those deep gulches and deeper canyons as to make it impossible for the auto to go off into one of them either face foremost, backwards or sideways, no matter what happens to it. I have always had a great desire to be in an exceedingly calm state of mind when I am called to give an account to the Great Judge. I have no desire in the world to go by the way of an auto over a precipice, nor to be blown out by a cyclone, hence my great caution. My daughter and I had a most delightful walk down the mountain, never stopping till we reached good level road, where we waited in perfect patience for the homeward going of the auto.

When we reached the city, though Pikes Peak extended her beckoning arms claiming a visit, not one of our crowd, so far as I was able to find out, heeded the call. Too many had already felt too much fullness about the head and ears and too much fluttering of the heart. Though, this old landmark of the Indian, the trapper, and the explorer of the past; this beacon by which the pioneer gold-hunters steered their ox wagons into the marvelous and mysterious West; this goal of those who are in search of the grand and awful in nature, lifting its mighty peaks 14,109 feet above the sea level, thrilled our souls and brought forth paeons of praise to Him of whom it is said, "Thy righteousness is like the great mountains;" but with

all this none of us felt that it was worth the risking of a life that might in the providence of a great and good God be valuable in the years to come just to have it said that we had been on the lofty heights of Pikes Peak. So instead of assaying a trip to the top of the grand old mountain we boarded an interurban car to the mouth of South Cheyenne Canyon, where we took an auto through the canyon to look upon the beauties thereof and to be thrilled by the loveliness of the Seven Falls. The top of the walls of the canyon are reached here by steps which require a good deal of nerve and much physical strength to climb. Many of our party refused to put forth the necessary effort to perform the feat, but the oldest person in the crowd, Sister Thurmand, seventy-three, of Groesbeck, who was never known to be daunted at any task that came during the trip was among those who went up. The Seven Falls, though not very large, are most beautiful in their length.

Not a great ways over the mountain from where you reach the top of the steps is the grave in which the body of Helen Fiske Hunt Jackson was first buried. The body was afterwards moved to Colorado Springs. You are allowed to take a rock from the grave if you place another on it. The Cheyenne Canyon is not as large as many we saw but for beauty and loveliness it is hard to surpass. It is not to be wondered at that Helen Hunt Jackson found on the walls of this most beautiful canyon inspiration in the production of her literary works which she has left as a monument to her name. The beauty and grandeur which falls upon the eye from this lofty eminence are enough to inspire the dullest mind and heart. Such things as you are surrounded by here stir the purest and best that is possible to the heart and mind. I remember hearing Dr. D. C. Kelly say once that a good mother and a great mountain on which to ascend and think and pray would make any man great. I often wished while on this trip that I had been brought up in the mountains. I had a good mother but lacked the mountain.

On returning from Cheyenne Canyon we found that we had some time left, so we took a street car for Manitou, where we spent an hour or so looking upon its beauties and drinking its soda waters, from its inexhaustible Soda Spring. Colorado Springs, Colorado City and Manitou are close enough together to form one city but each one retains its own name and are under different municipal management. In Colorado City you can still see the old log house which was the first state house of the State. It is still in a fair state of preservation, and it certainly appears odd in the midst of so many fine modern buildings. It is worth many times the cost of the trip and the time spent to see the many wonders of the Almighty Father's handiwork that can be seen in and around Colorado Springs at a nominal sum. A person should not attempt to see and study the attractions that nature offers in and around this national resort inside of two or three weeks. A month would be better, and yet the greater things of wonder awe and majesty are further on. So early Monday morning our train pulled out for Salt Lake City where we were to spend a day.

Leaving Colorado Springs at an early hour we were soon wending our way toward the city of "The Church," the name by which the Mormon Church in Salt Lake City is almost universally called. All the way from Colorado Springs to Pueblo the Front Range of the Rockies on his right, to the west, while on his left are great plains. Below Colorado Springs, wherever water can be secured for irrigation, good crops are grown, for the land is very fertile. "The Pittsburgh of the West" is the name that is often conferred on Pueblo: it is a name that will make a citizen of that city smile clean across his face, and one that really comes nearest to expressing the salient characteristics of the town. It is a live city of something like 45,000, of push and snap, besides it has been highly favored by God, both in the matter of its immediate situation and of its surroundings. Coal and iron ore in abundance is found near by, and on the mesa, south of the town, the Colorado Fuel and Iron Works are located, one of the largest plants of the kind in the world. Here are also great smelters for the reduction of gold and silver ores, also many manufactories, planing mills, flouring mills, machine shops, etc. Great stretches of rich agricultural land encompass the city, that in many places is under a high state of cultivation, and the eye is pleased beyond expression as it falls upon the luxuriant crop of whatever is being grown upon it. But the observer won-

ders why the entire country is not bringing forth in rich abundance that which makes glad man and beast. The answer given is that the land is arid, crops will not grow without water, and the rain is not sufficient to promote the growth of vegetation. It is said that where the land is watered by irrigation it is as rich and fertile as the Valley of the Nile; where it is not irrigated it is nearly as sterile as the Desert of Sahara. They claim that this condition will not continue much longer, for storage reservoirs to conserve the winter and spring rains and the snow deposits are in course of construction, also a series of canals to be taken from the Arkansas River to carry the water on to the waiting, dry and thirsty, yet exceedingly productive land.

I was told that some enterprising citizens had gone up the Arkansas River, some hundred and thirty-five miles above Pueblo, constructed a great dam across some mountain tributary to the Arkansas, impounding a vast amount of water, which they emptied into the river as they had need of it, through a gauge that enabled them to know just how much they allowed to pass, and using the Arkansas River as a canal they take it out through another gauge some hundred and fifty miles or more away and use it for irrigating somewhere below Pueblo. Would you not be pleased to call that enterprise and thrift? It is to be devoutly hoped that the day is not far distant when in all the arid regions of this wonderful Nation of ours, either through governmental appropriations or the combination of men of means, there will be a systematized effort to utilize all the water that can be commanded to irrigate the fertile lands of these regions. Is it not a fact—I do not know, only asking for information—that there is enough water every year in the channels of the Peace and Canadian Rivers that sifts away down through the fathomless sands at the bottom of those rivers, which, if impounded, would be sufficient to irrigate and make productive large regions of arid country along said streams? This writer thinks such is the case, for it is once or more every year that great volumes of water fill the channels of these rivers. We hasten now some forty-five miles, and in that distance go up in elevation about 700 feet to reach Canon City, a great horticultural and coal center and properly named for it is located at the entrance of the greatest canon traversed by any railroad. The Arkansas River, which rises 175 miles to the northwest in Fremont Park, breaks through the Front Range here and enters upon its course to the Mississippi.

Canon City is the seat of the State Penitentiary. Springs, both hot and cold, supply an abundance of mineral water to those who need such aids to health. It is here that we have an observation car attached, into which we all pour that we may have a good look at the Royal Gorge, one of the great wonders of the world, as we pass through. This gorge is also known by the name of the Grand Canyon of the Arkansas, and the name by which, I think, it should be called and advertised. I imagine that when first looked upon, it was regarded as impossible that a railway could ever be built through this stupendous canyon to Leadville and the west. It doubtless seemed that there was scarcely room for the river alone, "and granite ledges blocked the path with their mighty path." But the modern engineer, with his skill and courage, went to work, directing his co-laborers, and as a result these obstructions were blasted away, a roadbed, following the curves of the mountain, was made, and today the canyon is a well-used thoroughfare. But its glory and grandeur remain. The train moves along at a moderate speed around projecting boulders of the dark-hued granite, further and further into the heart of the range. The crested peaks become higher, the river rages and foams over its rocky bottom, and in a few moments the opening appears to be but a mere thread through the immense heights. Above yonder somewhere for the eye dares not the feat of measuring the distance, the sky forms a blue arch of light, while in the Grand Canyon of the Arkansas shadows hang dark and somber which the rays of the sun have never touched. When we reach the suspension bridge, or hanging bridge would be more correct, the train stops to allow us to view more closely the grandest portion of the Canyon. The treeless, shrubless, flowerless and birdless cliff of solid granite rises to the amazing and bewildering height of 2,627 feet. The river breaks the awful silence with its roar, you feel a mere speck and stand dumb in the sublimity of the scene. God shows forth the power he possesses, and the soul feels like laying itself in the dust before the Almighty and crying from its very depths: "With angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and

earth are full of thy glory. Glory be to thee, O Lord Most High. Amen."

Onward we sped through the Grand Canyon of the Arkansas till we escape its enfolding walls and enter the narrow valley of the upper Arkansas, with the attractive and impressive serrated peaks of the Sangre de Cristo on the west, until we reach Salida; thence onward to Leadville, the Cloud City, at an altitude of 10,200 feet, among the largest cities of the State, and the greatest carbonate mining camp in the world, and on we go along a tortuous path cut at heavy grade into the sides of the mountains, we mount slowly into Tennessee Pass, where on the west side it feeds the head of Eagle River, and one source of the Arkansas on the east. Now we are face to face with the Mount of the Holy Cross, "bearing the sacred symbol in such heroic characters as dwarf all human graving, and set on the pinnacle of the world as though in sign of possession forever." "On every side the virgin continent was taken in the name of Christ and with all the eclat of religious conquest. Yet from ages unnumbered, before any of them, centuries oblivious in the mystery of past time, the Cross has been planted here. As a prophecy during unmeasured generations, as a sign of glorious fulfillment during nineteen centuries, from always and to eternity, a reminder of our fealty to heaven, this divine seal has been set upon our proudest eminence.

"What matters it whether we write 'God' in the constitution of the United States, when here in sight of all men is inscribed this marvelous testimony to his sovereignty! Shining grandly out of the pure ether and above all turbulence of earthly clouds it says: 'Humble thyself, O man! Measure thy fiery works at their true significance. Uncover thy head and acknowledge thy weakness. Forget not that as high above thy gilded spires gleams the splendor of this ever-living Cross, so are my thoughts above thy thoughts, and my ways above thy ways.'"

But we must hasten on through Eagle River Canyon, the marvelous Canyon of the Grand River, Glenwood Springs, Grand Junction, the junction of the Grand and Gunnison Rivers (how my mouth waters just to cast a few times, but I must hasten), climbing the Wasatch Range, Soldier Summit, the River Jordan, and reach Salt Lake City, and here we are to spend the day. As this article has already grown beyond my original purpose I will close here, and not include a witeup of Salt Lake City till my next. There are so many things of which I wish to speak that I cannot think of extending this article to include them.

STAMFORD COLLEGE CAMPAIGN STILL ON.

Messages from Vernon and Sweetwater report these districts out and "leete" the rise.

Messages from Young, Woodward, Hardy reveal the fact that the pull is still on with the top of the hill in sight and fully expect to get over.

Rev. J. G. Putnam, of the Stamford District, reports that the campaign will be finished this week.

Revs. L. S. Barton and J. B. McCarty have gone to the Amarillo District and expect to canvass that district before their return. We hope to give full reports from all the districts early in September.

A. L. MOORE.

"THE HOLY CATHOLIC CHURCH."

A few years ago, in the ritual of the Methodist Episcopal Church, South, the expression "The Holy Catholic Church" was substituted for "The Church of God."

It is difficult to see wherein anything was gained by this change. If there was any great desire to leave out the



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word "God," why not have inserted "Christ's Holy Church?" If so eager to have a word meaning "Universal" or "General," why not have used one or the other of those two words themselves? Why use "Catholic" when it could not possibly mean more?

"Don't be so prejudiced," says someone. Well perhaps it is not altogether prejudice, as many centuries of common usage has so associated this word "Catholic" with the Church of Rome that this one meaning has greatly overshadowed any other interpretation the word has or may have. It is used in this restricted and particular sense ten times, one hundred times, yea a thousand times, to where it is used one time in its other meaning.

Whose mind is so well trained (or so poorly trained), as the case may be, that he can say or hear said "the holy Catholic Church," without thinking of the Roman Catholic Church? If there be one in all the two million Southern Methodists who can, "let him stand forth and say it."

"Have we not the same right to the word 'Catholic' as the Roman Church has?" some one may ask. Certainly. But have we not an equal privilege to the word that means fully as much? In fact is it not our duty to furnish our people a word that produces in their minds and hearts more nearly the meaning intended?

Every Sunday multitudes of Methodists are compelled to speak one word when they prefer some other. And in my humble opinion, if left to the choice of the membership, the expression would be immediately changed.

Personally I prefer to say "Christ's Holy Church," or if we need to be reminded of its universality, then let it be "Christ's Holy Universal Church." Can the word "Catholic" possibly mean more?
A. D. PORTER.
Morrow Street, Waco, Texas.

Afraid of consequences! Where is your faith?

Envy is the wounded serpent stinging himself to death.

Even a beggar can be rich in gratitude and love; but he who keeps these riches will not long remain a beggar.

Friendship always implies the willingness to sacrifice self for the sake of the one loved. "It should never be a main question what our friends can do for us, but what we can do for them. We want to be the givers, like kings; the helpers, like Hercules; the saviours, like Christ. A French writer says, "To love is to be a candidate for sorrow." He should have said to be a candidate for sacrifices that ennoble others and glorify one's self. Christ was a measureless lover, and hence glorified above every other."—Bishop Warren.



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