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## OUR FREE SCHOOL SYSTEM

Our free school system has come to stay. Right or wrong in principle, the people of these United States will never consent to do away with it. Its most ardent supporters insist that it is based on expediency. It is better, they contend, to foster and promote it even though the principle, abstractly considered, upon which it is founded is not in harmony with the generally received principles of a democratic government whose commercial economy is based upon the competitive system. Its enemies point out that its underlying principle smacks of socialism; that there is no practical difference between free tuition, free books and free bread. Especially where compulsory education is in vogue they argue that if the State compels the parent or guardian to send the child to school it must provide means by which its edicts can be carried out—otherwise the law becomes a nullity, or the enforcement of it becomes cruelty. If the child must go to school it cannot go naked any more than it can go without books, and when all else is furnished the child must eat. If principle is to guide, they argue, then it is socialism or paternalism that undehes the education of the child from the primary department to the university. If the State, on principle, can help at all, it can help all. If it can do anything, it can do everything. In answer to this the friends of education at the public expense point to the danger from ignorance to the institutions of our country. We must have an intelligent citizenship if popular government is to succeed. Our people must be able to know for themselves, otherwise they are at the mercy of demagogues and designing politicians who are artful in making "the worse to appear as the better reason," and the result is ruin to the State. They generally waive the question of "principle" and throw the weight of the argument in defense of the "policy" of the institution, insisting on its expediency. Here the matter generally rests until some thinking, meddling somebody drags out the question and proposes to examine it in the light of some new law or proposed law in connection with the public school system.

We do not propose to play statesman or political economist and undertake to settle this matter one way or the other. It is neither our purpose nor our province, perhaps, to do so. But we do say,

## Why The Brewers Are Odious

That the brewers are an odious and obnoxious class of men on account of their nefarious business is a self-evident statement. There was a time when they were influential and commanded the respect and patronage of leading men of all parties, but that time has gone by. They have so conducted their business as to merit the displeasure of law-abiding people, and now a large class of citizens in

and we say it with all emphasis, that whatever underlies the school system of this country as it concerns economic or political principles, it is true, and the history of the race will prove it, that intelligence is not a bar to either superstition or to vice. A man is not necessarily better because he is more intelligent, but he is better as he conforms most nearly to the standard erected by the Perfect Man, for the guidance of human conduct. A man is not a better citizen because he knows more about science or art, but because in his heart he is willing (and in his life he acts in accord with it) to "do unto others as he would have others do unto him." Unless the school, whether public or private, instill this "golden rule" into the hearts and minds of the rising generation, it matters not what else they may learn, they are not "desirable citizens." And we claim—and justly so, in the light of history—that the gospel of Him who first inculcated that doctrine must be presented to the child as the true ground of moral obligation before the precept can become effective in human life and conduct. Righteousness must have a firmer foundation than philosophy or expediency. It must not be taught merely that "honesty is the best policy," but it must be taught that honesty is right, and that the man who is dishonest is not only a shortsighted business man, but that he is a sinner and needs a Savior. In other words, no system of ethics or so-called "altruism" can take the place of the gospel which, as Paul affirms, is the "power of God unto salvation unto every one that believeth." A man whose responsibility attaches to no higher authority than public opinion or a set of rules, however wise and good, is not sufficiently anchored to outweather the storms and escape the stress of these material and utilitarian times. Neither law nor expediency can save in such conditions. What men need is power. Nearly every man, especially in a Protestant Christian country, knows enough to make a saint, if he only put his knowledge into practice. Nay, verily; it is not for the lack of knowledge of this world that men are sinners; it is the lack of that "true knowledge," the personal experience of divine grace, which furnishes a principle and a power as well for the guidance and direction of life and conduct in this world.

it comes from such an unexpected source that we gladly adopt it and give it to our readers:

"Many plain citizens cannot understand why the brewing business should be odious. The breweries cannot understand it themselves. In its proper field the business satisfies a natural want in a healthful way, and affords a broad market for important products of the soil.

"Why, then, should a great religious body denounce it? Why does a member of the Cabinet lose moral standing before the country by taking the nominal chair of its National meeting? Why do members of the Minneapolis City Council refer with bated breath to the 'great business interests involved' in a mere police measure to make the city cleaner and quieter?"

"A walk through the restricted district of Minneapolis writes the answer large. Here and everywhere the competitive zeal of the brewing business has transgressed its natural commercial limits to become the enemy of decency and peace and

quiet, of health and sanity and life itself, of family comfort and the moral order of society.

"From satisfying a natural demand in a healthy way it has come to provoke a morbid appetite with excessive supply. To increase wholesale trade it has debauched the retail trade. It has multiplied saloons to make more market for beer, until the saloons can live only by debauching their frequenters.

"In many blocks of Minneapolis saloons financed by competitive breweries cannot pay their interest, rent and beer bills without forcing illegal sales on minors, women and drunkards, without secret resort to infamous adjuncts of the drink trade, without complicity in destructive vices the upright and pious owners of brewery stock shudder to refer to in meetings to improve public morals.

"That is what has made the brewery business odious in Minneapolis and elsewhere. The remedy is in its own hands, if it choose. If it do not, it must take what is coming fast."

## THOUGHTFULNESS

As a rule people are more appreciative than we think. They are lacking in thoughtfulness rather than in appreciative sentiments. A courtly Christian minister had been hospitably received and treated in a brother preacher's home. Not once only, but several times in a series of years a few words of love and appreciation are sent. How sweet is the aroma of that thoughtfulness!

Many a good man has received like courtesies and yet never thought to say or write a word of appreciation. We are writing of something vastly different from the formal, social note of thanks

Love sharpens the eye, the ear, the touch; it quickens the feet; it steadies the hand; it arms against the wet and the cold. What we love to do, that we do well. To know is not all; it is only half. \* \* \* Love is the measure of life; only so far as we love do we really live. The variety of our interests, the width of our sympathies, the susceptibilities of our hearts—if these do not measure our lives, what does?—John Burroughs.

Borrowed trouble is just as hard to bear as real trouble; but it is foolish to borrow trouble. A dying man once said to his children, "I have had a great deal of trouble in my life, and most of it never happened." The sure cure for such a disposition is the cultivation of a robust faith in God.—Northwestern Advocate.

Men are seldom won to God by the force of argument. They are not hooked into the kingdom of heaven on the horns of a logical dilemma. Argument is the front door of the skeptic, where he has all his troops of defense drawn up. Tell him that God is love and he will ask,

from a guest at a society function to the hostess which etiquette demands. We cannot better show our meaning than to quote from the short message referred to above. It runs like this: "I must stop your work long enough to say I have not forgotten your great kindness to me. I shall never cease to love you."

That is the real, the genuine feeling of appreciation sent by the thoughtful man. We have known cases where kindness seemed to be forgotten or condemned, but an accidental remark reported by a third party revealed the fact that the beneficiary was not ungrateful but merely unthoughtful.

"Who is God? What is love?" But let the spiritual forces be drawn up and the assault be made at the door of the heart's affection, where he is not expecting attack, and he will speedily surrender. He has no armed forces to repulse you there. That is, love him and he will open his heart both to you and to God. Try it. The result will be worth the effort.—Methodist Recorder.

When we look into the long avenue of the future and see the good there is for each one of us to do we realize after all what a beautiful thing it is to work and to live and be happy.—Robert Louis Stevenson.

We grieve and let ourselves be crushed by our sorrows, not knowing that the sorrow is only the shadow of a great joy, and that what seems to us emptiness and loss is really the blessedness of heaven.—Evening Thoughts.

Those who bring sunshine into the lives of others cannot keep it from themselves.—J. M. Barrie.



## THE WONDER AND BEAUTY OF THE HUMAN BODY - THE SOUL'S TEMPLE

SOME GLEANINGS  
ALONG LIFE'S WAY

By Request of the El Paso District Conference.

My Brothers and Sisters:

In keeping with the spirit of this occasion, you will permit us in the beginning, to clinch in our minds the truth of the title used, "The Wonder and Beauty of the Human Body—the Soul's Temple."

Of record in the Holy Bible relating the happenings of the sixth day of creation, in Genesis, chapter 2, verse 7, one may read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." And written by the Apostle Paul in 1 Corinthians, third chapter, and sixteenth and seventeenth verses, again one may read, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Therefore, we have that God created man "a living soul," and "ye (man) are the temple."

Joined to this truth of title, we would place before ourselves, to assist in readily grasping the basis of this talk, three kingdoms. First, the kingdom of minerals, rocks, and named by science, the inorganic, without organs of life; dead. Second, the kingdom of living things, plants, animals, man, and named by science the Organic, with organs of life. Third, the kingdom of our spiritual where our immortal souls have their home, and where life has its fountain, and named in Holy Scriptures, the kingdom of God. Whatever we may now say, our minds will instantly classify into one or other of these three kingdoms, the inorganic, the Organic, God, or a linking together of some two of them, yet the kingdom clearly defined.

We believe that the majority of the people of the civilized nations of the earth are by analysis more good than bad. Inattention to the right and the better side of ourselves is responsible for a very large part, if not most, of the unhappiness we see among our fellow men. The rush and push and hurry of American life is so great, and is so difficult to hold one's place in, that we have permitted ourselves to sidetrack our physical and to rush through the "time freight train" of effort to achieve success, forgetting in the glamour of seeming gain of our purposes that we have cut out of our life's commerce the very most important and essential component and foundation for solid and lasting success in life—our physical. It is peculiar when we take up a study of success to note the almost entire absence of care for our bodies. It is an exception to meet, or even to hear of a person who cares for the body simply and purely upon its being among the first right things to do. That everybody you meet is doing something or other in way of caring for the body is doing so not for reason that it is a first duty to accord care to the body, but because Nature has called upon them for a reckoning and has forced upon them the caretaking. As a matter of right doing this arrangement should be reversed and instead of relegating our physical to the rear of the procession of our actions through life, place it where it belongs—on horseback in front. Upon what we do for our bodies rests very greatly what we may or can do in life.

In order that we may have a beginning free from strangeness to our minds, let us divide what every one realizes and knows this beautiful and well-ordered world to be, into but two classes, the still and moving, the dust of the ground and humankind, rocks and people, the dead and living. It will strike us as being wonderful that the rocks of Mount Franklin and we are of one and the same thing. We are rocks, but rocks are not all of us; we are more than rocks. When we study up from dead things toward living things, and search down from living things to dead things, in an effort to find just where and how dead things first become living things and living things become dead things, we fail to find a clear and well marked boundary line between the dead and living. We get pretty near to being sure that we see the crossing-over act, but we miss it.

Probably in our trying to follow rocks as they go on up, and up, and up to people, if we take any plant from the tiniest moss plant to the hundreds of feet high giant trees of the forest, and study how they are kept alive and grow we shall have traced rocks part way up to people.

The roots of plants divide into smaller and smaller branches until they become as small as a fine thread. Now upon the outside, and on the inside of these rootlets is the world's workshop where the ground in which the plant is growing, and which ground is in solution in water, is changed from dead rocks

into the living sap of the plant, and this sap elaborated in the leaves of the plant into life by action of the sun. "The plant stretches down to the world beneath it, touches its minerals and gases with its mystery of life, and brings them up ennobled and transformed to the living sphere." Because of certain reasons and conditions always present in this world of all matter never ceasing moving for the shortest period of time that our minds can think, it transpires that this very busy moving makes possible, and becomes the cause of the changing over from the dead to the living. Upon and in these rootlets is fought the world's contest which is to infuse life into dead rocks, the ground, and send them on their way up, and up, and up until the plant and tree in all its beauty and good is before our eyes and is kept there from year to year, maybe for hundreds of years.

Then in plants may we see what we call plant life. We are now on our way up to life in man that we call human life.

All animal life including man is such that without plant life we would surely die. It is as nothing to us what there is of us that is something else than plant life to help give us human life; it is certain that without this plant life and what it gives to us, and to lower animals, of plant foods and meat, milk, eggs, etc., we know that all higher animals including man, in order to live must have plant life, and plant life in turn must have powdered rock, in order to live; then do we see a straight passing up of rocks to people. Now plant life that gives us human life must have a power, and an activity somehow from somewhere to keep life running and going in it or it will stop and along with its stopping out lives, too, will stop. That power or activity that gives plants their life all come from the rains and sunshine. Were the sun to be taken from us and we not have its light and heat, together with the rains and air, all life, both plant life and human life, would be ended in cold and darkness. The sun, then, gives us human life.

Just here when our minds are clearing up and we see the tying together of plant life and human life, it will be of interest and profit to us to remember one more thing. When plant life is studied on back and back from the higher place like a tree, and we take away one thing after another of which the tree is made, we get to where we have but one thing left, and we lose proof that what we see may not be going to be something else than that identical tree; maybe some other kind of a tree, maybe corn or wheat, maybe a cat or dog, maybe a cow or horse, or maybe a man. Well, now, if we find this one last thing of life nearest to the edge of death, powdered rock, to be of such nature and kind that we cannot tell whether it is to be a rose or a man it is that this one last thing is the same in sense of life, whether it is to become a rose or a man. This one last thing is protoplasm. It is the startling and beginning thing from which comes all world-life from that of the tiny moss plant, to the whale of the sea, the elephant of the land, or the giant Goliath of the Scriptures, whom David slew.

This thing—man—must not be the end of our studies about ourselves. We rebel against being classed along with trees, and dogs, and horses, and some men, especially bad men who do not care to be or who do not strive to be and to rise above lower animal life. We may consider man from but two standpoints, one his physical and one his mental; his body, his mind. Health of body and health of mind go together to get best results and to make us the most happy. A well mind in a sick body, or a sick mind in a well body, are each to not be looked for, because it is not the way that we find things made for us in this world, and we get along best if we will do all we can to find our place in the world and stay in it, and not go along doing all sorts of body wrongs and of mind wrongs and expect that we are to have well bodies and minds. That cannot be done, and the sooner we learn this fact the better it will be for us.

There is no way that we can think of our bodies but that we are led to see how very wonderful they are. The many, many different things that man can do that the lower animals cannot do let man be master of all animal-kind, and if to this way that man is made we add the use of his mind, we place him at the very highest point and place in the world and let him be as he is, the most beautiful and wonderful, the best and most perfect thing in the world.

With a study of some of the most apparent workings of our bodies we

can get enough of knowledge of ourselves to guide us to an escape from some of the defilements of our body-temple that we are warned against in consequences. We may consider what our breathing, and what our blood and hearts, and what our skin, and what our foods do for us.

Our breathing is slower or faster from many causes and so also is our heart's action. These two, breathing and heart-action are very close partners and are indispensable to life, and so very wonderful that they go on in action while we sleep, showing their great separateness from will of mind. In general terms our hearts beat four times to each breath. This fast day and wrong day of living it is more than four to one. Our hearts beat about 4300 times an hour, and in 24 hours more than 100,000 times, a very great wonder! At every heart-beat about five tablespoonfuls of blood are pumped into our arteries, and for the 100,000 heart-beats daily about 1950 gallons or about 49 barrels of 40 gallons each. Our city waterworks pumps about 3,000,000 gallons of water a day; the hearts of El Paso inhabitants pump this quantity of fluid in less than every two hours, another great wonder! The amount of power or force that each of our hearts must have to pump this quantity of blood away from the heart through a tube, a hose about one inch across, the size of a small garden hose, indicates that the heart in even its normal, regular action does a great deal of work, and this daily work equals the raising of twenty two-horse wagon loads of coal over three feet high, another great wonder!

Let us consider our breathing and get an idea and know something about what our lungs do for us. We have learned that 49 barrels of blood pass through each of our hearts every day and night, and since this quantity of blood comes from the lungs to the left side of our hearts to be pumped on its round through our bodies in our arteries and veins, and since our lungs are a part of our blood circulatory apparatus, it is entirely clear to us that every drop of the mentioned 49 barrels of blood must pass through our lungs. We breathe 18 or 20 times a minute, so that we take over 20,000 breaths every 24 hours. The air we breathe is only one-fifth part oxygen, so just to supply one adult healthy person it takes 10 by 10 by 5 feet of fresh pure air every hour. There is so little weight of substance of the lungs themselves that they amount to almost being two sacks or bags in our chest, for reason of the way the air tubes in them divide and divide again like the branches of a tree, becoming smaller and smaller and ending in a space or very little sack much like the leaf of a tree. If we see how much spread out like a curtain there is to the lining of all these lung tubes, and the little sacks at the ends of the tubes, we find it to be for each one of us about 1100 square feet, or that three of these curtains would cover one of our city lots of 25 by 120 feet. This lining curtain of the tubes of our lungs is very, very thin, and on one side of it is the air we are breathing and on the other side of it flows by those 49 barrels of blood that our hearts pump daily, and the reason for this wonderful arrangement of the blood on one side and the air we breathe on the other side of this curtain is so that our blood may get (and this getting is very wonderful) from the air the oxygen our bodies must have, and our blood to give back to the air the waste, the ashes, from the thousands and millions of little fires everywhere throughout our bodies. If we could look at the act of exchange and passing through this curtain between our blood and the air we would see a pulsating, a beating mass, or lump, our lungs, made up of this great tree of tubes, and at every beat, which is caused by the heart-beat as it pumps our blood, we would see the blood changing in color from the dull blue color of the blood in the veins to the bright red color of the blood in our arteries, changing in color just as would happen if we fanned the coals of a nearly gone out campfire, and what happens to our blood and what happens to the nearly gone out campfire is the very same thing—the oxygen of the air does the changing. We can have some idea of how very much this oxygen which is a gas, is to us, when we know that if a person weighs 160 pounds, that 88 pounds, or over one-half of that person, is oxygen. It may add to our wonder to know that besides these 88 pounds of oxygen, we are made of 14 pounds of hydrogen gas, the same gas we burn in our homes for heat and light, and some five pounds more of other gases, making about 107 pounds of gases of the 160 pounds weight. Besides these gases there are in this person several solids, things like rocks. One is carbon (the coal we burn to warm us and to cook with is carbon), of which there are 44 pounds, which is equal to about 75 pounds or three good-sized bucketfuls of coal; and a lump of lime such

as we whitewash houses and fences with, weighing 3½ pounds; and some two pounds of phosphorus and sulphur of which the heads of some matches are made; and the remainder of the 160 pounds that this person weighs is smaller amounts of several other solids, rocks, like Mount Franklin is made of.

Now let us see what we find out about our skin. If we take a common-sized person the skin is about 4½ by 4½ feet or a surface of one yard by over two yards in size. Our skin throws off from our bodies two substances, one of them like tallow, the fat of cattle, and the other like water. The tallow-like substance is like water when first formed in the skin, but from drying upon reaching the air it becomes white and like tallow, and if we take a small particle of this dried tallow-like fat and examine it with a microscope we find little animals in it like those on chickens. There are about three pints, about six teacupfuls, of water thrown off by our bodies daily. The little glands or tubes in which the sweat is formed in our skin are very small and short, and it would take fifteen of them to equal one inch in length. These sweat tubes, as they are called, are in least number to the square inch on the back of the shoulders where they number 500, and in greatest number on the palm of the hand and the sole of the foot where they number 2700 to the square inch. There is an aggregate of some 2,300,000 of these sweat tubes, and this would be 153,000 inches in length, which is nearly two and a half miles, and if we would stretch out flat on the ground the lining of these sweat tubes they would cover a space, a surface equal to that of two city blocks or 40 city lots; another great wonder!

Let us consider our foods. We may take only a few of the things we eat and drink and from them get a very good idea of what our foods do for our bodies. All this study of foods may be brought down to two classes, and then include water in addition. These two classes of foods are named albuminoid which are like the white of eggs, and three much used ones of this class are meats, milk and eggs; and the other of these two classes of foods is called starch foods because all of them are composed of a substance called starch, and a few of them that are much used are oats, wheat, corn, rice, beans, peas and potatoes. Then we can very well know what we are talking about if we say meat when we mean albuminoid foods, and say bread when we mean starch foods. Fats and oils like lard, tallow, butter, and olive oil, are the same as bread. So now, if we eat a buttered meat and bread sandwich and drink water with it we have given to our bodies all they need to keep them well and strong. Meat and bread both have water in them as part of what they are made, still our bodies require more water in the form of water to properly and rightly keep them well and strong. It so is that these two kinds and classes of foods each have a separate office to fill and a different work to do in and for our bodies. Meat, one of two kinds of food, goes to building up our muscles and nerves and keeping them built up; while bread, the other kind of food, goes to give to our bodies the energy, the force, the power, that keeps our bodies working and going, by being burned up in our bodies, and giving to us the power to run us just like and in the same way that burning coal by a locomotive gives to it the power to make it run and go. In our bread foods that we eat each day are about nine ounces of carbon, and this amount of carbon is equal to about one pound of coal, and this bread food which is like coal, is burned up in our bodies by the oxygen that the blood of our bodies got out of the air in our lungs through that very thin curtain lining the tubes of our lungs, in the very same way exactly that a lump of coal is burned in a stove in our homes to give heat to warm the rooms or to cook food with. It is the oxygen same as one-fifth of the air that does these things of warming our homes, running locomotives and keeping our bodies alive and going. If we will eat each day about four ounces, a quarter of a pound of meat, and about one pound of bread, and drink about three or four pints of water, our bodies will be kept well and strong. Now that is one part meat and four parts bread, but we may not only eat meat and bread; we can eat meat, milk and eggs to amount to and be the same as the four ounces of meat, and we can eat of oats, wheat, corn, beans, potatoes and use butter and olive oil, and eat fruit for the sugar that is in them, this mixed starch food, to equal the one pound of bread that we need daily.

What we have talked about up to now has been to try and see what a man is as an animal. To see what the body of a man is, and partly see how the body of a man is kept in an even condition very much the same day after day all his life. Man is at the

very highest place among animals, and it is given to him in this world that he need not stay as only an animal, but may rise higher and higher as the effect of thinking and always trying to do more and more to get a place in the world where he will know that he is more than an animal, and for being more than an animal that all the world, with its ocean and land, its mountains and valleys, its trees and flowers, its wild and tame animals and birds, his fellow man, his dear and loved ones at home, and kind friends and pleasing companions, becomes more and more to each one's own self and makes him glad that he is in the world, and thankful that there is so very much in the world to make him happy.

The mental in us, our minds, tells us about our bodies that if we are doing things to our bodies that make our hearts beat wrong, or that give us bad air for us to breathe for our lungs to use on the air side of that thin curtain in our lungs to give life to the blood side of that thin lung curtain, and to carry away by our breath what the blood wants to get rid of by the air we breathe, or if we do things to our skin so that it cannot do its special work, and we do not take off from our skin by bathing what the skin throws out from our bodies of waste, ashes like, or if we drink things that harm our bodies or eat things that make us sick, why, then, as we say, if we do these wrong things we may be very sure that not only will we feel badly and have pain perhaps, but we also affect our minds so much that they, too, will not do their work well.

We may consider that the amount of strength we have is very definite and exact in amount. This strength of a person comes from the same source and place as that of which our bodies are composed, that is our foods and drinks. Our bodies have first a strength that is used to keep up our bodies and to keep them in working order, and our bodies have strength in the second place to play and work, and this second strength is besides and more, in addition to what is required simply to live. Whenever we carry our play or our work so far that we use up all that strength in us that belongs to play and work, and go on after that using the strength that keeps our bodies well, our bodies and our minds tell us that we are tired and must stop our play and work.

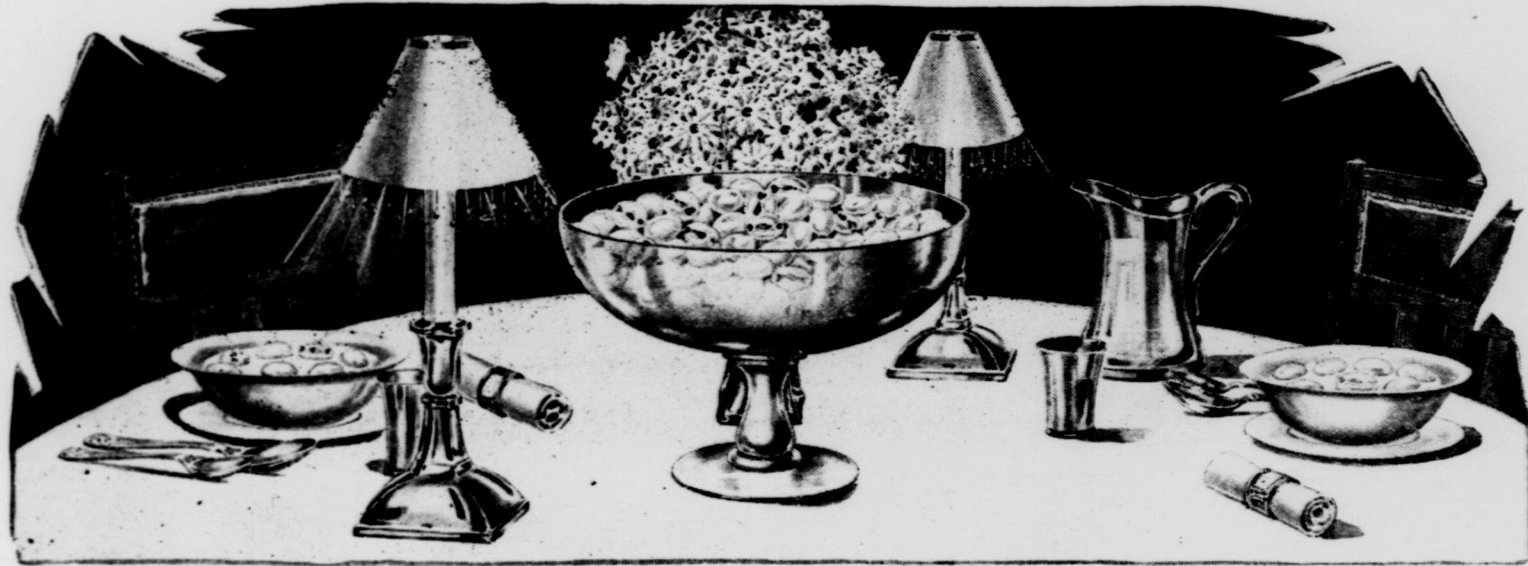
A moderate and proper amount of exercise gives us good health and helps to make us stronger in both mind and body. General body exercise is best, for exercise that strains or uses one part of our bodies and leaves the other parts used but little, has the effect of strengthening our bodies in an uneven way. Greath strength of muscles by gymnastic exercises is, therefore, more often weakening to us than strengthening, and this great strength of muscles is a weakness rather than a strength, and may lead to and cause sickness rather than good health.

It is a thing as well known to us as any other about our bodies and minds, that all evil passions and bad thoughts act to harm our bodies. This fact is shown to us very often, for a fit of great anger has caused death in a few hours. Just in this same way do other smaller bad thoughts just as surely, but more slowly, pull our minds down and away from goodness and make us at the end but little more than the lower animals. If our lives are spent with our minds having happy, pleasant and loving thoughts then this effect, this power that our minds have over our bodies, is turned into the way and direction to give us better health and make us happy. If we will try and will work hard to see how very true it is that good acts and thoughts give us good health, and that bad acts and thoughts give us disease and sickness, it shows that we need go no farther than this to know that "the wages, the pay, of sin is death."

We desire to be what is named an ideal man. An ideal man is one at his best estate, that is balanced up, all right in the world as an animal, a thing-man, and also to be triumphant, powerful, struggle-winning in all his everyday life and what happens to him in his efforts to get an education, or to run tunnels through the mountains, or canals across the land, or to build bridges over streams of water, or fly in the air, or talk to people hundreds of miles away, through the air possibly, by telegraph without a wire. A man at peace with himself, not concerned or worried about himself as liable to fall when he tries to do that which this world and his God would have him do—that is what we would have us see to be an ideal man, and is what all of us, no less one of us than the other should be. To be this ideal man is a very personal matter. Each of us must largely depend and rely upon oneself. We can give some aid and help to others in their trou-

(Continued on Page 7)





## Serve This Dish At Our Cost, Madam

### Serve It Tonight

#### We Pay the Grocer

We propose this to you, Mrs. Housewife.

Go buy at your grocer's—for 15 cents—a package of Puffed Rice. Take with you the coupon printed on this page.

Then the grocer will give you—at our expense—a 10-cent package of Puffed Wheat.

#### Prof. Anderson's Supper

These curious foods — Puffed Wheat and Puffed Rice—were invented by Prof. Anderson.

Millions of dishes every month are served on morning tables.

And never was a breakfast so enticing.

But summer is coming, and a summer delight is Puffed Wheat or Puffed Rice in milk.

#### Foods Shot from Guns

Each grain is puffed by an internal steam explosion.

The grains are sealed up in bronze-steel guns. Then the guns are revolved for sixty minutes in a heat of 550 degrees.

The moisture in the grain is turned to steam by this terrific heat. When the guns are unsealed that steam explodes.

All the granules of grain are literally blasted to pieces, so digestion

Serve the Puffed Rice for breakfast—in cream, or mixed with fruit.

But serve the Puffed Wheat—like bread or crackers — in cold, rich milk.

Serve it for luncheon or supper, between meals or at bedtime.

Learn how the crisp, porous, nut-like grains taste in a bowl of milk.

The grains are as crisp as crackers—four times as porous as bread.

They melt in the mouth like snowflakes. They are whole-grain foods.

A hundred times in the coming hot weather you'll want this delightful dish.

So we gladly buy one package for you—to let you find it out.

can instantly act. That was the main object of the inventor.

The grains are puffed to eight times normal size, but the coats of the grain are not broken.

In every kernel a myriad cells are created, each surrounded by toasted walls.

The result is delicious, digestible grain—the most enticing cereals that you ever knew.

#### Like Toasted Nuts

These foods are served with sugar and cream—they are mixed with fruit—they are served in milk.

They taste like toasted nuts. So girls use them in candy making.

Boys eat them dry, like peanuts, when at play.

Chefs use them in frosting cake, or to garnish a dish of ice cream. All because of their nut-like taste.

### Good for Ten Cents

Our offer is this:

Buy from your grocer one package of Puffed Rice, price 15 cents.

Take this coupon with you, and the grocer will give you one package of Puffed Wheat.

We will pay the grocer ten cents for your package of Puffed Wheat.

Thus you get both these foods, and pay for only one.

This offer is made so you may try both of them—so you may mix them—and to induce you to try them in milk.

It means ten cents to you if you act now.

Cut out this coupon, lay it aside, and present it when you go to the store.

**Sign and Present to Your Grocer** <sup>28</sup>

*Good in United States or Canada Only*

**This Certifies that I, this day, bought one package of Puffed Rice, and my grocer included free with it one package of Puffed Wheat.**

Name \_\_\_\_\_

**To the Grocer**

We will remit you ten cents for this coupon when mailed to us, properly signed by the customer, with your assurance that the stated terms were complied with.

The Quaker Oats Company  
Chicago

Address \_\_\_\_\_

Dated \_\_\_\_\_ 1912.

This coupon not good if presented after June 25, 1912.  
Grocers must send all redeemed coupons to us by July 1st.

NOTE—No family is entitled to present more than one coupon. If your grocer should be out of either Puffed Wheat or Puffed Rice, hold the coupon until he gets new stock. As every jobber is well supplied, he can get more stock very quickly.

Good Only When Puffed Rice is Purchased

Ten-Cent Coupon

<b>Puffed Wheat,</b>	<b>10c</b>	<i>Except in Extreme West</i>
<b>Puffed Rice,</b>	<b>15c</b>	

## The Quaker Oats Company

Sole Makers—Chicago



## Notes From the Field

### Hebronville.

I am now preaching at four places, all missions, where they have no Methodist preaching except one place. Brother Scarborough has his eye on this field and is having it all covered. So when he asked me if I could take Hebronville I went down last Sabbath, found a good congregation, hungry for preaching. We have only three families of Methodists there but they are loyal and true. We have organized a Sunday School at Alfred. I also preach at Springfield, where they have a Sunday School of forty members and no other preaching. I also preach at San Diego once a month. These places are all missions and I feel that I am doing a great work, which is very much appreciated by the people and honored by the presence and power of the Holy Spirit. Three persons presented themselves at the altar of prayer at Hebronville at the first service. I will send you more subscriptions to the Advocate, as I believe this one of the best means to do missionary work. Yours in Christ.—C. W. Perkins.

### Cameron Station.

Last Sunday night we closed a good meeting at this place. The meeting began on the 24th of April, in the prayer-meeting, and for several days was conducted as a prayer-meeting. We held three Cottage prayer-meetings daily in different sections of the town, which did a great deal of good. For the first ten days the preaching was directed to the Church, instructing and encouraging them in personal work. Then Rev. J. W. Goodwin of Caldwell came to us and did the preaching till the close. He is a man of power and his preaching and personal work were greatly enjoyed by our people. For the last week of the meeting we also had Rev. W. L. Hightower to lead the singing. He is a consecrated young member of the Central Texas Conference, a fine personal worker and with few equals as an evangelistic singer. Everybody enjoyed him. The visible results so far: fifteen have joined the Church and several others to come in. But the greatest results were in the renewed strength and consecration of the Christians. The Holy Spirit was given right-of-way throughout the entire meeting and especial emphasis was given to his leadership. We rejoice greatly in all that he has done for us and are looking forward to greater things. The new parsonage is progressing well and the preacher hopes to move in by July 1st. The noble ladies of the Church are building this magnificent preacher's home and they deserve and will receive the unbounded gratitude of all whose good fortune it may be to occupy it. Cameron people are a most delightful band to serve. During the meeting another nice pounding found its way to the preacher's home, and that elect lady, Miss Mollie Moore, has given the parsonage a fine assortment of about thirty beautiful ferns. Who couldn't be happy in such a delightful charge? But, hands off, boys.—A. A. Wagnon, May 16.

### Iowa Park.

I am now with Rev. J. S. Kelley in a protracted meeting at Belcherville. Have just started and find the people very busy with their crops; don't know just how long we will continue. Have been with Rev. T. W. Preston at Electra for the past two weeks. Had a very good meeting, considering the conditions under which we labored. Had seventeen professions and reclamations. I don't like this last expression, for if "the last state of that man is worse than the first" I think we ought to call it, at least, profession. And right here let me say, that is the most difficult field, so far as I know, in the North Texas Conference. It has grown in the last ten months from a village of 400 to a little city of 2000 souls. They are there from every State of the Union and the islands of the sea. But they have a full-grown man on the ground in the person of Rev. T. W. Preston, who is bringing things to pass. When Brother Preston went to Electra he found six appointments, but after getting a sample of his preaching the Church in Electra decided they wanted him all the time. So that congregation alone is paying \$850 for full time. Preston is one of our most promising young men and is well liked by all his people. We are on the move at the Park. Just before District Conference the stewards decided to move us out of the old parsonage into one of the best houses in town. Of course we appreciated this kindness very

A TEACHER of long and successful experience in nearly all phases of school work, wishes to change position—either position as principal or superintendent. In replying give full school conditions. Address "TEACHER," care Texas Christian Advocate.

much. But before you could think about it we had a new parsonage under construction and in a short time we will be in one of the best six-room houses in all this section. You know we love a people like that. Rev. T. H. Morris, our presiding elder, is one of the best preachers and presiding elders in the conference. We all love him. Crop conditions in this country are better than for several years. We are hopeful for a great ingathering of souls this year.—H. B. Johnson, May 16.

### Weatherford Street, Fort Worth.

We are not dead, as some might think, not saying much, but we are doing some things. Just renovated our church from floor to ceiling, put new paper, changed the pulpit in the other end of the church, our Women's Missionary Society and the League had the work done. Our women are busy all the time. They can always find something to do. Finances are somewhat behind but we think everything will come up in full by conference. We are doing our best to keep the Church roll clean, but we are gaining some all the time. We have a good Sunday School. Our Superintendent is always finding something new to do; our teachers are faithful. We have had some ups and downs, but thank God more ups than downs. We have so much territory to cover that it makes it mighty thin by the time we get around. We have had the world, the flesh and the Devil, and just anything else that can be mentioned this side of Hades. But old Fort Worth is going to see a better day. We have the right man to lead us. Jerome Duncan never says go but come, boys, and stand by us. He loves his preachers; he is one of us. We are planning for a great revival in September.—D. A. McGuire.

### Kempner.

On the twenty-first of April we began a revival meeting at Kempner with the purpose in view of reviving the Church. On Monday, April 22, Rev. Thomas Isaac Beck, of Davilla, Texas Conference, came to me and did the preaching in our meeting. For twenty-one days Brother Beck preached with clearness and spiritual force the old-time Gospel, which had its effect upon the hearers. The attendance was not large, owing to the rush of work with the farmers, but those who attended the services testify to the preaching ability that Brother Beck manifested and to the spiritual uplift that they received from the meeting. We feel that the Church is in better condition spiritually than it has been since we have known it. Eternity alone will be able to reckon the good accomplished during these three weeks. We have never met a more religious, brotherly and lovable man than Brother Beck, nor have we met many young preachers who can surpass him in the pulpit. The work generally on the charge is in a prosperous condition. The people are looking forward to the summer meeting and to the erection of two new church houses. The Sunday School work is advancing steadily. Our people are attending the ordinances of the Church, supporting its institutions, and besides this they are reading the Texas Christian Advocate. We have had a gain in the circulation of this good paper of 125 per cent during this conference year. May the Lord of the harvest guide our labors for the promotion of His Kingdom and we will give him the praise world without end.—R. H. Lewelling, P. C., May 16.

### Whitney.

We have just closed one of the greatest meetings that Whitney has ever had. There were about seventy-five conversions and reclamations. The Spirit of God was manifest from the first service. The meeting continued for twelve days. Rev. E. N. Parrish was with us ten days. He preached in power and demonstration of the Spirit. He preached the old-time gospel. Sinners heard, trembled, came to the altar and were saved. He is safe and sound. Many who had been indifferent now rejoice in a Savior's love. Between thirty and thirty-five accessions to our Church. Some will go to other Churches. We praise God for his great work among us. Had about sixty additions since conference. Pray for us.—J. H. Braswell, May 14.

### Smithville.

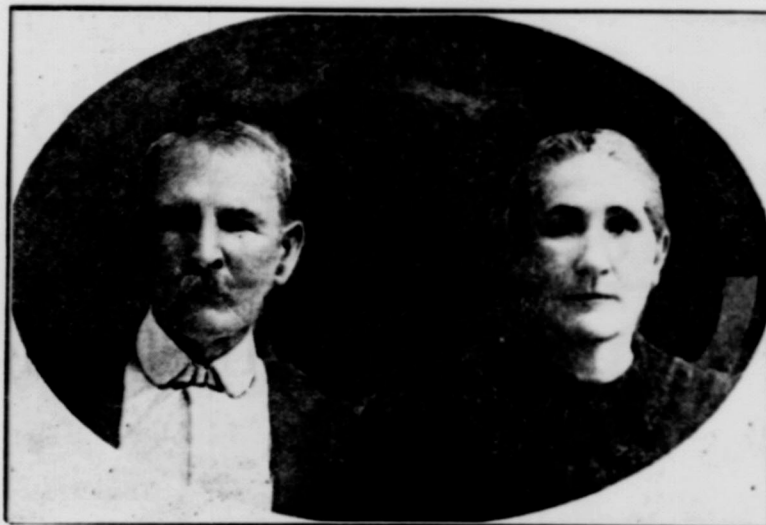
I do not think it has ever been my pleasure to serve a work where there has been such a spirit of harmony and unity of purpose on the part of all concerned. As to our official board, to wish a thing since our appointment here has been to have it accomplished. In fact they are as loyal to the Church as they can be, and as thoroughly organized as any board I have ever seen.

good of the work. The congregations have gradually grown until it is sometimes impossible for us to accommodate our crowds. The choir is thoughtful and agreeable and do much to add to the general interest of the service. Our young people's adult class in the Sunday School has recently presented the Church with a fine tray individual communion set; also including two collection plates and a baptismal bowl. So Smithville in this line is strictly up-to-date. Now, as to our revival meeting. We began early after our arrival here to plan for our revival and after consultation with the official board we secured a promise from Rev. M. H. Hotchkiss, of Mineral Wells, as help for our meeting. In accord with our previous plan we began Wednesday evening, April 10, and the pastor conducted services each evening until Sunday when on Sunday evening we moved to the opera house, where we had a seating capacity of practically seven hundred persons. We had splendid audience the first night. Bro. Hotchkiss arrived on

Brother Garrett in charge. They reported \$66.40, preacher in charge, \$58.40; presiding elder, \$8. We have paid off our last note on the parsonage property. The stewards made an assessment to do some more repairing on same. We have repaired our church at Murchison and intend to have it painted soon. We are now looking after the conference collections and intend to press them hard. We hope to carry up a full report to conference this fall. The good Lord said: "Ask and you shall receive, seek and you shall find." So we are to do our part and hope to succeed as this is our third year. The Bishop may want to send us back.—G. M. Fletcher.

### Meridian Station.

We closed a very successful meeting here the third Sunday in April. The preaching was done by Rev. G. F. Winfield, president of Meridian College, and the pastor. A great many of the students in Meridian College were converted and a large number reclaimed. A large number of children



MR. J. M. THOMAS AND WIFE.

Mr. Thomas was 78 years old on March 26, and has been a reader of his Church paper sixty years, having subscribed for the Nashville Christian Advocate when he was 18 years old and changing to the Texas Christian Advocate when it was established. He has been very active in Church work. His pastor, Rev. F. T. Johnson,

They are alive to every interest of the Church, and usually take the initiative in the things needed for the Monday and had the exclusive control of the meeting, doing all of the preaching for thirteen days. He was then compelled to return home and Brother Cullum Booth, of San Marcos, came to us and did the preaching through the third Sunday of the meeting. On the whole it is conceded that this is the best meeting that Smithville has had for quite a while. There was a fine spirit from the first to the last. The preachers were faithful and forceful in their presentation of the truth and the large crowds often hung spell-bound on the Word and all through the meeting there were gracious manifestations of the power of God to save, and often in the meeting those who had so lately been strangers to grace arose and testified of the saving and peace-giving power of God. As to results only eternity can tell. Up to date there have been about thirty-six who have joined the Church, making above 50 who have joined since conference. There are others who have gone into the other Churches, while many, who already professing Christianity, renewed their vows and determined to take a higher stand for Christ. There is another feature of our meeting that was most helpful and is not to be ignored. This was the splendid solo and choir direction of Miss Rose Brock, of San Antonio. She is a splendid soloist and a leader of good ability and yet withal sweet, modest, retiring and religious. I heartily commend her to any pastor looking for a sweet-spirited gospel soloist and leader. We were also ably assisted in our music by our local talent, both in orchestra and choirs of the city. Our Sunday School is also splendidly organized, having all of our graded literature and there is enthusiastic work being done along all lines.—R. E. Duke, May 7.

### Murchison.

Our second Quarterly Conference is a thing of the past; the record is made. Bro. W. F. Davis, of Athens Station, was with us and made a most excellent lecture on Sunday School work Friday night, but was rained out Saturday. We hope to have him at our third Quarterly Conference. Brother Garrett was on hand and preached three most excellent sermons. The stewards came in Saturday afternoon and we held the conference,

last about two months. A revival is planned for every charge on the circuit. The pastor and people have been fortunate in engaging good help. There will be a camp-meeting for the Webberville and Hornsby Bench charges. People are planning now to go and camp. Our people regret that this is the last year our good presiding elder, Brother Read, can stay on this district. He is highly in favor with the people on this charge. The Texas Advocate goes to twenty-nine of our homes. We expect to get several new subscribers before the year closes. We are praying and working for larger things in the future than in the past.—Robert Eugene Parker.

### Porum, Okla.

We have just closed a great revival here. I began on the fifth Sunday in March, and on the following Friday Evangelist W. H. Evans, of Dallas, Texas, came to our aid. The meetings lasted three weeks and was fine. Some sixty professed faith in Christ and forty-seven joined our Church, others joining the other Churches. The doctrines of Methodism and the interests of the pastor are safe in his hands. The people of Porum did splendidly and we got some fine material. Our own membership was nearly doubled and the Church is in fine shape. Besides paying District Evangelist Evans the Church sympathizers took \$160 worth of shares in the Gospel Stock Company, an organization formed by Presiding Elder Wilson and his helpers in the Muskogee District for the purpose of furnishing the gospel to every school-house in the district. The word "Porum" heads the list on their banner for Bible truth. The Epworth League will reorganize, and there was organized a commandery of the N. C. K. and N. C. L. with a membership of 130. To say we did well puts it mildly. We have some splendid people in Porum, and under great difficulties they are pushing on the work to victory for Methodism, for Christ and for Porum.—J. M. Hively, May 7.

### Lewisville.

We have just closed a fine meeting at Lewisville. Bro. E. L. Egger, of Dallas, was with us and did most of the preaching. He preached old-time gospel and the Lord greatly blessed his efforts. His sermons were deep, pointed, clear and soul-striking and the hearts of Christians were moved to a higher life and sinners to seek Christ. A large number were reclaimed and converted. Have received fifteen into the Church to date. Have received thirty-four into the Church since conference. Bro. Lloyd Bloodworth led the singing for us during the meeting and he proved to be a master in his work. His work among the young people was very fine indeed, and his services with them were very successful. He is a young man, thoroughly consecrated and gives promise of great usefulness in the service of Christ. The services of Brothers Egger and Bloodworth were greatly appreciated by our people and our prayers shall follow them for their success.—W. M. McCarter.

### Bomarton.

By special invitation of Rev. J. B. McReynolds, the pastor, I spent Sunday, May 5, in Bomarton. Preached in the morning on the Design and Mode of Water Baptism; in the afternoon on Infant Baptism, and at night on the Possibility of Apostasy. I baptized three children. One woman said that she would not take five hundred dollars for what she heard in those three sermons. Sold about twenty-five of my pamphlets on Baptism; had fine audiences at all three services. More and more am I convinced that we do not preach our doctrines enough. I have several engagements to hold revivals and preach our doctrines during the summer. Brother McReynolds has a strong hold on his people.—J. David Crockett, Stamford, Texas.

### Sunset.

Well, we have now been on the Sunset Circuit five months and find some as good people as ever lived in any country, but we will soon be ready to retire from the work. Owing to ill health and other surroundings it has become necessary for me to retire, with no reflection on any one, and our prayer is that the next man may have a good time and witness the conversion of scores of souls with as many reclamations and the Lord's cause built up and strengthened. I will start to Gainesville in a few days. Hope the next preacher will arrive before I leave. The health of the people is very good and crop prospects were never better. My health has been very poor for the last month. We had

### Webberville Circuit.

We have watched and read with much interest the "Notes From the Field," published in your valuable paper, which is a welcome visitor at the parsonage every week. We are glad of the success the brethren are having on their charges. When we came to Webberville our people received us with a warm welcome. Their unbounded hospitality and love haven't decreased. As usual for this charge, they gave us a generous pound- ing. A new fence has been built around the parsonage yard. The people of the community and members are as proud of it as the pastor is. Our revival season begins June 21, and will

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Relieves and Cures Itch, Dandruff, Pimples, Blackheads  
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a great meeting at Sunset, beginning April 24 and closing May 9. The old reliable F. O. Miller preached us two of his best (and they were the best). R. L. (Bob) Patterson preached ten, and they would have been hard to beat. J. B. Parr preached one that was up-to-date, and J. W. Mills, of the Methodist Protestant Church, preached two that were grand for the soul; one on Prayer, one on Standing for Christ. The second Quarterly Conference was held at Sunset 12th and 13th and our presiding elder was on hand and preached three of his best, and they were soul-stirring, and the pastor preached eighteen times in the meeting, and you all know they were good. But none of them seemed to touch the Sunset people. They had heard it before (the gospel) and yet we do not believe that Sunset is past redemption. Finances were well up at the Quarterly Conference, and Morris proved himself a preacher and a general with a big heart in him overflowing for all—J. M. Holt.

**Huntington.**

Sunday, May 12, was a bright and ideal day for us at Ora, on the Huntington Circuit. By eleven o'clock the yard and house were full of people. I preached at eleven o'clock and organized a Church, with twelve members, and then dismissed for dinner. My, my, what a good dinner those good ladies spread! We had turkey, chicken, honey—and that's enough. At one-thirty we came together for the Children's Day services. About forty children came to the front and most of them claimed to be saved. The good Lord was with us in power. It was a glorious day.—D. F. Pulley, P. C.

**Lewisville.**

It was my pleasure recently to spend two weeks with Bro. W. R. McCarter, of Lewisville, assisting in a meeting. He has one of the most delightful charges in the North Texas Conference. His people are devoted to him and his excellent family, and I heard kind words on every hand. The Church at Lewisville would do credit to a town of ten thousand people. It is built of solid brick, the interior decorations are beautiful and tasteful. There are classrooms above and below and over the front entrance there is a large gallery with a seating capacity of one hundred and fifty. The parsonage, about four blocks from the church, is comfortable and well kept, an ideal home for a pastor and his family. During my stay I was entertained in the good home of Bro. C. M. Jacobson and the hospitality of that Christian home is princely. Bro. Lloyd Bloodworth, whose father is our pastor at Grapevine, organized a large chorus and the music under his direction was one of the strongest features of the meeting. I was placed under obligations by many others whose names I cannot mention in this brief report. Brother McCarter has done a phenomenal work and his success is richly deserved. I shall not soon forget my sojourn in that little city.—E. L. Egger.

**NOTES FROM SAN ANTONIO.**

Rev. Thomas Gregory.

Recently the 18th year of work in the San Antonio Female College was brought to a close. A week of delightful, instructive and inspiring exercises culminated in a sermon by Rev. C. H. Booth, of San Antonio, literary in interpretation, chaste in diction, evangelical in spirit and spiritual in power. This college is the pride of the West Texas Conference, but such is the patronage it gets from all over the State and so widely is it known that it may well be called the great Woman's College of Texas.

Dr. J. E. Harrison, the beloved and only President, has enshrined himself in the hearts of his brethren and built for himself a monument more beautiful than marble, more enduring than brass. My close connection with this institution this year as pastor of the West End Methodist Church has given me an insight into the nobility, usefulness and loyalty of the President, the Christian character and scholarly equipment of the faculty, the careful and intelligent government of the student body, the splendid spiritual atmosphere of the college home life and the thoroughness of the work done, that makes me enthusiastic in commending it to our people. Year by year it has been making a most valuable contribution to the forces which make for the true, the beautiful and the good in this section of the country. While most thorough work is done in the classroom every effort is put forth to create that winsome womanhood and Christian character which "passes current in heaven," and which is so sorely needed in these days of coarsened ideals and ignoble aims. Those who have been privileged to attend the closing exercises year after year declare that this year has been an improvement on preceding years. From the President's announcement as to future aims and purposes they conclude that the "best is yet to be."

San Antonio Female College is an ideal institution in which the young ladies of those parents who, like Zechariah and Elizabeth, walk in the ordinances of the Lord blameless and receive that intellectual and spiritual development necessary to greatness in the sight of the Lord.

As to Methodism in the Alamo City, let it be said that under the wise and enthusiastic leadership of the presiding elder, Dr. S. H. C. Burgin, our Church is making good. We have just come from our District Conference, of which the city forms the greatest part, where the enthusiasm was most marked. In every Church substantial growth has been made; and when the roll is called the preachers of the city will respond with reports evidencing heroic faith and consecrated efforts on the part of laymen and preachers.

**EPWORTH-BY-THE-SEA.**

Slowly, but surely Epworth-by-the-Sea is developing into what our Methodist people deserve and desire—a well-equipped property, operated with view to good morals, first-class recreation and an inspiration for greater usefulness for the coming year. We are perfecting a few things begun last year—Better water service, better sanitation, better tent-houses; 225 substantial frames ready for the canvass and best of all the Inn will be operated by the management to insure good service regardless of increased profits. Mr. Collins goes to Epworth Saturday and after thoroughly renovating the building will be ready for our summer guests by June 1, though our formal opening will not take place until about June 10. We will not try to run a hotel, but simply a good family boarding house at as low a rate as will be consistent with good service. We must get enough revenue to afford a good table with well cooked food. In response to our call for young women of our League and Sunday Schools who wish to aid in the operation of the Inn and spend a month or more on the seashore we have already had several applications, but need more. A splendid summer normal will be conducted

in Corpus at the new high school building and a few teachers could help us at Epworth and attend this. No girl need hesitate about working with Mrs. Collins. She is all that could be desired in an excellent Christian woman and is lining up from kitchen out with good Church people.

Brother Hightower has purposed a great Sunday School Institute, beginning July 18. Dr. Chappell, Dr. Bulla and other experts will be there, and ten days will be devoted to the various phases of Sunday School work. We trust that every Sunday School superintendent in Texas will plan to have a delegation there.

Glenn Flinn has the best Epworth program ready for August 1 that we have ever had. I am sure of this for I helped make the others and know what we had. We are organizing the State for at least a thousand Epworth League members on hand for the Epworth League Assembly. Our San Antonio delegation will occupy four blocks of tents—six to the block—and expect to have the banner camp on the grounds decorated and equipped for living. Miss Matthews, of San Antonio, a member of Travis Park League, will operate the cafeteria during the Sunday School and League Assemblies and if she does as well there as she does in San Antonio there will be no occasion for any woman to cook this season. We are trying to make it easy to camp without so much hard work and hope that our people will make their plans accordingly. We are ready to book reservations for tents for both the League and Sunday School periods. Framed tents without plank floors are \$5 for each ten-day period; with floor, \$6. Cots, 50 cents each. If you desire a bed with mattress and springs in your tent we will rent it for you and have it ready.

Write to Mrs. Collins at once, if you want board at the Inn. Address her at Epworth, Corpus Christi, Texas, or to me if you want a tent reserved. All trains on the S. A. P. stop at Epworth Station. Get your reservations in early, please. A. K. RAGSDALE, San Antonio, Texas.

**FINISHING UP THE WORLD INDIA**

*The Land of Braided Light and Gloom*

By Dr. W. B. Palmore—Article Forty

What bright boy or girl in all America who has not dreamed of the land of the Taj Mahal, Peacock Throne, Palms, Palaces and Pearl Mosques, Bengal Tigers and the Black Hole of Calcutta! The land of the Juggernaut, of monuments and memories, and of braided light and gloom! The Eldorado of which Columbus dreamed, the land which Greeks, Persians, Arabians, Afghans, Tartars, Portuguese, French and English have in turn invaded, conquered and robbed the mine and battlefield of the world! The land of Mogul magnificence and of Mohammedan monstrosities, the people of whom Tom Moore said:

"That saintly murderous brood,  
To carnage and the Koran given,  
Who think through unbeliever's blood  
Lies the directest path to heaven."

On our stormy passage over the narrow sea between Ceylon and India our little steamer rolled and pitched like an unbroken colt, reminding us of similar experiences in crossing the English channel and the gulf stream between Key West, Florida, and Havana, Cuba. Tuticorin, the little city near the extreme southern point of India, where we landed, was somewhat disenchanted and not at all in harmony with our previous dreams of this magic land. The noonday sun had a power we have seldom felt in any land. The shapeless, flat-topped mud huts irregularly thrown together, were very much out of harmony with the pictures presented in our preceding and opening paragraph. There were several groves of palm trees, and a number of large tanks in various parts of the town where many natives were bathing.

We soon departed by rail, and reached

**Madura**

in the night, a city of more than fifty thousand, with no hotels for foreigners. There was a Dak Bungalow, but it was already full. This is a government rest house, and if any guests have been there more than two nights incoming guests can oust or displace them, which we did not attempt to do. It was midnight before we could get an answer to a dispatch to the Superintendent, asking permission to sleep in a room in the depot, which was granted. Here was the first place where we ever made personal use of the punka puller. We employed a pair of natives who occupied a hall outside

our room, who pulled the punka by turns, one sleeping while the other worked. The punka served the double purpose of keeping us from being devoured by mosquitoes, and also of somewhat reducing the heat. We were very tired, but not enough so to be impervious to the combined attack of heat and mosquitoes. The punka was an immense long fan, suspended over the place where we were trying to sleep. This was moved or vibrated by a rope extending through a hole in the wall to the native pullers in the hall. At intervals we awoke from a profound sleep covered with perspiration and mosquitoes! Then we would jump up and jerk the rope with tremendous emphasis, arousing the puller in the hall from his peaceful slumber. For about an hour he worked with such admirable energy as to enable us to resume our sleep; and then the whole tragedy and comedy would be repeated.

In Southern India are some of the largest heathen temples in the world. One of these Hindoo temples is in this city of Madura, which occupies a quadrangle measuring about one thousand feet on a side. At three corners are immense towers or

**Gopuras,**

one of which is one hundred and fifty feet high, with ten stories. These are covered from base to summit with colored grotesque figures in bas-relief, of men, horses, dragons, lions, tigers, snakes and mythological figures of almost every conceivable variety of form and posture. There are thousands of such figures, and many of life size. There is also a stone tank two hundred feet square, with steps leading down in to it, and an open balcony twenty feet wide all around it. The water is said to possess great sanctity and multitudes were bathing in it. In the center of the vast temple is a golden shrine into which no profane feet allowed to tread. Far down a long dark corridor we could see the flash and gleam of lights and hear the confusing sounds of tomtoms, fifes and drums, but we were not allowed to enter. There were half a dozen sacred elephants in the temple. Altogether it was the liveliest form of heathen worship and on the largest scale we had ever encountered on any part of the globe.

There is a remarkable palace here of granite and marble in saracenic architecture, built by a Hindoo, and much resembling parts of the Alham-

**Whiskey and Drugs**

Contain a poison that destroys the brain, the nervous system—wrecking some of the most brilliant men and women of to-day. These drugs produce a disease known as Narcotism or narcotic disease.

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cures this disease by scientific painless methods. Hundreds of men and women throughout the country will testify to our assertion. If you are in the clutches of this disease, don't delay, but come to us at once and we will cure you to your own satisfaction. All correspondence confidential.

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bra of Grenada. It stands in striking contrast and isolation surrounded by houses peculiarly Hindoo in architecture. It has been restored and is now in government service.

The oldest Mission of the American Board in India, established three quarters of a century ago, is here in Madura. Our American Methodists have very little Mission work in the extreme south of India. Their great work is in Central and Northern India. The Church of England, Wesleyans and Germans, all have work in the far South. From Madura we proceeded to

**Trichinopoly.**

a unique city of more than sixty thousand inhabitants. Here doubtless is the largest religious temple of all heathendom, or of the whole world. It is a little way out of the city on the island of Seringham, on the Kaveri River. The temple is an immense enclosure like a walled city. The walls of the four sides of the temple area are each more than a half mile long. Outside of this are the people of the profane city. Inside all who are in any way connected with the temple service live. There is a second and third inclosure, but within the third wall only Brahmans are allowed to live. It is said that eleven thousand people live within the outer wall of the temple. Then comes the fourth wall, inclosing the holy place—the temple proper.

Each square is entered by four lofty gateways, with immense Gopuras. There are twenty-one in all facing the cardinal points of the compass, visible at a great distance, rising like mountains, range after range, in bright and shining hues, of gods and goddesses, demons, dragons, horses, elephants and many other grotesque shapes, in vivid colors. We ascended the tallest Gopura and had a magnificent view, not only of the great temple at our feet, with its shrines, towers, minarets and marvels, but of this vast plain of Southern India, stretching for miles in every direction. When we descended and started to leave the temple we met an immense elephant "taking up the collection," a thing so extraordinary that we actually contributed to a heathen temple worship. Why not have a few such collectors for missionary occasions at home. What interested us here, even more than this phenomenal temple, was the grave and monument of

**Bishop Heber.**

the author of the greatest Missionary Hymn of all the ages. His body rests under the pulpit of a memorial church in the English Cemetery here. On the right floor over the vault is a composite stone, three by five feet, bearing the following inscription: "Here rests the remains of Reginald Heber, D. D., Third Bishop of Calcutta." In the wall on the north side of the pulpit, is this inscription: "Sacred to the memory of Reginald Heber, D. D., Lord Bishop of Calcutta, who was here suddenly called to his eternal rest during his visitation of the Southern provinces of his extended diocese, on the third day of April, A. D. MDCCCXXVI, and in the third year of his Episcopate. Be ye also ready."

Tanjore, another interesting city of Southern India, has a great Hindoo temple, in some respects more remarkable than those of Madura and Trichinopoly, and known throughout the world. In the center of this temple is a pyramidal gopura with sixteen stories, each side of the base measuring one hundred and fifty feet, and rising to the enormous height of two hundred feet. From base to summit it is covered with gaudy figures similar to the temples of Madura and Trichinopoly. One of the great idols here is a sacred bull, a monolith of black granite, twelve feet, ten inches high and sixteen feet long. It is very much larger than any of the twenty-four black granite coffins in which the sacred bulls of Egypt were buried at Sakkara. It will doubtless be here when all these tremendous temples exist only in debris and detritus. Tan-

jore also has a memorial church to Swartz,

the German Missionary who died here Feb. 13, 1798. In this church is a very fine group of figures in white marble, by Flaxman, representing the death of Swartz. The aged missionary is extended on his bed, and on his left hand stands the Rajah Sirfogi, his pupil, with two attendants, while on his right is the missionary, Kohlner, and near the foot of the bed are four boys. It is a very striking group, and underneath it is an inscription commemorating his virtues and stating that the memorial was raised to his memory by the Rajah of Tanjore. Maharajah Sirfogi was overwhelmed with grief at the death of his old Christian teacher, but he lived and died a Hindoo Brahman.

Madras, our next halting place, of magnificent distances but not prepossessing, is now the third city of India, with about a half million of inhabitants. It was the first possession of the English in India, the strip of sandy and surf-bound coast of Coromandel, where it is situated, having been purchased in 1639, from one of the Hindoo Rajahs. Here the English erected their first Indian factory, surrounded it with a wall, surmounted with cannon, and gave it the name of Fort Saint George. In a few years two towns had grown up, one occupied by Europeans called the White Town, the other by natives called the Black Town, names retained to the present day. The first cremation we ever witnessed was here. The most gruesome, depressing scene we had ever seen, making us appreciate more than ever the sublime words: "I am the Resurrection and the Life." Calcutta, India.

**SCHOOL COMMENCEMENT IN HEARNE.**

Last Sunday was a great day for our Church in Hearne. It was the occasion of the commencement exercises of our High School. Prof. Holland, our Superintendent, knows how to take care of such occasions. A beautiful spirit was shown by the citizens of the town in that all the Churches united in one great service at the Methodist Church, it being the largest auditorium in the town. Our choir had prepared some well-chosen music and the house was beautifully decorated. The School Board left it to this writer to secure the man to preach the commencement sermon. We secured Rev. A. A. Kidd, our pastor at Bay City. The day was an ideal one and the people came. They filled the house to its limits. The choir did itself proud, and the sermon was one of the greatest it has ever been our privilege to hear. The preacher showed himself master of the situation and for just forty minutes he held that great crowd at his command. I think I never heard so many expressions of appreciation as were spoken to and of him. Spiritual power blended with logical argument and historical facts and Scripture teaching. It was a feast to mind and heart. At night he preached to our people and gave a splendid sermon, of a purely evangelical nature, and closed with an earnest appeal. It was a day of victory for us and we are happy. It is a fine preparatory service for our revival meeting, which begins next Sunday. Rev. Chas. W. Hughes, of Rusk, will assist us and we are praying for and expecting a great revival in Hearne. Brother Kidd left us for home today (Monday) with a glad heart, because God honored his efforts in preaching his gospel. The School Board showed their appreciation of his sermon by presenting him with a splendid purse, which was very much appreciated by the preacher. L. H. McGEE.

Labor for the lost is never lost labor.

The worshippers of God are the warriors for good.

There is no hiring of a substitute in the battle of life; every man must meet the enemy himself.



## Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

### LEAD IN HIS SHOES.

In the third century B. C., on the little island of Cos, off the southwest coast of Asia Minor, there lived a poet named Philetas. He was so lean that he became the subject of much fun among his contemporaries. While walking in the wind he would have to brace himself to keep from blowing away. To obviate the embarrassment thus caused, he had his sandals made of lead.

### THE BOY'S BANK ACCOUNT.

Boys, have you a bank account? If not, why not? You get hold of honest money from time to time. Can't you save a little of it? You ought to have a chance to earn a little for yourself, to be put away for future use in business. Here, as in many other things, every little makes a mickle, and you may open your own account and keep it growing from time to time.

Nothing stimulates a boy more than to know that he is developing into an individual importance in the great busy business world in which he lives. It is natural for children to spend freely, but our modern life educates the children to a habit of utter spendthriftiness that forebodes poverty and sorrow in the years to come.

Everywhere the tendency is to spend, and the mere spending is not the worst feature of it. The calamity of it all is that our children are actually trained to spend by the force of modern swiftness of living and that without any adequate conception of the value of money. Most of our children grow up without realizing that every dollar must cost somebody some effort, toil, sacrifice, and that while it is the duty of parents to furnish their children with every reasonable comfort compatible with their financial ability, yet children seldom comprehend as they may comprehend that the time is rapidly coming when they must earn their own living and a little margin besides.

We are creatures of habit, and it is grow up with the idea that money comes without effort and that it may be spent without thought. In God's world every comfort must have its corresponding compensation. Nothing is absolutely free. Even salvation does not come as if poured out of heaven to those who lazily beckon at it to descend. Travail of soul and striving to come into a righteously receptive mood and the passion of sorrow for sin must precede redemption for every soul. Surely then the common material comforts must have their cost also and boys and girls may profit by looking squarely at the problem of life just ahead of them. Begin now to earn a little extra money, put it where it may bring you a little interest, keep your own books with your own finances, study the various little problems of business, of profit and loss, earning and saving that come to your life, and you have started a self-culture toward independence.

The fact that over nine out of ten men who engage in business ultimately fail is proof that in earlier life the boys did not master the principles of successful business, and yet after all there are but two principles—the making and the saving. Open a bank account and keep it growing, and you will soon master many forms of busi-

### METHODISM AND THE GULF COAST COUNTRY—A NEW PRESIDING ELDER'S DISTRICT—TEXAS CONFERENCE.

Number Two.

When I wrote afore I tried to give a description of that part of the Gulf Coast country within the Texas Conference. I might have spoken of a good portion of it that lies in the West Texas Conference. It all looks just alike to me. By confining myself to the Texas Conference part of this great country does not imply that other portions of it is not entitled to the same consideration; nor does it imply that I have no interest in it, for we are a common Methodism and the world is Methodism's parish, even though a part of the world lies along the Gulf Coast of South Texas.

Judging from the letters of inquiry I have received, my description of this country failed to satisfy some of the brethren in regard to health and mosquitoes. One brother wrote to say that he had been told that mosquitoes were as "thick here as bees about a hive," and wanted to know if it were true. Folks must have thought I was joking when I said that we hardly have any mosquitoes here, only when the wind blows from the north and brings them down from "up the country." It's a pleasure to me to answer the brethren when they write me. But

ness transactions and the laws appertaining thereto. You will learn to write your own checks, draw your own drafts, compute your own interest and discount, exchange, security—personal and otherwise, overdrafts, various kinds of debits and credits, balance sheets, compound interest, notes, partial payments, instalments, Mortgage and foreclosure, deeds of trust, deeds, bills of sale, days of grace, present worth, fractions, contracts, bonds and many other things about which the average man knows but little. Start your bank account now.

### THREE CHURCHES, ONE ABOVE ANOTHER.

The Church of St. Clement, in Rome, is a very ancient structure. But there are two other churches beneath it which are yet more ancient. St. Clement was contemporary with St. Paul and a co-worker with him. In 1857 a stairway was discovered leading to the lower church. Down below are pillars of finest marble and even frescoes in a fair state of preservation. Among these is the crucifixion. In 1867 a third church was discovered below the second. It is supposed to have been the oratory of St. Clement, and is richly decorated in stucco.

### LIVES OF THE APOSTLES—JAMES THE GREAT.

James the Great is the only apostle whose death is recorded in the New Testament. The record there accords with that found in the works of Josephus. He was the brother of John. We know nothing of his boyhood or youth. He never married. He was called simultaneously with John. There is not much said of him either in profane history or in the Bible, but it is clear that he and John were very intimately and affectionately connected with Jesus. He joined the other apostles in the organization of a Church in Jerusalem.

His principal or special work was preaching to the dispersed Jews—that is, the Jewish converts that were dispersed after the assassination of Stephen. He preached throughout Judea and visited Spain. The historians of Spain credit him with establishing Christianity in that country. About the year 44 he was in Jerusalem, possibly at the passover, when Herod had him imprisoned. When, upon sentence of death, he was being conducted to the place of execution, he bore himself with absolute calmness, his keeper became impressed with the power of the Christian religion, fell at the apostle's feet and begging forgiveness became a convert. Then when the officer publicly declared himself a Christian, both he and James were executed. This probably took place in Jerusalem. The place of his burial was never known. His brother John lived fifty-six years after this. It is said that he was the first of the apostles to suffer death. He and his brother John had petitioned Jesus that they might be seated, the one on his left and the other on his right, when they came into the kingdom. It is a remarkable coincidence that one of these was the first and the other the last of the apostles to go hence.

These questions sound funny to the man who lives here. As to health conditions, one of our best physicians told me today that our mortality rate in Bay City was, per year, for the last four years, eight deaths per 1000 population. Dallas and Houston, fourteen per 1000, and New York, nineteen. But I did not start to write a "Health and Insect Bulletin." I am interested in this unoccupied territory. I closed my other article with the suggestion that a new Presiding Elder's District should be created in this portion of the Texas Conference. It is this proposed new district I wish to discuss more fully. Judging from the responses received already from laymen, local preachers and pastors, anent the proposition, we evidently struck a responsive chord. Pardon me if I say that every one of them agree with me that my position concerning the "Rural Problem" is about correct. The station men—running out and preaching for them on Sunday afternoons and midweek nights will never on earth solve the problem. Station men have been doing this always and the problem grows instead of diminishes. You remember I said before that I believe that this very practice is largely responsible for the existence of the "Rural Problem," or words to that effect? The Church has depended on it to the extent that no arrangements have been made to provide for these places. It has not

worked and it will not work. Something of a permanent nature must be done. This fact makes my contention not only more plausible, but an imperative necessity, especially for this Gulf Coast country, and speaks in no uncertain tones of the advisability of redistricting the entire State. If there be no unoccupied territory in the other portions of the State in the various conferences then maybe they don't need to be redistricted. If there is such territory then maybe this plan would help solve the "Rural Problem." I am sure that something needs to be done in this section, and I am equally sure that the only solution to this territory is a new district.

I promised to outline the geographical territory to be incorporated in this proposed new district. Beginning at the mouth of the Colorado River, follow it to Eagle Lake. Then follow the Cane Belt Railroad to Sealy. Then follow the main line of the Santa Fe Railroad to Galveston, thence along the Gulf shore back to place of beginning. This territory is symmetrical, being almost equal in distance east and west, north and south. It has a railroad as its border on three sides—east, north and west. Another railroad, running east and west, cuts it in halves. There are two other railroads within this territory, making traveling facilities good. As I said before, new towns are springing up along these several railroads and communities are being settled all over the interior parts of this country, at a marvelous rate. While this is a splendid geographical outline for a presiding elder's district, yet it takes more than geography to make a presiding elder's district. There must be at least a nucleus around which to build a Methodist Church district. Even then, a nucleus is of little value unless there is something worth while that it makes possible. When a ship is crippled at sea its danger signals are of little value except as they make possible the rescue of the passengers of the wrecked vessel by summoning others to their aid. A few well-organized pastoral charges, set out to themselves in the midst of and around a magnificent country, with already a large and an ever-increasing population of splendid citizens, can be made the means of supplying Church privileges to the many towns and communities that are now without them. I have already spoken sufficiently of the future of this country. The quality of land is here, the climate is here, the health conditions are here, and the people are here and still coming. There is a future to this country that challenges our quickest and best action in its behalf. What we do must be in a permanent way. Playing like we are concerned in this country will weaken people's faith in our sincerity. But to permanently plant our Church in the midst of them in a practical business way, thus showing our faith in God and the people, will challenge their admiration and faith and arouse them to their best in the Church's behalf. With these splendid possibilities within our reach and the near future so full of promise and the present need so great (and will naturally grow more serious until remedied), let us put our hand to the plow and not look back.

As a nucleus for such a Methodist presiding elder's district I suggest the following:

Beginning with the southwest corner of the Texas Conference, and since Lane City Circuit has Matagorda, let's take it first and the list of already organized pastoral charges forming this nucleus stands thus: Lane City Circuit, Bay City Station, Wharton Station, Sealy Circuit, Wallis and Brookshire Circuit, Rosenberg Station, Richmond Station, Alvin Station, Galveston Central Church, Galveston West End Church, Brazoria Circuit and Angleton Station. Here we have twelve, the "Chosen Twelve," and since God has evolved this great Christian civilization that now graces the face of the earth out of the "Chosen Twelve," can he not, with these "Chosen Twelve" charges, in the shortest possible time, evolve a most magnificent district?

Now, suppose that the P. E. only devotes as much time to these twelve charges as he now devotes to twelve charges, two things would be true. First. Each of the twelve places would, under the new plan, get as much service as they now get. Second. One-half of the presiding elder's time would, under the new plan, be unoccupied. Therefore, it is easy to see that he could devote as much time to the already organized places as he now does and have half of his time to look after unoccupied places. This is the very result we are after. But suppose he just wouldn't look after the unoccupied territory. Then he could devote his whole time to these twelve places—until conference, and then?

He could be in a revival meeting somewhere in the district every other Sunday. He could hold at least a dozen revivals in the year and organize the results and employ supplies

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makes



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packages that are dust, dirt and moisture-proof.

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HOUSTON

and thus supply a great need and plant our Church in this goodly land. I'll say something more another day.

A. A. KIDD.

Bay City, Texas.

### EL PASO DISTRICT CONFERENCE.

The twenty-second session of the El Paso District Conference was held in Trinity Church, El Paso, April 18-21.

Our new presiding elder, Rev. J. Allen Ray, presided with all the grace and dignity of one of much broader experience and riper years. He is quite a young man, but the first six months of his work have proven that he is master of the situation. He is held in the very highest esteem both as a brother beloved and for his work's sake by every preacher in the district.

Good reports come up from all parts of the district, extending from the Arizona line to Sanderson, Texas, a distance of more than 600 miles. All the preachers are hopeful of rounding out a good year's work with all finances in full.

Many of the charges have enjoyed gracious revivals of the old-time religion with many souls swept into the kingdom of God. Nearly every charge reported an increase in membership, but by far the greatest increase was reported by C. Wesley Webdel, pastor of Trinity, El Paso. He has received 140 into the Church during the six months of his pastorate, and happy to say that more than half of this number have been received on profession of faith. Dr. Webdel keeps his Church aglow with the apostolic spirit of holy evangelism. It is a real benediction to worship with the consecrated people of Trinity Church. On Sunday morning more than 400 partook of the Lord's Supper. What a glorious sight to witness such a vast number thus remember their Lord.

Las Cruces is building a \$20,000 church in which the thriving people of that town will entertain the New Mexico Annual Conference next fall. Rev. Clyde K. Campbell, late from China, is pastor of this charge. The years spent as a missionary in China in no way disqualified him for the pastorate, but to the contrary, it has given him a deeper sense of the worth of immortal souls, and his spirit is aflame with zeal, seasoned by wisdom

and knowledge. It is inspiring to hear him preach.

Deming is also coming to the front in the erection of a new church to cost around \$15,000. Rev. H. M. Bruce has his hand on the situation at Deming and is bringing things to pass. Deming is possibly growing faster than any other town in New Mexico, and our Church is doing great work in this promising field.

All the other charges save Sanderson have houses of worship commensurate to the situation. But new charges will soon be organized and these will demand that we go forward in building that our people may have a place in which to worship their Lord. Delegates to Annual Conference:

W. N. SANFORD.  
I. J. AYERS.  
O. R. BILBRO.  
A. B. WEAVER, L. P.

Alternates:

D. E. Mewborn.  
I. T. Russ.

A. B. Weaver, serving as supply on the Sanderson charge, was recommended for re-admission into the Annual Conference.

Friday afternoon was given over to the women. An excellent program was rendered, presided over by Mrs. Derrick, District Secretary. Mrs. Derrick is certainly at home in the chair. She knows how to get the women to take an active part, and also how to keep the men quiet.

The laymen had charge of two of the evening services. They discussed "Home Life and the Church," "Professional Life and the Church," and "Business Life and the Church" in such a way and in such a spirit that it made the pastors feel proud of their laymen. O. R. Bilbro, of Deming, New Mexico, was elected District Lay Leader.

All in all it was a very helpful and harmonious District Conference.  
GEO. H. GIVAN, Sec.

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Lowell, Mass.

**THE WONDER AND BEAUTY OF THE HUMAN BODY—THE SOUL'S TEMPLE.**

(Continued from Page 2)

bles and difficulties, and we may furnish to our friends and to strangers a chance and tell them and show them how to be wiser and happier, but we can't be wise and happy for them. "The ideal is not a growth from below, where it has no existence, but is acquired from above, where it eternally abides."

Now let us go a little farther in this study and see what all this wonderfulness of our bodies has of good for us. What some of the beauties of human life are.

Reputation is what people, the world, think of you: character is what the angels and God, heaven, know of you. We may hide our badnesses from our associates and they may think us to be good, but we never, O never, never can hide and conceal our wrong-doing from the angels and God, for they will know. To have a fine reputation and a mean character is to live a lie and die a sham. Character is eternal destiny. As a man thinketh in his heart, so is he, and so is his world. The strength of wishes transforms the very stuff of our existence, and moulds it to the form of our heart's desire and hope. Desire is the magnetic force of character. Character is the compass of life to show us our proper course.

"Everything that we know of physiology teaches that proper use and perfect development are interdependent. There is not one law for health of the body and a contradictory one for the growth of the soul. If there were, health and growth to the better and higher would be inconceivable, for man would be hopelessly at cross-purposes with himself. That the average individual continually works at cross-purposes with himself is true. His is the labor of Sisyphus. The stone that he rolls up hill all day falls at night to the place of beginning—it rolls harder and falls easier and swifter every day, till at last he cries 'What's the use?'"

"The right determination, the steadfast will, can hold the stone for every inch gained and will reach the summit if it takes a thousand years." When, lo, a miracle happens, the summit is close at hand, and one knows that it is sure."

The building of character by intelligent design, steadfast determination and personal effort, is the prerogative and power of man alone, so far as this world is concerned, and but little on earth can defeat him who will. He must be equally ready to wait, or to act, but never lose his determination for a moment.

"Man discovered consonance and harmony. It was created by the Creator of men and of worlds and this absorbing enjoyment of music and forgetfulness of all noise and confusion, this forgetting of self, are a foretaste of the spiritual life of the soul, from which one returns dazed and reluctant to common and meaner things of life."

"What would this world be with all its noise and confusion if man had not discovered music? It would be just what the soul would be if harmony with itself and consonance with both God and God's nature did not lie at the foundation and in the background of man's being."

"The Superman, the higher man, is not only an improved animal, but, at last, a perfected human being; and the perfection of his humanity means the dawn and the development of his divinity. Men cannot rise by trampling others down. All that we know of the chemistry of atoms belies such a crude idea. The mass, our bodies, is the sum of the attractions, harmonies and equilibrium of each and every atom of us."

"We should be glad of life because it gives us the chance to love and to work and to play and to look up at the stars, and with body and spirit spend

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as much time as we can in God's great out-of-doors."

The whole aim and meaning of human life thus becomes a continual striving after ideal manhood and womanhood. Just as all lower life climbs toward humanity, so humanity climbs toward divinity.

"There was a time in the history of man when he might have been regarded as a healthy being. With the progress of so-called civilization, and of the intellectual development of the race, nervous maladies have largely increased. Mankind begins to dimly discern the fact, though its methods and medicines may be likened to those of the middle ages in the treatment of physical ailments." The way to health now lies through co-ordinate harmony of man's entire nature. He is a lagard in learning and a blind student in nature who believes that any system of drugging, or any method of mental exaltation now known, is sufficient for the promotion and preservation of health. Health must flow down into man's physical life from the harmony of his intellectual and spiritual nature. Health must ascend into man's spiritual life from the harmony of his natural and physical existence."

True religion and true science come to the same conclusions. "Man's most bounden duty and his highest hopes demand that he shall know himself—not the selfish-self alone, that recedes and finally disappears as he journeys toward perfection, but also that higher self that expands, illumines and inspires the ideal life. This higher self, this divine ideal is the modulus, the plan of nature and therefore the true meaning of life. The Christ-idea did not originate only nineteen hundred years ago. The Christ-idea was in the bosom of the Father from the beginning. Man has forgotten the civilizations that are past, but mother earth remembers all her children. These buried civilizations have tramped like armies all around the globe. Every hillside is a cemetery, and every valley is filled with dry bones. The dust of ages covers the remains and crumbles the monuments of man. Submerged continents bear down to ocean beds the cities of dim ages past. Where was the divine Father all these ages of time? Think you, my brother, sister, he was sitting on the outside of creation and only waking a few years ago to the nature and necessities of man? Alas, our ingrained selfishness is not satisfied with degrading man, it must also belittle God. Is nature's plan revealed to-day in every breathing thing, a lucky thought of the All-Father for the benefit of his peculiar people but yesterday, while in the earth's more ancient prime things came and went by chance? Is our salvation less to-day because those of old were also in the hollow of His hand? Divine love and unselfishness cried: "Come unto me all ye who labor and are heavy laden," and the buried ages heard, and it echoes to the ages yet to be. All nature climbs toward God as suns and worlds unfold."

"Yet I doubt not through the ages One increasing purpose runs, And the thoughts of men are widened With the process of the suns."

"With shaded eyes and bended head man dimly discerns the mystery of life. In every clime God's altars rise; in every land and every age man feels the touch of wings, and dimly sees as through a veil his overshadowing Lord."

"Symbolize truth as we may, the greater mystery is the journey of life, and the great revealer is man's higher self, the overshadowing presence that draws him up to diviner things. He who listens to the voice within his own soul will learn his own nature, it will be revealed from within. Self-consciousness illuminated will become divine consciousness, and the more the divine is thus revealed the more will man find himself powerless to define it. It will still be his highest ideal, and every higher plane revealed will show still higher planes beyond. The rude savage who worships a fetish never doubts his power to name or even to make or mar his god. The illuminated soul with inwardly directed vision is silent, for he finds neither name nor quality befitting the All-Good, man's idea of God. The higher self when fully revealed and set free from the bondage of sense, will be at-one with that Elder-Brother, the Christ, a living presence in every illumined soul, a co-worker with the divine for the uplifting of humanity."

"Except a mineral be born from above—from the kingdom just above

it—it cannot enter the kingdom just above it. And except a man be born from above by the same law, he cannot enter the kingdom just above him. There being no passage from one kingdom to another, whether from minerals to man, or from man to spiritual, the intervention of life is a scientific necessity if a stone or a plant or an animal or a man is to pass from a lower to a higher sphere." Read Revelation 11:7, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." This tree of life stretches down its rootlets conversion and regeneration, and they seizing upon every atom of us lift man up from the spiritually dead intermediate organic kingdom to the kingdom just above him, so that he shall dwell eternally in the paradise of God.

"The breath of God blowing where it listeth touches with its mystery of life the dead souls of men, bears them across the bridgeless gulf between the natural and the spiritual, endows them with its own high qualities, and develops within them the new and secret soul's spiritual faculties, by which those who 'are born again of the water and of the Spirit,' are said to see the kingdom of God. And so, out of the infinite complexity there rises infinite simplicity, the foreshadowing of a final unity, of that

'One God, one law, one element, And one far-off divine event, To which the whole creation moves,'

the kingdom of God, which is at hand.

"When shall we learn the true mysticism of One who was yet far from being a mystic? Read 2 Corinthians 4:18, 'We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.' 'The visible is the ladder up to the invisible; the temporal is but the scaffolding of the eternal. And when the last immaterial souls shall have climbed through this material to God, the scaffolding shall be taken down, and the earth dissolved with fervent heat—not because it was base, but because its work is done.'"

Then, my brothers and sisters, do we get from all this study, the teaching and argument that our bodies are all that is wonderful and beautiful, and that they are not ours but to care for and to protect from defilement. Man's superiority in this God's universe of ours places upon him an obligation to be superior from which he cannot possibly escape. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy."

CHAS. T. RACE.

El Paso, Texas.

**THOMAS PAINE & COLONEL INGERSOLL.**

Number Sixteen.

It is the purpose of the writer in these brief sketches of noted infidels to call attention to what the writer believes to be a fact that none of these men have been led to their unbelief through any defects they have found in the Holy Scriptures. That they found enormous defects in the characters of so-called Christians is too patent to be mentioned. Aside from this there are other causes entering into the makeup of these men, preparing them for embracing every untoward item that makes for unbelief. Paine's father was a Quaker and seems to have discounted revealed religion. This was unfortunate for the good of his son. Tom does not seem to have received a regular education, yet it is certain he was endowed above the average of men. In his writings there are flashes of genius that reveal a very bright mind and these scintillations of genius are at once clouded by most farcical ideas and statements. Tom Paine was a rudderless craft on a tempestuous sea. He came to this country after he had reached middle life. This country was then in the throes of the revolutionary war. Paine lost no time in getting on the side against his native country. In January, 1776, while in the ranks as a private soldier, he wrote a brief circular which was read to the army and greatly rejuvenated their drooping spirits. That Paine contributed to the final liberation of the Colonies there is no doubt, and a grateful country endeavored to show its appreciation in after years. When things were settled in this country Paine went back to England, it seems, with the idea of revolutionizing the mother country.

This foolhardy attempt gave birth to his famous book, "The Rights of Man," which publication soon brought him face to face with grave dangers. The authorities, regarding him as a crazy political agitator and dangerous to the peace of the country, an order was issued for his arrest, but before this could be effected he escaped to France, where he fell at once into the

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maelstrom of the French revolution. This most turbulent condition, it would seem, should have appealed to our hero, and it certainly did to a great extent. Robespierre was then in full swing and the torrents of innocent human blood flowed so copiously that Paine's inflammable spirits somewhat cooled at the tragic scene about him, causing him to advise moderation. This brought him under the suspicion of Robespierre. About this time the assembly dethroned God and enthroned Reason as their god. Here was born that scurrilous book called "The Age of Reason." Who can be surprised that such a book emanated from such a source under all the circumstances. Never were civilized men more unreasonable than while they worshipped at the shrine of reason. Their gods led them into all sorts of excesses and well nigh destroyed the nation. Paine was imprisoned and escaped the guillotine by a mere accident. After laying in the bastille for nearly a year he was released. He then came back to the United States and the government endeavored to show him favor for his past services and gave him an office, or rather an appointment in the excise department at New York, in which place he seems to have distinguished himself by cloudy transactions forcing him to either give up the place or be ousted, the writer is not sure which was the case.

Paine's attempted criticism of the Bible was unfair in that he misquoted and garbled the passages. Again, there is nothing more certain than the fact that no man ever understood the Scriptures who searched them with the purpose of finding flaws. Now let us look at Col. Robt. Ingersoll. The postulate previously laid down in this series to the effect that none of these infidels have come to their unbelief through defects found in the Word of God, but there are other causes that have led them into the dark. Ingersoll's father was a Congregational minister and pastor. He seems to have been most too liberal in his views on some important points of doctrine. His parishioners took him to task, a row followed and resulted in his giving up the charge. He took charge of another Church in another State, but the same trouble came up there and thus from place to place he moved encountering the same trouble. The son became disgusted with religion and the Church. Plainly the elder Ingersoll was the prime cause of the unbelief of his son. Either that was the case or the Church which he served was at fault. Col. Bob's "Mistakes of Moses," were really the mistakes of the Rev. Ingersoll descending to his misguided son.

**CLUBS AND ELSE.**

Once upon a time a pastor's attention was called to the organization of a new club among the women of his Church. There was a poor man in that neighborhood. He had a wife and three children. He was immoral, possessed of certain bad habits. These had a tendency to put rags on the children and heartache and heart-break for the poor helpless wife.

Her poor, tired brain and heart at last fagged and insanity supervened. A club was organized to visit the poor and fatherless and motherless in their affliction, and wash and dress, feed and care for those poor children. The pastor happened to be present at the organization of that club and "imprudently remarked" that it was a good deal better than the organization of a new card club. It is a great pity for a pastor to be so "imprudently." It is true that James in his epistle made a similar statement, but possibly St. James was not a "prudent" man always. Come to think about it, Paul, Peter and the rest, and even the Mas-

ter himself, was at times "imprudently." As to cards, that seems to be a part of modern life. It has a wonderful suggestion, metaphorical at least. Sometimes clubs are trumps. Men bite and devour one another, and shadows pass into life, some of them never to leave. Sometimes diamonds are trumps. Men go money-mad and the root of all evil sprouts and matures a bumper crop of human woe and misery. Sometimes hearts are trumps and men make sad, sad plays. Homes are upset and ruined and the divorce court pronounces the sad benediction. Inevitably at some times spades are trumps and the grave-digger holds a full hand.

Had old Mrs. Dives lived in the twentieth century she would have set more than a dozen card tables for her guests and entertained them with royal and lavish splendor. The menu would be far-famed. Dives, her husband, would have encouraged her, by paying the bills, while he fared sumptuously every day and dressed in purple and fine linen. Of course he would have attended his own club meetings down town after supper. The fact that poor Lazarus was sick and hungry was no lookout of Mrs. Dives and her fashionable set. If any of their poodles had licked the sores of Lazarus they would have been severely spanked and warned that such acts were highly unbecoming fashionable poodles, the intimate associates of high-class ladies. Of course the angel that rode the pale horse called one night and notified Dives that the next day spades would be trumps. 'Twill always be thus. Years and centuries are powerless to change some things though, thank God. Thank God for the fadeless and the eternal. Had you ever thought about it? Death is sometimes a means of grace. Sometimes a club of the dukes and the lords of a long-honored, rawhide dispensation flourish in trade, in court, in politics and in diabolism generally. But one by one, one by one, they are gathered in by the sheriff of the other world and trouble earth no more. Then things political and social improve. Sometimes the slow-poky and defunct cross over to the other side and towns and country mend the pace for good. Evidently God means something by his providences. But I beg your pardon, Mr. Editor and afflicted reader, I only meant to write four or five lines. But I had new Irish potatoes and strawberries, etc., for dinner, and this machine ran away with me.

J. A. STAFFORD.

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**DISTRICT CONFERENCES**

Georgetown, at Holland.....	May 21
San Augustine.....	May 21
Sweetwater, at Fluvanna, 2:30 p. m.....	May 23
Greenville, at Lee Street, 9 a. m.....	May 24
Brenham, at Lexington, 8 p. m.....	May 27
Navasota, at Madisonville, 3 p. m.....	May 28
Beaumont, at Orange, 7:30 p. m.....	May 29
Houston, at Katy.....	May 29
Hamlin, at Knox City, 8 p. m.....	May 30
Marlin, at Franklin.....	June 24
Jacksonville.....	June 25
Tyler, at Lindale, 9 a. m.....	June 26
Fittsburg, at Mount Pleasant, 9 a. m.....	June 26
Dublin, at Fredell.....	June 27
Cleburne, at Joshua, 11 a. m.....	June 27
Cisco, at Rising Star.....	June 27
Dublin, at Dublin, 2:30 p. m.....	July 1
Marshall, at Kilgore, 8 p. m.....	July 2

**OUR CONFERENCES.**

New Mexico, Bishop Atkins, Las Cruces.....	Oct. 9
West Texas, Bishop Atkins, Beville.....	Oct. 16
German Mission, Bishop Moulton, Houston.....	Oct. 21
Northeast Texas, Bishop Atkins, Abilene.....	Nov. 6
Central Texas, Bishop Atkins, Temple.....	Nov. 13
North Texas, Bishop Moulton, Dallas.....	Nov. 13
Texas, Bishop Atkins, Marshall.....	Nov. 20

Rev. Lawrence L. Cohen, of Whitesboro, recently preached the sermon at the commencement of the Whitesboro High School, and the local papers speak in high terms of its appropriateness. He is one of our wide-awake and progressive ministers.

We have before us a number of touching expressions of appreciation from brethren concerning the editorial in last issue on "A Visit to Mother's Grave." After all, pure sentiment has a wonderful hold upon us, and when stirred it is a dominant element in character and life.

Rev. W. N. Ainsworth, D.D., who has been the President of Wesleyan Female College, Macon, Georgia, for three years, has tendered his resignation and will return to the pastorate. He has done splendid work for the institution financially and otherwise during his incumbency, and he leaves the school in fine condition.

The Houston Post takes the politeness shown by the Panhandle prohibitionists to Governor Colquitt and Col. Wolters as an evidence of their intention to support those two gentlemen, but the Post is reckoning without its host. Politeness is one thing accorded to visitors, and supporting them for public office is quite another. The Post will find this out when the votes are cast next July.

Our old friend and brother, Rev. G. E. Cameron, of Shreveport, is doing well in his charge. He has just closed a fine revival, being aided by Evangelist T. B. Price, in which his Church received a great awakening. From the meeting he will receive at least one hundred members. He has had with the last named number about three hundred members in the past eighteen months. He has 638 in Sunday School. The old church building is being demolished and a new one to cost \$100,000 is to take its place. His old Texas friends will be glad to know of his success.

**HELP THE FLOOD SUFFERS.**

There is great destitution along the course of the Mississippi River and its tributaries on account of the unprecedented overflow. Homes are gone, stock destroyed, fencing washed away, farming implements washed away and supplies are all engulfed. And in places much life is gone. It will be weeks before a crop can be pitched, even with outside help, and the condition of the people is most deplorable. And in all probability the sanitary conditions will be bad for months. The destitution and the suffering are something fearful to contemplate, and there was never a time when the call for help here at home was half so urgent and importunate as to-day. Let every preacher give his people an opportunity to help in this dire emergency, and send the result to Mr. J. D. Hamilton, Treasurer of our Mission Board, Nashville, Tenn. Do not delay for a moment, but make haste to respond to this demand.

**A DAY IN TYLER.**

Last week while attending the commencement exercises of Texas College, I also spent a part of the day in Tyler. This is the capital of Smith County, and one of the old towns of Texas. It is the most prominent town in East Texas, and at one time controlled the political destinies of the State. It is a community of much wealth, large business interests, and handsome homes. Its large shade trees give to it a picturesque air, and its red hills something of a Southern association. It is composed of a very elegant citizenship, and among them are men of eminence and State-wide reputation. The Methodist Church is strong and commanding in its influence. Its central Church, known as Marvin Methodist Church, is the most imposing structure in the city, with a seating capacity of two thousand. Under the leadership of Rev. Dr. W. F. Andrews, it is making commendable progress in all departments of enterprise. It now has a membership of nearly one thousand, and it had in actual attendance at its Sunday School the Sunday before something over six hundred. Its enrollment is beyond this figure. The Church has recently paid off its debt on the parsonage of \$1200, bought an additional lot in the rear of the church property and upon this they propose to build a \$20,000 Sunday School room. They are also supporting a foreign missionary, and the money is in the bank with which to meet her yearly expenses. Dr. Andrews is popular with his people, and has large congregations. His prayer-meeting attendance is about the best in his conference, if not in the State. I enjoyed his hospitality and many other brotherly courtesies, and feel under obligation to him for favors while his guest. I did not have time to see the other pastors, and the presiding elder, Clyde Garrett, was out on his district. I heard good reports of him and his work generally. I did not see Hon. Cone Johnson. He was out in the country trying to regain his health. For several weeks he has been run down in his nerves and strength and his friends have been quite anxious about him. It is hoped that rest and freedom from responsibility will completely restore him.

I called to see that grand old man of the Texas Conference, Rev. John Adams, D.D., and was glad to find him in measurably good health and in fine spirit. It was a benediction to sit at his feet and commune with him once more. For many long years he was a stalwart leader of the hosts in all that section, and one of the soundest preachers in the Church. He is now an old man, but he has no grouch, and his face is toward the morning. He is transparent in his character, and has the love and confidence of all who have known him for these long years. His experience is mature, his wisdom rich and his interest in the Church increases with his years. But he is content now to sit under his own vine and fig tree and cheer the hosts as they pass by to the battle. He is no

longer able to lead them as in other days. But his influence is still a dominant factor in the work of the Church. He is a good writer, and his articles on doctrinal themes in the Advocate are read with interest. He has done much in his day to promote the cause of Christ, and when the real historian writes the records of Texas Methodism Dr. John Adams will fill a large chapter in its volume. God bless the dear old man and keep him to the end of his day in peace of mind and joy of spirit!  
G. C. R.

**NORTH TEXAS FEMALE COLLEGE COMMENCEMENT.**

The commencement exercises of the North Texas Female College, under Mrs. Lucy Kidd-Key's direction, began last week and closed last Tuesday. It was our pleasure to be present and enjoy them. The examinations were all closed out last week and a number of the young ladies left for their homes. However, the large graduating class of nearly fifty and many of their friends took the numbers in the remaining exercises.

Saturday night they gave a delightful vocal and instrumental program, and it was greatly enjoyed. Sunday was a high day. Rev. Robert P. Howell, of Los Angeles, California, preached the commencement sermon. He had a fine congregation in the beautiful auditorium of the Methodist Church, every available seat being occupied. His sermon was thoroughly prepared, strikingly appropriate, and delivered with power and forcefulness. Dr. Howell is pastor of Trinity Church, Los Angeles, and one of the leading ministers on the Pacific slope. His discourse gave eminent satisfaction and its influence will be far-reaching. Monday morning the alumni gave a reception, and a beautiful program was rendered. The Board of Trustees met in the afternoon and transacted the business commonly brought before them. The school is in splendid condition, the attendance has been the largest in its history and the work done of the best type. The faculty is strong and competent and the prospects of the school very flattering. The good crop conditions make the school outlook inspiring. Rooms enough are already engaged to make a fine attendance, and the canvass has not yet begun.

In view of the demoralizing influence of the meningitis scare, the college has made a wonderful record the past year. At one time it looked like all our North Texas schools would be paralyzed, but the North Texas Female College, under the skillful lead of Mrs. Key, weathered storm and came into port in excellent shape. As a result, she is expecting large things next year.

The graduating exercises, proper, took place Tuesday and they were witnessed by a large concourse of people. A goodly number of preachers were present from the several conferences, and the daughters of several of them were popular members of the graduating class. Their essays were meritorious, and the music very excellent. The institution has a reputation for high quality in this department, it stands in the forefront, and it will not only hold its place next year in this regard, but even take advanced ground. Judge Gordon Russell, of the Federal Court, delivered the literary address, and it was one of the most attractive deliverances of the kind heard on occasions of this character.

Bishop Key dispensed the old-time hospitality of the occasion, and he is an adept in such matters. He is a born gentleman of the old Southern school and he has a generous welcome for all. It is a delight to be a member of that household on such occasions.

The college kept open doors to its friends and they were present in large numbers. Long live the North Texas Female College!

Mr. and Mrs. W. T. Cherry have announced the approaching marriage of their daughter, Miss Ruby, to Mr. Eugene W. Judge, and the happy event will take place in Marvin Church, Tyler, Texas, June 4, 1912.

**THE GENERAL CONFERENCE.**

The General Conference of the Methodist Episcopal Church now in session at Minneapolis has taken the conservative course and retained its clause in the Discipline regarding "worldly amusements." There was a strong effort to have this clause covering theater going, dancing, card playing and the like stricken from the body of their Church rules, but after a heated discussion it was retained by something over seventy votes in a majority. In our Discipline we leave that question in our General Rules without specific law; but the interpretation of that rule bearing upon the subject as rendered by our College of Bishops places such amusements under the ban.

The election of Bishops—eight having been agreed upon—has been monopolizing the conference for several days, and as they operate under the two-thirds rule in such elections, it is a slow business with them. So far, they have only elected three of the eight—Rev. Homer Stultz, D. D., of their Mission Board; Rev. T. F. Henderson, D. D., of Brooklyn, and Rev. W. O. Shepard, D. D., of Chicago. There does not seem to be much chance for Dr. Jones, the colored brother, upon whom the negro delegates agreed as the choice of their race for the Episcopacy.

**A DAY AT THE TEXAS COLLEGE.**

Where is the Texas College located, and what is its purpose and aim? It is located at Tyler, and its purpose and aim are to educate, specifically, the negro children of the ministers and members of the Colored Methodist Episcopal Church in America—our colored Church. It was organized by Bishops Pierce and McTyeire, and perhaps others soon after the Civil War, and the colored members remaining true to our Church we set off to ourselves in this organization and proffered them all the moral and financial help we could give them. They went to work, completed their organization, elected General Superintendents, organized their school system, and began their work as a self-reliant Church denomination. The result has justified our action. To-day it is one of the most dominant religious organizations among the colored people of this country. They have prospered wonderfully. We are now appropriating to them \$20,000 annually to go toward the better equipment of their school system, and their ministers often visit our conferences and are given special collections to help in their work.

Texas College is one of their schools, and it is devoting its energies toward the education of the young colored people in this State under their ministry. President Tyus kindly invited me to be present at their recent commencement, and to deliver the literary address to the visitors and student body on that occasion. I accepted and went over there last Wednesday for that purpose. I wanted to see what they are doing, and how their educational work is progressing. To say that I am gratified with the visit, and with what I saw is but mildly to express my feelings. The school is located in the suburbs of the city, and has a campus of one hundred acres. Prominently located on the campus is their central building, a handsome brick of modern design and finish, costing \$30,000. Recently they had a fire on the campus which destroyed their two dormitories. They were wooden buildings. One of them was well insured, but the other was a total loss. These are to be replaced with better buildings, and they are to be better furnished with facilities for their work. There is no debt on their property. They are managing the business part of their work over there with skill and wisdom.

The commencement was a credit to the people represented. A large gathering of their ministers was there, headed by Bishop Jamison, an intelligent and able minister. Their Trustees were all on hand. The chapel was filled with a splendid student body.

and with intelligent colored people. They were well dressed, they were orderly, they represented the best type of their race. The program was well arranged and carried out to the letter. There were three graduates—full graduates; young men of forcefulness and promise. Their orations, particularly two of them, showed accurate mental training and oratorical gifts of a high order. The musical program was up to a high-water mark. If I had been blind and no one present to tell me that it was a colored school I would not have detected that fact. It was practically like the commencements of our own schools.

I spoke to them for more than an hour, and I never had better attention and more responsive appreciation in my life. At its close I delivered to the graduating class their diplomas.

President Tyus and his faculty are well educated and able men and women. They are surely doing a splendid work. They are equipping young men for the ministry, and other young men and young women for teaching. They had over two hundred matriculated this year. They had everything in apple-pie order, as clean as a new pin, and the behavior of the students was of a high character. I felt proud of what our own Church is doing for this work, and if our preachers and people would only drop in and look at this work once in a while, the Church would increase the volume of its help to those people. I know of no better work being done for the colored race.

I heartily commend this work to our Texas people. It is God's work as sure as you live. And I do not know in what way some of our rich Texas Southern Methodists could accomplish more good with their money than by giving some of it to this Texas College. If they could see the sort of work being done by it they would appreciate this statement. No one passing through this school ever gives the civil authorities of the State any trouble. They are intelligent, law-abiding, worthy colored citizens. And all of them stand on the right side of all moral questions. That whole school community gave prohibition its unqualified support in the recent campaign. So did their Bishop and preachers to a man. No white man's family is in any danger from the colored people who belong to this Church, and who go through its school. They are a reinforcement of our citizenship. I hope, therefore, that some one reading these lines will remember in a substantial way the work that these excellent colored people are doing in Texas College.  
G. C. R.

We are glad to report the continued improvement of Rev. T. S. Armstrong, the presiding elder of the Waxahachie District. Several weeks ago he was stricken with that dreaded disease, meningitis, and for a time his life was despaired of, but he rallied and his improvement is marked and encouraging. His preachers have relieved him of all worry about his work, and so arranged to carry it on as to give him complete immunity from its responsibilities until he is permanently restored. He is now able to be up and to take some exercise, and we have every reason that he will be himself again in a few weeks.

The Hon. Jacob Wolters is singing sweetest lullabies all over the West, and throughout North Texas to the prohibition voters of the State. One would imagine if these lullabies were all we had to guide us that Mr. Wolters is about the best friend that prohibition in Texas has ever had, but some of us happen to know better. Last year with a colossal slush fund he was the exponent and the champion of the liquor cause and bent all his energy toward defeating prohibition, and when the Legislature hauled him up and wanted to know the amount of money he spent in the campaign, where he got it, and how he disbursed it, his attorney said that Jacob would rot in jail and hang from the gallows before he would divulge the information! And the principal reason he afterwards gave for his refusal was that it would subject the antis in the



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State who contributed to the fund to heartless persecution and ostracism upon the part of the fanatical prohibitionists! Now he is singing sweetly to these "fanatics," and tells them what all he will do for prohibition if they will only send him to the United States Senate, but in the next breath he says that "prohibition is not an issue in the campaign." Of all the people on earth, Mr. Wolters is the last one to look prohibitionists in the face and ask them to vote for him. And he will be about the only man that no true prohibitionist would dream of voting for.

Brother J. D. Hamilton in this issue makes reply to our recent reference to Nashville and its growth. Well, Nashville needs all the boosting he can give to it, for all the cities that we have ever visited we saw more of lawlessness while there than anywhere else. The bad element is running boldly and openly over the law, and defying the Churches and the good people. They have a Mayor that throws open the city wide, and the evidences of its depravity are every where visible. As to Brother Hamilton taking us "in an automobile to see the growth of the city," well, that is refreshing. For notwithstanding that we had fifty odd of the most prominent people in Southern Methodism for nearly a week in Nashville, and among them the Bishops of the Church, yet their presence made no impression whatever on that city or its "millionaire automobile" owners. Outside of a few Methodists who happened to attend the board meetings we doubt if the city knew that we were there. We stopped at the hotels just like other travelers. So it would be a trifle refreshing to have "millionaire automobile owners" to take some of us on a tour of inspection. The fact is, Nashville is just about as indifferent a city as Methodists can visit, and if there is anything there outside the Publishing House, of which Methodism can boast, it would take an "automobile" ride and a guide to discover it. So we congratulate Brother Hamilton on his weak effort to boost that city—particularly as he makes no references to its Church work, or its moral phases.

The Boston School of Expression sends out a number of honor graduates this term, and prominently among them is Miss Caroline Duncan, sister of Rev. Jerome Duncan, of the Central Texas Conference. Miss Duncan has been teaching for sometime in our leading institutions, but last year returned to this school of expression for further work, and now she leaves it one of its best equipped graduates. She has done herself and her section credit in this leading institution, and we congratulate her on her success.

Rev. J. W. Fort, of Mart, is doing some of the best work of his life. He has had a great revival in his charge, has helped to carry his own town precinct for local option, and he has sent to the Advocate 21 new subscribers within the past few weeks. He is bringing things to pass in that town, and his charge is now one of the best of its class in the conference.

Rev. H. F. Brooks, of Anglin Street Church, Cleburne, Texas, is following up his meeting in the right way in securing subscribers to the Advocate. He sends ten in one letter and states that more will follow. Bishop Duncan, when he last presided over the Texas conferences, declared over and over

again: "If you will place a Bible, the Methodist Discipline and the Texas Christian Advocate in the hands of your converts they will not backslide." And this applies to reclamations as well.

We are in receipt of a beautifully gotten up invitation by the senior class of San Angelo College to their commencement occasion which came off the 21 inst. We appreciate the courtesy.

According to the Amarillo Daily News local option is doing fine work for law and order in that community. It does not say anything by name concerning local option, but read what it says about the county jail and county convicts

Only fourteen prisoners are now held under authority of the county. Ten of this number are in jail and four on the farm, this number being the lowest for several months. The city jail is empty for the greater part of the time, and the two peace departmental officers state that the tendency seems to be to a greater degree law-abiding as time passes. It is probable that at the present rate there will soon not be a prisoner held for weeks together in the city hold-over, and but few in the county prison.

Read what a little systematic work will do when undertaken by a zealous preacher. Rev. C. W. Dennis, of Rockwall, sends six new subscribers and writes: "Had a good crowd yesterday. Used your sample copies, made a good speech for the Advocate and here are the subscribers."

## PERSONALS

Dr. R. C. Armstrong, of Fort Worth, was a welcome visitor to this office recently.

Rev. S. L. Crowson, of Lone Oak, called to see us this week. He reports his work in fine shape spiritually and financially—salary overpaid to date.

Dr. T. G. Howe, of Douglassville and a leading Methodist, was to see us recently. He is a successful physician of that community and a good Church worker.

Brother A. A. Rhodes, of Scurry County, made us a delightful visit not long since. He is a leading layman out that way and constant reader of the Advocate.

Rev. K. S. VanZandt, of Bardwell, was a pleasant caller at this office during the week. He brings a good report from his charge and his prospect for a good year is very encouraging.

Mr. R. B. Garnett, one of the old guard of Methodism in Galveston, has been visiting Dallas for some days. He called at the Advocate office and we were pleased to meet him. He is an old-time friend of the senior publisher.

Rev. W. J. Johnson, of Beaumont, was to see us the other day. He was on his way to Sherman to visit his daughter at the North Texas Female College. Brother Johnson is making good at Beaumont and he is pushing the Advocate into the homes of the people most successfully.

We had the pleasure of a brotherly visit from Rev. D. H. Hotchkiss, of Texarkana, this week who was on his way to Mineral Wells to join his brother, Rev. O. T. Hotchkiss, of the Pittsburg District, to aid their brother, Rev. Milton Hotchkiss, in a meeting in his charge at that station.

Center Point and Smithville have exchanged pastors, Rev. R. E. Duke having gone to Smithville and Rev. R. A. Waldrip to Center Point. The exchange seems to have been agreeable all around, though both these brethren were doing well on their charges and the people were satisfied before any change was contemplated.

Rev. L. B. Saxon, of Douglassville, recently spent a few days in the city with his good wife, who has been in the Baptist Sanitarium for treatment. He is now at home with her and she is considerably improved. We hope her improvement will prove permanent, for she has been quite ill. The brethren will remember Brother Saxon and his family when they approach a throne of grace.

## HE DEFENDS NASHVILLE.

In writing in the Advocate of your recent visit to Nashville, in attendance upon the annual meeting of the Board of Missions, I fear you spoke in haste and unadvisedly when you said: "Nashville is the same old city perched on the banks of the Cumberland. Of course it grows some, but slowly. It is a very nearly finished city." The figures taken from the United States census of 1910 do not support this sweeping assertion. The nearest competing cities of its class in the South are Memphis and Louisville, two prosperous cities on big rivers and having excellent railroad facilities. The growth of the population of these cities from 1900 to 1910 were as follows: Memphis, 28.1; Louisville, 9.4; Nashville, 36.5.

In manufactures and other business Nashville's per cent of increase was larger than either Memphis or Louisville. Nashville has the largest educational, printing and publishing interests of any city in the South. Within the last ten days a Northern syndicate has bought the city electric railway system, paying therefor millions of dollars, including a price of \$1.14 for the common stock, on which a dividend has never been declared. Several large extensions have already been planned. These facts do not indicate a "slow and very nearly finished city." Atlanta and Birmingham showed a greater increase in population, but these are and have always been, phenomenal cities, as are your spreading cities of Texas. A man from the bounding West is apt to take a narrow view of the slower moving cities of the East and to underestimate their actual growth and importance.

The next time the editor of the Advocate comes to Nashville we will borrow an automobile from one of our millionaire friends and show him the expanding growth, as well as the exceeding beauty, of the "old city perched on the banks of the Cumberland."

J. D. HAMILTON.

## WORD OF GRATITUDE.

Some fifty or more letters have come to me in the last few weeks making personal inquiries about Mrs. Saxon's condition. Some of them went to the Baptist Sanitarium, some to St. Paul's and some to Douglassville. I hope this will serve as an answer to all the letters received. We are back at home, and will remain here. Mrs. Saxon's condition is somewhat improved. Everybody has been exceedingly kind to us.

L. B. SAXON.

## ALBUQUERQUE DISTRICT CONFERENCE AND ELSE.

James M. Porter.

I am just back from our District Conference, held in the hospitable little city of San Marcial. As a favor to the Secretary, who kindly relieved me of that work, I send you this report. Promptly at 9 o'clock on the morning of the 9th, Bro. Messer, the "sub-Bishop" of the diocese, called the brethren to order and proceeded to open the conference with the usual devotional exercises, giving us one of his best talks. The pastor, Rev. R. E. Hickman, was elected Secretary, and the usual committees appointed. Two business sessions and two preaching services were held each day, and all the brethren present were given a "trial." Rev. G. H. Givan, the Conference Missionary Secretary, was present and was given the right-of-way for his work. The attendance was not large, owing to some sickness and other unavoidable things, such as not having "sufficient wherewith to show cause," etc., etc. But probably the conference made up in quality what it lacked in quantity. There was "something doing" just the same. Two very promising men were granted license to preach. One was recommended for admission on trial, and another for readmission. The reports from the charges indicated progress along almost all lines, and "higher grounds" were resolved upon for future operations.

J. W. Hendrix and Solan Johnson were recommended for elders' orders; R. S. Owen, of Albuquerque, was elected District Lay Leader.

Delegates to the Annual Conference: T. M. DORRIS, J. C. RANKIN, J. M. PORTER.

The elder presided as one who was "duly and truly prepared, worthy and well qualified." The folks all love Brother Messer.

The conference took high grounds on Sabbath observance and temperance, and re-pledged itself to the Anti-Saloon League and its work within our borders. The following resolution was unanimously adopted:

Whereas, there is now pending before the Legislature of our State a bill legalizing prize fighting; and whereas, we regard such a law as a backward step in our civilization, as well as a detriment and hindrance to moral reform; therefore be it

Resolved, By the Albuquerque Con-

## THE SUMMER SCHOOL OF THEOLOGY

OF

## SOUTHWESTERN UNIVERSITY

Beginning Monday evening, June 10, at 8 p. m., and continuing through Wednesday, June 19. Lectures every day from eminent Methodist ministers, representing both North and South—two University Presidents and one very distinguished pastor. Reading Course, Bible Course, and Graduate Course under leading men of our own Conference.

Do not fail to come. Send your name and request for room at once to

J. N. McKAY, Registrar.

ference of the Methodist Episcopal Church, South, in session assembled at San Marcial, that we do hereby earnestly protest against the enactment of such a measure; and we respectfully request our Representatives at Santa Fe to defeat said bill; and at the present session of the Legislature to enact such legislation as will give us protection in this regard; and thus forever free our State from this brutal and God-dishonoring practice.

This is the disgraceful thing about which I wrote in my last letter to you. Unless something is done by the Legislature right soon the championship battle will take place within our borders on July 4, next. There is now no law against such a thing, and the Governor is powerless to interfere. The promoters of the bout are now busy with their preparations, making it appear that they have assurances of non-interference by the powers higher up. We shall see what we see yet!

Our Church is the leading Protestant Church in the State. It has three districts and 51 pastoral charges. There are 54 traveling preachers; 37 local preachers, and nearly 7000 members. I find, as a rule, that our people out here are pretty orthodox when it comes to a matter of civic betterment, and it is to be hoped to say the least of it, that they will show their orthodoxy and good citizenship at the polls when the time comes to elect representatives to the Legislature again. Amen, and amen!

Watrous, New Mexico.

## VERNON DISTRICT CONFERENCE.

The annual session of the Vernon District Conference was held at Childress beginning Friday morning, May 3, and continuing over Sunday, May 5. The sessions of the conference, presided over by the efficient and beloved presiding elder, Rev. J. G. Miller, were harmonious throughout and delightful in the extreme. There are few who magnify the great office of presiding elder with more grace and dignity than does Brother Miller. Beloved by the pastors and laymen of the conference, heard with joy by all classes of the people, he has a firm grip on the situation that makes him indeed the right man in the right place. The meeting was so thoroughly planned and yet so informally carried out that there was not a dull moment from the beginning to the end. W. Y. Switzer was elected Secretary. All the pastors of the district were present except one who was detained at home on account of sickness. There was a large and enthusiastic delegation of laymen present who took a lively interest in all the affairs of the occasion. The reports of the thirteen local preachers of the district indicate that they are indeed an active force in the work of the Church in this section.

The reports of the pastors show that aggressive work is being done in every part of the district. Two new parsonages have been built since conference, the Sunday School and Epworth League interests are well taken care of and the revival note is sounded in all quarters. Cyclones have done considerable damage in this territory and one of our churches has been demolished, but foundation has been laid for a much better building.

Three young men—Luther Young Jameson, Martin Luther Beck and William Bryan Lovelace were licensed to preach. J. W. Martin was recommended to the Annual Conference for deacons' orders and Robert E. Burns, Luther Y. Jameson and J. Walter Martin were recommended to the Annual Conference for admission on trial. Judge J. W. Davidson, of Childress, was elected District Lay Leader.

The following were elected delegates to the Annual Conference:

S. P. McMINN, Childress. B. C. CARTER, Odell. Wm. CRUTCHFIELD, Vernon. W. A. WALKER, Rayland.

Alternates:

G. W. Backus, Vernon. Joe W. Beverly, Crowell. A. L. Moore, G. S. Wyatt, A. W. Wad-

dell and W. Y. Switzer were elected as the Licensing Committee for the district.

Crowell was unanimously selected as the place for the next session of the District Conference.

Dr. H. A. Boaz, Vice-President of the Southern Methodist University, was present and on Friday night delivered a great address at the close of which a collection of \$2639 was raised for the enterprise. It was also announced that during the month of June a systematic campaign would be carried on in this district for the S. M. U. and the Clarendon College.

J. Winford Hunt, of Snyder, Texas, delivered a great address on Thursday night on the Model Citizen, which was a treat indeed. G. S. Slover, President, and Z. B. Pirtle, Financial Agent, of the Clarendon College, were present and gave the conference the benefit of their association. Dr. F. P. Culver, president of the Polytechnic College, was the principal speaker of all the services at the Methodist Church on Sunday. His sermons were great spiritual treats and his address to the men in the afternoon, under the auspices of the Men and Religion Movement, was an inspiration indeed.

The preaching of the gospel was given a prominent place throughout the conference. Besides those already mentioned the following brethren preached from time to time: C. S. Cameron, A. L. Moore, J. A. Lanev, T. B. Hillburn, W. P. Davis, A. W. Waddill, Leslie Robeson, John R. Henson, John E. Eldridge and W. Y. Switzer.

The people of Childress, under the leadership of our pastor, Rev. G. S. Wyatt, entertained the conference royally and a vote of thanks was cheerfully given.

W. Y. SWITZER, Sec.

## I FELL AND WHAT HAPPENED TO ME.

Not as one might suspect from the heading, but from a tank tower of a waterworks system we were installing at the parsonage in Cotulla. I was trying to show a Mexican how to drive the bottom hoop of the tank into place. The doctors took an inventory and found my right arm badly sprained at the elbow and wrist, tongue bitten, shins bruised, left arm broken below the elbow, head bruised and neck nearly broken, it having sustained all my weight in the fall with the exception of the relief given by my hands.

Several things have resulted from the accident. I met the "grim monster" and there was no monster there. I came squarely up to the "mysterious river" and was not afraid. I have considered myself a coward, so far as bearing pain was concerned, but in one twenty-four hours more pain has been mine than in all my life before, and I can bear it as well as others.

The people of the town, of our Church and all the Churches and of no Church have shown the greatest kindness in many ways.

So far as my future is concerned I could have wished to pass over the river if it had not been for the little wife, who would have been left to walk alone for a space, and for other dear friends and kin. However, the bruises will heal and the bones will grow together and I shall gladly take up life's duties again and carry them on in the name and by the help of the God who loves us. My future looks bright.

JOHN M. LYNN.

Cotulla, Texas.

Whatever is best is the will of God, and, as righteousness is always best, it is always the voice of God and the duty of man.

Sensuality is slow suicide and madness is madness in every realm.

## A Chance to Make Money

I am making a fortune selling Pure Fruit Candy. Every heavy girl or woman in America can do likewise, so if you want more money than you ever possessed write me and I will start you in business. I am glad to help other girls who like myself, need money. People say "the candy is the best that ever tasted"—thereby showing the beauty of the goodness—the candy is so good it is all eaten immediately and more ordered. You don't have to consume you will right from your own home. I make \$12 the first day; \$5 every day. ISABELLA INEZ 415N Naylor Ave., Pittsburg, Pa.

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# Epworth League Department

GUS W. THOMASSON, Editor.  
5115 Victor Street, Manger Place,  
Dallas, Texas.  
Address all communications intended for this department to the League Editor.

### STATE LEAGUE CABINET

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First Vice-President—H. M. Whaling, Jr., Houston.  
Second Vice-President—Miss Mary Traylor, Olvia.  
Third Vice-President—Miss Jacky Miller, San Antonio.  
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Junior League Superintendent—Miss Olive Ferguson, Corpus Christi.  
Superintendent of Boys' Work—Rev. A. E. Rector, Galveston.  
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Secretary-Treasurer—Layton W. Bailey, Dallas, care Methodist Publishing House.  
Chairman of Ruby Kendrick Memorial Fund—Miss Mary Ferguson, McKinney.

### COMING MEETINGS.

North Texas Conference Epworth League, Terrell, June 13-16.  
Texas Sunday School Encampment, Epworth-by-the-Sea, July 18-28.  
Paris District Epworth League Conference July 30, 31 and August 1, at Clarksville, Texas.  
Lake Shore Assembly, Wichita Falls, July 29-August 5, 1912.  
Bowie District League, Wichita Falls, during Assembly.  
Texas State Epworth League Encampment, Epworth-by-the-Sea, August 1-11.

### CORRESPONDING SECRETARIES.

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

### How to Organize An Epworth League.

We will promise to tell how to organize a new league, but we will leave it to others to tell how to keep it alive, and make it successful. But before leaving it to others, let us say that there is no danger whatever in a league's dying if officers who are interested and who are willing to serve God as they should can be found and secured. Here is the secret in making a success of league work; get good officers. A league cannot be better or more interesting than its leaders.

First step: Call a meeting of the young people of the community. Leave it to the people as to whether they are young or old. If they decide they are young, then they are to attend the meeting. Insist that the young people of other denominations, who do not have the advantage of a society in their own Church, attend and take part in the meeting.  
Second step: Have some one who has had experience in and knowledge of league work explain the movement. A speech is not needed. What the people desire is information, and let it be given in a straightforward, business-like way. Let it be done with a good deal of enthusiasm, for there is good reason for such.

Third step: After the work has been fully explained, and it should not take more than twenty minutes to do it, let the leader proceed at once to elect officers. There are two ways to do this. A nominating committee might be appointed, and let it retire, and select the officers. The committee will then return to the room where the meeting is being held, and make the nominations. The adoption of the nominating committee's report elects the officers. The second plan

is to nominate them one by one from the floor.

The second plan is not a safe one, unless the leader has time to confer with the prospective members before the meeting, and arrange to secure the nomination of the proper persons. When this is done the second plan is the better of the two. The first plan, however, is the better for the annual election of officers in a league already organized.

Fourth step: After the officers are elected, let the constitution be read, and officers informed of their duties, and urged to perform them faithfully.  
Fifth step: Let the organizer follow up his work faithfully as the weeks go by, giving help and encouragement. This should be continued until the league is old enough and sufficiently well organized to be called one of the regulars, or "veterans."

We submit that this plan will lead to successful results, and any earnest worker who can tell others what he knows can organize a league, if he knows how. Of course, he can't do it unless he himself knows what league work is.—J. M. Way, in Southern Christian Advocate.

### LEAGUE COMMENT.

No league will take care of itself. That explains the dead ones.  
Plan great things, and see how much you can really do.

The Church that has no young people is already in the hearse. The burial is only a matter of form.

That Church has not learned the rudiments of wisdom that neglects its young people. Rightly understood, they are the hope of the Church.

Have you any definite plans for your league work?

The Epworth League as a movement is as much alive today as it ever was—where there are those who would take advantage of it.

The way to have a live league, as everything else, is to put life in it. Talk up the Epworth League. It is the greatest denominational agency of young people on the footstool.

There is no better rule for social service than the golden rule of Jesus.

Keep up your reading and study of the Bible. You will become a more efficient winner of souls if you do.

Would it not be well if more of our social affairs were to become purely means of catching young people for God?

Don't forget the Juniors and the Sunday school. What a field you have and what a chance at it! Push lovingly and prayerfully. Every door nowadays has either "Push" or "Pull" upon it. We depend upon you.—Epworth Herald.

### HOW ONE CONFERENCE LEAGUE BOARD DOES THINGS.

Rev. A. J. Parker, Chairman of our Conference Epworth League Board is planning to have his Board attend the League Conference at Kinston. The purpose is to have a joint meeting of this Board and the Conference Cabinet to consider plans for more aggressive work in the League. This begins to look as if we were getting in earnest.—Raleigh Christian Advocate.

### USEFUL BOOKS FROM MY LIBRARY.

Rev. W. F. Lloyd, D. D.  
"Matthew Galbraith Perry," by Wm. Elliott Griffiths.

It is refreshing to occasionally read the story not only of some great preacher, but also of some of the great soldiers, explorers and men who have achieved greatness in lines that are unusual. In no other way can we rightly measure the life-story of the truly great men that have had so much to do with the making of the world.

It is doubtful if any man has contributed more to the making of the present-day America, to the opening of Japan to the world and the consequent influence of that nation on the world than has Commodore Perry. Ever since that fine Sunday morning when his flagship, the *Missisquoi*, steamed into Yeddo Bay and opened the port to the sons of "Old Hundred" to the words, "Before Jehovah's Awful Throne Ye Nations Bow With Sacred Joy," the heathen world has loomed larger in the sight of America, and of all mankind. And so it will continue to do till the world shall "crown Him King of all."  
The life of Commodore Perry reads like a romance, as told by Mr. Griffiths. As I read it I found my eyes frequently filling with tears as I thought of the great things that had followed,

and that are to follow, the action of the brave Commodore when he opened Japan's doors to the world. It was the custom of Commodore Perry to read the Bible through on every cruise, and doubtless to this life-long habit we owe his opening the island of Japan to a Christian song and his opening the coast of Africa and settling the city of Monrovia with Christian influences. It was his influence which banished the "grog rations" from the American navy. In many ways he showed how the Christian training of his godly mother bore fruit in the life of her greater son.  
Lack of space forbids many quotations that I would like to make.

### STAMFORD DISTRICT CONFERENCE.

The fourth annual session of the Stamford District Conference met at Albany, Texas, Wednesday morning, May 1st, with most of the clerical members present, but with but few laymen on hand. The sitting of the conference was changed from Throckmorton to Albany on account of the meningitis situation.  
Presiding Elder J. G. Putman occupied the chair and opened the conference with a reading of the 84th division of the Psalms. His comment on same was very helpful to all present.

Judge Walter Morris of the legal fraternity was introduced to the conference and made a very hearty welcome address. This was suitably replied to by Brother Griswold, of Stamford. After the announcement of various committees, the morning session adjourned for preaching by Brother Griswold. His theme was prayer and it was a helpful message to all who heard it.

The reports of the pastors of the district showed the finances to be dragging. This is accounted for in the fact that the past three years have been unfruitful and the people are sore pressed in matters of this character and have very heavy financial burdens. There was no great progress reported in matters spiritual. The pastors sounded a note of mediocrity at this point, and brought out the fact that much indifference characterized the people as a whole. Very few revivals had been held, due in most cases to the fact that the winter had been hard and the spring late.

Dr. Boaz was present and preached a great sermon on Wednesday evening on "Christian Education."  
Rev. C. E. Lindsey, P. E. of the Cisco District, was with us and preached to the edification of all on Thursday morning. He used as a theme "The Old-Time Religion." Every one was glad he came.

One of the features of this conference was the high character of the preaching by the "boys" of the district during its session.

On first ballot the following were elected delegates to the Annual Conference:  
O. W. PETTIT.  
F. G. ALEXANDER.  
W. G. BLACKMON.  
C. H. WEBB.

Alternates:  
J. B. Smith.  
J. H. Sammons.

Throckmorton was unanimously selected as the place for the next meeting.

The license of a number of local preachers were renewed, two young men were licensed to preach and three were recommended to the Annual Conference for admission on trial. Two local preachers were recommended for deacons' orders.

Mrs. J. B. Smith, District Secretary of the Woman's Missionary Society, was present and addressed the conference on the work of the society.

Charles Schval made an interesting report of his work as Conference Missionary to the Bohemians.

No stone was left unturned by Brother Clark and his good people to make our stay among them pleasant, and suitable resolutions were offered thanking them for the hospitality.

We all came home feeling that we were greatly strengthened by this District Conference and trusting that God will give us to see many more like it.  
F. L. MEADOW,  
Secretary.

### THE GAINESVILLE DISTRICT CONFERENCE.

The thirty-seventh session of the Gainesville District Conference met at Aubrey, Texas, April 9-11, 1912. The opening sermon was preached by Bishop E. D. Mouzon, who also presided at the morning session of the first day. His presence gave great pleasure and profit to all the brethren. We enjoyed his brotherly counsel.  
The business of the conference was transacted in the committee of the whole and under the direction of the presiding elder, J. F. Pierce, it was dispatched rapidly.  
Two pastors were detained from at-

tending the conference, J. W. Slagle and I. E. Wood. We greatly missed their presence and counsel. Bad weather and meningitis have conspired to hinder the work during these first months, yet the pastors had good reports and were hopeful for the year.

Four bright young men were licensed to preach: Eugene Naugle, Denton; Guy F. Jones, Gainesville; John W. James, Pilot Point Circuit; Jas. E. Henderson, Sanger. And four were recommended to the conference for admission. Guy F. Jones, Earl M. Jones, brothers, from Broadway Gainesville; High C. Hand, from Woodbine; Jesse Warren Cannon, from Marysville. All of them give promise of great usefulness in the ministry. Brother Hand is serving Woodbine Circuit as supply, but the other young men are laying aside lucrative secular employment to devote their lives to the Master's service.

The Sunday School work received special attention. A fine program was given and the conference organized a campaign committee to carry out a district campaign looking to improving all existing schools, the organization of new ones and securing of observance of Children's Day in every school in the district and otherwise raising the standard of all Sunday Schools.

The presiding elder had the General Organ and the Texas Advocate ably represented by members of the conference. O. T. Cooper represented the Bible and Mission School at Denton and John E. Roach addressed the conference in the interest of the Lake Shore Assembly. F. O. Miller was present and represented the work of providing superannuated homes. The conference gave him an offering for the work. L. S. Barton and Bishop Mouzon gave special attention to S. M. U. A large subscription was secured and the district will be thoroughly canvassed for more.

### Delegates to Annual Conference:

REV. C. L. MILLER, of Valley View;  
W. E. ASTON, of Myra;  
E. W. McGLASSON, of Gainesville.

J. W. BLANTON, of Gainesville.

Alternates:  
G. W. Hemphill,  
G. O. Craven.

Saint Jo was chosen as the place of next meeting. Aubrey and her people, led by their young pastor, J. W. Tincher, are past masters in entertainment. The cordiality with which they did it delighted all who attended.

Our new presiding elder shows his former experience in matters of this kind. He is deservedly popular in this section. His successful pastorate at Denton Street a few years ago and his pastorate at Denton give him an acquaintance almost throughout the district. Everybody who knows him loves him. The district is well manned and there are a host of intelligent laymen in the district and there is no reason why there should not be a great report from here this fall.  
JNO. E. ROACH.

### CONFERENCE FOR EDUCATION.

Wesley Hall, Vanderbilt University,  
June 20-21.

The Board of Education will hold a two days' conference, June 20-21, at Wesley Hall, Vanderbilt University. The conference has been called for the purpose of discussing two subjects. The first day will be devoted to the consideration of "The Work of the Conference Boards of Education." The second day, "The Correlation of Ministerial Education." There will be two sessions each day: the first from 8:00 to 10:30 a. m., the second from 3:00 to 5:00 p. m.

The program has been arranged so that those attending the conference may have opportunity to hear the addresses of the Vanderbilt Biblical Institute given at 11 a. m. and 8 p. m. of the two days of the conference without interfering with the work of the conference. Indeed the program of the Biblical Institute has been arranged, especially that part of it to be given on Thursday and Friday, June 20, 21, with a view of having the attendants upon the conference to share in it. It is to be very much desired that the delegates to the conference come prepared to attend the entire session of the Biblical Institute. A very fine program has been provided for the whole of the institute.  
The delegates to the Educational Conference, as well as the attendants upon the institute, will be entertained at Wesley Hall, if they so desire. The following statement from Dr. Tillet applies to delegates to the conference, as well as those who come to the institute alone: "Board and entertainment of a simple kind will be furnished in Wesley Hall to the full capacity of the building at \$1 per day, or \$5 for the full seven days, from the afternoon of June 19 to the afternoon of June 26. Those desiring more com-

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fortable and expensive entertainment can obtain it at boarding houses and hotels in the city at from \$1.50 to \$2 per day. All pastors can secure the regular clergy permits for reduced rates by filling out the proper blanks and sending \$1 to Mr. Joseph Richardson, Chairman of the Southeastern Clergy Bureau, Atlanta, Ga. This should be attended to at once by all who are planning to come to the institute. Those desiring entertainment in Wesley Hall, programs of lectures, or other information should write to Mr. H. F. Bailey, Secretary, Wesley Hall, Nashville, Tenn.

The final program for the Educational Conference will be published in a few days and may be had by applying to the office of the Board of Education, 810 Broadway, Nashville, Tenn.

### THE DUBLIN DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE CONFERENCE.

The Sunday School and Epworth League Conference for the Dublin District will be held in DeLeon, June 11 to 13.

According to the constitution of the "Associated Conference," all pastors, Sunday School officers and teachers, and officers in Epworth Leagues, Junior Leagues and Intermediate Leagues are ex-officio members of the conference. In addition to these, every Sunday School and League is entitled to one delegate for every twenty-five members.

A very attractive program has been arranged, consisting of a large number of short talks on practical Sunday School and League problems, followed by open discussion, in which all delegates will be permitted to take part. In view of the fact that a majority of the Sunday Schools of the district are in the rural sections, special attention will be given to the problems peculiar to the rural school. Many topics on the program will be discussed by men and women who are successful workers in rural schools. The entire cabinet has been consulted in the arrangement of the program and we believe that we have a program that will prove genuinely helpful to all Sunday School and League workers who will attend.

It is earnestly desired that every Sunday School and League in the district send a large delegation to the conference. Come, bring your problems with you and let us try to help one another.

ERNEST L. LLOYD,  
President Dublin District Sunday School and Epworth League Conference.

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# THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Georgetown, Texas.  
REV. A. E. RECTOR, Assistant Editor, Galveston, Texas.  
All communications for this department should be sent to either of the above addresses.

## EDITORIAL NOTES.

Presiding elders, pastors and superintendents are making inquiries concerning the Sunday School Encampment at Epworth, and planning to take it in. The Institute will open July 18 and close July 28. Ten days of delightful fellowship, sea breezes, surf bathing and rest, with a chance to hear all the latest things concerning the Sunday School—can you afford to miss it?

In the Central Texas Conference the presiding elders are dropping other work for the time and going with the Field Secretary in district campaigns which they themselves have planned. This course gives the Sunday School work a prestige which nothing else could impart. Our people respond to efforts thus officially planned and pushed. The Secretary has been constantly in the field for six months and in all kinds of places and weather, and not in a single instance has he failed to find an audience.

Once again. The law of our Church requires that Children's Day be observed the third Sunday in May or as near thereto as practical. Bad weather, delay in receiving the programs or other causes may render its observance on a particular Sunday impractical. But that does not absolve us from the duty of observing some other day. Let pastors foster in our people a spirit of Church loyalty by seeing that this requirement of our Discipline is met.

### PLAINVIEW SUNDAY SCHOOL M. E. CHURCH, SOUTH.

Plainview has a great Sunday School. We have had as many as six hundred present. Last Sunday there were but four hundred and seventeen at Sunday School. Some sickness here now. The collection was only \$36.17. It will go to The Texas Methodist Orphanage at Waco. J. W. Wayland is a live Superintendent.  
C. N. N. FERGUSON.  
Plainview, Texas.

### THE GRADED LESSON SYSTEM.

The editor of this department receives frequent inquiries concerning the Graded Lesson System and the advisability of introducing it in a given school. Such questions cannot be wisely answered without full knowledge of local conditions. It is better to have the uniform lessons well taught than the graded lessons badly taught. Also, the reverse. Most of the teachers who have tried both prefer the graded lessons. Some do not. In this issue we are glad to publish a clear explanation of the present attitude of our Sunday School authorities toward the whole subject of literature, and we trust that every Sunday School worker will give Dr. Chappell's article a careful reading.

### THE GRADED LESSONS.

By E. B. Chappell, Sunday School Editor.

Frequent inquiries come to the Sunday School Department in regard to the Graded Lessons. What are the Graded Lessons? Wherein do they differ from the Uniform Lessons? Would you advise us to introduce them into our school? These are questions which we are constantly called upon to answer. For the benefit of all who may be interested in this matter and who would like to be informed in regard to it, the Sunday School Editor, the Sunday School Board and the Publishing Agents deem it expedient to issue the following statement:

1. The movement looking to the issuing of a graded series of Sunday School lessons was inaugurated by the International Sunday School Convention which met at Louisville in 1908. The convention, by unanimous vote, instructed the International Lesson Committee to enter as soon as practicable upon the preparation of "a

thoroughly graded course of lessons, which may be used by any Sunday School which desires it, whether in whole or in part." In accordance with this instruction, the Committee entered at once upon its task and up to this time has issued lessons covering thirteen years. These lessons are divided into the following groups: A Beginners' Course of two years, for children under six; a Primary Course of three years, for children between six and nine; a Junior Course of four years, for those between nine and thirteen, three years of an Intermediate Course for those between thirteen and sixteen, and one year of a Senior Course for those above seventeen. One more year's lessons are to be added to the Intermediate Course and three more to the Senior Course.

2. In the Graded Courses the central place is given to the pupil, the aim being to adapt both the lesson material and the lesson treatment to his interests, aptitudes and needs at the various stages of his development. The Bible is the text book for all grades, but the Lesson Committee has proceeded on the assumption that from this abundant storehouse we must select for the pupil such food as may be required for him at each period of his unfolding life. In studying the Graded Lessons this must be kept in mind or else serious misunderstanding may result. For instance, a friend recently wrote to the Sunday School Editor, calling attention to the fact that in the lesson on the flood in the first quarter of the first year of the Primary Grade nothing is said about sin as the occasion of the destruction of the wicked. Turning to the lesson schedule for this quarter, as furnished by the International Committee, we find that the lessons are arranged under five themes: "God the Creator and Father," "God the Loving Father and His Good Gifts," "God's Care Calling Forth Love and Thanks," "Love Shown by Giving," and "God's Best Gift." The story of Noah and the Ark is given as one of the illustrations of Theme III, "God's Care Calling Forth Love and Thanks." It will be seen at once that the destruction of the wicked has no place in the lesson as planned by the Committee, and could not have been brought in by the lesson writer except in a merely incidental way without distracting the attention from the main purpose. Furthermore, this lesson serves quite well to illustrate what is meant by the adaptation of material as well as treatment to the pupil. The idea of the Committee evidently is that the destruction of the wicked by the flood is not a lesson that is suited to children of six, since such an understanding of the enormity of sin as would be required to justify in their minds this awful catastrophe is absolutely impossible to them.

Another illustration may be taken from the lessons for the Intermediate Grade (thirteen to seventeen). The aim of these lessons, as stated by the Committee, is "to present the ideals of the Christian life, as exemplified by Jesus himself, and by the leaders whom he inspired, and to secure pledged allegiance to his service." An introductory note by the Committee entitled "Biographical Studies for Adolescents," is as follows:

"The formative principle of the Graded Lessons is that they shall be adapted both in material and method to the interests and needs of the pupils of the age for which each course is intended. This principle determines for the Beginners and Primary Courses the use of the topical method with no regard to chronological sequence, and for the Junior Course the use of connected narratives abounding in action. By a like necessity the passage over the childhood boundary into the early adolescent period at the average age of thirteen calls for a new type of lessons which shall make their appeal to the sense of selfhood and the new hunger for a satisfying personal ideal. At this age for the first time the ideals of life are being formed. Interests are centered in character as well as conduct. It is the hero-worship age. Life studies are of utmost importance because they appeal to the will through the imagination and the feelings and give concreteness to the problems and ideals of life. Biographical study is the picturing of a life. As such it is to be distinguished both from historical and from topical studies. The biographical lesson is the setting forth of the real man as presented in the Scriptural or other material available as our source of information. It is not a historical study of the man and his times; it is not an exposition of certain passages; it is not the study of a truth illustrated by a man. It is impossible to picture a character without the historical set-

ting, but the history is simply the background. Moral questions are involved in life studies, but the purpose is to present them in the concrete as embodied in conduct. Later in life historical and doctrinal studies are fundamental, but here the end sought is a religious impulse through the appreciation of personality."

The writers of the lessons for this age have adhered strictly to the plan set forth in this paragraph. "The end sought is a religious impulse through the appreciation of the noble qualities which the pupil sees in heroic lives." Hence they confine themselves strictly to the portrayal of the great characters of Biblical history, leaving out all the details that do not bear directly upon this central aim. These details are not omitted because they are regarded as unimportant, but because, in the thought of the Committee, they do not properly belong in a course of lessons designed for pupils in the early adolescent period of life. A course in Bible teaching is planned for the fourth year of the Intermediate Grade, that is, for pupils who have reached the age of sixteen.

These explanations are given in order that those using the Graded Lessons may understand the principles upon which they are constructed, and hence may not be surprised to find that in the lessons for the lower grades many important things are passed over in silence. This simply means that they are to be reserved for later stages of the pupil's development.

3. It will be seen from this brief survey that the Lesson Committee, in attempting to construct a scheme of lessons adapted to children in all the stages of their development, had before it a most difficult task—all the more difficult because its work was largely pioneer work. That the scheme they have given us is faultless even its most ardent supporters would hardly dare to claim. It is highly probable that after it has been subjected to a few years of actual test it will be amended and improved. Meanwhile let us not be in haste about coming to adverse conclusions. The Graded Courses have been outlined by a company of conservative Christian scholars who have made a careful study of all the problems involved and who are sincerely desirous of serving the cause of Christian education. If, after their work has been thoroughly tested, it is found lacking in any respect, they will doubtless be quite as anxious as any of the rest of us to make whatever changes are required.

4. In the meantime, in order to meet certain demands which may possibly arise, after careful consultation we have decided to issue, as soon as possible, alternative lessons for two quarters, the lessons for one quarter to deal with the doctrines and those for the other with the history of our own Church. These lessons are to be written in such a way as to be adapted to pupils in their teens, and may be introduced in place of those in the regular courses whenever, in the judgment of the pastor and superintendent, it is deemed desirable.

5. We have never urged Sunday Schools to introduce the Graded Lessons. We believe in the principle of graded instruction, and when the International Committee began to issue the Graded Courses, felt that it was our duty to make provision for the preparation of lessons based on these courses for the use of such schools as might desire them. But realizing that their introduction is beset with some real difficulties, we have deemed it best to adopt the policy of advising pastors and superintendents to examine them for themselves and determine whether or not they wish to try them. It would be well for any one proposing to make such examination, besides securing a full set of the lessons, to order from the Sunday School Department a leaflet entitled "The Evangelistic Opportunity Presented by the Graded Lessons."

Let it be understood, however, that the Uniform Lessons are still to be prepared for those who prefer them, and that it is our purpose to continue to make such improvements in the treatment of them as we find possible.

### ABILENE DISTRICT CONFERENCE.

The Abilene District Conference met at Markel Friday afternoon, March 29, Rev. S. A. Barnes, presiding elder, in the chair. With the opening session the attendance was good, especially from the rural charges.

The presence of several visiting brethren contributed to the interest, importance and good fellowship of the occasion. They were: Rev. S. P. Brown, Fort Worth; Rev. R. B. Bonner, Sunday School Secretary of the Northwest Texas Conference; Rev. A. M. Martin, Sweetwater; Rev. J. G. Putman, Presiding Elder Stamford District; Rev. J. T. Griswold, President of Stamford College; Dr. F. P. Culver, President Polytechnic College; Dr. H.

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Dr. W. W. Pinson: "This volume is a worthy contribution to sermonic literature. The affectionate appreciation of Bishop Mouzon is a worthy and deserved tribute to this prince among men—simple, sincere, golden-hearted."—(In the Missionary Voice.)  
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Dr. E. B. Chappell: "The sermons are vital and good to the use of edifying. Bishop Mouzon's introductory Appreciation is peculiarly appropriate and strikingly felicitous."—(In the Sunday School Magazine.)  
Dr. G. C. Rankin: "No Methodist library is complete without this volume."—(In the Texas Christian Advocate.)

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Considering the drought that has prevailed in this section for the past three years, the record of achievements is really remarkable. The preachers and laymen were full of hope and faith and expressed the determination to make this the best year they have ever had.

The preaching was unusually good. Every service brought a spiritual feast. The brethren who occupied the pulpit were: Revs. F. G. Cox, A. W. Hall, C. W. Young, J. G. Putman, T. S. Barcus, Drs. F. P. Culver and H. A. Boaz, besides those who filled the local pulpits on Sunday. Sunday morning great power came upon the preacher, Rev. J. G. Putman, and upon the entire congregation. The sermon was great and the experiences of that hour will abide in the hearts of that great company. On Sunday afternoon the spiritual tide of the day reached its climax in a glorious love feast conducted by Rev. M. H. Hudson.

S. E. McMillan, of Baird, and C. H. Elliott, of Abilene, were licensed to preach. Rev. C. F. Annis was recommended to the Annual Conference for readmission. H. K. Pittard, Anson, was elected District Lay Leader.

Delegates to Annual Conference:

- J. A. COATS,
- J. J. HINDS,
- S. E. FRIEND,
- E. D. COATS.

Alternates:  
T. H. Dix,  
H. A. Tillett.

Our own Rev. R. B. Bonner rendered conspicuous service in his addresses on the Sunday School. We have heard none better. The evangelistic and spiritual note predominated in all of his messages and he is filling his difficult office with signal success. Throughout the conference there is an advance movement in our Sunday Schools which is in large measure the result of his leadership. In his work with us he was reinforced by helpful addresses from H. A. Tillett, Abilene, and H. C. Williams and Miss Love Hawkins, of Merkel.

President Griswold presented a full account of the affairs of Stamford College. Taking into consideration the unparalleled financial depression as well as a scourge of meningitis at Stamford, the results under his administration are remarkably good. With his irrepressible optimism he bears his burdens and works and looks to the future with hope.

Polytechnic College has always had the hearty support of this territory. All received President Culver heartily, heard him gladly and easily fell into the grip of his great genial personality.

The indomitable preacher, educator and organizer, Dr. Boaz, who, given a cause, gets the coin, reviewed for us the plans and interests of Southern Methodist University. Sunday night following his address he took a collection for Stamford College, securing several hundred dollars.

Under the leadership of Rev. S. A. Barnes, now in his fourth year, the Abilene District has made great progress. Ten new churches have been built, three rebuilt, four moved and one union church bought. Six parsonages have been built and large repairs have been made on almost every parsonage and church. Every interest of the Church has made great advance. His good sense and his consecrated heart have left upon his administration the marks of wisdom and of success. He is loved devotedly by his laymen and preachers, consequently it has been easy for him to induce them to do what he wanted done. Resolutions were passed commending him for his skill, patience and fidelity in directing the affairs of the Church, his courteous bearing as a presiding officer and his exemplary life as a private citizen and as a Christian minister.

Baird was selected as the next meeting place for the District Conference. Our host, Rev. R. A. Clements, and

his good people provided well for us, whereof we were glad and thankful. Withal the brethren pronounced it as one of the best District Conferences in which they had ever participated.  
COMER M. WOODWARD, Sect'y.

### A LETTER OF APPRECIATION.

I trust you will let me say just a word in regard to the Church members and the Advocate.

I have just read the issue of April 25 and notice several accounts of new subscriptions, which I am glad to see. I have read the Advocate for over twenty years; while I have not been a subscriber that long, yet I was where I could read it every week. Every Church member should be a subscriber to the Advocate, and not only a subscriber, but a reader. You have no idea how much real good you can get into that old soul of yours by reading the Advocate, besides it is your duty to read it. It is the official organ of the Methodist Church in Texas, and is a "great paper," a "great fighter" for prohibition. It has helped to win more prohibition elections than any other paper in Texas, and thank God, it has an editor who is not afraid to publish "facts." Rankin and Blacklock can take the devil out of anything and the "old feller" don't like to meet these two servants of God.

Every time I get my paper I have to stop work and take a look at it. It is just like receiving a "batch of letters" from home, and if you allow me, dear editor, I will say that it gets better every week. I would not be without it for ten times the subscription price. Every member of the Methodist Church from Brownsville to Texline, and from El Paso to Texarkana, Texas, should send in his subscription at once. If you don't know what "The Texas Christian Advocate" is, just ask your pastor. God bless the Advocate.  
NEIL CARTER.

McAlester, Okla.

### Might Not Be Alive

McMinnville, Tenn.—Mrs. Cele Jett, of this place, writes: "I don't believe I would be living to-day, if it hadn't been for Cardui. I lay in bed for 27 days, and the doctor came every day, but he did me no good. Finally, he advised an operation, but I would not consent, and instead took Cardui. Now I am going about the house, doing my work, and even do my washing. Cardui worked wonders in my case. I am in better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, tones up the nerves, builds strength. Try it. At your druggist's.

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## Woman's Department

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

The first session of the Woman's Missionary Society by which the two societies, the Foreign and Home Mission Societies will hereafter be known, was held in Greenville May 13-17.

Thirty officers and one hundred and thirty-five delegates were in attendance, together with a number of ministers and visitors.

Miss Daisy Davies, Field Secretary of the Missionary Council, was in attendance and delivered a most impressive address on the needs of the work of the women.

Mrs. L. P. Smith delivered an inspiring address on "Forward Movement of Woman's Work." Miss Tina Tucker led the devotional meeting each day at the noon hour.

Officers and delegates from both branches of the work gave their reports. The reports revealed the fact that the secret of the success of the work of these women was in their organization and their looking after details. It must be remembered that these women, through their systematic plans, raise annually \$400,000, besides making thousands of visits to strangers and the sick, relieving the needy by ministering temporarily and spiritually, carrying good literature into barren homes and distributing thousands of garments. The report showed a healthy growth in all lines. The members of the conference showed a zeal commensurate with the cause they represent. All were in earnest and dispatched business in an able manner.

Rev. O. T. Cooper preached to us on "Social Service." It was an able sermon and will bear fruit. Perfect harmony prevailed. The determination was to unite, and unite they did without friction. The pledge of \$4000 to the Foreign Department was raised to over \$4200. \$1500 was pledged on the dormitory. One hundred and eighteen subscribers to "Young Christian Worker" were secured and Miss Tucker sold 40 copies of her "X-ray" and the proceeds were divided between the two departments. Our welcome was never more hearty. There was such an air of "make yourself at home" that we did. We were fortunate in the selection of officers—capable women. The retiring officers had been faithful and true, and we assure them their services are appreciated. The proceedings reported in the two dailies were well written and especially those in the Greenville Morning Herald, by our own Mrs. Rudolph were spicy and interesting.

The needs of the work of the women seem appalling and the laborers are few.

### FERRIS MISSIONARY SOCIETY.

For a number of years there has been a Home Mission Society in our Church, but just a little over a year ago a Foreign Society was organized, with only four members. These were strong in faith and one of their aims was to double the membership that year, which was done. There are ten on the roll and twenty-five on the home roll, with several honorary members in each department.

Since uniting last October we work in harmony and I believe are learning to love more the work of missions. We want each one to catch such a vision of service that there will be no

### FERRIS MISSIONARY SOCIETY.

Each subject discussed awakened in the hearts of every woman present the desire to go forward in His name. The selection of the next place of meeting was left to be decided by the District Secretaries. Never has Waco District meeting been more cordially received than at Whitney. And as we left it seemed to us the entire auxiliary was on the station platform singing, "God Be With You." We would gladly have joined in the refrain but our hearts were too full. Truly it was good to be there.

MRS. R. W. STANFORD, Secretary.

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limitations, but a love of world-wide missions.

Our meetings are weekly. All do not attend regularly, but those who do find these meetings instructive and helpful. First Monday is our business meeting; second, work of Foreign Department; third, work of Home Department; fourth, social meeting. In our Bible study we use 1200 questions by J. J. Hill and have found the best plan is a short lesson each week. Mrs. J. F. Wills is our teacher and third Mondays conducts the lesson as given in the Voice.

We have not adopted a definite plan of work for the Forward Movement, though have added several names to our roll this year.

Our officers are: President, Mrs. G. W. Pierce; Third Vice-President, Mrs. Chinn; Fourth Vice-President, Mrs. Dr. Aldredge; Corresponding Secretary, Mrs. Holloway; Recording Secretary, Miss Mary McDaniel; Local Treasurer, Mrs. Fleet McDaniel; Conventional Treasurer, Mrs. Curtis McDaniel; Agent for Missionary Voice, Mrs. Nobles.

We are hoping this will be our best year in the work.

MRS. W. A. WILLS, Press Reporter.

### WACO DISTRICT MEETING.

The annual meeting of the Woman's Missionary Society, Waco District, was held at Whitney, May 14 and 15, 1912.

Our District Secretaries, Mrs. R. L. Abbott and Mrs. D. Holvey, presided. The response to the roll call of delegates showed a good representation from most of the auxiliaries in the district and their reports gave evidence of advancement along all lines with a determination for greater work. Our District Secretaries are awake to and urging the forward movement campaign. We were fortunate in having with us two of our conference officers, Mrs. C. L. Cartwright and Mrs. W. L. Perry. We had other guests of honor, also; among them, Miss Jackson, Deaconess of the Rebecca Sparks Co-Operative Home, and Mrs. Sweeney.

Do you wonder when I say our meeting was indeed a spiritual and inspiring one? The mere mention of some of the topics presented will suggest the real help and inspiration received by each one present. The Missionary Education of Our Children, by Mrs. M. W. Stanford; Mrs. Cartwright's talks on Children's Work, and the Forward Movement Campaign; Mrs. Sweeney's strong and impressive thoughts on the White Slave Traffic; the Providential Preparation of the Nations for the Kingdom of Christ, by J. B. Logan, and the Needs of Our Working Girls' Home, by Miss Jackson.

Each subject discussed awakened in the hearts of every woman present the desire to go forward in His name. The selection of the next place of meeting was left to be decided by the District Secretaries. Never has Waco District meeting been more cordially received than at Whitney. And as we left it seemed to us the entire auxiliary was on the station platform singing, "God Be With You." We would gladly have joined in the refrain but our hearts were too full. Truly it was good to be there.

MRS. R. W. STANFORD, Secretary.

### SUPERANNUATE ENDOWMENT FUND.

The Board of Trustees of the M. E. Church, South, custodian of the superannuate endowment fund, met at the Methodist Publishing House in annual session on May 7, with eight out of the ten members present, the other two being unavoidably detained from the meeting. The meeting was harmonious and the members expressed themselves as gratified at the year's progress. There is no room left for doubt that this most needed and worthy cause is taking firmer hold of the Church. The possibility of a successful ending of this movement which means so much to our ministry and Church is looming larger from year to year. It is full of promise. It has come to stay. The agitation will doubtless be kept up until the work of raising a great fund has been completed. May it be so.

The report of J. R. Stewart, Secretary-Treasurer, for the year ending April 1, 1912, follows:

Report of Secretary-Treasurer.

To the Board of Trustees of the Methodist Episcopal Church, South: Dear Brethren.—I have the pleasure of submitting for your consideration the following:

First of all, we desire to express gratitude to our heavenly Father for his good providence and blessings which have made possible a degree of growth during the year closing April 1, 1912, which, under all existing conditions, is very gratifying. The facts below will show the past year to have been the best, in cash received, during the history of the movement. Thus each year exceeds the preceding year.

Our non-available resources have been enlarged by bequests amounting to \$17,000 by estimation. We have received \$1000 as an annuity fund. Two other Annual Conferences—namely, the North Alabama and the Memphis—have made what we call the one per cent assessment. This leaves among our larger conferences about a half dozen without the assessment.

The Secretary has been able to obtain only a few opportunities to represent the work before the Churches. This method of enlarging the fund can no longer be relied on. Our preachers are giving evidence of increasing interest in the movement. We are hoping that the time is not far distant when a successful Church-wide campaign may be launched for the more rapid growth of the fund.

### Loans.

Ours is a permanent fund. More than the income can never be spent. It is to be held perpetually. The money is kept invested and drawing interest. The method of investment is in loans on improved real estate, secured by first mortgage, not exceeding forty per cent of the appraised value of the property, and at a varying rate of interest, according as the legal rates differ in the several States. We get six per cent, eight per cent and rarely ten per cent, but never lend for more than the legal rate of interest in any place.

Statement of Accountant James J. Pryor of collections and disbursements by the Board of Trustees of the Methodist Episcopal Church, South, Custodian of the superannuate endowment fund, for the year ending April 1, 1912:

Receipts.	
Subscriptions collected	\$19,232.60
Notes collected	2,126.69
Interest collected	12,845.44
Loans returned	28,616.32
Cash on hand April 1, 1911	3,134.90
	\$65,956.46

Disbursements.	
General expenses	\$ 1,239.78
Traveling expenses	375.00
Salaries	2,418.94
Loans made	52,035.09
Paid superannuates	6,671.00
Total	\$62,671.00

Cash book balance	\$3,216.64
Our bank book shows our balance	\$ 4,875.11
Less checks outstanding:	
No. 369	\$ 231.66
No. 370	1,475.00— 1,706.66
Bank's actual balance	\$ 3,168.45
Cash on hand	48.19
	\$3,216.64

### Statement of Resources.

Loans in force, as per Exhibit "A," herewith	\$199,765.00
Notes on hand, as per Exhibit "B," herewith	44,366.00
Open subscriptions, as per Exhibit "B," herewith	16,917.92
Accrued interest (calculated)	5,497.43
Cash in American National Bank	3,168.45
Cash on hand	48.19— 3,216.64
Total available resources	\$269,763.02

We have also, in addition to the above available resources, in bequests and annuities not yet available \$49,550.00

Total resources	\$319,313.02
Our cash assets amount to	\$208,479.07

### Comparative Statement.

Increase during the year:	
In loans in force	\$24,418.19
In accrued interest	685.48
In cash in bank	81.47
Total increase in cash assets	\$25,185.14

\*Extra expenses, taxes, costs, attorney's fees, etc., \$946.15. (Board reimbursed.) Of the \$1,239.78 above, only \$293.63 was actual general expense.

The total actual running expenses, including travel and salaries, for the year were \$3087.57.

Every time the devil "as a roaring lion" shows his teeth to a praying he never he loses some of them.

Words of kindness are works of kindness, and since they cost so little and are worth so much, we should strewn them plentifully all along life's way.

## A YOUNG PREACHER'S OPPORTUNITY AT VANDERBILT.

Number Two.

Before showing how the young man without finances can take advantage of this opportunity I must mention a few of the late happenings here.

The Cole Lectures, mentioned in my other article and delivered by Dr. Faunce, were more than equal to our expectations. The fundamentals of his discourses were not new to Methodism, and were all the more highly appreciated as coming from one of America's leading Baptists. A few quotations will show how the Churches are being drawn together in thought and sympathy. For example, he said that salvation by faith did not mean adherence to a code of doctrine, but personal trust in Christ. That denominational strife was fast passing away because the Churches were realizing that the things on which they agreed were of more importance than the things on which they differed. That the principle of Christian fellowship was "sharing the purposes of God," and that denominational affiliations should not prevent fellowship between those sharing such purposes. When the whole membership of our various Churches get on such a high Christian plane of thought and action the Church will move forward as a solid phalanx. The devil and all his forces are disappointed when the leaders of the various Churches stress Christianity rather than denominationalism, and work hand in hand for the advancement of God's kingdom in the world.

Neither time nor space will permit me to discuss the meeting of the Board of Missions, nor the Southern Sociological Congress, to do justice to either of which would require several columns. So I pass on to the real purpose of this article—to show how the financial difficulty can be overcome by any one wishing to come to the Theological Department of Vanderbilt.

The financial demand varies with different students. No definite amount can be fixed as the necessary demand; for some would spend less while others would require more. However about \$225 has been estimated as the necessary amount for the average student here. Vanderbilt has three plans to help students meet, in whole or in part, these expenses. First, a limited number of scholarships, valued at \$108, may be secured by men holding degrees from reputable schools. Second, loans may be arranged for upon application to Dr. Tillett. The scholarship fund and loan fund are not both to be drawn upon by the same student. And third, a bureau of labor has been established to find and apportion remunerative work to students desiring it. While I have not the exact percentage, I feel safe in saying that at least ninety per cent of the theological students have been employed by the bureau this session. That shows that labor holds an honored place in the estimation of Vanderbilt. Work secured through the bureau is intended to add the student to the amount of from \$50 to \$150 per session. Of course, the exact amount will depend on the amount of work done. Some of the work is to be done at stated times, but much of it can be done at your leisure hours. As to the various kinds of employment, I quote from the March number of the Correspondence Reporter: "University choir. Compensation is determined by the amount of time spent in practice.

"Wesley Hall Library. Several assistants are employed in distributing and receiving books and in keeping the records of books taken out of the library.

"Small Pastorates. There are from ten to twenty small Churches in and near Nashville supplied by students. "Assistant Pastorates. Aside from the financial compensation young men derive great benefit from association with the pastors of large Churches.

"Mission Settlement Work. Chiefly conducting clubs for men and boys, a valuable experience for a young preacher.

"Singing in Church choirs. "Stenography. From two to four students can find employment one or two hours a day if trained and accurate stenographers.

"Typewriting. There is always a demand for skilled work of this kind.

"General office work. Such as filing, directing envelopes, etc.; manager of Wesley Hall, assistant manager of Wesley Hall, waiting on table, care of dining room, operating electrical dishwasher, chapel monitorships, class monitorships, agency for laundry, care of telephone, pressing clothes, conducting barber shop, supervision of lighting and ventilation, caring for the campus lawn, tutoring, teaching in private schools, Saturday work in stores in the city, delivering daily newspapers in the city, firing furnaces and doing other work in residences near the University."

There is always an opportunity for the man who is willing to work. A man finished in last year's class who was a relative of Texas' most popular governor. He came here four years ago with a family to support and without sufficient money to matriculate. He went to work and made money to enter the university. He continued to

## What's the use?



Why bother to raise so many "good things" unless—

—Unless you save them. Your wife can "put up" many kinds of fruit. But it isn't so easy to "can" vegetables.

Not—if she depends on old-style, narrow-necked, tin-topped, screw-capped jars, that take in only small fruit. This year find out the better way to "put up" fruit—and vegetables, too—the

## E-Z SEAL JARS

This is the all-glass jar, with the all-glass cap—no metal to taint the fruit—no twisting and turning. No shattering, no splattering. Easy to fill, easy to seal, easy to open and clean.

Don't allow good garden stuff or fruit "to go to waste." You may be sure it will keep—vegetables and fruit will not spoil in these air-tight, all-glass sanitary jars.

### Free Jar—Free Book

Cut out this coupon, take it to your grocer—he will give you one E-Z Seal Jar—FREE. Be sure and write us for FREE Book of Recipes—it tells many things you should know. Get the Jar from the grocer. Get the Book from us.



HAZEL-ATLAS GLASS COMPANY Wheeling, W. Va.

### 1-Qt. E-Z Seal Jar DR FREE for the Coupon

Please note—In order to secure free jar this coupon must be presented to your dealer before Sept. 1st, 1912, with blank spaces properly filled out.

HAZEL-ATLAS GLASS CO. Wheeling, W. Va.

This is to certify, that I have this day received out "Atlas" E-Z Seal Jar Free of all cost and without any obligation on my part. This is the first coupon presented by any member of my family.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
TO THE DEALER—Present this to dealer from whom you received E-Z Seal Jar. All compensation to be signed by you and returned before Nov. 1st, 1912. DEALER'S CERTIFICATE. This is to certify, that I give away one "Atlas" E-Z Seal Jar to the person whose signature appears above.

support his family and meet his university expenses and finished last spring with a reputation for being one of the best students in the theological department. The time perhaps was, but is not now and will doubtless never be again, when a young man might say: "I cannot get an education." It is just a question of grit and ambition. And of all men who ought to possess both of these qualities it is the minister of the gospel—the grit to do or die and the ambition to know God's will and how to do it. An ambition to show oneself "approved unto God," an instrument of useful service in every relationship of life. All difficulties, financial and otherwise, vanish before such an ambition.

With the many complex problems facing the Church to-day, calling for the best thought of the Church to steer safely past the reefs of ultra-conservatism on the one hand, and radicalism on the other, institutionalized theology on the one hand and Unitarianism on the other, a conception of Christianity extremely individualistic on the one hand, and wholly socialistic on the other. With our own Bishop Mouzon emphasizing the fact that God still has need of men well-equipped intellectually just as he did in the days of St. Paul and with present advantages—which our fathers did not have—for obtaining this equipment, I cannot believe that the young preachers of the Lone Star State will fail to avail themselves of present-day opportunities for thorough equipment. Only the future can estimate the results of a ministry so equipped and consecrated to God for unselfish service.

W. E. GARRISON, Nashville, Tennessee.

Correction does not correct when the corrector's own spirit needs correction.



Devotional Spiritual

THE TORCH.

Lord, let me be the torch that springs to light And lives its life in one exultant flame...

LIVING IN THE PRESENT.

There are altogether too many of us who live our lives just as a man who is struggling to gain the top of a hill...

PRACTICAL HOLINESS.

Holiness is the most practical thing in the world. The terms "holiness," and "sanctification" have often suffered by their improper use.

in the Master's vineyard. He tries to win souls to Jesus. It is his meat and drink to show a sinner the "way to God."

THE VALUE OF A MAN.

Two men were talking of the tragedy of the "Titanic." Said one: "It is right, of course, to save the women first, but it seems to me it can be carried too far."

be perfectly willing to let him wipe his shoes on her best dress.—Continued.

THE CORN'S MESSAGE.

The corn sent up a beautiful shoot that grew tall and straight and strong, with fine, broad, graceful leaves, but it was not satisfied.

That was not enough, however, and in each ear it placed long rows of kernels, plump and juicy, which grew rich in substance and color.

The message of the corn to every boy and girl is that you should put your heart into every good thing that you do.

You may be present at every session of the Sunday School this year, but if you wiggle and whisper and forget, it will give your teacher little pleasure and do you little good.

Yes, whatever you do, whether you play or sing or study or work, into every minute of every day of all this year put a heart.

RIGHT NOW.

He was only a baby—perhaps three years old—but he trotted into the corner grocery with quite a business-like air.

"Muzzer wants a pie," he said peremptorily; but as the grocer had a whole grist of older customers he only smiled, and went on dishing out sugar and tea.

I asked the grocer where this prompt small boy belonged. "Oh," he replied, "he's been adopted by a poor woman who had already four of her own, and 'right now' is the motto of the whole family."

I went home, thinking very hard. Of course, the baby held his creed a bit too tight; but, after all, wasn't it a splendid creed?

Suppose from today we bury our laggardly ways, and adopt the baby's clear-cut slogan: "It's got to be right now!"—Young People.

Subscribers who desire the Advocate discontinued must notify us by expiration, either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby.

The Hebrew word for faith was obedience; they who choose to do the will of God can easily trust him.

Nervousness and Nerve. The more nervous a man is, the less nerve he has. That sounds paradoxical—but it isn't; for nerve is stamina.

CHANGE IN APPOINTMENT.

On account of my wife's health Bishop Muzon has changed me from Batson to the Durango charge. We find everything disarranged here, but there are hopes of great things on the charge, we think.

BECKHAM-LOCKHART DEBATE.

On June 17, 1912, there is to be a debate by Rev. T. J. Beckham, of the North Texas Conference, and Rev. Joe Lockhart, of Abilene, Texas.

Some men seem to think they have no sin, because they have no conscience to accuse them of sin.

CLASSIFIED ADVERTISEMENTS

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

A BARGAIN.

One set of preachers' Bibles Commentaries, 32 volumes, in good condition. Cost \$15 when new. Cloth. \$15 prepaid. J. A. WILLCOXON, 1703 E. Jones St., Greenville, Texas.

EVANGELISTS.

NOTICE TO PASTORS—Marvin Edwards, Evangelist, singer, pupil of Andrew Hemphill, is open for a few dates to assist pastors in meetings during June and July.

FOR SALE—REAL ESTATE.

My home in Georgetown, in a desirable part of town, fifth block east of courthouse, about 1 1/2 acres. 7-room house, bath, hall, small parlor and four porches.

TO THE PREACHERS OF THE BRENHAM DISTRICT.

Dear Brethren: Remember that our District Conference meets at Lexington on the evening of the 27th and I am very anxious for all the preachers to be on hand at the first service.

R. A. BURROUGHS, P. E.

COMMENCEMENT POLYTECHNIC COLLEGE.

Friday night: Addisonian banquet. Saturday night: Preparatory oratorical contest. Sunday, 11 a. m.: Baccalaureate sermon by Bishop E. D. Muzon.

Sulphur Springs District—Third Round.

Cumby Cir., at Oakland, June 15, 16. Mount Vernon, at Holme's Chapel, June 24, 25. Hagsport Mis., at Lavada, June 29, 30.

R. C. HICKS, P. E.

Hamlin District—Third Round.

Rotan Sta., May 19, 20. Hamlin Sta., May 22, 8 p. m. Aspermont Sta., June 1, 2.

G. S. HARDY, P. E.

Brenham District—Third Round.

Rockdale, June 15, 16. Lyons, at Cook's Point, June 22, 23. Caldwell, June 23, 24.

R. A. BURROUGHS, P. E.

San Augustine District—Third Round.

Garrison, at Arlan, June 2. Gary, at Tennessee, June 8. Shelbyville, at Carroll's, June 22.

I. W. MILLS, P. E.

Paris District—Third Round.

Clarksville Mis., at Liberty, June 1, 2. Clarksville Sta., June 2, 3.

HELP WANTED.

Any intelligent person with some steady income corresponding for newspapers, experience unnecessary. Address Press Correspondent, Bureau, Washington, D. C.

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

MISCELLANEOUS.

AGENTS WANTED—Exclusive territory. Good chance to build up permanent business. Mail us \$10 for 35-cent Feather Bed and receive, without cost, 6-pound pair pillows.

FREE ILLUSTRATED BOOK tells about over 200,000 profitable positions in U. S. service. More than 4,000 vacancies every year. There is a big chance here for you, sure and generous pay. Life-time employment. Easy to get. Just ask for book let A-20. No obligation. East Bookings, Washington, D. C.

BROTHERS occasionally overlooked and will care both to receive and to deliver. Gladly send particulars. T. B. STOKES, Mahabak, Pa.

Ammonia, at Garland's C., July 20, 21. White Rock and W. C., at W. R., July 21, 22. Bogata, at Rudy, July 27, 28.

Vernon District—Third Round.

Margaret Mis., May 25, 26. Dumont Mis., May 31. Paducah Sta., June 1, 2.

Pittsburg District—Third Round.

Cason, at Iron Bluff, June 8, 9. Daingerfield (preaching), June 9, (night, conference later).

Sherman District—Third Round.

Travis Street, June 2, 8 p. m. Key Memorial, June 9. Waples Memorial, June 16.

Marlin District—Third Round.

Maysfield, at Sneed's Chapel, June 1, 2. Roschold, June 2, 3. Buckholts, at Salem, June 8, 9.

CHANGE OF ADDRESS.

Prompt notice should be sent us by the subscriber of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else.



## Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover expense of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Condensations 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.

**SHERWOOD.**—Rev. Francis Marion Sherwood was born in Kaufman County, Texas, October 26, 1851. His parents, Jonathan Elswick Sherwood and Nancy Jane Brinkley, were pious people and devoted to the Church. He was baptized in infancy and brought up under the careful training of good parents to love the Church and to honor God. He was converted and joined the Methodist Episcopal Church, South, at the age of fifteen at a meeting held at the Shetwood camp-ground on Camp Creek in Kaufman County. He was licensed to exhort at the third Quarterly Conference in 1873 in the town of Rockwall, and at the fourth Quarterly Conference of the same he was licensed to preach at a camp-meeting held a few miles east of Farmersville. This was in the Rockwall Circuit, Dallas District, Trinity Conference. W. P. Read was preacher in charge, W. K. Duff was junior preacher and J. M. Binkley was the presiding elder. As a local preacher he was ordained deacon at Sherman, November 3, 1879, by McTyre. He was admitted on trial into the North Texas Conference at Dallas in 1880, and was ordained elder at Paris, November 22, 1885, by Bishop Hargrove. During his ministry he served the following charges: Collinsville Circuit, 1881; Mountain Springs Circuit, 1882; Dexter Circuit, 1883-4; Rosston Circuit, 1885-6; Marysville Circuit, 1887; Colporter, 1888; Howe Circuit, 1889-90; transferred to Indian Mission Conference and served Kingfisher Circuit, 1890-1-2; transferred back to North Texas Conference and served Crotton Circuit in 1893; Sunset, 1894-95; located in 1896, and readmitted into the Indian Mission Conference and served Palor Circuit in 1897; Hickory Circuit, 1898, McGee Circuit, 1899; transferred back to North Texas Conference and served Rhome Circuit in 1899 and North Gainesville Mission in 1901. At the close of that year located, but served Mansville Circuit, in the Indian Mission Conference, a part of the year 1902. He was readmitted into the North Texas Conference in the fall of 1902 and granted a superannuate relation, which relation he sustained until his death. But in that relation he served the Church as supply on hard works in difficult fields as follows: Gibtown, 1904; Woodbine Circuit, 1905; Sadler Circuit, 1906; organized Bowie Mission, 1908; junior preach Montague Circuit, 1909; supplied Montague Mission, 1910-11. His transfer to the Indian Mission Conference in 1890 was due to his peculiar fitness for frontier service, and this fitness is seen in the fact that the charge to which he was assigned was wholly unorganized, having not a class nor a member, but when he left three years later there were eight classes and more than 100 members of the Church. He felt compelled to come back to Texas for the sake of the children, and the uncertainty of the itinerancy dropped him three consecutive years where he had but little better school advantages than he had had before. He located that he might go to Polytechnic to put his children in school. Here they received the most of the education that this provident father was able to give them. His location in 1901, occasioned by the misunderstanding of his presiding elder, he regretted to his last days and he carried grateful love for his brethren who "stretched the law to rebuke him" and give him an honored place among the superannuated brethren. He was married to Lela Minerva Morris, February 22, 1872. They had six children, three sons and three daughters. All grew to maturity. J. L. Emmet, Willie and Mrs. Ona Siler are living in Guthrie, Oklahoma, Mrs. Bettie McDonald in Plainview, Texas, and Mrs. Callie Bounds in Stamford, Texas. These all abide to mourn the loss of the father and to minister to the comforts of the mother. They all have comfortable homes and happy families, and the influence of a good father has done much to keep them where they are. The above facts furnish an epitome of his eventful life, but do not at all tell the whole story of consecrated service and sacrificing ministry that he gave to the Church. He was not a great preacher in the estimation of the world, but if his ministry is to be valued by the number of souls saved and brought into the Church and the countless number of lives blessed and comforted, there are few men who have a right to a higher place. He did not care for the applause of men, and probably he was at times too in-

different to their esteem, but he constantly sought the favor of Him whose he was, and longed for the witness of his acceptance with God. He lived a pure life. He could not bear what seemed to border upon impurity. He would withdraw from any company who would dare obtrude obscenity upon him. He was free from evil speaking. I never heard him speak aught against any man. He had made good use of the course of study prescribed for him by the Church. He believed and preached Wesleyan theology. Some would think of him as ultra conservative, but he never took a position that would jeopardize the faith of an individual nor endanger the standards of the Church. And in the hands of such a man the destiny of men and the interests of the Church are always safe. In his ministry he was evangelical and practical. He believed confidently that he had been called to the special office of evangelist. And in his earlier ministry if he had had the co-operation that modern evangelists have had without the violent opposition of those days I do not doubt that he would have led thousands of souls into the kingdom of God. He professed and enjoyed an experience of sanctification. He believed in the power of God to save completely from all sin. He had no patience with come-out-ism, and yet he felt that the Church had rebounded to a hurtful extreme in its opposition to the second blessing movement. While he had been upon the superannuate roll of the conference since 1902 he served pastoral charges almost every year and the last four years of his life, though in feeble health, he rendered effective service in difficult fields of the Bowie District. He was a good pastor, warm-hearted, and his people loved him. He looked after all the interests of the Church. He secured the collections, circulated the Advocate, built churches, preached on the special interests of the Church and in every way advanced the welfare of the Church. It was a pleasure to hold his Quarterly Conferences. He was always ready to answer every question. His reports were systematically prepared. He went into the homes of the people and sang hymns, read the Scriptures and prayed at their altars and they rewarded him for it. His last charge continued paying his salary without his service until conference. He loved little children and often preached to them. About the last sermon he preached, if not the last, was at a children's service at Dye Mound. This also illustrated, in another way, his faithfulness in the pastorate. This Church had not observed Children's Day according to the discipline and his last ministry was an effort to carry on the work outlined by the Church. His nervous system suffered a general collapse in the summer of 1911 while he was trying to finish up his round of protracted meetings. His friends provided his expenses at a sanitarium in Fort Worth, hoping that a few weeks of good rest might restore him. But he continued to decline and when it was seen that recovery was hopeless his good wife took him to Guthrie, where he might receive the loving ministrations of dutiful children. Here he passed to his reward January 10, 1912. The writer held his funeral in the Methodist Church in Guthrie, and we laid his tired body to rest where it awaits the resurrection of the just. Brother Sherwood is no more among us, but we never had a truer brother in this conference. He loved the Church, the North Texas Conference and you brethren. When I returned from conference last year he had just gotten home from the sanitarium, and only at times was his mind clear, but when I went in he asked me about the conference and was more interested in what I told him of our last meeting than in his own well-being. Well, dear brother, you meet no more with us here, but you have met the brethren who have gone before us. And I love to think of him standing with hands stretched out over the battlements of the heavens singing, as he often did on earth, "Everybody's welcome, yes, yes, welcome; everybody's welcome to the dying Lamb." JNO. E. ROACH.

**THOMPSON.**—Mrs. D. D. Thompson (nee King) was born in Tennessee, Nov. 11, 1850. When she was about 25 years of age her father died and she, with her mother and three brothers, came to Williamson County, Texas, where she was married to D. D. Thompson, to whom she proved herself to be a worthy helpmeet. To this union there were seven children born, five boys and two daughters, all of whom survive her except one daughter, who preceded the mother to the home above some five years. Sister Thompson was converted in young womanhood and joined the Methodist Church at Florence, in which she lived a faithful member until that dreaded disease, meningitis, brought her to her death on March 23, 1912. She was one that was "Not ashamed to own his cause nor blush to speak His name." Her children shall rise up and call her blessed. HER PASTOR, B. E. KIMBROW.

## MEMOIR OF FLORINE BLACKBURN.

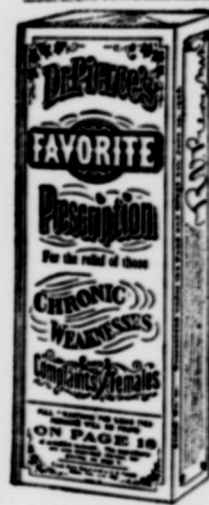
Daughter of Rev. J. W. and Maude Z. Blackburn.

Our precious daughter, Florine, was born at Sanger, Denton County, Texas, August 15, 1897. She died of that dread disease, meningitis. She became unconscious at eleven o'clock Monday and passed away at the same hour on Wednesday, May 1, 1912. Papa and Mama held her hands and kissed her marble brow, though the death dew was upon it, until the silver cord was loosed, the golden bowl was broken and her bright spirit was charioted over the everlasting hills. Her death has cast a dark pall of heart-crushing sorrow over our home, as she was the youngest child and only daughter. She was baptized in infancy and early learned to love the Lord, the Church and all good people. She was beautiful in body, spirit and life. She was of rare sweetness of disposition. A loving sister, devoted affectionate, a faithful friend. Strongly affectionate in her temperament, she loved her three brothers devotedly. Her two oldest brothers were away from home and failed to reach her bedside before she died. She was her mother's constant companion and chum, never concealing anything or having a secret she did not share with her. She was, indeed, the pride of our home. Her precious form was laid to rest in the Evergreen Cemetery. The funeral services were conducted by Rev. W. F. Bryan, assisted by Revs. E. R. Barcus, Griffin, Anderson and Clark. The beautiful floral offerings that covered her grave were given by her teachers, schoolmates and friends. Yes, Florine, you have vanished from our home; gone, but not forgotten. We long for the touch of a vanished hand and the sound of a sweet voice hushed in death. Good-by, precious one, for a little while. We part on God's footstool; we will meet at his throne.

## PAPA AND MAMMA.

**DENMAN.**—Mrs. Susie Denman was born in Bell County, Texas, Jan. 31, 1872. She professed religion and joined the Methodist Church at Cisco, Texas, in 1886. She was married to Mr. Nathan B. Denman in Bell County on April 29, 1891. She died at their home, ten miles out from Hooker, Oklahoma, March 3, 1912. She leaves a husband and six children, ranging in ages from 2 to 17 years, to mourn her loss, besides mother, brothers and sisters. The body was taken to Hillsboro, Texas, and laid to rest in their beautiful Ridge Park Cemetery. Such are the simple facts concerning a life that was altogether useful and beautiful. I have known Mrs. Denman since her early girlhood. She possessed all those characteristics that go to make life worth living. She was greatly devoted to her husband and children and was a friend greatly prized by all who knew her. Her busy life partook of the nature of her conception of what awaited her "across the river." Kind, she ministered to the needy, accounting that as another privilege for doing something for her Lord. Thoughtful, she sought not her own, but another's happiness, in honor preferring the other, counting it all joy to be of service to her fellows. Faithful, she lived for the future, performing every duty religiously, expecting some glad day to reap the fruit of her labors in the stronger characters and the richer happiness of those to whom she had ministered. So lived and so died Mrs. Susie Denman, a woman beloved by all who knew her. As an heritage she leaves an untarnished name, a beautiful life, a record of noble aspirations and filled to the brim with good deeds. Through our blinding tears we can say, "Thy will, O Lord, and not ours, be done." While we miss her yet we know where to find her. Sometime, somewhere, out there far away from all tears and pain and partings, we shall see her again. "Then, up there we'll understand." CHAS. B. SMITH.

**PRATT.**—On April 20, 1912, the death angel visited the home of Mr. and Mrs. Lindsey Pratt and summoned from their embrace their little 2-year-old girl, Melba Irene Pratt. For eighteen days she had lingered between life and death with catarrhal fever. The doctors and parents did all they could to give her relief but could not, for it was more than she could bear. While the little chair is vacant and the little voice will be heard no more in the home, yet the memories of that little life will ever be cherished by her devoted parents. She has gone to be with the Christ who took the little ones in his arms and blessed them when he was here on earth. We gratefully sympathize with the bereaved parents, and point them to the words and teaching of our Master for comfort in their hours of grief. She and her great-grandmother Bittick were buried at the same time in the Bradshaw Cemetery, April 21. May God comfort these weeping parents. E. L. SISK.



## Honored by Women

When a woman speaks of her silent secret suffering she trusts you. Millions have bestowed this mark of confidence on Dr. R. V. Pierce, of Buffalo, N. Y. Everywhere there are women who bear witness to the wonder-working, curing-power of Dr. Pierce's Favorite Prescription—which saves the suffering sex from pain, and successfully grapples with woman's weaknesses and stubborn ills.



## IT MAKES WEAK WOMEN STRONG IT MAKES SICK WOMEN WELL.

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**WHITAKER.**—Rev. John T. Whitaker was born in West Point, Georgia, April 7, 1831; died at his home in Oak Cliff, January 17, 1912. June 6, 1853 he married Miss Mary E. Bedell. He was ordained deacon by Bishop Wightman December 17, 1871, and was ordained elder by Bishop Pierce July 23, 1876. The family came to Texas in 1881 and have resided in Dallas since that time. Brother Whitaker belonged to that vigorous type of Methodism characteristic of the earlier times. There were giants in those days and their names are household words with him. Under the inspiration of their preaching he began his career as a minister of the gospel. The writer often talked with him, and his memory was a veritable mine of history, replete with the story of trials and triumphs of Methodism in the days of his young manhood. He was a man of strong convictions, uncompromising, always ready to give a reason for the faith that was in him. He suffered a great deal during the last few years of his life and yet his patience was beautiful. Bravely did he bear the sufferings that came as he neared the gates of the evening. Without murmur or complaint he walked down into the valley of the shadow. For years he lived quietly in the little home in Oak Cliff, surrounded by his faithful wife, who has since followed him to the other side, and by his daughters, whose devotion and sacrifices for the sake of father and mother will never be known only to those who were most intimate with the family. Surviving are four sons and three daughters and thirteen grandchildren. The writer, assisted by Rev. J. M. Peterson and by Rev. W. C. Young, conducted the services, and the old hero, wearing the scars of battle every one of which is a badge of honor, was laid away in the Oak Cliff Cemetery. We shall see him again. Until then farewell. E. L. EGGER.

**LIGHTSEY.**—Little Vincie, son of J. H. and Tempe Lightsey, was born Dec. 13th, 1903, in Palmer, Ellis County, Texas, and died in the Sanitarium at Ennis, Texas, after an operation for appendicitis. Vincie was a good little boy and a joy and comfort to his parents. He was a great sufferer but bore it all with that patient heroism born of faith in Jesus Christ. Our Heavenly Father will not forget the sorrowing parents but will sustain them by his great love and bring them at last to meet their little boy in glory. He died April 28, 1912, aged 8 years, 5 months and 15 days. W. H. CRAWFORD.

**BRUCE.**—Mrs. Luella Bruce (nee Tunnell) was born in Comanche County, Texas, January 28, 1873; departed this life at her home near Hermleigh, Texas, April 8, 1912. She joined the Methodist Church in childhood, and was one of the sweetest-spirited Christians that the writer ever knew. While on my second pastoral charge Brother Bruce was the Recording Steward for the charge. I was in their home many, many times. No preacher ever found a more royal welcome, nor was there ever a home where an itinerant preacher was appreciated more. Through the intervention of years our love for these good people has grown stronger, and many times have we found ourselves hoping that we might have the privilege of laboring together again for the

Master. But now the home is sad. The queen that sat upon the throne of same, crowned and honored as none can be but the wife and mother, has been called from the temporary home to the eternal home. Brother Bruce and the children (five boys and two girls) are lonely and sad without her, but the influence of her consecrated Christian life will abide forever. The memory of the unselfish spirit of this good woman will linger in the minds and hearts of all her loved ones and her hosts of friends like the beautiful afterglow that follows the setting sun on a cloudless evening. We commend the sorrowing ones to the mercies of our Heavenly Father and pray specially for the tiny baby boy, only one hour old when mother left it, who will never feel the touch of the mother's hand nor the thrill of a mother's love. Her former pastor.

C. B. SMITH.

**GOOLSBY.**—Mrs. J. M. Goolsby (nee Fannie Odell) was born in Henry County, Georgia, Dec. 14, 1846; with her parents, moved to Texas in 1869, who settled in Cass County, where she grew to young womanhood. Her father, being a Methodist preacher (Rev. Solomon Odell), taught her spiritual things in childhood. She knew nothing but to be good and pure all her life. She was united in holy wedlock to J. M. Goolsby (a great and good man he is), Dec. 24, 1867. To them were born seven children, three boys and four girls, all living and present except the oldest daughter, Edna, when she departed this life March 20, 1911. Sister Goolsby was a beautiful housekeeper, a real home-maker, and always delighted in having her friends to share the hospitality of her home, which was a very delightful one. This home was always open to the Methodist preachers, where they always found a warm welcome and everything that was necessary to comfort and rest. It has been the writer's pleasure and good fortune to spend many pleasant hours in this happy home. Sister Goolsby was a woman of strong Christian character. She loved God with all her heart and lover her neighbor as herself. She had a host of friends and was loved dearly by all who knew her. She was always cheerful and met everyone with a smile. In all her life she was never known to speak a by-word or evil of anyone. She is not dead, loved ones; she only sleeps, and it will not be long until we shall meet her. Bro. Goolsby and children sadly miss the devoted wife and mother, but cheer up and put your trust in Her God and some day she will meet you at the beautiful gate, where there will be no partings, no death, no good-byes. C. H. LEDGER.

**CLYMER.**—Mrs. Lucy Johnson Clymer was born in Calhoun County, Alabama, March 3, 1845. She came to Texas in 1865 and settled in Fannin County, near Red River. She was married to Stephen R. Sowell on August 13, 1868, and to this union were born two children, both of whom survive her. Mr. Sowell died Oct. 24, 1871, and she was married the second time to Mr. J. M. Clymer, on January 30, 1879. Of this union there are two daughters living. Mr. Clymer died Jan. 28, 1904, since which time she has continued to live on the home place a few miles west of Celeste, where she has met the duties and

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responsibilities of life bravely and faithfully until after an illness of some six weeks she fell asleep April 23, 1912. Sister Clymer was converted and joined the Methodist Episcopal Church, South, at Lane, Texas, in 1884. Since that time she has been a faithful and consistent Christian, loving her Church and its ministers and always ready to lend to them her co-operation and assistance. The writer did not have the privilege of knowing her intimately, but the only call I ever made on her was for help in building a church in the southern part of the county and to this call she responded cheerfully and willingly. She was a most unselfish mother, giving of herself without stint to the care and comfort of her children. By thrift and economy she and her husband had become the owners of considerable property and after his death she took up the management of the estate and took care of all its interests with a business sagacity that demonstrated that she was a woman of more than ordinary ability. She wrought well while living and has doubtless heard the plaudits of her Lord, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." She was buried from the Church at Lane on Thursday, April 25th, the services being conducted by the writer, assisted by Brother Crane, the pastor of the Baptist Church at Leonard, and other brethren, and we laid her to rest among kindred dust to await the coming of her Lord, at whose coming all things will be made new and we will be welcomed home safe to the Father's house to be separated no more forever. May God, by his grace, comfort and strengthen the loved ones who remain, and may his especial benediction rest upon the two daughters who remain at home. "My grace is sufficient for thee." R. G. MOOD.

**SNEED.**—Mrs. Margarite Abigail Sneed (nee Ridgway) was born in Graves County, Kentucky, Aug. 19, 1843. She professed religion and joined the M. E. Church, South, when a young girl; was a true and faithful member until her death. She was married to W. T. Sneed January, 1864. This union was blessed with four children, two boys and two girls, all still living. Her husband, W. T. Sneed, went home to God in 1897. She and her husband moved to Texas in 1886; came to Brown County in 1889. She took great interest in Church work, loved God, his cause and his people. Sister Sneed was a true and faithful Christian. Her children suffer a great loss in this world of sorrow. Her boys, J. W. and J. P. Sneed, are fine men and well-to-do farmers of Brown County, Texas. One daughter lives in Oklahoma. She spent her last days with another daughter, Mrs. Beulah Roberts, Abilene, Texas. Sister Sneed fell asleep in Jesus April 6, 1912, and was laid to rest in Clear Creek Cemetery, a short distance east of Bangs. Farewell, friend and mother, we will meet you on the evergreen shore. G. W. HARRIS.

**CARROLL.**—At the home of her sister, Mrs. E. R. Boring, Longview, Texas, March 28, 1912, Mrs. Mattie Carroll heard the summons, "come up higher." Mrs. Carroll was born in Alabama and converted at the age of 12. Her parents, Rev. B. W. and Mrs. U. C. Brown, came to Texas in 1865 and settled in Gregg County. In 1873 she was married to G. W. Carroll and lived the greater part of her life in the city of Longview. She loved her Church, always filling her place in God's house when possible. She was a faithful, conscientious Sunday School teacher, ever striving to win her pupils to the Savior she loved so devotedly. We feel assured that in the last great day many will rise up and call her blessed. It was the good fortune of this writer to be associated with her for more than forty years and in all that time we ever found her a consistent Christian, an inspiration to all who came in contact with her, an angel of mercy to the sick, the poor and needy, a comforter to the sad and lonely; she never missed an opportunity of doing good. She was a charter member of both Home

**She Stayed In Bed**  
Ingram, Texas.—"Ever since I became a woman," writes Mrs. E. M. Evans, of this place, "I suffered from womanly troubles. Last fall, I got so bad, I had to stay in bed for nearly a week every month. Since I have taken Cardui, I feel better than I have for years. You can rely on Cardui. It acts on the womanly organs and helps the system to regain its normal state of health, in a natural way. Prepared especially for women, it prevents womanly pains by acting on the cause, and builds up womanly strength in a natural way. Purely vegetable. Mild, but certain in action. Try it.

and Foreign Missionary Societies, holding office in each while her health permitted. She was also Lady Manager of the Juvenile Foreign Missionary Society, training the children for lives of Christian service. While staying in the home of her stepdaughter, Mrs. F. P. Hamill, at Temple, Texas, she became a member of Dr. Alex. Dieust's Bible class, M. E. Church, South, in which she took great interest, often speaking of it in her last illness. She was a great sufferer for many years, but always cheerful and patient. She leaves three sisters and three brothers who will miss "Sister Mott" in their homes, where her presence was a benediction. Her friends will miss her precious words of encouragement and counsel, but we sorrow not as those who have no hope; we know we shall meet her again in that fair land where sorrow nor death can ever come and God shall wipe our tears away. A FRIEND.

**STEEN.**—Alfred Monroe Steen was born in Summerville County, Tenn., April 21, 1823, and quietly and peacefully fell on sleep near Cooper, Texas, May 1, 1912. Hence he lived to the great age of 89 years and 10 days. He joined the Church when but a youth. He loved the Methodist Church, understood her doctrines, and honored her ministers. He came to Texas when the territory now composing Delta County was a part of Hopkins. He married here the 11th of July, 1854, and lived here since. To him and his devoted wife no children were born, but they have had the care of a number of orphans. Bro. Steen was a man of more than ordinary intelligence, and his mind was active and clear to the end. For four years he served in the Confederate Army, at first as a lieutenant, and was later promoted to the office of captain. Only a few who wore the gray and the blue in the dark days of the sixties remain among us. Let us honor those who are here, and honor the memory of those who have gone. Capt. Steen was a man of warm heart, generous impulses and high ideals. He loved his friends tenderly, and was in return loved by them. He had kind and encouraging words for others and about others. He was a devoted husband and no man had a more loving wife than he. "Blessed are the dead which die in the Lord." L. P. SMITH.

**GRISSET.**—Mrs. Mary Raymond Grisset, wife of Stephen Grisset, daughter of Rev. R. R. Raymond, of the Los Angeles Conference, was born in Sipe Springs, Texas, Dec. 7, 1858; departed this life Monday, April 15, 1912, while a patient at the hospital in Los Angeles. Her many virtues and Christly ways were so pronounced that the fragrance of her life will linger to the end with those who were privileged to know her. But it is in her own home, and her father's home, where she grew up, that she shall be most sorely missed. While life to her was sweet, she wanted to remain here most of all for the bereaved husband, precious little children and all those whom she loved. She was a beautiful mother, hopeful, cheerful and truly religious. She had that light that never goes out, and in this light she lived, and in it continues to live in that city whose builder and maker is God. Her feelings were refined and tender. She was merciful and charitable in thought, word and way. She knew God, and Jesus Christ the Savior was her Lord and Master; to his will she gladly yielded all. In her religious nature she was quiet but very earnest. That she was greatly beloved by the entire community in which she lived was shown by the great throng that gathered for the funeral services, which were held at Talbert Church, where she held her membership. The following pastors took part in the services: Rev. W. A. Youngman, her pastor; Rev. C. A. Stem, pastor of Santa Anna Church, and Rev. Robert P. Howell. She bore all her sufferings with real Christian fortitude and died in the faith. We think of the morning. R. P. HOWELL.

**GILLELAND.**—S. J. (Grandpa) Gil-land was born in Lincoln County, Tenn., Aug. 2, 1835, and died at the home of his faithful and devoted daughter, Mrs. Josephine Fowler, of Crisp, Ellis County, Texas, May 9th, 1912. Bro. Gil-land was a tanner by trade and served the United States government in that capacity during the Civil War. He confessed Christ in early life and joined the Methodist Church. He lived a good, true Christian and died at the ripe old age of nearly seventy-seven years, and went home to join the ransomed hosts and awaits the arrival of dear, loved ones from earth. He leaves four children, viz.: Mrs. V. G. Fowler, Mrs. B. D. Fisk, Mrs. Flora Willett and Mrs. E. A. Purser; twenty-six grandchildren and fifteen great-grandchildren. God will comfort them who trust him and bring them to heaven at last. W. H. CRAWFORD.

**WHITAKER.**—Mrs. Mary E. Whitaker, wife of Rev. John T. Whitaker, was born in Columbus, Georgia, January 5, 1834. Her maiden name was Miss Mary Bedell. She married June 6, 1853. She was converted in her girlhood, and her life was early consecrated to her Lord. Her devotion to Brother Whitaker was touching and beautiful. Though her hands were tired and her body was weary because of the infirmities of age, she ministered to him in his last illness with fidelity and constancy. When she said good-bye to him she remarked that she would come on after a little while and her words were prophetic. On March 29, 1912, she went to be with him. Father and Mother are at home over there. Children and little grandchildren still on this side of the river. May there be an unbroken family in heaven after a while. E. L. EGGER.

**LEE.**—Mrs. Laura Belle Lee (nee Pinkard), wife of J. W. Lee, was born in Mason County, Kentucky, February 26, 1853. When she was only about one year old her parents moved to Bracken County, Kentucky, where she grew to womanhood and where she was married to J. W. Lee June 3, 1874. To this union there were five children born, two of whom died in infancy, Ernest C. Lee, of Gainesville; Ira C. Lee, of Mansfield; Mrs. Allen McIntire, of Nocona, with their father, mourn the loss of mother. Sister Lee's father died in 1889, but only last year her mother departed this life. She leaves five sisters and two brothers to mourn her death. Three of her sisters and a brother were present at her funeral. She was converted early in life and joined the Methodist Church, and till the day of her death she was a faithful and devoted member of the Church. She loved the house of God, and it was a pleasure for her pastor to visit her at home. Her conversation invariably drifted to the religious matters and spiritual life. Her sudden death was a shock to the entire community and a severe trial to the loved ones, but her resignation was as sweet as had been her life. It was the calm sunset of a beautiful and eventful day. When the tabernacle fell she entered the mansions of gold prepared for her in the imperial palace of God. Loved ones will meet her again over there and will then see her in His likeness. JNO. E. ROACH. Gainesville, Texas.

**BITTICK.**—Margaret Frances Bittick (nee Carnes) was born in St. Landry Parish, La., Dec. 6, 1829; came to Texas when 6 years old. Was converted and joined the M. E. Church, South, in her fourteenth year. She has been married four times. First to William D. Hines; to them two children were born. After his death she married William E. Newby, and to this union two children were born. She was again left a widow and married Newell T. White, who lived but a short while. Some years after his death she was married to Rev. Jonathan A. Bittick, who died Aug. 27, 1906. Sister Bittick took great interest in the progress of her Church and was always proud of its victories. She took the Advocate for fifty-five years and counted it a great loss to her when her eyesight failed so that she could no longer read its pages. After a life well spent in the service of God she passed from earth to heaven April 21, 1912. Her body now sleeps in the Bradshaw Cemetery, where it will await the call of God in the first resurrection. E. L. SISK.

**RICHARDS.**—Sister Susie R. Richards (nee Farrer) was born at Arcadia, Louisiana, Oct. 8, 1882; was killed by a cyclone April 20, 1912 near Booneville, in Wise County, Texas. She professed faith in Christ when a small child and was a faithful, consecrated Christian at the day of her death. She was married to Mr. T. C. Richards July 12, 1901. To this union were born six children, one of whom was called away to the better world before the mother, and three more of the children were killed by the cyclone. So five of the family are at rest, while the father and two of the children are left here to suffer the will of God until He gets ready to call them. Little T. C. Richards, who went with his mother, would have been 4 years old the 4th of next September; Celeste and Celestial, the twin babies, were born Aug. 20, 1910; they were blown about one hundred yards from where the house was into the field. The babies were lying near their mother. We are sure she carried the little ones in her arms; the other little boy was holding to his mother's apron when they were seen last before they were found dead. Sister Richards was a sweet spirited woman. Being her pastor last year I was assured that she was a true wife, a good mother. As a Christian she prayed and read the Bible daily; was training her children well. Her husband told me while she lay a corpse that she kept faithful to the day of her death. It is sad for the home and the Church to have to give

up such a woman and her bright little children, but our loss is their gain. May the Lord's blessing rest upon the bereaved husband and two little children so they may be prepared to meet their loved ones. P. W. BYRD.

**LESESNE.**—Richard Mullington Lesesne was born in Bladen County, North Carolina, August 17, 1835; moved to Leon County Texas, in December, 1870; and after a whole lifetime given to the service of his Maker passed away from earth and entered the world of eternal life on January 22, 1912. No doubt he heard the summons, "Come up higher," and the encomium, "Well done, good and faithful servant, thou has been faithful over a few things, I will make the ruler over many things, enter thou into the joy of thy Lord." Faithfulness and integrity characterized him from his earliest years. Among his boyhood friends he was known as the soul of honor and in his young manhood, even in the rough and trying experiences of a soldier in the Civil War, his strong character prevailed over temptation, and he was ever an example of purity and truth and a bulwark of defence to many a weaker comrade through his own strong faith in all that was good, his steady adherence to principle and his fearlessness in the discharge of duty. Descendant of an old French Huguenot family, he perpetuated in his own life their religious zeal and kindness of heart. He was always generous and self-sacrificing without ostentation helping the poor and needy or any one whose cry of distress reached him. He always held aloft the standard of purity and right living and lived so clean and pure a life that he has not a record unsullied by any blot. He followed the "straight and narrow path unwaveringly and must have had an "abundant entrance" where it merges into the realms of glory. In March, 1868, he married Mary Richardson, daughter of Dr. John S. Richardson, of North Carolina. She preceded him to the heavenly home three years. She was a woman of brilliant intellect and loyal, loving heart. They established a home where peace and love and harmony dwelt, where the hands of hospitality were ever extended and where God was worshiped "in sincerity and in truth." Both had joined the M. E. Church, South, in early youth, and with fidelity they clung to her tenets, loved her ordinances and supported her institutions. The preacher found rest and welcome and pleasant ministration when he arrived at their house. The breaking up of this ideal home when death claimed the gifted and faithful wife was one of the sad occurrences of this life. The bereaved husband gave up those dear and sacred associations and turned away, but not to forget. In his heart the love of Mary and home lingered and drew him constantly heavenward. No father was ever more honored or tenderly cared for than he was at the home of his son, John R. Lesesne, in Leon County. This son and his wife cared for him with beautiful ministration and filial respect, and the grandchildren, two bright little boys, twined themselves about the heart of the lonely man and made music and sunshine in his life. With equal devotion his other children, George Lesesne, of Leon County, and Mrs. Lucy Edens, of Georgetown, with their families, strove to bring what happiness they could to him, though they could not restore the broken home and shattered associations. He was sick about a week. Pneumonia rapidly developed and its progress could not be checked. On the morning of the day that he died he said, feebly: "I am going home to-day." And so he passed away. The veil is drawn. We may not see beyond, nor hear the heavenly voices welcoming him to his eternal home, but our hearts tell us that he is safe, and that, though he cannot return to us, we may go to him. MRS. SOPHIE PATRICK.

**SHERMAN.**—The subject of this brief sketch, Mrs. Amanda Ellen Sherman (nee Tedford), was born in Randolph County, Missouri, Jan. 13, 1837. She was soundly converted in early childhood and united with the Cumberland Presbyterian Church, March 20, 1851, she was married to Morgan Dana Sherman, and with him joined the Methodist Church, in which she lived up to her death. To this union there were born ten children, three of whom preceded her to the home above. Her husband, M. D. Sherman, with his family came to Texas in 1854. They knew all of the hardships that were experienced on the frontier of this great State. Their home was the preacher's home. The husband, a faithful local preacher, died nearly thirty years ago; his wife and our mother died at the home of her oldest daughter, Mrs. Amelia C. Saunders, six miles north of Austin, April 21, 1912. Both of them died on Sunday and were gathered to the heavenly home. The last three years of her life she was tenderly cared for by her daughter and granddaughter, who gave her every attention. In the 76th year of

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her earthly pilgrimage she was conscious that the end was near; folding her hands on her bosom and closing her eyes she peacefully fell asleep to await the final resurrection at the last day. One of her sons is a member of the Northwest Texas Conference and has been for the past twenty-three years. But a few years will intervene and we shall meet again to part no never. "Happy are the dead that die in the Lord." J. M. S.

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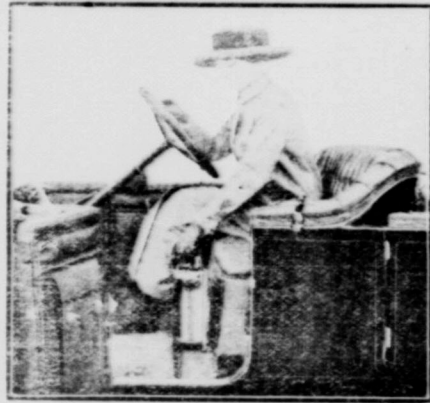
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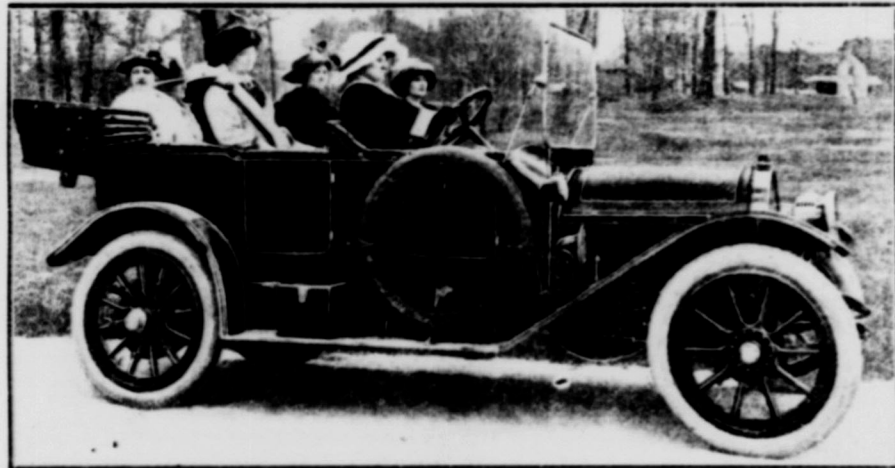
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### REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS.

Vernon District Conference, Held at Childress, Texas, May 3-5.

Your Committee on Books and Periodicals submit the following report: We have listened with much interest to the report of the pastors, and are profoundly impressed with the fact that there should be a persistent effort put forth by our pastors and active laymen to increase the circulation of our periodicals, especially the General Organ, the Nashville Advocate, and our own Texas Christian Advocate. To be an intelligent Methodist necessarily requires that a man be posted regarding not only the doctrines of the Church, but also on her activities in carrying out her great mission in the world. We find that only 419 Texas Advocates are taken in the Vernon District, when there should be at least 2000. "The Texas Advocate in Every Home" should be the war-cry of every pastor and we should be satisfied with nothing less than this. Then we should insist that every official at least should take the Nashville Advocate that furnishes us from time to time with a world-wide view of not only what our own Church is doing, but also of what every other Church in Christendom is doing. If we would take our part of the 30,000 new subscribers that the management of the Texas Christian Advocate is trying to raise it would be less than 600, and your committee feels that we should resolve to do our best to raise that number of new subscribers before the expiration of the time, which is some time during the month of May. Moreover we should induce our people to read good Methodist books and read them, and utilize the tracts put out

by our Church to inform and inspire our people. Your committee desires to express in the highest way possible its appreciation of the great work of Dr. G. C. Rankin as editor of the Texas Christian Advocate, and to assure him that he has the hearty co-operation and support of the Vernon District in his vigorous attacks upon all that is evil. We also wish to give our endorsement to the present management of the Nashville Advocate and assure its efficient editor that he finds a responsive chord in our hearts in his well written attacks on the mighty evils of the whiskey traffic, and his strong editorials in defense of the fundamental doctrine and polity of the Church. We also wish to commend the Methodist Quarterly Review and its able editor and would urge all our preachers and laymen to take it and read it.

LESLIE ROBESON,  
Committee.

### NOTES FROM AUSTIN DISTRICT.

Yesterday (May 12th) was a red-letter day, for St. Luke's Church, Austin. Rev. Abe Mulkey closed a ten days meeting for this charge, the crowning result being a collection amounting to something like \$8000.00 for a new church building. The brethren under the wise leadership of the pastor, Rev. W. A. Dunn, are planning for a \$20,000 building in this rapidly growing section of the city. The collection gives them a good start, judging by the phenomenal growth of this charge since its beginning three years ago. Within the course of a few years more we will have a most inviting and fruitful plant established.

Earnest endeavor on the part of the pastors and many of the laity in the other Churches of the city, is resulting in a healthy growth of the work. Dr.

Bradfield has labored day and night in special services at First Church for the past month and that center has received a great uplift. Dr. Mulkey will continue the work there this week. Strong men and women continue to come into the membership at the University Church, and we now have a Church that can care for the students as they come from the Methodist homes of Texas. Debts are being paid, and material improvements made throughout the bounds of the district. The brethren at Smithville are hopefully looking forward to building a modern structure at that point, a building that will meet the demands of that rapidly developing charge.

McDade Mission presents to the Church a neat parsonage. Stewart comes as near making brick without either mud or straw as any man I have ever known. The missionary spirit burns throughout the entire district. The reports this fall will show material advancement. Every preacher and many laymen are looking to the hills from whence cometh our help and anticipate gracious revivals. This is our one supreme need. The Church is growing; men and women have a broader vision of their work and are doing greater things for the Master than ever before. They are being trained by a more efficient corps of teachers, perhaps, than we have had in the past, the influence of the gospel of Jesus Christ is more far-reaching than it has ever been in the history of the world, the heaven is at work; but it is a fact a painful fact, that in this portion of the Church few men and women are being lead to Christ. A real, genuine revival of religion throughout every pastoral charge within the bounds of the district is the one supreme demand of the hour.

Prospects for a bountiful yield of every sort of farm product raised in this section makes the material work of the Church exceedingly hopeful. The tremendous provisions made by the city for its future growth in civic improvements is a challenge to the Church of the living God to gird herself for meeting the increased responsibilities that crowd upon us.

NAT B. READ, Presiding Elder.

### OLD-LINE BISHOPS.

H. G. H.

Early ecclesiastical history says Leonidas Polk was the first Episcopal Bishop of Texas. His diocese included Louisiana, Arkansas and Texas. At the early date of his election West Texas was virtually unsettled by Americans and he did not visit this section of the State. He became a lieutenant-general in the Confederate Army and was killed in a battle in Tennessee.

Bishop David Gregg was the first Episcopal Bishop who came as far west as Seguin and San Antonio.

Bishop Elliott was the first Bishop who preached in Luling, and he conducted services in a passenger coach on the line of the Sunset railway. Luling was the terminus of the railway at that time and was a little "wild and woolly." While the Bishop was calling sinners to repentance in the passenger coach two of them engaged in a street duel not far off, but the cracking of the pistols did not disturb the congregation inside the coach. Bishop Elliott was an unusual handsome man, like his old father, once Bishop of Georgia. When he would make his trips out into remote western sections he would be met by Andrew Jackson Potter, the fighting parson, who, with his trusty sharpshooter, would guide

the Bishop through the Indian deliles of the mountains.

The first Methodist Episcopal Bishop who came to Texas was Bishop Beverly Waugh, who held the first Texas Conference on Christmas Day, 1840, in Ruterville. The first Methodist Episcopal Bishop who came as far west as Seguin was Robert Paine in 1849, and here ordained I. G. John to the ministry. Then Bishop Pierce came through in 1859 on his overland route to California. Pierce was said to have been the handsomest man who ever appeared in an American pulpit. He married a Yankee girl. Then came James O. Andrew, who held conference in San Antonio in 1850. While this was not his first visit to Texas, it was his first and last visit to West Texas. Then followed a long line until sixteen have visited Seguin.

### RESOLUTIONS.

Since God in his infinite mercy has seen fit to call from our midst our oldest member and co-worker, Sister Jennie Harrison; therefore be it

Resolved, That the Woman's Home Mission Society has lost one of our most faithful members, whose loss will be greatly felt in our Church and community.

Resolved, That we extend our heartfelt sympathy to the bereaved family in this their dark hour of affliction. May our heavenly Father comfort and sustain them in their sorrow.

Resolved That a copy of these resolutions be published in Texas Christian Advocate and that a copy be spread upon the minutes of our Woman's Home Mission Society.

MRS. J. W. JOHNSON,  
MRS. J. B. RAMSY,  
MISS ETHEL BANKS,

Committee.