

Volume LVIII
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HELPFUL MISSION OF CHRISTIANITY

Christ did not come into the world to bring religion into it. The world was full of religion when he appeared. True, it was a vitiated and often a very false reflzion. But men were worshiping and offering sacrifices in the temple, on the hills, in the groves to their gods; and the spirit of their religion was everywhere manifest. Christ came to put the truth into elision and make it a valuable asset in the lives and characters of men. The race with all its religion was degenerate and blinded with ignorance and superstition. The mission of Christ was to make religion normal in its application to life and to conduct. His teaching struck at the root of matters and demanded a clean heart and the assurance of personal fellowship, with tool. It meant the eradication of sin amt the regeneration of the spirit -a new life with new hopes and new relations toward mankind. Christ's interview with Vicodemus is a ease in point. He had all the "sternals of religion, but he was not in possession of the thing itself. Christ brought to him the primary fact that withon it a change of heart he could not even see the kingdom of God.

And Christ came to bring the world int.
the bonds of a common brotherhood. He recognized the unity of the human race. the oneness of mankind. It was not the distinctions of men and their conventional rules that engaged him; it was humanity. Wherever he found human need he was quick to help and encourage. It might be the case of a poor blind man by the roadside, or an unfortunate woman trembling at his feet, or sorrow in the home of the centurion; it made no difference to himhe always suspended what he had on hand and at once administered to the wants of the sorrowing and the suffering. He came to help the helpless, to cheer the faint, to cleanse the impure, to lift up the fallen, to feed the hungry, to clothe the naked, and to inspire faith and hope in the hearts of mankind. There was nothing spectacular. or exclusive, in the life and the teaching of Christ. All had access to him and they did not need the intervention of priest or scribe to bring the needy into touch with his helpful ministration. He was the Navor and the friend of the human family. He loved them all and had a message for them all. And what he was then, he is now. He has never changed. O that the world only could understand Christ and his mission to men!

## 50 STANDING BY THE OLD BOOK so

Not far from this office is a Methodist layman slowly dying of malignant cancer. For a whole year it has gradually beet eating away his mouth and face and no skill of the surgeon or wisdom of the phy. sician has been able to even cheek its progpress. He has not permitted himself to use any opiate and he has fully resigned himself to the inevitable. The publisher of the Advocate, an old friend of the sufferer, was to see him the other day. As he sat down beside his bed he asked him how it was with him, and he picked up the Bible lying on a table near him and with serious but emphatic words replied, "I am standing by the old Book.'
There is a volume in that statement, and it is worthy of more than a passing notice. What other book could bring such support to a dying man, and what other book is worthy of such faith and confidence? The answer is not hard to find. The reason of this is, the Bible is God's word. In it he expresses his will concerning the children of men. It also reveals the origin of man, his history, his relation to the Infinite and his duty toward his fellow man. It attaches to man an intrinsic value because he is made in the image of God and endowed with immortality. It tells of his frailties, his mighty capabilities, his growcling fears, his brilliant hopes, his humiliating defeats and his triumphant victories. It portrays the shortness of his life, the certainty of his death, and it points with
unerring precision to the open door of the life eternal. It admonishes him in times of danger. it encourages him in the shadow of despair, it eliminates his doubts, it strengthens his faith, and it throws around his lonely pathway the light of a better day. Its promises are rich, bundaunt, complete and reassuring. It brings God down out of the eternities and makes him the Father of the suffering, the downtrodden, the oppressed, and the dying. It makes Christ the companion of the sorrowing and the distressed, and it puts them into touch with the unseen and the immor into

These are a few of the reasons why a man dying of cancer, with no earthly hope of recovery, and with no ground upon which to stand from a worldly point of view, can say in the face of death and in the midst of pain, "I am standing by the old Book." Ah, happy, yes, thrice happy, is the man who rests his faith and his hope upon such a sure foundation! He has something permanent, something abiding. and it is like an anchor to his soul. No storm, no tempest, no stress of doubt can drive him from such a safe and comforting anchorage. And. by and by, when his dispensation of suffering and agony is past, the old Book will reach forth an unseen hand and brush away the mists and the fogs which gather round the outgoing of life and open the gates to perennial day! Suffering will cease, the clouds will disperse, the tempest subside and the hill-

## come. The old Book is safe for our youth.

 guide to our maturer days, a comfort and support to our declining years, an inaspiration in our sufferings, and our only hope when the sun goes down! Ill alone
## THE DUTY OF GOOD CITIZENSHIP

republican form of sor.rpment the individual citizen is responsible for ,ur laws and their enforcement. All govermment inheres in the citizen. The ballot is the power behind the throne. No legislator or an administrator executive acts a majority of the votes of the people for whose suffrage he stands and pleads. The man who holds such office is the electd agent of the people to carry out their will. They are responsible for him and he responsible to them.
Therefore the people get the kind of government that they are entitled to: mo better and no worse. If they inform themselves, pay their taxes, qualify themelves for citizenship and vote for honest men for office, then they have wise laws and have them impartially administered. But if they take no interest in such mattors. leave the men to be selected for office to the designing politician and his cronies and abettors, fail to take airy aggressive part in elections, then they get poor laws and have them improperly enforced. As

Elijah became dispondent after his triumph over the prophets of Baal on Mount Carmel when the wicked Queen redoubled her energy to have him destroyed. In that state of mind he fled far from human habitation and flung himself on the ground under a juniper tree and wanted to die. But when God spoke to him soon after, he revised and regained his grip on the eternal. The resources of self often fail us, but God never fails us. Selftrust leads to distrust, and then morbidness follows. But trust in God never fails to inspire confidence and to restore one to his normal state of mind and heart.

When looked at from a human point of view we cannot severely censure Simon for looking with a critical and suspicious eye upon the Savior when he permitted the woman of the street to fall at his feet and caress him while being entertained in that palace of luxury. If you were entertraining a guest in your home, and a thing like that were to occur in your parlor with him, would you not be startled? Yes; but. then, Simon lost sight of the fact that Christ was not simply his guest, but he was the Savior of men, and he failed to realize that this poor woman needed his sympathy and help more than all others. Christ can do what no other mere man can do, but he does it not as a man, but as the divine helper; and, therefore, he is above suspicion or distrust. He sent that poor

 This is why she loved him, and is why be lid not thrust her pitilessly from his pres. It is probable that when Judas reached the conclusion to accept the thirty pieceof silver in payment for the betrayal of Grist that he did not realize the enormity of his crime. He did not stor
this feature of his act. He silver and lost sight of everything close When it dawned on him what he had realIs done it overwhelmed him and he cast the money from his hands and went out and destroyed himself. Had be taken time to think before he made the teal th would have spurned such at ideas Thoughtlessness. when tempted. often leads to sin, and sin leads to death. When
in a thoughtless mood the avenue to the citadel of faith is frequently the and the Devil then gains access

## not a hard nature rendering him immure

 from sorrow and pain in the presence of suffering. Neither was he effeminate nor weak in his nature. He was manly and lofty, and one of the most humane men in the history of the world. H.- loved deeply and, therefore, he was easily touched with infirmities of those who suffered and cried out for help.FINISHING UP THE WORLD
Tragedies of the Sepoy Rebellion

 with drooping wings, marble angel their deaths hard by beotween the met 6 th
holding palm of June and the 15 th of July, 1857 , leaves, emblemanical. holding palm of Juntyridom these tablets are placed in this mea pedestal. of Chenar stone, bearing
this inscription: 'Sacred to the perpe this inscription: 'Sacred to the perpe-
tual memory of a great company of tual memory of a great company of
Christian people, chiefly women and
children, cruelly massacred near this christian people, chiefly women and
spot by the rely massebered near this spot by the rebel Nana Sahib, and
thrown, the dying with the dead, into the well beneath, on the 15 th day of
July. 1857 .". Over the bronze gate of
the inclosure around the well the forthe inclosure around the well the fol-
lowing words are inscribed: "These are they w
tribulation.
Near this monument is a tree, from
a limb of which many of the cruel Sepoys were afterwards hung, by the
British. Some iconoclastic visitors, in the absence of the guard, sawed this
limb of and carried it away. It has
been said that they Americans!
But we can hardly believe this of our
own countrymen.
A handsome memorial church com-
memorates the ground or place on
which General Wheeler made his des
perate defense. Around the chancel
are the memorial tablets with the
names of all who perished in the
siege and massacre, while over the
altar is this inscription: "To the glory
DELHI-The New Capital of India so Number 46 The civilized world for a while was marble, and Moorish arches, with a
much surprised at the announcement graceful cupola at each angle. Fruits made by King George, at the close of the Durbar, that the capital of India
was to be moved to Delhi, 903 miles from Calcutta, and 848 miles from Bombay. After duly considering the
matter, however, the world now sees that there were many good and judi-
cious reasons for such a ehange. In cious reasons for such a change. in
the first place Calcutta and Bengal
had grown to be a festering hive of disloyalty to the British government
and rule. Calcutta was more than eleven hundred miles away from Sim.
la, the summer capital, where the
government is conducted a large part government is conducted a large part
of the year. Delhi, the new capital
is 725 feet above the level of the sea and only two hundred miles from Simtains, which is more than seven thou
sand feet above the level of the sea,
and a delightful climate. The fact and a delightful climate. The fac
that the Durbars, where the emperors are crowned, has been held in Dellis,
indicates its desirability as a center of attraction.
The Hindoos and Mohammedans like Herod and Pilate, they co-operat-
ed in the Sepoy mutiny. The British are canceling their power by playing
them against each other. The Mohammedans seem more favorable to
the British than the Hindoos and this the British than the Hindoos and this
move to Delhi was a favor to the Mohammedans. Delhi is the greatest
railroad center in all India, which will help much in attraeting a very large population to the new capital. It has
had a long and brilliant career, hav
ing been founded by Rajah Dillu fifty years before the Christian Era, and
was originally called Dilli. Kutab-uddin, when Viceroy of Mohammed of
Ghor in 1193 , captured Delhi, which
had, up to that date, been a Hindoo city, and it then remained the capital
of the Mohammedan kings and em perors until the mutiny in 1857 . "Del-
hi has been the stage of greatness-
man the actors-ambition the prompt-
and centuries the audience."
During the last two thousand year there have been as many as six Del.
his built within an area of fifty square miles. The greatest of the rulers would abandon the capital of his pre-
decessor, and build for himself a new decessor, and build for himself a new
city. And now the British propose to
have not only a new city, but a sort

District of Columbia.
as separate and distinct from the In-
dian Empire as Washington City is distinct from our United States of
america. The British govermment America. The British government
now has an opportunity of showing to now has an opportunity of showing to
the world an ideal twentieth century capital, free from the anachronisms.
cumbrous crudities, unsanitary and cumbrous crudities, unsanitary and
unaesthetic drawbacks of so many of the older cities of the world. Engls nd
owes it to herself and to India to owes it to herself and to India to
make the new Delhi an ideal, up-to-
date pattern or model for the whole
world. This new capital of the emdate pattern or model for the whole
world. This new capital of the em:
pire winl be entirely outside and sep
arate from the present city There are some features of the press assed, if equaled, in all the world.
he present city is comparatively modern, built by Shah Jehan in 1640
and was at frst called Shah JJhant-
bad, after the emperor. The Diwanik-
has, sometimes called the Privy Council
Chamber. is acknowledged the most Chamber, is acknowledg
It regant hall in the world.
It rests on an elevated marble ter-
race. and is itself an open marble
pavilion, resting on massive pillars of
 possible in india now. England knows
now Mohammedans. England thenainst the Mohammedans. England then had British troops in her East Indian ar-
Brat ny. The Sepoys were overwhelming.
preponderant, and in possession of er. Now itilery and others keys of pow-
it diferent. It was er. Now it is very different. It was
then almmost impossible to mobilize
her army in the excessive heat Now then armost impossible to mobilize
her army in the exessive heat. Now she has tens of thousands of miles of railways and can mobilize her entire
army in ten days from one extreme of the land to the other. The entire
and is now compassed with wireless elegraphy, but every station is within the wails of a great fort with no
possibility of natives having any conrol whatever. She has so developed and organized her Himalayan High-
landers, the Sikhs and Gourkas, as to be as valuable as the Scotch High-
landers of the olden time. The Gourlanders of the olden time. The Gour-
kas are a little taller than the Japanre. whom they resemble, and are
really better fighters. They march to pipe, and have the swing of conquest
in their movements. cher:
During this lonely and memorable
trive we went as far as eleven miles
standing in the midst of colossal ruins
which was one of the center of a kreat city. This is as preeminent groat city. This is as preeminent
among the towers of the world as the
Taj Mahal is among the tombs of Taj 3lahal is among the tombs of the
world. It is a fluted column of red world. It is a fluted column of red
sandstone 238 feet high, rising from a base 47 feet in diameter and tapering to a diameter of 9 feet at the summit The world can show nothing like it
in the way of towers, in beautiful proin the way of towers, in beaucurul proexquisite finish. It has been standing
more than seven hundred years, and more than seven hundred years, and
yet there is not a crack or imperfec
tion anywhere to be seen, inside or tion anywhere to be seen, inside of
out, from top to bottom. It is divided into five stories by projecting bal conies, and adorned with colossal in
scriptions in bold relief. It was ev scriptions in bold relief. It was ev rets for a mosque, which in size and
splendor was to have no peer on splendor was to have no peer on parth as a place of worship.
Near the Kootubs is an iron column,
which has proved an enigma to archwhich has proved an enigma to arch-
eologists. It is sixteen inches in diameter, and about sixty feet in length, the greater part being below the
ground. It is more than fifteen hunground. It is more than fifteen hum-
dred years old and was erected by Rajh Dhava. An inscription in San
krit gives this legend: The Rajah skrit gives this legend: The Rajat
dreamed one night that his enemies dreamed one night that his enemie
from a neighboring Rajah were comfrom a neighboring Rajah were com-
ing to destroy his power, and take his
dominions. At the instigation of his dominions. At the instigation of hi
family he consulted a Bramman, who told him that the calamity might be
averted if he would make a pillar of averted if he would make a pillar of
different metals-iron, brass, gold, sil.
ver, tin, etc., and put this pillar on ver, tin, etc., and put this pillar on
the head of the dragon. This column was the result, and it is still smooth The clean, showing no signs of decay.
metals of which it is composed were so fused and amalgamated tha
it defies all oxidation, and the char acters engraved upon it are as clear
and distinct as when first cut by the chisel of the engraver.
The only female sovercign of India
before the assumption of the imperial title by the queen-Empress Victoria Raziya,
the daughter of the Sultan Altamash,
the second and greatest of the slave line emperors, who, on her father's
death, was raised, by acclamation, to the throne, under the title, Sultana Ra-
ziya. She reigned for nearly four ziya. She reigned for nearly four
years over her vast kingdom with
firmness and judgment, but was de posed and put to death by some At
ghan generals who were offended a her showing favor to a young Abysin
fan slave who was Master of the Horse.
Before the dawn of the day we were sitting in the Delhi depot wait-
ing for a belated train. On the same seat was a well dressed, fine looking
Irishman, sound asleep. He seemed to have been very much pleased when he suddenly awoke and found an
American sitting by his side. He had been in India twenty-four years, half half
of which had becn spent in the Brit. ish army. We found him far above
the average as an interesting conver.
sationalist. Of course, we talked of sationalist. Of course, we talked of
the past, present and future of the
British Empire in India, With a peculiar twinkle in his eye, he said:
"In about twenty
be five years there will be a washout in India!". Had he said
fifty years he would probably have been nearer correct. In a half century from now the English language
will afford a general medium of com-
munication for the whole land, the lack of which defeated the Sepoy re-
bellion. Fifty years from now Sibe belion. Fifty years from now Sibe as China, will doubtless be repuwil and.
Emperor Humayun, the father of
bkar, is buried two miles from the resent Delhi. His tomb at the time wacious, majestic and magnificent most world had ever seen. Scattered over his vast area of ruined cities are a
multitude of tombs similar to it in ex ravagant waste. When compared or of so many mith the extreme poverty
milions of people, we felt driving alone through so many hours and miles of such marvelous and
seemingly impossible history, How eemingly impossible history. How
yain was all this and even the Pyra vain was all this and even the Pyra-
mids of Egypt, in which the Pharoahs were buried, compared with the plain empty tomb on which the hope of hu-
manity and immortality are built: blessedness of his life to humanity are often in Inverse ratio. The Naza rene had no tomb of any kind, but was buried in a borrowed grave. But
what a rainbow of hope and immorable nd flowers, represented by such
gems as amethyst, cornelian, lapis azula, garnet and topaz are worked hinety feet, one. end opens on a beau-
iful flower garden and the other on ful flower garden and the other
he Jumna River, and flanked on eith er side by open marble courts. In
ide the entrance of this hall on a slab of alabaster, is the Persian Coup,
let quoted by Tom Moore in Lalla
Rookh: "If there be an Elys,
In the center of the Jumna River
side of this hall, with its back to the the famous
of solid gold, six feet long and four stones, and surmounted by a preanopy of gold, supported by twelve pillars o
the same material. Around the cano py hung a fringe of pearis. The back he expanded was a of a peacoek, the ented by sapphire, rubles, emeralds diamonds and other varieties of bril
lant and gleaming gems. The richest gems of Goleonda were here ar-
ayed by the most skillful hands in all the world. When Nadir Shah, the
Persian, invaded India, he carried of his famous peacock throne-wort nd fifty million dollars-with an al ures. The crown worn by the Great
Hogul was worthy of this throne and hall. It had twelve points, each sur ated with a single pearl of extraprdinary size, the whole being worth teh
millions of dollars. Sitting upon such a throne with such a crown on the
mogul's head and the Koh-inoor diamond on his brow, the wildest drea
The palace of Shah Jehan, one Motee Musgid, or Pear Mosque, to
gether with this Privy Council Cham ber, so incomparable in its magnifl
cence, are all near together, and near
the Jumna River, and are all within the Jumna river, and are all within
he walls of the great fort. A great
and farreaching station of wireless
telegraphy has been recently erected elegraphy has
n the same inclosure, a striking juxaposition of the utilitarianism of the
present practical age with the extrav-
agant and magnificent aestheticism of the past. A century hence the pres world today, will seem as absurdly extravagant and uselessly expensive mogul emperors of the past, seem to
us today. The British, German and Russian Empires are paying entirely
too much for the gleam and glitter of Crowns and Thrones.
Too many people are in need of the
comforts and necessitite of life to fus.
tify the continued waste in such hol ify the continued waste in such
low mockeries, show and sham. not on
in ere
also in
One b
went
iwent
ruins
The
sueh
great
were
is very valuable, so near to a great
city. The cremation of the Hindoos ity. The cremation of the Hindoos is much more practical in a country
with hundreds of millions who cannot
afford such vast cemeteries of fertile .
head to hold dominion over the Brit. ing angels in my mind slanders the an-
ish Isles, much less India. Canada. head to hold dominion over the Brit. ing angels in my mind slanders the an
ish IIses, much less India. Canda gels and besmirches the character of
will then be an independent reanbicic. God! No, the solution is not here. if not a part of our own great Repub-
lic of North America! if not a part of our own great Repub
lic of North America!
"Out of the shadows of the night
The world is rolling into light-
It is daybreak everywhere!"

## THE ATONEMENT. By Rev. J. C. Wilson.

While the discussion of the Atone
ment is up I submit my solution of its
mystery-a new and recent solution mystery-a new and recent solution
that came to me after a ministry of that came to me after a ministry of
twenty years. It has satisfied me as
no other ever has. It is luminous and no other ever has. It is luminous and
consistent to the end of its reach. No
other solution ever satisficd either my other solution ever satisfied either my
mind or my conscience. It has seemed to me that in all the accepted "theo ries" there were logical inconsistencies
and moral imperfections that the mind balked at and the conscience repudiat
ed. But read it for yourself.

the reconciliation.
Rev. O. T. Rogers protests against my statement that in the beginning man did not know right from wrong. Will Brother Rogers explain to us, then, why the tree in the mids: of the
garden was named the "Tree of the

$$
\begin{aligned}
& \text { garden was named the "Tree of the } \\
& \text { Knowedge of Good and Evil"? Does }
\end{aligned}
$$

Severe Cold? Co To Your Doctor You could not please us better than to ask your doctor about
Ayer's Cherry Pectoral for coughs, colds, croup, bronchitis. Thousands of families always keep it in the house. The approva of their physician and the experience of many years have given
them great confidence in this cough medicine. them great confidence in this cough medicin


BOOK OF POINTS NOO TESTIMONIES Tor bub
. GEO. W. NOBLE. Lakeside BIog. Chicago Tyler, Texas, J
Dr. Campbell: I sh
until I tell you that
on the Atonement
May 16 is excellen tion of the subje

DO THE WORLD'S SCHOLARS DE. THE RENAISSANCE

TO BE TRANSLATED "IMMERSE
in the new testament

## Notes From the Field

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## We have just held in the past month very sucessful mecting at the North-

 ide Methodist Church, there North Siritual uplift. The preaching was.lone by Bro. A. Cubbertson. of Chil
oress. Brother Culbertson is an old ulpit with him. The Lord sent us a here were a great many other attrac-
ons in town we had good erowds and
ve had a band of workers and not one of the best organized congrega
tions in the Central Texas conference.
Every department of Cnuren work is
 several more since. The whole Chureh
is knit together as never be fore and
still the meeting goes on. Brother
 ing and is preaching some fine ser
mons. It seems that he whole affair
has been providential has been providential and has all workGod and press
J. H. Grifin. Talequaha, Okla. Am just back from a great meeting
with Rev. J. A. Park3 at Talequaha,
Oklahoma. We held services twice a
day for two weks and there were
something over one hundred conver-
sions and reclamations in the old-
fashioned way down at the altar. fashioned way down at the altar.
Thirty-six had already joined the
Church before the meeting closed witl church before the meeting closed with
possibly fifty or sixty in all to unite
with our Church. besides others going to the Presbyterian and Baptist
Churekes. Rev. I. A. Parks has built
the Talequaha church, having a eapacity of 1100 people. The best build-
ing for the money I ever saw. He has
more than doubled the membership of the Chureh and is doing a truly mar
velous work. He is a splendid perand down at the altar with his Bible
and
leading numbers of people to Christ enjoyed my outing and am back at my
pastorate, working hard and praising the Lord. I have an altar service
every Sunday night it my Church and
have received over one thousand into have receich by profession since coming
the Curathoma, but there is no greater
to Okeatent
refreshment than to eet out occasional refreshment than to get out occasional-
ly in an old-fashioned revival meeting.
-P. R. Knickerbocher.

EDUCATIONAL MARYY BADWII SEWMMARY

Belmont College



Groom is a tripod circuit lying be-
tween Amarillo and Melean, Texas,
on the Rock Island railroad. The main on the Rock Island railroad. The main
points are Groom, Alanreed and Olive
Branch. There are five other mission points that have to be cared for.
Groom has a membership of about The membership has a spown from ten
this year. They have a new five-
thousand dollar chureb building which is built of concrete. The parsonage and growing town of about two hun-
dred and fifty or three hundred. The best on the Plains and. in interest, is
far ahead of the town. In May we had
revival which resulted in lasting good. The pastor was assist. pastor of Canadian Station. We have
arranged to have Rev. B. W. Dodson
writh with us ten days, beginning August 17 . This charge has pounded the pastor
and his family twice. On May 11, the and his family twice. On May 11, the
town and country sent a hack and au
tomotile loaded to its fullest capacity May the good Lord bless this Chureh
and make it one of the leading Church and make it one of the leading Church-
es on the Plains. Olive Branch: This
young and growing Chureh is located just under the eaprock of the Plain
and ten miles north of Clarendon. Their membership includes forty of
the splend'd kind of Church workers. The splend dind of Church workers.
They love the Methodist Church and
are standing by the Church for al it means. They have no building but
want one and there is no doubt they
chery community we ever saw rosy.". You think that only a lover's as she passes.-John Ruskin. where everything was so near all fancy! How if it could be true? You
Methodist. They seem to be amid think this also perhaps only a poet's We should not be merely an in-
an oil boom. They have constantly fancy:
grown this year, and the outlook is "als grown this year, and the outlook is "Even the light harebell raised its fluence, we should
prosperous. Olive Branch was the
-W. Jordan first place to pound the parsonage at Elastic from her airy tread."
iroom. May the good Lord remember Groom. May the good Lord remember
these people of Olive Branch in the But it is little to say of a woman "It is not doing the things we Wke
dispensation of his mercies. Alan- that she only does not destroy where do, but liking the things we aave
reed, last, but sure, comes this prom- she passes; she should revive; the to do that makes life blessed." reed, last, but sure, comes this prom-
ising congregation, A pastor who lives out west and travels a large eircuit
needs occasionally to fall in among the old-time Israel kind. Among this
kind you will always find somebody to kind you will always find somebody to
sympathize and who knows what the Church is. They always read the Church paper and have, in the years that are past, continued to wateh the
march of Methodism. They never fail to remember the relation they bear to acquainted with the relation the pastor bears to them, and to the Church.
To be among this kind is an inspiraTo be among this kind is an inspira-
tion to enter with more zeal into the tabors of the Master. Our member-
labore ship at Alanreed is small, being about
thirty, having grown about ten or thirty, having grown about ten or
more members this year with a prosmore members this year with a pros-
perous outlook. The congregation here is in need of a house of worship
and they expect to have one soon. The country is located in a low-water. has a population of about three hundred. The leading people at all these places belong to the Methodist Church
and take the lead in both Church and and take the lead in both Church and
State. No pastor ever served a great.


Sulphur Springs.
Brother Old is in the midst of a re-
vival meeting with his people in Sul phur Springs. This is only the sixth already on. There were three conver sions at the morning service yester-
day morning. and I believe there are conversions. at every service. The meeting began Sunday, and was lively permeated the city that the meeting is now the topie of conversation. Many
of the business men close their stores of the business men close their stores
during Church hours and attend the Wering Chureh hours and attend the
services. Brother Old is a splend'd gorvel preacher: he is in the fight
against sin, and he is uncompromising against sin, and he is uncompromising
in his demands. Like John the Bapist, he lays the ax to the root of the
ree. His plan is You cannot serve His plan is, "You cannot serve
two masters." He bezan by digging
deep: he went to the bedrock for his deep: he went to the bedrock for his
fourdation: his sermons sparkle with the doctrines of grace: his prosecution tin is severe; he demands unconner's only hope for refuge. His ser ser mons are brimful of logic and his arcument irresistible. and the congrecation hang upon his words with pro-
found interest. He is a master workman in the kingdom of the Master and ea is a strong believer in folowing the hile 1 am of the Holy spirit, and standing (and you know we stand for ver), yet 1 must sav that 1 indorsed
Brother Old's methods and regard him as a great gospel preacher, and 1 am clad to s1y that he is in the hearts of
his peonle and am sure that he will his peonle and am sure that he will
accomplish much good in our city. The Rev. Albert C . Fisher and wife are in charge of the song servicess, and the
people are del'ghted with these sweet people are del'ghted with these sweet
singers. The interest of the meeting ingers. The interest of the meeting but expect the present meeting to result in a glorious revival. When you
read this. pray for us at Sulphur
Springs.-H.

$$
\frac{14}{2}+\frac{2}{6}
$$

The revival is on at New Boston in seen converted and reclaimed: sevenmismbership for the several Churches Treatest revival, and the end is not
cet. We will cont yet. We will continue the meeting
through this week. Brother A. P. Low rey preaches a gospel that reaches the rey preaches a gospel that reaches the
people. His wife is a great power
in the meeting.-A. T. Walker.

THE INFLUENCE OF WOMAN.
Have you ever considered what a
deep under meaning there lies, or.
at least, my be read, if we choose, t least, my be read, if we choose,
in our custom of strewing before custom of strewing niowers whom we think most
Do you think it is merely to deceive them into the hope that happiness is always to fall thus in
flowers at their feet? - So arely as they believe that, they will
have instead to walk on bitter herbs
nd thorns: and and thorns: and the only softeress
to their feet will be of snow. But o their feet will be of snow. But
there is a better meaning in the old custom. The path of a good woman
is. indeed, strewn with flowers, but they rise behind her steps, not be
fore them. "Her feet have touched

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 $=x^{2}=4$


TEXAS CHRISTIAN ADVOCATE

## some georgia memories．



At old Milledgeville I was licensed
an ell us that the first Methodist Sunday school way down South was organized in Milledgeville in 1802 ，under pastor－ ate of William Capers？That was 110 ears ago．After 1 joined the Church ent of that Sunday School．At that ime Dr．Lovick Pierce was my pas－
or and John W．Glenn，presiding el－ der．
I have often thought that John Wes n 1736 was very much of a Methodist Sunday School．
Now，if the reader is tired of this
stuff he can stop right here

## A REPLY TO＂THE RURAL DIS TRICT AGAIN．＂

Brother J．W．Dawson in the Advo． some severe castigations along with would have been much better if he would have told all the facts than to have grabbed at them and left the rs．One cannot help but believe from his article that he is averse
to both Church and preachers． heard in substance all that he asser few minutes after I had met in his off the train at Conlen with steppe ive and devoted preacher by my sid ready to do all in our power to hold he way，is a railroad community． ervtee tore．The farmers and stockme hip their feed and cattle from this his pos
ittle to
men financ．He is one of the ablest old it had been nearly country．I was reaching was had in their schoo Brother Dawson who was a
Jethodist．In fact，he was loading a ar of thrashed grain on that very


## DRINK and DRUG ADOICTIONS <br> PHONECLIFF 142

\section*{Under the Old，Successful and

\title{

Efficient Personal Supervision of

# Efficient Personal Supervision of DR．WHITE DR．WHITE wit Wili SAMITRRUM 

} wit Wili SAMITRRUM}}

Tenth and Tyler，OAK CLIFF，


The Most Humane \＆Ethical Treatment

## preacher asked about getting out there and while he did not think to say one ＂cerrain thing＂

the inconsistency of the Church in
not puting men out in this community
to preach，since he＂had at one time gave any money，and not the absence
of the preacher now．Well I said to eave Brother Smith with you over
Sunday and he can preach for your．＂
He objected on the ground that he Sunday and he can preach for you．＂
He objected on the ground that he
＂had an invitation to spend the Sab Indiana colony．＂ 1 am sure that when
he readers of the Advocate know
hat he postponed the preaching of ge gospel in his community to hav
social visit with some family think he is worrying much over the charge our Church．Holicy seems having the towns as a matter of ease or con having the town fever himself en community trying to work up an in and neighbors．${ }^{\text {and }}$ Those for himsel did not mind the three－mile walk to
the train nor having to take the in tiative in making interest for th loes not comport with his interest in ook away his interest in the＂salv er remembers telling the young man hen he came to preach at Conle Church organization there but that he er Brother Dawson intended it or no his good minister reported to $m$
hat the very man whom we had de pended upon to help carry on th
ord＇s work was going to be against man bas not appzared on the the right uit Brother Dawson＇s idea of things ism whas gone in and prospered in pite of his opposition and when $h$
comes the first thing he will say wil be＂glory＂and when Brother Dawso e＂shibbolefh＂will have been spoken
nd transportation will be forthcoming nd he will not have a call to town get all the Methodists and others to purity＂and this preacher will abus
 Church people to＂Come out from
among them，＂etc．，but will take off mone of the filthy lucre than the pastor who ministers unto them．An eave，like he did one Methodis butter or eggs to contribute to his into money．＂ Brother Dawson lives in easy reach of stratford and I have seen him in the congregation there and the pastor
here preach to him occasionally an in this country people often belong to distance he lives from town．But h
will not unite with us up here in this country．We need him and we need
his tithe，but we get neither，but on lips into our Church paper with maladministration．Had it not been for his opposition we would have had Church in his community today．I Brother Dawson would travel a little
even on the North Plains，he would even on the North Plains，he woul
have his eyes opened on some issues Just a few miles across from his com munity，and seventeen miles from th railroad，is a community where
preacher goes a distance of twent four miles to serve them．They have Methodist Church and a Mey hodis unday School and Methodist Epworth League and preaching one full Sunday o come and give them something while they grow rich in this world＇ Church organization，and they know how to discriminate between a call o a call of God and the Church for divine worship．I can＇t conceive of what ou brother ever hopes to accomplish by
his policy．Dont be misled by hi
numerous assertions that this is ＂thinly settled＂country．
It don＇t mean that the few cannot
support a preacher because they are ew，it don＇t mean that they are poo on＇t mean because this is missionary erritory that all men are to fold thei hands and fail to pay as God has
prospered them． 1 know one pastor
who served this at a tremendous personal regularly His fling at the preacher who was the animus of the whoele thing．It
of course made him mad when the
renounce their suggestions and direc-
tions and become and
elves.
I am glad to say that we have very
for if we did might as well get out of
here, once and torever. But most of
our people are anxious for the gospel
and do everything to aid in its spread.
nany men, worth less than he, are pay-
cause. What we need from our people
in this country is not a "come and
feed me spirit" but a mind to work.
head or grouch. If Brother Dawson
will go to Stratford and hear Lowery
preach a few of his soul-stirring ser-
mons and go to the altar and conse-
crate himself and his means again to
God he will get rid of a lot of his
"bile" and instead of jabbing and slap-
I take it that Brother Dawson is
some relative sends it to him, or may
some relatere sends it to him, or may
be mother-in-law takes it, at least
he seems to read it or at least I pre
sume that he gets the paper somehow
He will note my "Third Round" and
see if it looks like "neglecting the
cour.:ry places." I had a most pleasan
visit in his home in company with Bro-
ther Clustor Q. Smith. We had a splen
did dinner and enjoyed the associa-
tions of the wife and her mother. They
seem to be staunch Methodists, and 1
regret that Brother Dawson on that
day had business in town. In defer
ence to the community.I will say that
we asked to have services, but did not
on account of the brother having
Sunday visit to make, that wedid have
an all-day service with the people of
the community, but on account of de
opposition from Brother Dawson we
thought best to go elsewhere. where
in we could give our time without op
in we could give our time without o.
position. O. P. KIKER, P. E.


## SERMONS IN BLOODHOUNDS


in running brooks．He might as wel
blood hound pups．＂I saw this morn
ing a trainer carefully directing fou
plained to me that he was training
them to hant for men．He saidin their line of business，and that al
these things were carefully cut out sothese things were carefully cut out so
they could without distracting of scennd men I remarked you havmorning．A preacher that could not
find a sermon in that is blind in per－eption and poor in sermonic leading．
In all our towns and cities therare parents sorely needing that sersense，pity and compassion what
he race of life？Sunday schools．B．Y．P．．．．and Endeavor societies
are eloquently asking that sober，ra
tional question．The Church in all it．
question．

It is by no means strange and
mysterious
the youth of the country，male and
remale，go tagging off after innumer
and caused to be made in and on the
their intellectual，moral and social scents．Why give training to a pup and let the poor girl and boy grow up
without it．Well，as to that without it．Well，as to that matter．a more loved and respected than chil sweeter＂than babies．If that is true
it is a pity，and the pity is it it is a pity，and the pity is it is true
But，Mr．Preacher，we do train our children．Well how，and to do what， pray？It is not to chase the wrong
and the ruinous，（and to put it best） the fleeting and the passing the poor

## ternal？

 trange and oft horrid arguments of Socialists，Populists and
ists．They Pare deluded
$\qquad$
o people．But is deluded the prope
A number of men were seated and in conversation．A wealthy，handsomely dressed and beautifully powdered and
ornamented lady passed by．＂Who is that one？＂Another answered，＂O，tha
is one of our city gamblers．＂Hush，＂

## Devotional Spiritual

## A Contrast an An Appeal

Which rage within my heart both day and night, how shall I escape the doubt and fear,
And cast upon my soul a deadly blight The doubt destroys the hope of all that's dea To dark despair, and leaves me limp and frail near Just like a ship with nether helm nor sail will no ray of light beam forth to show My weary soul the way of life and peace? To bring my wounded, troubled heart release? My sails are in destruction's breeze unfurled
$\mathrm{I}^{\prime} \mathrm{m}$ without God or hope in this vile world. A Happy State.
O what a happy state in which to be,
When conscious of a quiet, peaceful heart A peace which Jesus only can impart. And which the world can neither know nor see:
Which comes when faith and hope and love agree Assured by rectitude of life alone: To him alone who is from sin made free.
Thrice happy he who thus the way has found. Thrice happy he who thus the way has found.
To sweet communion with the Christ of God: What e'er betides, his faith and joy abound.
He follows in the way the Master trod. Such state is all that heart could wish bel
It leads to where the living waters flow.

## An Appeal.

I now appeal to every man: compare
A dreadful state, a happy state, the two,
Remembering that no man need despair: No power in earth in hell or anywhere Can force a man from paths of rishteousne
All needed strength to conquer sinfulness Is found through faith in Christ and there For man is free to choose his way while here.
And laugh at those who would his course oppose. Despite the storm Christ giveth sweet repose
To all who will from sinful ways depart.
To all who will from sinful ways depart.
$\qquad$
Houston, Texas.

G. A. LeCl.ERE.

| LD LOVERS. |  |
| :---: | :---: |
|  |  |
|  |  |
|  |  |
| the old and middle aged lovers, not because they |  |
| are many of the |  |
|  |  |
| heard and talked of as the must be won over and over again, es- |  |
|  |  |
| The world is full of scarred hearts, on, but it is like the dawn of an untried |  |
| fresh air, yet without heat or turmoil. |  |
|  |  |
| art, it is coming to you, as it does evening, and the hard, trying day |  |
|  |  |
| It takes a sympathetic soul to see with its stronger, more beautiful color- |  |
|  |  |
|  |  |
| standing love and companionship- - ${ }^{\text {a }}$ I question if there is a happier thing |  |
| itiated into the charmed circle can to view than these lovers, tried by |  |
|  |  |
| Youth looks on with a superior which they-little and big-by griefs |  |
|  |  |
|  |  |
| they know the peace, calmness this beautiful sunset. twilight and |  |
|  |  |
| mradeship of years? Those of us most precious thing this world can |  |
|  |  |
| ow or have known some old people are only one step from heaven."-Ge |  |
| The woman has always the profound aternal instinct which is the large |  |
|  |  |
| element ind the tender wife. You see in her Chester expected to see a very, very |  |
|  |  |
| uired her share of the lessons of Grandmother Bates was coming to see |  |
|  |  |
| n; but she wasn't so old after all. |  |
| affection-not to any person or thing. <br> but she was jolly and erect and quick |  |
|  |  |
| ers is always the eye sought for ap- with her on the spot. Chester's mamreciation of a joke or good story, ma had sprained her ankle, and there |  |
|  |  |
|  |  |
|  |  |
| met in amusement or sympathy over Grandmother Bates declared her visit things read, seen or felt, until under- was just at the right time. |  |
|  |  |
| standing, as only such congenial, lov- "as ecme, sony! Tigt Time to get readying souls may know, is the result. for school" called great-grandmother |  |
|  |  |
|  |  |
| whims and notions are very real round to eight. "I'll get you ready." |  |
|  |  |
| to her. His tender, feeble protection Chester was playing with his toys in seems as strong as it did in the days one corner of the sitting room, and |  |
| of his strength. Separation is the as usual he began to make excuses. only trouble they allow to really damp "I don't want to come now," he said |  |
|  |  |
| them, and they look forward to meet with a little whine in his tone: ing again with such joyous expectation "there's plenty of time." And he did |  |
|  |  |
| that parting is surely "sweet sorrow,"A sweet young girl came with her get up.Usually his mamma said something |  |
|  |  |
| le of love to a dear old lady of my like this: "Now, dearie, you don't equaintance. She had won the heart want to be late, do you? Just think |  |
|  |  |
| of a worthy young man, one whom she how dreadful it would be to have aknew this old friend loved and re- tardy mark: Come right away, and |  |
|  |  |
| spected. "Do you not think 1 should mamma will play with you this evenbe the happlest woman in the world ing." |  |
|  |  |
|  |  |
|  |  |
|  |  |

great many sulks before he was ready and your cap," she said briskly. Mrs. Bates always began want you to be there on time."
getting ready, or talking about it, at eight, and the last bell was always ". began Chester. But great-grand-
ringing before a breathless little boy ringing before a breathless little boy mother was out of the room intent on
panted up the schoolhouse steps.
some task, and he had to hurry about But this morning Chester had a some to find his things himself. His mother
great surprise. The last words were to
hardly out of his mouth before great. lying on the lounge pretended to be hardly out of his mouth before great- lying on the lounge pretended but she was watching all the
grandmother walked over to his side, as took him by the hand and lifted him time to see how her little boy would
up. She did it all gently and Chester get along alone, He quickly put his
was too much astonished to say a books in his satchel, found his cap was too much astonished to say a
word. Then she led him to the kitch word. Then she led him to the kitch-
en sink and washed his face and
hands. Once he opened his mouth to hands. Once he opened his mouth to
protest, but the soapy wash-cloth
gave him a taste of lather and lie sidd gave him a taste of lather and he said
nothing. In less than ten minutes his face and hands had been washed and wiped, his hair bru
collar buttoned on $\qquad$ behind the armehair, and
his sweater without help.
"Mamma," he whispered as he bent over her to kiss her goodby:- best:
great-grandmother's way the ber great-grandmother's way the
makes me feel like a man."
"I like it, too", said his mamma
ith a kiss, "and after this we'1 with a kiss, "and after this we'll
have her way all the time."-Pittsburg have her way all the
Christian Advocate.

## For Old and Young

## LITTLE JIM

I'm just a little cripple boy,
All mama's got, you know; And have to lie, or sit, in bed,
While mama goes to sew.
listen to the footsteps pass Out on the street below;
and then I feel so sad, sometime And then 1 feel so sad, sometime
'Cause Jimmie's legs won't go.

But I can think of Jesus, And wait for Him, you see;
And when He counts His jewels
Ind oh:- the joy most chokes me For just to think how sweet
To hear my own real footsteps To hear my own real footsteps
Sounds on the golden street!

Now tuck me in, dear mama, And when you pray to Him,
Just say my heart is full of prat For His love to little Jim.
-ISABEL, MeDONALI $+$
A little pauper boy sat down on the
urbstone and tried to think. His feet were bare, red and cold, but never
mind that. The cold air penetrated his ragged garments, but nener mind
that. He wanted to think. Who are that. He wanted to think. Who are
these people passing him, looking so these people passing him, looking so marm and comfortable? What did it
mean that they should be happy and
cheerful, and he so very sad? None cheerful, and he so very sad? None of them had such heavy hearts, that
he was sure. He looked up into the
cold blue sky. What was it, and who cold blue sky. What was it, and who
ived up there? Somebody had said
inat God would tole that God would take care of him.
Where was God? Why didn't he take Where was God? Why didn't he take
care of him? Oh, if he could only see care of him? Oh, if he could only see
God for one moment, or the angel that
the good man told him of when his the good man told him of when his
mother died? Did people ever see mother died? Did people ever
God? Did they ever see angels? A man with a music box came near
and took his stand. The tune he played lightened the litte boy some what; but it didn't warm him;
didn't make him less hungry, He kept shivering in spite of the music.
and he felt so lonely, so despairing. and he felt so lonely, so despairing.
Then the music man passed away ; he never heeded the little boy sittung
on the curbstone, he had so many
things to think of. The carriages things to think of. The carriages
passed by, and the carts and many
other vehicles: but it was all dumb show to him-he was trying to think;
with such a pain of despair in his heart. Presently several coarse looking
boys gathered behind him, and winked and laughed at each other. In another moment the youngest gave a thrust,
and over went the poor little innocent boy into the gutter. One scream, one
sob of anguish, as he gathered himself up and looked after the boys, now
flying away with shouts of laughter Oh! how cruel it seemed in them: how
cruel:
The little hungry boy walked on
shivering and sobbing to himself, for, or why he was living. We Helt
out of place, a poor forlorn spirit that out of place, a poor forlorn spirit that
had lost its way: a little heart so tender that a look
The little boy stood at last near
at which he gazed with longing eyes, not far off, was tended by a surly oic
man. man. The poor little mouth of the
homeless child watered as he saw one boy after another lay down his penny
and take his cake. He had no penny, and take his cake. He had no penny,
though there was hunger in his eyes, though there was hunger in his eyes.
the surly old man never offered him a crumb. The tempter came. The
old man's back was turned. A bad boy at his side-the side of. the home-
less child-nudged his arm: "You take less child-nudged his arm: "You take
one." he whispered: "I'II give you
half." The little fellow gazed at him steadily. He saw something in the
bleared eyes that made him think:
something that set his heart beating "I tell you take one," whispered the
boy: "I won't tell, and we'll go away
and eat it."
"I don't want to steal." said the "I don't want to steal." said the
homeless child.
"Oh "Oh, you fool," muttered the brutal
tempter, and smote him in his eyes, his heavy hand dealing a blow that sent the child against the wall, and
his who his whole frame quivering with an-
kuish. The terrible blow had almost
blinded him for blinded him for a moment, A great
sob came up in his throat sob came up in his throat. "Oh! what
have 1 done to be treated so?" There never, never was a God, or he would not let him suffer so, and that because
he refused to do evii. I don't believe he refused to do evil. I don't believe
a man in his deadliest bereavements
suffered more than that child. His a man in his deadliest bereavements
suffered more than that child. His
heart was bittery swelling with grief heart was bitterly swelling with grief,
and though he could not reason about and though he could not reason abou
it he felt as though there was grea it he felt as though
injustice somewhere.
He started to eross the street. A
dark, blinding pain still made his poor temples ring.
"Stop! Stop! Good heavens! The child is under his feet: Back! Back!
"Is he hurt much, coachman?" The woman is pale as can be.
"Yes, he is hurt badty".
"Yes, he is hurt badly."
"Take him right in; don't wait:
carry him right in up stairs. It was
your carelessness." The child shall be
attended to."
your care
attended
There
There is no anguish now. Perhaps
God saw he had borne all he could,
and so took the little broken heart
"How very white and quite: Oh:
what a sweet face," murmured the
what a sweet face, murmured the
woman, bending over the boy: and
tears fell upon his forehead, but he
did not feel them.
"Oh! the poor
"Ohs: the poor little boy!" sobs
Elsie: the poor little boy: I wish he
had kept on the sidewalk! I wish he
had sept on the sidewalk: I wish he
had stayed at home with his mother."
Ilas: in this world there was no
Alas: in this world there was no
mother to keep.
The doctor
The doctor came, said he was not
dead, but wouid likely die. There was
a hospital near. The poor thing
would better go there. But the would better go there. But the good
woman would not allow that woman would not allow that, she
would care for him herself, she said. Hie had been hurt by one of her horses,
and she felt it her duty to attend to and she feit it her duty to attend to
him. Besides, it was likely the child
had no mother. Such a boy as
had no mother. Such a boy as he was,
with a face so sweet, so pure and
lovable would never be sent
lovable would never be sent on the
streets like that if he hod a mother
Besides (and the
Besides (and the tears fell from her
eyes) there was a little mound, yet
green, over just such a child. No, no:
it was not in her heart to put the poor
wounded boy away. let him sta
whether he lived or died.
The weary days passed on. One
morning the little boy opened his black
eyes, but he did not know himself.
There were white bands around his
wrist, with ruffles on them. The be
was snowy white, too, and a
light fell over everything.
"Dear God! I am in heaven," mur
mured the child. "Yes, God will tak
care of me now"
What visions of loveliness glanced
forth from the shadow behind the
bed: The beaming eyes looked love
and the beaming eye
"Oh: yess upon him.
"Oh: yes: there is an angel." he
said sofily. "There won't knoek me
down again: they won't want me to
steal cakes here, and perhaps I shall
steal cakes here, and perhaps 1 shall
never die again. Now 1 want to see
my mother."
"My dear boy, are you better this
"ls it mother ". he murtured.
"Oh, yes," and there were
tears, "yes," my child, w will bobs and mother and you shall be my son. Wi
love me dearly
"Heaven: No, asked the child.
Heaven! No, darling, it is earth:
but God sent you here to our hearts,
and you shall be loved and cared for
See. here is a little sister, and you
will be happy with her. Kiss him,
Esisie," Her rosy lips touched his pale
ones, and a heavenly smile lighted his


No more begging at basement doors. ond looking with half-lamished envy
at a dog gnawing a bone in the streets. a dog gnawing a bone in the streets.
No more fear of rude children who never know where their own hearts lay: no more sleeping on doorsteps, cious and depraved.
Yes, the past was gone; and in the
uture the angere love, home, even God and Surely good spirits had guarded hat child and guided him out of evil
into good. Surely he would put his hand trustingly in theirs and turn his face heavenward. The dear child,
Yes, it was to be. jewel picked from the mire, a yet to illumine the dark paths of this
world with his holy, heaven-like Blessing, then, on all who hold their rms out toward the needy little children, making their homes places
of refuge. Beautiful stars shall they of refuge. Beautiful stars shall they
have in their crowns, for surely there lave in their crowns, for surely there
is no brighter jewel in the world, and perhaps in all eternity, than the "They that be wise shall shine as the brightness of the firmament, and
they that turn many to righteousness as the stars forever and ever."-
W. H. Engler, in Michigan Christian

Thoughts are seeds from whence actions spring, and he who thinks
soon act co-equally bad.
A physical feast often produces a
piritual fast. Wiale he who fasts most, sometimes enjoys the truest There are a great many, peopte tryo allow him to "work for whem" a ittle bit.
Whatever the number of a man's
friends there will be times in his life when he has one too few; but if he has only one enemy, he is lucky inBulwer
Let not future things disturb thee.
or thou wilt come to he necessary, having with thee the same reason which thou now usest


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## MSO TO MMIIY <br> OTHER DESIIUTIOIS <br> viA

T.\&B. V.

TWO FAST TRAINS DAILY
Electric Lighted Sleepers to Hous-
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Terminal Station, Commerce and La-
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on or Galveston open at 9:30 p. m.,
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mar. For reservations or information
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A FURTHER PLEA FOR CHRISTIAN No. Two.
By Rev. W. W. Horner. In our initial article we noticed a
few passages of Scripture bearing on lew passages of Scripture bearing on
this very vital and interesting subject, and now we propose to bring out a question, and thus lay down a broad arguments that shall follow in future
articles. articles.

1. I wish to say that 1 write these
articles in the spirit of irenies, and
not in a controversial tone thereby not in a controversial tone, thereby
hoping to contribute something that hoping to contribute in bringing into closer relation of brotherly love and affinity the great Christian Churches of Texas,
at least, and perhaps reach some at least, and perhaps reach
others beyond our own borders others beyond our own borders.
Our blessed Lord uttered a sublime
truth when he said, "And other sheep truth when he said, "And other sheep
I have which are not this fold: them I have which are not this fold: them and one, shepherd." John 10: 16.
On these great words Dr. Clarke thus On these great words Dr. Clarke thus
comments: "Other sheep I have-the Gentiles and Samaritans. As if our
1.ord had said, Do not imagine that I 1.ord had said, Do not imagine that
shall lay down my life for Jews, ex-
clusive of all other people. No:I shall clusive of all other people. No; I shall
die also for the Gentiles for, by grace, the merciful design and loving purpose
of God, I am to taste death for every of God, 1 am to taste death for every
man. Heb. 2:9. And, though they are not of this fold now, yet those among
them who believe shall be united with the beiieving Jews, and made one fold under one shepherd." See Eph.
2, 13-17. Bear this thought in mind. 2, 13-17. Bear this thought in mind. clined to believe that they were the
elect people of God and that no other elect people of God and that no other
Nation, or people had any claims upon Nation, or people had any claims upon
God's mercy and love. They were bigoted, prejudiced and narrow in
their conceptions of God and the Church; and, now, in this remarkable discourse, our Savior wanted to broad-
en their vision and enable them to en their vision and enable them to
grasp the great truth that he had grasp the great truth that he had
other sheep outside the narrow pales other sheep outside the narrow pales
of the Jewish Church. It does seem
that those sectarians, whether Catholthat those sectarians, whether Catholies or Protestants, who are setting up
their pompous claims that they alone Christ on earth," ought to learn a
great lesson from these weighty words great lesson from these weighty words
of our Lord. But some of them are
slow to leart, and many of them are slow to learr, and many of them are
deeply saturated with almost irradicable prejudices and partisan predilec. tions in favor of their own peculiar
denominations. It is refreshing to note that Dr.
Broadus, the great Baptist commentaBroadus, the great Baptist commenta-
tor, has this to say on these words of tor, has this to say on these words of is one springing out of a common re lation to Christ, and that relation is
primarily spiritual. Only in a secondprimarily spiritual. Only in a second-
ary sense can it be one of outward
organization. In Christ, Jew and organization. In Christ, Jew and
Gentile will possess the same inward
temper-the same trust and love and temper-the same trust and love and
hope. By him, the middle wall of partition is to be broken down, and
every man who recognizes him as the Good shepherd will be recognized by Good shepherd wil be recognized by
him as a mer of the national flock
which he has bought with his own which he has bought with his own the great Baptist divine, for these
words, and commend them to all words, and commend them to all
Baptists' and to all others as well. We
pause here to remark: Now,if our pause here to remark: Now, if our
Savior recognizes all who beleive in him and who possess the "inward
temper, the same love and trust
and hope, as his sheep-his disciples and hope, as his sheep-his disciples
-why cannot all Churches and denom-
inations recognize them as followers of inations recognize them as followers of
Christ? Who will dare to put up the hars and claim that only those who
in the "Apostolic Succession," are in
Christ's fold? Beloved brethren, think, and think profoundly on these great soulstirring thuths, and be sure that you possess the spiri
See Rom. \&: $9-39$.
To the Ephesians who were convert ed from gross heathenism to Christian-
ity, Paul writes as follows: "But now, in Christ Jesus, ye who sometimes were afar off are made nigh by the
blood of Christ. For he is our peace blood of Christ. For he is our peace
who hath made both one, and hath who hath made me middle wall of par-
broken down the
tition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordi-
nances; for to make in himself of twain one new man, so making peace, God in one body by the cross, having slain the enmity thereby, and came and preached peace to you which were
afar off, and to hem that were nigh. For off, and through him we both have access one Spirit unto the Father." Eph. chapter and get a clear insight into Paul's language. Here Paul clearly,
shows that those who were heathens, and widely separated by their customs, habits and lives from the Jews, were brought together in love and charity,
and that both were closely united toand that both were closely united to-
gether in the same Church. The midgether wall of partitionthat had kept them apart was now completely broken down, and peace and love dwelt
their hearts towards each other. Surely, if this were the case two thousand years ago, it does now seem
that the people of different Churches ought to come togeather and unite in their efforts to bring the world to
Christ. Why not all let the bitter preChrist. Why not all let the bitter pre-
judices of the past, and the thick walls of denominationalism that have kept Christians apart. be broken down, and all CCristians of every Church
have fervent charity in their hearts have fervent charity in their hearts
towards each other? as it was in the days of Paul, so is it
in our day; for history repeats itself, in our day; for history repeats isture is the same poor weak thing that it always has been.
To the Romans Paul thus writes: "Now, I beseech you brethren, mark them which cause divisions and ye have learled; and avoid them. For
they that are such serve not our Lord they that are such serve not our Lord
Jesus Christ, but their own belly: Jesus Christ, but their own belly.
and by good words and fair speeches and by good words and fair speeches
deceive the hearts of the simple." Rom. 16: 17, 18 . Now, we honestly believe that the Churches today have
great need of these solemn warnings great need of these solemn warning
that Paul gave to the Church at Rome. Far pait gave to the Church at Rome to bring any railing accusations against any man or Chorch claming to be the Church of God. But we have good grounds for
fearing that "by good words and fair fearing that "by good words and fair
speeches, and deceptive handling of speeches, and deceptive handing of to be ministers of the Gospel, many simple-hearted people who do not read
the Bible much, are deceived and led the Bible much, are deceived and led
astray by believing the strange astray by believing the strange
doctrines that are being inculcated from the pulpits of our day.
On the above quoted verses Dr.
Clarke comments as follows: Several manuscriipts read, "Look sharpiy
after them: let them have no kiss of after them: let them have no kiss of
charity nor peace, because they strive to make divisions, and thus set the flock of Christ at variance among
themselves, and from these divisions and offenses scandals are produced: and this is contrary to that doctrine
of peace, unity, and brotherly love which you have learned. Look sharply after surh that they do you no evil
and avoid them-give them no countenance, and have no religious
fellowship with them. Verse 18 . They fellowship with them. Verse 18. They
serve not our Lord Jesus. They pro-
fess to be apostles, but they are not will, nor preach his doctrine; they
serve their own belly-they have in.
truded themselves into the Church of
Christ that they might get a secular support; it is for worldly gain alone that they take up the profession of the ministery; they have no divine credentials; they earnest not the Father
nor the ungody, for they have no divine unction; but by good words and fair speeches for they have no miraculous nor saving powers, deceive the hearts of the simple, perverting their property, and thus secure a maintenance for themselves. The Church of God has ever been troubled
with such pretended pastors-men men who are tooproud to beg, and too
azy to work: have neither grace no gifts to plant the standard of the Cross on the Devil's territory, and by the
power of Christ make inroads upon his power of Christ make inroads upon his
kingdom, and spoil him of his sub jects. On the contrary, by sowing the seeds of dissension, by means of
doubtful disputations, and the propagadoubtful disputations, and the propaga tion of scandals, by glaring and in-
sinuating speeches-for they affect elegance and good breeding, they rend Christian congregations, form a party for themselves, and thus live on the spoils the Church of God. Should
it be asked, whom do you intend by his description? I answer, No soul nor party but such as the description suits. O, you are angry, are you? O, The above fits you-put it on." The above words were written by
Dr. Clarke in 1814, nearly one hundred ears ago, and they are as the timely now as then: for there are ome whom the description fits exactly in our times.
Now, beloved brethren of the
of all
Churches, let weigh these solemn words, and go down upon our knees before God and ask him to help us be true to him, and to be sure that we have not
missed our calling, and then do our
level best to bring souls to God, and evel best to bring souls to God, and make full proof of our miinistry, and
do the full work of evangelists, and do the full work of evangelists, and
thus glorify God. May the Lord save is all the true Spirit of Christ. More
anon.
Wallis, Texas.

## BACK TO OLD MT. ZION.

Back to the old home after fifty years, from old College Mound
through Terrell and Rockwall to old Mount Zion.
The old home of my boyhood days.
Fifty years ago only two or three cabins were on the route; now two
little cities, with beautiful country litte cities, with beautiful country
homes between fine farms, until it is almost a town all the way.
We reached Rockwall at
We reached Rockwall at $1 \mathrm{p} . \mathrm{m}$.,
June 1, Saturday, on our way to an June 1, Saturday, on our way to an Rockwall we met some old friends though nearly all are gone. I met Judge Heath, my old boyhood friend and schoolmate. He took me in his
buggy to the old schoolhouse place and showed me where we played and
the old spring where we drank the cool water before going in from play. Oh, the thousand things, comparative. ly speaking, that came to my memory
as we stood on the old ground, and we two and just a few others are left. soon be gone.
After looking over the beautiful
town we drove out town we drove out one mile to his
magnificent home. There we met his excellent wife and daughter, Mary, and enjoyed the hospitalities of their
home, he saying when we, after the home, he saying when we, after th
family prayer. were retiring for th
night's rest: "You never were night's rest: "You never were more
welcome under any roof than you are tonight."
Well, well, this is the big-hearted
Bud Heath after fifty-five years, the
Bud Heath after fifty-five y
time of our schoolhood days.
time of our schoolhood days.
What else could we expect of the
son of John O. Heath, the typical in my boyhood days as a model man. Well, I believe there is something in
the stock, anyway. Here is the son of that old Kentucky gentleman, Bud I will call him now. an honor to his
parents. and his community where born and reared, a Christian gentl
man. He is a good citizen man. He is a good citizen, soun
politics--true-blue prohibitionist.

## Had I space I ought to be said.

Sunday morning, June 2, we drove over four miles to old Mount Zion fifty-five or sixty years ago by th Sherwoods, MeCrearies and Deweeses. There we were greeted by a thousand
or more people, young and old. A beautiful Children's Day service was Church. It was a grand and inspiring service. The superintendent. a grandson of Uncle John Deweese. and the
leader in the song service another. The grandfather contributed the land converted and joined the Church the
same year. There is something in sae stock.
The McCrearies are nearly all gone

are more delicious then liccuits,

## more wholesome than candy. There

is a different lind for cuery taste.
One is called Hycro\%-two c-isp chocolate wafers with a laycr of ricil vanilla cream. One is slightly gingered, another unsweetened and shortened with butter, another is delicately flavored with almond-and so on through the list-each has a substance and flavor of its own. They are ideal for service alone or with ice

BROWN CRACKER \& CANDY CO.

retiring Brother Davidson conducted
religious service. But there was no
retiring. Owing to the continued rains he ground was well nigh covered with "ater. It was hard to find sitting of
tanding room on dry ground. That night Brother Davidson received his death cold. Died before he reached hoving on towards Corpus Christi.
We saw a deer quite a way across
the prairie. Brother DeVilbiss shot
him with his carbine. Notwithstand-
ng we were preachers going to con-
erence, it turned out that three of us
had pistols. These we emptied. but
the deer kept running. Brother Seale
roped him and brought him down
roped him and brought him down.
Brother Devilbiss tied him on his
buggy and carried him on to camp.
The next adventure was the cross.
ng of the reef. This was three miles
wide. It was like going to sea horse-
back. Conference being over, eight
of us crossed the reef on the return
of us crossed the reef on the return
rip. Coming to the Cow Bayou we
lound it swimming. We drove some
the opposite side. By mistake on

Not An Experiment
 man, of this place, says: "Before so much from womanly trouble! I wa nearly that I was down on my back me more good than any medicine ver took in my life. I can't possibl praise it too highly.". You need no
be afraid to take Cardui. It is no new xperiment. For fifty years, it ha seen found to relieve headache, an of gentle-acting, herb ingredients, Car dui builds up the strength, preventins
much unnecessary pain Try it
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## 

DISTRICT CONFERENCES


## OUR CONFERENCES.

## 

changed.

## You will please announce that are changed the date of the We  omferen Fraternally, EDWIN D. Motzon.

State Topics, a sheet published at Houston, with no repulable character
pack of it, whose inspiration is genback of it, whose inspiration is gen
erated in the saloons and questionable district of that city, came out
ast week in a ferocious attack upon us personally, and the attack was a tissue of unmitigated falsehoods fr
beginning to end. A two-by-four e sheet published in Sherman, a reflection of its vile compatriot
Houston, reproduced the attack is approval, but both those papers ow and disreputable classes of their mmediate locality, and falsehoous
suit their purposes. It is a credit to ny decent man to have suel sheris thovel their slust on him.

Have the brethren about exhausted heir differences on the appropriation
misappropriation, as some assume if misappropriation, as some assume, of conference missionary money, and
he assumed discrimination in the aphe assumed discrimination in the ap-
ropriations to rural and city charges? propriations to rural and eity charges?
We are inclined to answer this ques We are inclined to answer this ques-
on in the iffirmative. if, however Ley have not exhausted, would it not
niswer a better purpose to go before
he Conference Boards and discuss he Conference Boards and discuss
his question practically, rather than
$\qquad$
Governor Colquitt has issued emerkency warrants to the amount of urned school buildings at the A. and 1. College. Work on the improvements will begin at once so as to have the structures as nearly ready as possible for the opening term next fall. The Post, the Record, the Express et al. are trying to give the Governor kreat political credit for his official emanded it and there was voice raised against it. Any Governor would have done the same thing un-
der the circumstances. and we do not ee where political credit could be due anybody for a duty like that.

THE ANTI-SALOON LEAGUE IN TEXAS.
The Anti-Saloon League is a nonartisan and a non-denominational or anization whose business is to figh he saloon on all parts of the ground iend of temperance and every foe the liquor shep can come and make mmon cause against a common en out of it, whether he is a Church or one party or another party. It stands or civic righteousness and for mora
urity. As a result the evangelical purity. As a result the evangelical cooperate with it, for it is manned by men and directed by leaders who are leading members of all these religious denominations. Our five Texas conferences indorse its work every year in their annual sessions, and they nominate and elect men to serve on its boards of management. More than this, they frequently appoint minis ters, officially, to work in the AntiSaloon League and commend them to our pastors and local Churches.
Hence, the Anti-Saloon League should have the right of way at least once a star in the towns and cities of the
State, with the co-operation of our Church and pastors in the good work teague is doing.
Of course, the whiskey politicians and some other designing politicians are very much opposed to the league and so are the whiskey papers. The revile it, misrepresent it, abuse it, and do their utmost to damage it in public sentiment because it stands agains the organized liquor traffic. They adopt a familiar method of accusing it of "grafting." thinking this a fata charge in the public mind. Well, all such favor the saloon in politics, and fere with their political asset, but le the good people continue to stand by the league and give to it their earnest support-for it is the one institution that the saloons fear and hate.

## COL. W. M. IMBODEN MAKES COR

 RECTION.We published last week an article from the "Vas Wochenblatt," what Texas League," delivered a fulmina tion against prohibition and adopted a list of State candidates, headed by Governor Colquitt, for the support of all German saloon people in Texas. Among the number was Col. W. M. Col. Imboden makes haste to say that while he appreciates support from any honorable source for his candidacy, yet he does not want support o a misapprehension; that he has al vays been a prohibitionist, supporting the State-wide amendment in 1887 and 1911, and that he has stood for local option in all the contests in his home ccunties. We know personally that he was an efficient campaigner in East Texas for the amendment last summer. Hence, we thought it strange that the "Vas Wochenblatt" would class him as an anti and present him o the German league members as one of their candidates. But, mark you, no other candidate mentioned by this league has made any correction! Colquitt, Barker, Edwards, Wortham. Dibrell, Phillips and Muse are proper ly located on the prohibition question by "Wochenblatt" So we give Col.
Imboden the benefit of his correction: Imboden the benefit of his correction not merely as a politician, but for the sake of the Methodist Church of COL. JACOB WOLTERS AND MR. SAM LEVEY.
It will be remembered that in 1908 he people, by a substantlal majority. voted in the primary elections to in struct the legislature to submit to a prohibition amendeople a State-wide State convention met in San Antonio was put in the platform as a Demo met in January, 1909, Governor Camp bell in his message to that body urged ple and the demand of the platform
and submit the amendment to a vote. But the brewers and the whiskey dealers organized to defeat it before Col. Legislature, and they employed accomplish that result He trans ferred his location from Houston to Austin during the session of the Legslature and camped with that body day and night to thwart the will of he people. While there, doubtless his correspondence was large, but the bulk of it was never seen. However, some of it got out of his hands and
 hers said that it was stolen from his uthenticity and he certified to mong the "stathfulness of "o rom Mr. Sam Levey, of Fort Worth, a wholesale liquor dealer, and it was published in photographic form in the report of the investigating legislative ommittee last year. It shows what Mr. Wolters was doing in Austin, and how he money was pouring into his hands or the defeat, not of prohibition, but submission: In view of Mr. Wolters' present speech-making campaign to the prohibitionists of Texas, saying that "prohibition is not an issue," this etter of Mr. Levey's makes mighty interesting reading. It shows exactly the means that Mr. Wolters used with which to insult the people and to slap his party platform in the face. And he used all this money merely to he use later to ion? on? hew refused to tell the amount is attorney, before the lane, is that body that Mr. Wolters would rot in fail and hang from the callows before he would divulse that information." What a pity that some normation." What a pity that somehe Oriental during the prohibition cempaign and get hold of some of that mpaign and get hold of some of that ple. It would shock all Texas to its nerve-center. But in his legislative fight against submission in 1909, somebedy did get hold of the Tevey corre spondence and gave it to the public. Now read what Sam Levey wrote to Now read what Sam Levey wrote to
this employed agent of the brewers this employed agent of the brewers
and whiskey dealers at Austin, and yeu will get some idea of Mr. Wolters as an expert user of money, and as a the amendment and Levey's letter tells us how he did the job so successfully. Now for his wonderful work in defeating submission before the Legislature, and for his still more strenuous work in defeating Statewide prohibition two years later, he now wants the prohibitionists of Texas lect him to the United States Sente. We presume that he wants the prohibitionists to do it, for he is pitching the whole of his canvass in
prohibition territory. But read Sam evey's letter:
"Ft. Worth, Tex., Jan. 20, 1909. Hon. J. F. Wolters, Care Driskill Ho-
tel, Austin, Texas: tel, Austin, Texas:
"Dear $\operatorname{Sir}-1$ am Just in receipt of receipt of $\$ 2000$ sent you. 1 am work receipt of \$2000 sent you. 1 am work-
ing as hard as 1 possibly can on this proposition, and hope to be able to you can rely another source, which
apon-and if you still have to have more 1 will send you an-
other $\$ 500$ myself. I note what you say about the Legislature, and I hope say about our friends will stick
all ond be able to accomplish
and to thank you for the efforts you are putting forth in our interest, which
we apprecate very much, and with Indest regards,
"Yours very truly,
"A note from you occasionally will
v. and Mrs. M. H. Major, of Polyechnic Heights, have issued invitaions to the marriage of their daughers, Miss Jeanette Gertrude, to Rev. Henry Marvin Rathiff, and Miss Bess nd the happy double event is to take place Wednesday morning. June 26, at the Polytechnic Church. The Advocate congratulates these werthy young
people, and wishes for them the inrgest success in the years to come.

A GOOD MAN GONE. Mr. J. E. Owen, the father of Mr D. Scott, of the West Texas Conferp. m., June 6. He was born in Ten p. m., June 6. He was born in Tenuntil seven years ago. He and his until seven years ago. He and his ed with Mrs. Scott, their only daughwith Mrs. Scott, their only daugh Ner. He was for years prominent in Nashville Methodism-a steward and
leader of the choir in Elm Street Church. For fifteen years he had been unable to take an active part in the affairs of life, but he was a constant reader, was interested in, and kept in touch with the present-day-life. He was one of the best of men, and "died well" as he had lived. He suffered much and long, but in patience poss. essed his soul until called up higher.

## THE SOUTHWESTERN SUMMER

 SCHOOL.The Summer School of Theology is sity. It is well attended by the youngor preachers. The faculty is one of the best. Some of their special men The of national repute in their lines The local men in charge are measur ing up to the requirements, and splendoubt if there is any other side-help of larger importance to our young preachers as this Summer School of Theology. $\qquad$
All the connectional force in ': will appreciate very heartily e.as change that Bishop Mouzon has made in the time of holding the North Tex, Conference this fall. In the orig nal plan the North Texas and the Central Texas Conferences were plae ed on the same date, and had they remained that way it would have reatly inconvenienced all of us, but Bishop Mouzon has kindly relieved he sltuation by making the North Texas the last one on the list to be seld. We voice the sentiment of the brethren generally when we say that we appreciate his change in our be-
half.

The Advance of Chicago publishes the following, under the title of "A elling Sermon:

A minister called upon a member who had been neglecting the weektight service, and went straight up to the fireplace in the sitting room, and with the tongs removed a live coal from off the fire and placed it on the hearith, then watched it while it turned from the red glow of heat to back mass. The member in question carefully observed the proceedings, and then said: "You need not say a ingle word, sir: In be there on
Wednesday night...

Trs, Margare
Mrs. Margaret E. Sangster, at the age of seventy-four, recently died after a brief illness. For a great many ears she has been a beautiful writer of verse and also of prose. She was
a woman of high literary attainment and her writings always breathe deeply religious spirit. No woman of this generation in America stood higher in the esteem of her contempora-
ries. She adopted none of the modern fads, but wrote and lived for the in piration of her kind.

Doctor and Mrs. George n. Lain have issued invitations to the marriage of their daughter, Miss $F^{\prime}$ rankye
May, to Mr. Ross Compton, the happy event to transpire at Sanger, June 20. The young couple will rasile at Goc rest upon them the blessings of life.

If some of the dear brethren could space they would have some mercy on the Advocate, its readers, and other correspondents and shorten their conributions. In the first place, long ar ticles are not popular, and a great read them. Short articles, condensed. full of meat and less verblage, dolng away with useless preliminaries and
erally and profitably read. Long. drawn-out ones are only read by a few. In the next place, such condenscommunications would give room or others and furnish the readers
ith greater variety. Oh, that the rethren who write so well for the Advocate would heed these suggesAdvoca
tions!

It is with regret that we record the cent death of Rev. Thomas H. Ware, of the Little Rock Conference arkana District. He was long a promnent member of his conference and leader in the Methodism of Arkanas. For a good many years he has een a member of the General Confer ace from his conference, and he pacity in which he labored.

Dr. J. M. Buckley, after thirty-two years of continuous service as editor the New York Christian Advocate, ecently, retired from that position D.D., was elected to take the place. No man has filled a larger place in he editorial eye of American Methoism during the past quarter of a cenury than Dr. Buckley, and his retirement is a distinct loss to the fraternity.

The bitterest political fight ever
nown within the ranks of the Repubican party is now in progress at Chiago between the followers of Presient Taft and former President Roosevelt. They are contending for the nomination for that great office before the National convention, and $\mathbf{M r}$. Roosevelt is on the ground leading his milltant hosts. The convention was alled to order Tuesday, the 18th, aftthe National committee had been session for ten days, disposing of contested elections-nearly all of Which went to President Taft. What the outcome will be we cannot tell at
this writing, as we this writing, as we go to press too
early, but it is a sensational and spee-

June 20, 1912.
TEXAS CHRISTIAN ADVOCATE
will that always brings success. He puts intelligence and forceful energy into such enterprises, and he brings
things to pass. He deserved the appreciative compliment
him by his co-workers.

## The rains this week all over North

 Texas and Oklahoma have been a the these sections. They most of the corn crop which was severely threatened with blight under the scorching sun, but last Monday afternoon the rain came, and it fell has pant new life into the peopie.It is with sorrow that we record the death of Mrs. Sam McCord, the daughof our dear friends, Rev. and Mrs. charge. She was the devet Chatifiel Brother Sam MeCord, of Frost, and a nore devoted wife and daughter could not be found. It has not been a great while since these parents bowed beweath the sorrow of the death of their on, and now comes this additional with them, and our prayer is tha ith them, arm prayer is that in their aflliction.

## PERSONALS

Rev. C. V. Oswalt, of Ferris, made the Ad

## Brother Whitehurst and his people

 sood meeting.Rev. H W. Knickbocker and his peo
at Austin Avenue, Waco, hav ple at Austin Avenue, Waco, have on their property, and the ca
notes were burned last Sunday


There has long been a sentiment in the Church favorable to the opening
of a mission in Africa. Our relation to the colored people in our own land n particular, has created a natural slumbering desire began to take defl nite shape in the meeting of the
Roard of Missions May, 1910. Thi Bas previous to a uniting of the from the Woman's Board of Foreign
Missions to the Board of Missions proposing co-operation with the Colored Methodist Episcopal Church in the es-
tablishment of a Mission to Africa. The Board took a favorable action and uthorized a visit of one of the Secre
caries to Africa "to study the conditions there with reference to one or
more eligible sites for missionary

 necupied by us."
The aetual basis of co-operation with
the C. M. E. Church is yet to be deter mined. There will be no difficulty at
his point. The relations of the two this point. The relations of the two
Churches are so cordial and we are so Churches are so cordial and we are so only needs that somene proper definition
and understanding shall be arrived at and understanding shall be arrived at as to the method of their co-operation
for the future guidance of the two
bodies.
It will be seen that the Board of
Missions is under the necessity of furMissions is under the necessity of fu
nishing $\$ 10,000$, In addition to wh: has already been pleiged for woman'
Work, for the first years expenses in opening the Mission. The action
the Committee, as quoted above, lin Its us to that amount for the first year
The interest manffested in this anter The interest manifested in this enter prise ought to guarantee the realiza
tion of this sum in a slort time. A movement have been sending in mon ey for this purpose. Every dollar thin
contributed will be credited to th contributed will be credited to the
African Mission Fund. There are
certanly many pin in certainly many people in the Chure Who have been waiting for this pond with liberal contributions.

ffer of $\$ 5000$ at the Woman's Mi
ionary Council might well be dupl cated by some other Methodist wn has that mach interest in the evange
ization of Africa. Voluntary persons contributions. as much as $\$ 500$ each have been made already. Let thos
who wish to be represented in this fir $\$ 10,600$ send in their contributions to
the Church pray earnestly that thi may see fit to contribute. Promp
ness and liberality in response to thi call will put the Board in position t
enter upoa the work of establishing
he Mission just as soon as the neces
sary preliminaries can be gone
sary preliminaries can be gon
through with. In the meantime, Ie new Mission may be started on a pla and in a way that will insure to it the greatest possibles success in
the light in Darkest Africa.

TO ALL PASTORS AND CHURCHES.


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| y | Chitter has become so bad that wa highest authority on the question, the many great specialist physicians, say

there should be a law that conditions there should be a law that conditions
marriage on the man bringing a certi fica
phy backed by his Church, has recently
decided to marry only, men decided to marry only men as bring Baptist Convention, at its recent an nual meeting, passed resolutions re
commending this. The facts demand ing an awakening on social purity and comparably more startling and d
plorable than hundreds of -Titanic plorable than hundreds of "Titanic
disasters. Brethren, get as man Churches as you can, your own if others
will not join you, to join in opening the way for me to visit you and present his great cause. Only free will offer
ngs and co-peration in every wa ou can. The Federation pays it
speakers and does its other work speakers and does
freewill offerings.

## Remember that the World's Purit ederation is the great organization of

 Cederation is the great organization ofhe United States and Canada tha unites good people of all creeds in
this great work of rescue, and agains he White Slave Traffic and for social
Purity. The venerable Bishop Key Purites me: "My interest in your im
im portant work amounts to
so vital and far-reaching

## action more imperative, and you hav

 time. I pray for your wisdom and work I know no Baptist, no Methodist, o Presbyterian, but only all who cooperate to save our boys and girls, our Churches and our country, in this
reat cause that is equally the work of all good, wide-awake people. Ad
dre:s me, Station A, Dallas, Texas.
 RREL

## There are compensations for al

 for the ${ }^{\prime \prime}$ is a Scriptural aphorismwhich ina ever been found true in a
ases by every redeemed soul. Even he itinerant finds compensations fo
absence from home, toil and self-
onial. Monday nimt, Nard Monday night, March 25 ,
dound me at Blooming Grove. The old town of Blooming Grove, a short dis
tance away, formed a part of the Dres A few of the old settlers still lite in
the vicinity, but many have gone to other parts and not a have gone to their
ternal home. My old friend then ternal home. My old friend, I. H
Wiseman. met me at the depot an carried me to the dormitory bui'dins
of the Central Texas College, his pres ent home, where I was most hospit
ably entertained. This school is beau valuable. How unfortunate we have s: The time has come to stop such mon sense. reason, honesty and fide hat somehow we should devise some
ystem for liquidating the debt system for liquidating the debt
hanging over our schools, and the hanging over our schools, and the
adopt a pay-as-you-go policy. 1 dis cussed the Sabbath question to
small, but attentive congregation at the evening hour. I was with Brothe Clovis Chappell. the pastor, but
short time, as he was conducting evival at Dresden. But I heard th most flattering
 ained in the home of Dr. Moore, with

## most pleasant association. In 187 I served the Ennis and Pa'mer charg

## reaching three Sundays at Ennis and

Cl
ip cons
is ther
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## is the has

## The improved very much since then

 pastor, Brother W. W. H. Crawford, an bringing things to pass. It was a de
## lizht to pastor.

## It was a great pleasure to me to

 Bend the first Sunday in April with people of Olney. Brother Richardson was converted under my ministry andI recelved him into the Church in Church in this was pastor of Firs
I enjoyed the entertainment in his home with him
and his cultured wife. We had had union services, the Presbyterians
pniting with the Methodists: so we had large congregations at both serv
ices. The people express much in terest in the cause I am representing
and I doubt not that great good wa and I doubt not that great good wa
accompl'shed. I remained over an
preached on Monday nieht. Tha preached on Monday nient. Tha
fromtry has suffered long and severely
frouth the people spoke in


## N ENDORSEMENT

Rev. J. H. Jarrell, of this city, one cial Purity Federation, presented his in behalf of social purity to the congregation of the First Methodist
Church a few Sunday evenings ago.
Rro. Jarrell represented a great cause Bro Jarrell represented a great cause
and is cultivating a field that has been and is cultiva
sadly neglect

The second round of Quarterly Con Sunday at Oakhurst. This is one of
the large sawmills of this Fast Texa country and the citizenship of th
place is first-class. R. W: Miller. on the active vice-president of the com
pany and his touch is seen in every
thing. His family were our neighbors in our first charge and th
kindness of his good mother wbe
typhoid fever was scorching ing the mistress of our little manse
in that first year, twenty years ago
will never be forgotten. His company renders our Church the most efficient
and valuable help in our work, both there and at Elmina. I find my old
friend A. C. Ford, of Fort Worth, Tex-
as, is the president of these large and prosperous mills. Blessings on these
old-time friends, now under the provi-old-time friends, now under the provi-
dence of God occupying large places
in the world of labor and influence The district, with few exceptions, I
in fine condition. Our pastor at An
derson, Bro. W, H, Long, abandoned derson, Bro. W. H. Long, abandoned
his work, bnt the next Sunday found
Rev. F. Converse Brown at the helm the slightest hitch. He is a fine
preacher and pastor, and And orsor Circuit will come to the end of the first part of the round was interfered
with by the very bad weather. Keis ler Circuit, seeing the new fld $\circ \mathrm{r}$ was inclined to appreciate a good Quarter


## clo the sto <br> \footnotetext{  

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1 Hen
Aug
arat <br> urd
tha
wot <br>  <br>  Bryan and Willis and Madisonville
have alach of the brethren are now girding them-
selves for the fray. Webb at Carmona are now entering the third lap of this
four-round race. This shall be our
best. Gaston and Ayers and Wier and
Hodges and Day and Prather and Hor-
ger and Pinford <br> 觡}

## DO NOT BE CARELES8

We receive in almost every mail let. ers fall to give their postoffice address, and much trouble and delay result. Sometimes we fail entirely to locate the writer. When writing to us or to office address, route or street number, and sign the name and initials to which your paper is addressed.

and that ye always having all sufficiency in a'l things
thinketh no evil."

## Restful Sleep

comee to peovish mikeful children when
Washed with warme water and Glenn't
Sulphur Soap. Sold by all draggota. Sulphur Soap. Sold by all draggista. Hirro Hair and Whites Doy Heck ar brome, Soce

Epworth League Department OFFICERS OF BOARD OF TRUSTEES resident-Rev. J. E. Harrison, D. D., San
Andonio
ice-President-Rev. H. A. Boaz, D. D.
D.
 CABINET OF $\operatorname{CogTH~TEXXS}$ confer
 Toinh Nice Preeicen- Miss willa Curtis
 coming mebtings.

##  

 CORRESPONDING SECRETARIES.



## 


 ule, providing transportation for all
who wish to visit the grounds. Prest-
dent Ragsdale states that he desires dent Ragsdale states that he desires
that the people of Corpus Christi will
feel welcome to Epworth and that feel welcome to Epworth and that
they will avail themselves of the op-
portunity of hearing the elaborate portunity of hearing the elaborate
musical program which will be ren-
dered Friday evening dered Friday evening. He suggests
that the people of the city go to the
grounds early with their families and grounds early with their lunch and remain there for the concert. The entire opening ev is planned to be a gala affalr.
Besides the people from
Christi. a special train of delegates to the State Christian Endeavor Convention which is now in session in
San Antonio, will be present. An ef. San Antonio, will be present. An ef
fort will be made by the people of
this city and by President Rassdale to make the visitors enjoy themselves so much that they will deeide to hold their ann
Christi.
The
The four leading musical organizations of the eity, which are the Cor pus Christi Quartette Society, the L.a-
dies' Choral Club, the Celestial Cit. dies Choral Club, the Celestial Cit
Orchestra and M. W. A. band, wil participate in a program and some of
their very best selections will be ren their very best selections will be ret
dered. The program will probabl dered. The program
last an hour and a half.
Epworth Inn will be open and tho desiring to do so can be served with
meals at the Inn on Friday evening The people are asked to take bathine an afternoon and evening of folly tertainment at Epworth on Friday.-

## THE SUNDAY SCHOOL <br> 

## OUR EPWORTH PROGRAM

 In this issue we print the programfor the State Sunday School encampment for 1912 . Considering the nar-
mow limit of our financial resources. the program committee, consisting of
Dr. J. E. Harrison, W. C. Everett and Dr. J. E. Harrison, W. C. Everett and they have done well. We feel that
what we shall give our Sunday School workers this year at Epworth will
many times repay them for the time many times repay them for the time
and expense involved in attending the encampment. In its present form the program is the work of the editor, and
whatever defects it mav contain are whatever defects it may contain are
chargeable to him. During the time Southern Methodist Sunday School hosts of Texas he has received both
praise and dispraise. He has tried to se encouraged by the first and not to
be cast down by the last. And he is hoping that a more competent man
who is willing to shoulder the responsibility of our State Sunday School work and give his
found very soon.

PROGRAM OF EPWORTH SUNDAY PROGRAM OF EPWORTH SUNDAY
SCHOOL INSTITUTE FOR 1912. First Dav, Thursday. July $18 .-8 \mathrm{p}$ m., service of song, Rev. H. L. lunger
director: $8: 30$, opening sermon. Rev.
O. T. Cooper. Chairman North Texas Conference Sunday School Board.
Friday, July 19.-8:30 a. m. devo tional period: $8: 50$. Bible Class Or
ganization, Rev. Chas. D. Bulla. super anization, Rev. Chas. D. Bulla, super
intendent Wesley Adult Bible Class: $9: 25$, senior and intermediate work
The Problem." Dr. C. A. Nichols, professor of pedagogy in Southwestern
University: 10, conference of pastors. led by Rev. O. T. Cooper: 10:25, re
cess: 10:40. elementary department cess: 10:40, elementary department,
the cradle roll. Mrs. V. A. Godbey, San Antonio: $11: 15$, "How to Study and
Teach the Bible," Rev. E. . . Chappell D. D. Sunday School editor, M. E.
Church. South: $8 \mathrm{p} . \mathrm{m}$. service of Church. South: 8 D. m., service of
song: 8:30, sermon by Rev. A. D. Por sor, seeretary Central Texas
ence Sunday School Board. Saturday, July $20 .-8: 30$ a. m., de
votional: $8: 50$, Bible Class Conquest or work of Membership Committee
Bulla; $9: 25$, "The Teacher," Nichols: $10: 00$, conference of pastors. led by
Rev. J. A. Pledger. Chairman West Texas Conference Sunday Schoo
Board: $10: 25$, recess: $10 ; 40$, the grade
lessons. Mrs. Godbey: $11: 15$, "How to Study and Teach the Bible." Chappell:
$8: 00$, service of song: $8: 30 \mathrm{p} . \mathrm{m}$. , illusBulla. Sunday, July 21. $-9: 30 \mathrm{a}$ a. m., mode Sunday School. superintended by A. S
Mathis, of Dallas: adult class, con Mathis, of Dallas: adult class, con
ducted by Bulla: $11 \mathrm{a} . \mathrm{m}$... sermon.
"The Adult in the Sunday School," Dr "The Adul
Afternoon.-Wesley adult class rally m. service of song: 3:50, "The Wesles Adult Class in the Country," E. High
tower: 4 p . m ., "Wesley Adult Class

In Town and City," J. K. Wester, San
Antonio; $4: 15$, "Place of Wesley Adult Antonio; 4:15, "Place of West
Class in the Church," Bulla.
Evening Evening. $-8 \mathrm{p} . \mathrm{m} .$, service of song:
se, sermon, 8:30, sermon, "Relation of the sunday
sehool to Our Home Misslon Prol school to Our Home Mission Prob
lems," Rev. A. E. Rector, Galveston.

Monday, July 22.- $8: 39$ a. m., devo | ion |
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| Bible |
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| of | Bible Class. or Work of the Social Nichols; 10:10 Bulla; 9:25, "The Pupil. intendents, "The Teacher Problem. led by A. E. Rector, superintendent Central Church Sunday School, Gal

veston: 10:25, recess; 10:40, "Studles veston: $10: 25$, recess; $10: 40$, "Studic
for the Beginners' Department," Mr Godbey; $11: 15$, "Studying and Teal
ing the Bible," Dr. Chappell; $8 \mathrm{p} . \mathrm{m}$ ing the Bible," Dr. Chappell; 8 p . m.
service of song: $8: 30$, sermon, Rev, $W$ B. Andrews, presiding elder Waco Dis Tuesday, July $23 .-8: 30 \mathrm{a}$. m. devo
tional: 8:50, "spiritual Life of the tional: 8:50, "Spiritual Life of the
Adult Class, or Work of the Devotional Committee," Bulla: $9: 25$, "The Course
of Study," Nichols; 10:00, conference of superintendents, "Problems of or
ganization," A. Sathis: 10:25, re ganization,", A. S. Mathis: $10: 25$, re
cess: 10.40, Studies for the Primary Department," Mrs. Godbey; 11:1:,
"Studying and Teaching the Bible, Dr. Chappell; 8 p. m. service of song
8:30 p. m., sermon, Rev. H. W. Knick Wednesday, July 24.- $8: 30$ a. m., d
votional; $8: 50$, "Adult Class Officer and Committees, How to Develop Them and Their Duties," Bulla: $9: 25$,
"Adaptation to Social Conditions, Adaptation to Social Conditions, Nichols: $10:$ en, conference of superin
tendents, "Problems of Grading th
School," A. S. Mathis: 10:25, recess Shool," A. S S. Mathis: $10: 25$, recess
10:40, "Studies for the Junior Deper 10:40,"-Studies for the Junior Depart
ment," Mrs. Godbey; 11:15, "Studyin. ment,", Mrs. Godbey: $11: 15$, "Studyink
and Teaching the Bible," Dr. Chappell:
8 p . m., service of song: $8: 30$, sermon. $8 \mathrm{p} . \mathrm{m}$. . service of song: $8: 30$, sermon.
Rev. W. Knickerbocker. Thursday, July $25 .-8: 30$
votional: $8: 50$ a. m., de
 "Things That Can and Should Be Don in Every Sunday School." E. High tower; Mrs. Godbey, 11:15, "Studying
work, Ment
and Teaching the Bible," Dr. Chappell: and Teaching the Bible," Dr. Chappell:
p. m., service of song; $8: 30$, sermon,
Rev. H. W. Knickerbocker. Rev. H. W. Knickerbocker.
Friday, July $26-8: 30$ devotional
8:50, Congress on Wesley Adult Class, Friday, July $26-5: 30$, devotional:
8:50, Congress on Wesley Adult Class,
led by Rev. Chas. D. Bulla; 9:25, "Sys led by Rev. Chas. D. Bula; 9:25, "Sy
tems of Moral Training," Dr Nichols
10:00, "Our Rural Schools," Rev, 10:00, Our Rural schools, Rev. IN
F. Davis, Chairman Texas Conferene
Sunday School Board; 10:25, recess: Sunday school Board; 10:25, recess
10:40, hand work, Mrs. Godbey; $11: 15$, "Teaching the Bible," Dr. Chappell; p. m., service of song;
Rev. H. W. Knickerbocker
Saturday, July

on the Adult Class," The Coutt," Niass," Ned by Buls; 10:00, "Rural $9: 2 \mathrm{~s}$,
Sunday School Problems," Rev. R. B Bonner, field secretary Northwest Tex
as Conference: 10:25, recess; 10:40
"Securing and Training Teachers, "Securing and Training Teachers,
 to the foundation you use, it is either absolutely delicious or an insult to your palate.

## white $\wedge_{\text {wan }}$

 TEAand ordinary tea-making knowledge on your part, will produce the nicest, smoothest, most delicately flavored ice tea you ever tasted. Be sure of the brand White Swan.

## Grocers Everywhere



## A "Large Enough" Sample

 so that you may learn all about White Swan Tea by the test of taste;we will, on receipt of our grocer's name and aldress and ten cents
in stamps to pay pocking and poctage, send you a plenty large enough in stamps to pay packing and postage, sent

on Sunday School work, led by Dr.
Chappell: 8 p . m., service of song:
 T., model Sunday School, Ied by
i. S. Mathis; Rev. Chas. D. Bulla in charge of the Wesley Adult Department; 11 a. m., serm.
Packard, of Houston.
Afternoon- $3: 30 \mathrm{p} . \mathrm{m}$., service of
song: 3:45. "The Place of the Sunday song: ${ }^{3: 45 . " \text { "The Place of the Sundav }}$ stiool in Our Educational System." E: Hightower: $4 \mathrm{p} . \mathrm{m}$. . "Sunday School
Teacher Training in Our Colleges," J. The Bible as a Book for Men," Bulla Evening. -8 p. m., service of song:
: $30 \mathrm{p} . \mathrm{m}$. , closing sermon, Rev. H. W, Kniekerbocker.
Note well. In addition to the above
pogram there will be various section. program there will be various section-
al conferenees. and the afternooa hours will be given to such work in
so far as the work of the morning hours creates a demand for it. Thus
there will be spectal conferences for pastors, for superintendents and for eachers and other officers, according the interest that is developed. At-
endance upon such special meetings will of course be optional. ary grades, announces the following chedule of department work for c. m. Friday, July 19, organization of meeting, July 20 , group teachers kinners' sesslon. Tuesday, model prihary session. Wednesday, model mediate session. Friday, class in hand work. Saturday, group teach-
ers meeting. In all her work Mrs. rs meeting. In all her work Mrs.
Godbey will be ably assisted by Miss
Tamie Russey and Miss Edna Bract Tamie Russey and Miss Edna Bracl
of San Antonio. The above program is made for the
Sunday School Institute and not the Sunday School Institute and not the
institute for the program. The pro-
gram will therefore be subsect gram will therefore be subject to anv
changes that may be needful to ad $o$ the effectiveness
the institute begins.
 Sunday School Institute this the writes to know what the "trimmings" will cost. By trimmings he means
things not advertised as a part of the expense account. This leads us
say that Epworth is as nearly from "trimmings" as any gathering of
ike character on the face of the
earth. Persons who so destre can then a tent and a for about what it wonsild and cost at home, the only difference being the
cost of the trip to and from Epworth.
plus the rent of the tent and costs and utensils. A doliar buys a season icket to the grounds and another dol ar entitles a person to attend all th
meetings of the institute. of course there will be cool drink stands and the like on the grounds for those who
wish to patronize them, and distilled wish to patronize them, and distilled
water is sold for one cent a glass or water is sold for one cent a glass or
five cents the gallon. People of mod erate means have a fine opportunity to get a helpful summer outing. combined with the finest possible intel.
lectual and religious advantages at very moderate cost.
WHEN YOU GO TO EPWORTH BS READY TO SING.
The singing at the Sunday Schoo Encampment will be under the direc
tion of Rev. H. I. Iunger. whose well known to need discussing to well known to need discussing. He
will be assisted by his good and competent wife. Since the managemen has been able to secure Brother Mun ger and his good wife for this nart
of the work one cause of anxiety has been removed. Brother Mlunger is at present pastor of our Herring Avenue Church, in Waco, the church that was built in a day. He knows how to lead
singing even better than he knows singing even better than he knows
how to build churches. When you go to Epworth carry with you your cor net. flute, fife, violin or any other wind or stringed instrument that you
can play with skill. Also promptly connect yourself with the choir and

Confidence is a plant of slow growth He that is an.-Catham. He that is much flattered soon
earns to flatter himself.-Johnson.,

## Terrible Picture of Suffering

 Clinton, Ky.-Mrs. M. C. MeElroy. six male troubles. I could not eat, and could not stand on my feet, without suffering great pain. Three of thebest doctors in the State said I was in a critical condition, and going down hill. I lost hope. After using Now 1 feel better than in six years." Fifty years of success, in actual prac
tice, is positive proof that Cartul can always be relied on, for relieving female weakness and disease. Why not
test it for yourself? Sold by all drug.
gists.

## gists.

By Noel Gaines. I hope my long personal relations
and friendships will be a genuine guar antee of my love for the Jewish people As a child I was raised their next-door neighbor. I grew up and played with
their boys, have been in their homes their boys, have been in their home
and learned in my youth to love their mothers and fathers. Then, becoming a man, I have been intimately asso ciated with them, mingled with them. lean intimate with their Rabbis, thei
business men, until I know love them,
I am more than friend to the Jews,
if that be possible, for I am their serif that be possible, for 1 am their ser-
vant: but only one is my Master, and vant: but only one is my Master, and
he is the Lord. And being so in ac cord with the divine injunction. " cord with the divine injunction, "
came to serve, not to be served."
feel I can only serve the Jews by being feel I can only serve the Jews by being
loyal to them and theirs in the way the Lord of us all points out. more extended fashion the greatest world-question today, viz: Who is
Jesus? and showing the numerous Jesus? and showing the numerous
words of the prophets of Israel on the
subject. In this note, however, I shall only examine a statement of my devited friend, Rabbi Enelow, of Lonis-
ville. in the light of two of the great Jewish prophets, Isaiah and Daniel.
whom all Jews of this day love and stand by their every word.
On December 1. Rabbi Enelow wrote me as follows:
The prediction contained in thos
verses has no reference whatever the coming of Jesus, It refers
events of that particular time and then events of that particular time and to
things which the prophet expected to
ocrur in the immediate future. Isaiah $9: 6$ refers to an impending invasion of
Judea by the Assyrian army as the Judea by the Assyrian army as the
result of the policies of King Ahaz Though Ahaz does not reserve it, the Tord will come to the rescue of his
people.
people. you, this is Rabbi Enelow's
Nind
interneration of Tsaiah's prophecy in interpretation of Isaiah's prophecy in
Isalah 9:6. I will now record Isaiah's exact words and then examine Rabbi Enelow's statement in the light of
Isalah's words. Isaiah's words.
Isaiah said
unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name
shall be called, Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace
Now Rabbi Euelow says, as his
above quoted words show, that this above quoted words show, that this
Scripture "refers to events of that particular time which the prophet expected to occur in the immediate future." Alright. Then I ask the Jews to cite me to the one who was born, the
"son" who was born at that time, in "son who was born at that immediate future," which Rabbi Enelow says Isaiah means, which
"son" was then called by the Jewish "son" was then called by the Jewish
people by the names of "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace?" Isaiah's words show the Lord was
speaking through him, then he could speaking through him, then he could
not err in the prophecy. If Isaiah prophesied of what was to occur in prophesied of what was to nature," as Rabbi Ene cur "in the then immediate future," or else that would make the lord which cannot be. And if Dr. Enelow's interpretation be true, then the Jews
must point us back to the "son' that was then "born" whom the Jewish people called by all those exalted and hallowed names. Isaiah said he was to
be a "child," then he was first young be a "child," then he was first young
and would grow up. Isaiah said he would be a "son," then he was a woule child that would grow up. Then Isaiah told the names he would be called by. Leave the name of Jesus
out of the discussion now for a whi e . and, my Jew friends, you tell me who that "son" was way back there who was "born," and whom your nation called those exalted names.
Again: The next verse (Isai reads:
"Of the increase of his government and peace, there shall be no end, upon
the throne of David and upon his king dom, to order it and to establish it with judgment and with justice from henceforth, even forever."
This prophecy of Isaiah says this son was to establish the government or kingdom on the "throne of David" and it would last "from henceforth even forever." This is clear.
Now, my Jewish friends, I call upon you to cite me to the kingdom that was established back in the "then immediate future" after Isaiah spoke those words, which kingdom is in existence
today, Isaiah said it would last "from henceforth, even forever." If it was established back then, as Rabbi Enelow said the prophecy meant, then
it would have to be in existence today it would have to be in existence today, The Rabbi's Predicament.
Rabbi Enelow's interpretation in th fice of Isaiah's words put him in a fearful predicament. If the Rabbi is
correct, then the Jews way back in correct, then the Jews way back in
the "then immediate future" of Isalah's time, of necessity had to ca'l some "son," who was then "born"
by the names of "The Mighty God and The Everlasting Father." If they did

God have had to come down and temple in a human body for a "son"
have been called "The Mighty have been called "The Mighty Go
The Everlasting Father?", And whe is all Jewish argument that God would never do that? The Jews believe that
God took up his abode in the "cloud by day and the pillar of fire by night" Exodus 13:21); that the Lord stood in the midst of the burning bush be-
fore Moses (Ex. 3:4): and that the Lord maniffested himself to Moses and Israel on Sinai in fire on top of the
mount (Ex. 19:18): but they have not mount (Ex. 19:18): but they have not
yet seen that the Lord manifested himself to humanity in a human body (Isa. 9:6), surely a more exalted emple than he had theretofore taken
up his abode. The other predicament is: The
Jews have got to point to a kingdom or government that was set up in "the
the immediate future" from Isaiah's

## THIS GENEROUS TREATMENT

 BOOK

The truth is, Isaiah never stated
$\qquad$ the Everlasting Father" and who was orth, even forever." But from henceforth, even forever." But the prophet
Daniel, does tell us After Isaiah iel prophesied the four universal Gen-
tile empires that would runtile empir
(see Dani
Daniel 2: Daniel
would would set up his kingdomat God the universal empir prophecy, which is still in existence.
preted the prophecy. The world to-
day knows there is no pres preted the prophecy. The world to-
day knows there is no present existing
kingdom or government kingdom or government that has con-
tinually run and existed since Is time. So how exan they cite such a
never-ending government? never-nding government? Indeed,
the Jews have absolutely no govern. the Jews have absolutely no govern-
ment at all on the face of the earth two k
of Dav
existin
not be not be,
 baniel say
ful readin chapter
ourth
$\qquad$
$\qquad$
$\qquad$
pires that Daniel show
the same kingdo
"son," who was
was to
that Isa sty God and Everlasting Father." wo
kingdoms, or ef else there would bo on the throne of
ging king up, or of Ge
king oon
avid, both lasting
ting at the same be, of course. is the
$\qquad$ would set u
"shall stand $f$

saiah said
aid wo
world,
made
John
e or Rot
$\qquad$
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## in Ran Kin

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$\qquad$

## 'd dollow of it one uni

## s.

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OSUCLESSC
 Me, Al



## If You Are Sick Let Me Help You

Just mark with a cross X in the coupon below any of the different sumptoms you have and send it to me, and I will send you the Treatment Free

This Treatment Will Be Delivered By MAIL, POSTAGE PAID, Right to Your Own Door Without One Cent of Expense to You This offer is made to any person who sincerely want Kidney and Bladder Ailments, Rheumatism, Disorders, Heart Trouble, Nervous Weakness, Catarrh and all other SEND NO MONEY Simply put a cross X mark before the pon, sign your name in full and complete adare My Claims I'll Send a

Treatment Free to Test
This Advertisement is to reach the sick, weak and suffering: those who have hailed with other treat those in remote places who are not supplied
with modern, up-to-date and successful with modern, up-to-date an
methods of curing diseases.
I Want to Prove to Those People at My xpense That 1 H
Real Remedies
1 have perhaps the most successful method yet devised for the permanent cure of disdo not ask you to accept my word for this. I am a Specialist and I do not have one
remedy that cures everything; no patent remedy that cures everything; no patent
medicines; no "dope." My special treatments are made up of my own private prescriptions perfected after years of successsful practice. My great success is due to my patients honestly. I count my cures by the hundred where a doctor in ordinary

Treatment Free to Test
I want you to try at my expense, not yours.
All iwant to know is what you want to be
cured of. I have made it convenient for
you to tell me this by simplyputima a cross
X mark before the symptoms you have on
$\qquad$
$\square$ nature (man or woman) that you want me
to know. I realize that 1 must help you
and get your good will if I expect you to
recomend me
$\qquad$
The Vest Majority of Patients 1 Treat Are Those Who Have Failed With


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"If Dr. Jiroch has so much confidence in his ability and his treatment to go to all this expense I am going to let him try." Put a cross $X$ mark before the symptoms you have;
sign vour name and address co the attached coupon, cut it out and mail it to me today. It will obligate you to nothing. Just let me try to help you. Address


## Woman's Department

All communications in the interest of the Woman's Foreign Missionary Society and
the Woman's Home Mision Societt should be sent Mrs. Miton Ragsdate.
eare Texas Christian Advocate, Dallas, Texas.


## 

| 11 arranged, and for the occasion beautifully decorated with eut served in the ladies ${ }^{\prime}$ dining room tairs, Every thing was harmonious the social hour spent together such a tempting lunch is one of pleasant memories we have of day. Mrs. Smith is anxious tha all awake to the call-every mem of the Church a member of the o know the needs and read of the ns to become enthusiastic "pas facts, and to "win one" and win ny to our ranks. So Mrs. Buchan told all the needs and the beauties the young peoples' work. Mrs uld be done. The fuller meanin: God's Word, pointing out how neg ntly we, as Church women, are do God's service. But in the afternoon best thing of the day was given king the Church work to the home dy : enlisting the un'nterested reh member, and showing her how mav become a "Home Grard." resting, and 1 believe, helpful to 11. At night Mrs. Smith and Mise ker made helpfnl ta'ks. We foel |
| :---: |

strangers to her prior to her past busy instructive lessons from the delibera-
year for and with us. Mrs. Hiles, of tions of that body, and Northwest Tex Mineral Wells, our new Secretary of as Conference is proud in the possess,
Home Department, was present and ion of such a representative as this Home Department, was present and ion of such a representative as this
we were made to feel that our inter. Corresponding Secretary. We wish
ests of the Home Department of every woman of the Northwest Texas ests of the Home Department of every woman of the Northwest Texas
Weatherford District were in good Conference could hear this interesting hands for the coming year. She is a
young, interested and consecrated young, interested and cond under
missionary woman and und
ance our work will progress.
The Forward Movement an ance our work will progress.
The Forward Movement and Social
Sorvice were important phases of the
diseussions and the delegates will be discussions and the delegates will be
able to carry home much along these
lines to their women in the rank and lines to their women in the rank and
file. May we indeed move forward in
every department this year. These
were many echoes of interest and help
from the late annual meeting. and from the late annual meeting, and
which were appropriated for future
use at home by the delegates.
Milsap people certainly entertained M ilsap people certainly entertained
us royally. The women served elabo-
rate lunches on church lawn and each rate lunches on church lawn and each
was thoroughly enjoyed by all particl-
pants. We shall ever remember these good
neople, and especially Rev. J. R. Cov and
T
for
The meeting adjourned Friday after-
noon; "God be with you till we meet again" was sung and all wended their way reluetantly to the different trains
and bade adieu to friends and hostess.
es, hoping es, hoping to meet again in so good
a District Conference. a District Conference.
We trust that the delegates will
each carry home to their officers the importance of being prompt to repy
and report to their corresponding conference officers all the work of their
respective auxiliaries. This was emrespective auxiliaries. This was em-
phasized by entire congrezation sing-
ing Sister Stewart's annual Press ing Sister Stewart's
song Thursday evening.

MRS. KITE SIMS.

## VERNON DISTRICT MEETING. <br> \section*{One of the most pleasant as well as instructive occasions it has been my

} instructive occasions it has been myprivilege to attend was the Vernon
District meeting, held in the beautiful and hospitable little eity of Vernon, May $28-30$. The President, Corres:
ponding Secretary and Press Superin tendent of the conference were guests
of the district. Believing its "better to be an hour
too early than a moment too late too early than a moment too late"
(don't ask any attendants of the
Sweetwater Institute when we learned

## this). Mrs, Stephens and myself ar rived enough ahead of time that we

 cou'd exercise that womanly privilegeand say. ${ }^{-1}$ told you so." when the train
bearing most of the delegates happen bearing most of the delegates happen
ed to be much later than the appoint ed to be much later than the appoint
ed hour for the conference to con
vene. However, the meeting wa called to order promptly, and by spe
cial request Mrs. Rollins, who had
Mase just srrived, opened the conference
following closely the most excel en
program that had been prepared by program that had been prepared by
the efficient District Secretary, Mrs.
Culbertson. The writer has learned by sad experience that trains nelther
wat for nor hasten their speed for
even ar "MJethodist delegation, but even a "Methodist delegation," but
this one did arrive in time for the
delegates to register. get acquainted

 five at this meeting, and we bespea
much good will result from suel thusiastic and untiring efforts on the
part of the secretary and so much intetest and earnest desire for informa
tion manifested by each society. A
address by the Conference address by the Conference President.
Mrs. Stephens, was the leading fea turs. of the evening program. TT
this was excellent but feebly ex es our appreeciation: only thoxe wh
hive heard one of those addresses by this talented woman can know the
depth of thought and the burst of elo
quence we enjoyed, and this seeme truly the best we had ever heard.
The Methodist Church of Vern possesses a most excellent choir
which rendered several pleasing se lections
services.
Time and space forbid mention
the many excellent papers, talks, etc
the many excellent papers, talks, etc,
of the folowing sessions. Vernon Dis
trict has been making a close study of trict has been making a close study
all departments of missionary enter prises, and we shall watch for great
developments in that district. Every. developments in that district. Every
thing was carried out on the institute plan, which caus
freely discussed.

had in store another treat, for Mrs
Rollins gave an account of her reces
volitit to the Woman's Misisonary Coun
vil
cil in session in Washington
eil in session in Washington City,
April 14 to 19 . There is no woman
April 14 to 19 . There is no woman
in our whole conference possessed of
such descriptive powers, such a flow of eloquent language as our own Mrs.
Rollins, and we listened with rapt attention as she carried us from the
very start of the Texas party from Dallas, through that wonderfult World's
Missionary Fxposition in Cincinat to the city of Washington. There thev,
visted the historic Mt. Vernon, many
p'aces of interest in the capital city: then down to business for the coun
cil meeting. She brought us many
report. Work was not overlooked on
Press Wram. Our only regret is that
the program. he program. Our only regret is that
hese meetings never last over twe hase, and that is a very short time to
talk on a big subject like Press Wo's
Wen We can't close without speccial men
ion of the Hissionary School, by the
Venon Auxiliary, and it was indeed a
most novel and interesting numher of the whole program.
During the noon rest Wednesday most delifious lancheon was served by the auxiliary, and we can truly vote
the Vernon ladies the leaders in the Brother Miller, the presiding elder and Brother Moore, the pastor, hold
warm place in our hearts for the
manifested interest and many acts of assistance and kindness during out
visit among them.
We pray especially that met We pray especially that much an
lasting good may result from this
great meeting.
PRESS SUPERINTENDENT,
 CONFERENCE WOMAN'S HOME AND FOREIGN SOCIETIES.
The Womans Home Mission Society
nd the Woman s ro.elsi Mussuatar
ociety, met in joint ahnual meet
Houston, Texas, May $1 \mathrm{j}-1$.
The sessions were held in the beat iful First Methodist Episcoopa Each day deliclous lunches we
served by the different Methodist
Cnurches of the city.
The first session was a delightful
The first lowed by a reception tivin in the parlors of the church. An auto res given the delegates.
The speciai music furnished each
vening was much appreciated an vening was much appre
thoioughly enjoyed by all.
i he sessions of
 resident of the Foreign Depart.
nent, Mrs. John E. Green, and the
resident of the . resident of the Home Department,
Hrs. Alex Woldert. A spirit of har
ing. May 1s, by almost unanimous
On Me, the two Texas Conferencos were united; hereafter to be known as the
Voman's Missionary Society, Texas Conference.
One of the
One of the good things done at this
eeeting was the naming of the at the Virginia K. Johnson Training
School, Dal as, Texas, for our beloved etiring Corresponding Secretary,
Gene Sells Call." The privilege was
Iven this conference iven this conference, upon condition
hat it raise $\$ 5000$, which was con-
ributed in a few minutes ributed in a few minutes, with Mrs. A. A. Marshall, Editorial see retary of the Woman's Missionary
Council, was present: also Mrs. R. W. McDonell, Corresponding Secretary of
the Woman's Missionary Council. Both these women were an inspir
then to whole conference wi
thetr helpful talks and suggestions. The reports from the different off-
cers showed much progress and that the great forward movement was the Among the most important repor was that of the finance committee
which was the slogan, $\$ 15,000.1912$. The conference was honored by se
cral distinguished visitors. Mrs. Vir
vinia K. Johnson, of our Trainir School: Milss Garrett, missionary A. E. Rector, from our Immigran
Home at Galveston: Rev. H. M. Whal Ing, pastor of MeKee Street Methodis
Church, and Rev. A. J. Weeks, of San sermon Sunday morning.
The Home Department


## tion are as follows




ourth Vice-President, Mrs. George
$\qquad$
 ntendent of Supplies, Mrs. J. B. Tu ries, Home Department, Heaumont.
Mrs. J. D. Ward, Beaumont: Brenham. Mrs. E. . Ramsey, Rockdale: Jack
sonville. Mrs. B. B. Bolton. Jackson
ille: Marlin. M. ille: Marlin, Mrs, W. F. C. Karney
Hearne: Marshall, Mrs J. I. Key, Mar.
hall; San Augustine, Mrs Simpson, San Augustine: Navasota Mrs, W. H. Beasley, Shepard: Pitts-
burg, Mrs. J. E. Ellington, Queen City: Triet, Mrs, F. A. Glenn, Tyler. Dis
Beaumont, Miss Moreign Department. nont: Brenham. Mrs. Sallie Harris. Pulshear; Houston, Mrs, S. A. Craig.
Hon-ton Heights, Houston: Jackson-
inle, Mrs B, B. Wolton, Ma-lin. Mrs. G. M. C. Mentosh, Cam
eron: Marshal, Mrs. E. B. Rambert. Va-shan: Navasota, Mrs, M. M. Buv
ers, Navasota: Pittsburg, Mrs. A. H.
Counts, Pitshurg: San Augine Trs W, F. Wilison. Center; Tyler, Mrs.
M. S. Collier. Wils Po'nt
 partment Texas Conference.


Assail a fault or help a merit grow; threads of silver seen through
crystal beads: et love through good deeds show."

What I want is not to possess reigion, but to have a religion that shall

She Told You-
We knew she would. That's why we told you to ask your good neighbor about the Advocate Machine. The best advertisement we have of our machines are the satisfied users. They never tire of telling of the excellent work done on our New Model Autohave told us the machine is the equal of the best $\$ 75.00 \mathrm{ma}$ chine on the market. Some have said it was worth even more, but we will let you judge its real value. The Adrect from the factory to your station, freight prepaid, for $\$ 2400$, and this price includes one year's subscription to the Texas Christian Advocate. machine to be guarante we claim for it. But you are dealing with us and know us best, so we will guarantee all the factory says about the machine. You are thus doubly secured in price,


A Protest．
There has been much said lately concerning the expenditure of the
funds of our Mission Boards；in fact， funds of our Mission Boards；in fact，
there have been communications from most all
In the 0 careful study of the above topic，I can ind no fay There is
There is much said about the money and on our smail stations，and there seems to be an idea among some o the brethren that this money
granted to these charges solely b or no other reason，
he largest observation has been that the largest returns from mission mon ey have come from the development of
our city missions and the strengthen－ ing of our small stations．
First：These people are really strug First：These people are really strug．
gling to maintain their Church and gling to maintain their Church and eive from the Mission Boards to les
sen their burdens or responsibilities， but on the other hand accept it as kift from God to help them exist． Second：In the eity and in the
smatler stations there are all sort． of＂isms＂and＂sisms＂that must be are of the situation and save it for God and Methodism，
While on the other hand，if you take
he record for it，you will find that the record for it，you will find that
there are some＂chronic＂missions， hat would not get off the Board if they could，but the first question tha they ask when they begin to talk of setting the salary is how much appro－
priation do we get？and then cut their pasessments down to meet the appro－

## Boys＇and Girls＇Self－Culture Club

| 昭年 | Conducted by H．L．PINER，Denison，Texas | 僁 |
| :---: | :---: | :---: |

quently and listened to the conversa
tion of the criminals，and if they were planning mischief against him he ha them executed， Loud talking sounds thunderous．The dropping of an ordinary stone echoes of paper sound like the explosion many torpedoes．The lateral caverns
were high above the floor．A single musical note reverbrates a long time original sounds with echoes as to pro－
duce a vortex of noises．In Syracuse till stands the Church of St．Giovann where St．Paul preached．Dionysius won distinction with dramatic writ

## FISHES CLIMB TREES．

According to Mr．David Fairchild who is connected with the Depart
ment of Agriculture of the United ment of Agriculture of the United
States，there is in the Dutch Easi Indies an uninhabited island where he fishes leap ashore and climb the ilying roots＂of trees in search of insect food．The trees grow in great he body of the tree sir and eight the body of the tree six and etgen fly down to the earth in search of
soil．He has photographed some of soil．He has photographed son
these trees with fishes on them．

RAILROADS AND CHRISTIANITY

HISTORY OF SOME WORDS．
Panic: The Greek word, "P:

$$
\begin{aligned}
& \text { Panic: The Greek word, Pan } \\
& \text { was the name of the Hellenic god t } \\
& \text { whom was ascribed the causation o }
\end{aligned}
$$

$$
\begin{aligned}
& \text { whom was ascribed the causation o } \\
& \text { sudden fright, and an adjective from }
\end{aligned}
$$

$$
\begin{aligned}
& \text { this proper name itself became a sub } \\
& \text { stantive and by degrees came to }
\end{aligned}
$$

$$
\begin{aligned}
& \text { this proper name itsel became a sub- } \\
& \text { stantive and by degrees came to } \\
& \text { mean the sudden loss of self control }
\end{aligned}
$$

$$
\begin{aligned}
& \text { stantive and by degrees came to to } \\
& \text { mean the sudden loss of self control } \\
& \text { or chaos in anything like financia }
\end{aligned}
$$

$$
\begin{aligned}
& \text { or chaos in anything like financia } \\
& \text { matters. Chagrin: Theis word is ot }
\end{aligned}
$$

$$
\begin{aligned}
& \text { matters. Chagrin: Theis word is of } \\
& \text { French origin. Originally it meant a } \\
& \text { rough-grained red leather, or a rough }
\end{aligned}
$$

$$
\begin{aligned}
& \text { ough-grained red leather, or a rough } \\
& \text { ish-skin used for files or grates } \\
& \text { ish }
\end{aligned}
$$

$$
\begin{aligned}
& \text { fish-skin used for files or grates. } \\
& \text { Then it was applied to the roughening } \\
& \text { of one's skin under embarrassment. }
\end{aligned}
$$

of one's skin under embarrassment,

$$
\begin{aligned}
& \text { especially the face, and figuratively } \\
& \text { then it meant a mental or spiritual }
\end{aligned}
$$

then it meant a mental or spiritua
course you know this is Latin, and

$$
\begin{aligned}
& \text { course you know this is Latin, and } \\
& \text { means The Body of Christ. Lavaca } \\
& \text { is cow. Beaumont is beautiful moun. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { is cow, Beaumont is beautiful moun- } \\
& \text { tain, though there seems to be no }
\end{aligned}
$$

$$
\begin{aligned}
& \text { tain, though there seems to be ng } \\
& \text { logicai suggestion of such a thing }
\end{aligned}
$$

$$
\begin{aligned}
& \text { logicai suggestion of such a thing, } \\
& \text { Palacios is palaces, Bianco is whit } \\
& \text { or horable Amarillo is vellow }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Palacios is palaces, Bianco is whit } \\
& \text { or honorable, Amarillo is yellow o } \\
& \text { jaundiced, Zapata a shoe. }
\end{aligned}
$$

## 

LIVES OF APOSTLES：ST．JOHN
place not known．But he was Jirth place not known．But he was a Jew
born somewhere in Judea．He is de－ clared to be the youngest of all the apostles，and lived to know that death
had come upon all the others．Jesus had seene upon alt the others．Jesus
hat Bethabara beyond Jordan a year before he called him． St．John was near at han
the Baptist was baptizing．
st John was the constant compan
ion of Jesus and often his adviser He was an eye－witness to nearly all
that Jesus did；his journeys，his dis that Jesus did；his journeys，his dis
courses，his m：racles，his crucifixion resurrection and ascension：Peter and transfiguration．being present at the
There are proofs that he came of There are proofs that he came of a
noble family．He knew Caiaphas，the
high priest before whom Jesus was tried，and so far as we know he was
the only apostle who made himself the only apostle who made himself
known at that time．He was with the
Master at the time of the arrest．and
was one of the three chosen of Jesu to comfort him and watch with him
when he went apart to pray in

Cethsemane．He was present at the
raising of Jairus＇
with himghter．He staved
during the night－trial be－ fore Caiaphas and accompanied him from there to Pilate．He heard sen－ tence pronounced upon him．He was with Jesus during the crucifixion，and his tender sympathies and deep
affection caused the Master to commit he care of his mother to John． It cannot be said positively that h was present at the burial，but the sup
position is that he was．On Sunday position is that he was．On Sunda
morning he received the message of Mary Magdalene that some one ha taken him away from the tomb．He was one of those who received
verbal command from Jesus to go forta and preach the gospel．He wa
with the apostles in Jerusalem in the organization of the Church．He
probably lived in Jerusalem after the death of Jesus．He must have bee a man of family，for he took the
Virgin Mary to his house．She lived irgin Mary to his house．She live
with St．John the rest of her life，about fifteen years．
 net Timothy．Here also he was arrested by order of the emperor
Domitian，charged with subverting the religion of the empire，was taken to Rome，tried，found guilty，and sentenc ed to death．The original sentence was
that he should be bound and cast into that he should be bound and cast int
a caldron of boiling oil．This was done，and mirabile dictu，he did no die from it，but recovered，and at another time was tried and condemn
ed by this same tribunal．The sen ed by this same tribunal．The sen
tence was banishment to the Isle of tence was banishment to the Isle of Patmos．Here he here wrote the book of Revelation
and
Domitian died and Nerva，his succes Domitian died and Nerva，his succes or recalled alt exiles．
Before writing his gospel of St
ohn he caused all the Churches in th ohn he caused all the Churches in the ing and prayer．Critics of the time
were so impressed with this writing were so impressed with this writing
that they＂compared him to an eagle that they＂compared him to an eagle
soaring aloft among clouds whither the soaring aloft among clouds whither the
weak eye of man could not follow
him．＂When he became so feeble him．＂When he became so feeble
that he could not preach，he would go
to church and say to the congregation only these words：＂My dear children ove one another．＂He died at the age
of 100 according to St．Jerome，his the only one of the Twelve who died natural death．His penetrating observation deemed Judas a thief long hever speaks of himself as apostle o evangelist．＂Great hearts beat neve loud：they muffle their music as the and approved the gospels of Matthew nore than any other gospel writer He probably closed the dead eyes of
the Virgin and laid her to rest in Ephesus．He is distinguished as th priest of the Christ＇s gospel of love．

## SOWING IN HOPE．

Sow in the morn thy seed，
At eve stay not thy hand At eve stay not thy hand
or sign nor omen heed，
Heed only God＇s command．
ull－handed seed corn thro
Ipon the furrowed field， Which most at last shall yield
od asks thee not for rain， For sunshine，dew or shower These are beyond thy power

He asks thee but to sow And water with thy tears，
o guard the blades that grow And then dismiss thy fears．
works with us by day hears us when we pray．

For comes the harvest－home For gathering in the ears：
hen shall the sowers come hen shall the sowers come
Forgetful of their tears． MARVIN FERREE

NEW MEXICO AND THE LOCAL PREACHER．＇

In the Advocate，May 16，1912，under above captain，we read an article writ－
en by Bro．A．W．Clark，from Elk， This is no starvation proposition． well，and why people are here，ding Why should he stay in some old State
and die of the dry rot，when he could do a grand work？The field is white
unto the harvest；but where are the
reapers？The local preacher used to be the pioneer of Methodism，but it
seems of late that he is generally the last man on the ground．He waits
until the Church is established，and the schools are in good running order，
then sneaks in，settles down in some good，easy place，and whines becaus In justice to myself，as a local
preacher for over fifty years，and in

CLASSIFIED ADVERTISEMENTS

| In this dopartment may be adv <br> The rate is 9 TWO Cens ${ }^{2}$ ．Word． <br> In flguring cost of advertisement <br> We cannot have answers addressed <br> All advertisements in this departm <br> Copy for advert <br> We have not intisements must rea <br> ee have not investigated the merits tended that nothing of a questio |  |
| :---: | :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  | $\underset{y}{x+5}=5=$


The world rolls on，from day to dayThe loating gratt will never
The man who loiters in the shade，
To watch the busy men＇s parade，Get busy，then，of fortune fade
Upon assistance from a friend，
Get busy，then，get busy：－
hap your mind that you will pack，Your burden on your own broad back；
tracknd having made your mind up quite
Show by your acts that you are
right
ut grass，cut grass，by day and night：
GRIT AND GRIP
A negro preacher defines Christianperseverance as－1st－＂taking hold；＂
2nd－＂holding on；＂3rd－and lastly－
REPORT TO CENTRAL TEXAS CON
REPort to cerven trxas con
with the stung，
If the local preacher has＂dry rot
and is really a＂sneak＂and＂place
seeker，＂the law is yours．Why not
use it to implead him？Why assai
him from the barracks
fresh your mental
and his，his spirituality，his devotion
Church，and instead of censure，ac
in filling the very hard and laboriousand responsible position assigned him
by Mr．Wesley，the immortal founder
of our great Methodism？Requiescat
in pace．DR．T．H．HALL，L．E．APPOINTMENTS MADE．




ean te procured if ordered when manuscript is
ent Price, five ceats per copy.
THOMASON.-Rev. Thomas Jerome Thomason was born in Murray Coun-
ty. Tennessee, April 5 , 1849 . Moved
to Fayette County, Texas, in his childhood and to Lavaca when elighteen
years of age. Here he grew to man hood and was converted and joined
the Methodist Episcopal Church
South, in his twenty-second year. He was soon afterwards granted license
to preach in a Quarterly Conference to preach in a Quarterly Conference
under the presidency of Rev. W. T.
Thonsburry. He became an exceed
ingly useful local preacher and was ingly useful local preacher and was
for several years in the traveling con-
nection and served acceptably and successfully several charges now in
the bound of the West Texas Con-
terence. He also served as supply rerence. Harges. He was a close Bupply
several charge
reader and hnew the doctrines of the
Methodist Churet. Methodist Church. He was a good
preacher and had the courage of his
convietions and preached what he ber convictions and preached what he be-
lieved to be right. He held a number people were converted and brought
into the Chureh under his ministry
He had a host of good friends in every community in which he had
ever lived. Especially was this true in our Prospect Hill Church and com-
munity here in San Antonio. When his health permitted he never failed friend and helper. It was a great
joy to him to have his pastor visit was happily married to Miss Pattie
Edwards. Rev. C. J. Lane officiating. There were four daughters and on
son born of this union, all of whom,
with his devoted wife, survive hin is children were all converted and
rought into the Church in their child become a blessing to society and an a great loss to our Church. The afterprayed at his bedside, when he said:
Tell my friends all is well." These hours, on the morning of March 2 .
1912, he passed into the realm of end 28 days. To his loved ones, his
friends and our Church he has be and a noble character. Mark the
perfect man and behold the upright: May the gentle Savior solace all the
bereaved and sorrowing ones. His
friend and pastor, Z. V. LIL.ES. Matthews. - Carrie Lee (nee
Shaw) Born May 1., 18̃., Died
June 1. 1912, in Avoca, Texas, het
home town. Sister Carrie was sick June 1, 1912, in Avoca, Texas, het
home town. Sister Carrie was sick
for some months. She was a devoted
wife and mother. She was converted ing at old. Spring Creek camp ground. under the ministry of Rev. C. Whrch and
vin, joined the Methodist Chithent
lived a faithful and consistent life. She leaves a husband and four chis
dren, a widowed mother and a host
of devoted friends. The funeral was preached by the writer in the absence
of her pastor.
REV. R. D. STEWARD. BABBITT.-Mrs. Sarah Babbitt (nee
Hill) was born in the State of Alaher parents to Texas in 1850 . She was
converted and united with the Meth-
odist Church in girlhood. She was married to Jeff Babbitt, Febreary 16,
11860 . Several years before her death
she professed peacefully on sleep. May 9, 1912. She

Piles Cured at Home By New Absorption Method


## GRANDMA SHAVER. Mrs. M. A. Shaver (nee Bass) was

 Uetober 3, 1819, and departed this lifein Weimar. Colorado County. Texas. in Weimar. Colorado County. Texas,
January 2, 1912 . She was married in
1537 to Mr. John A. Holloway: to this
union four children were born, three sons and one daughter. In 1845 sh.
moved with her family to Texas and
settled near Rutersville. Soon after
coming to Texas settled near Rutersville, Soon after
coming to Texas her husband died.
leaving her the care of their children
BYWATERS,-Mrs. Harriet Bywa-
ers (nee Rice) was born May 1, iss3. Professed religion at the Old Paradise
Camp ground near Roxton, 1864. This meeting was held by Hev M. H
Neely. Here shie joined the Methodist hurch, upon Which she never brought
a reproach. She was married to Dr.
Bywaters in January, 1864 . From this union four children survive her. Chas.
S. Bywaters. of Lytle, Texas; Mrs. S. Bywaters, of Lytle, Texas; Mrs.
Hatter, of Neosho, Mo: Mr. R. R. By.
waters, of St. Douis; Mr. and Mrs. waters, of St. Louis; Mr. and Mrs.
Dr. Maness, of Roxton, Texas. sister
Bywaters was a faithful member of She then moved to Rutersville, where
there was a good school, for the pur-
pose of giving her children better edueational advantages. Her second mar-
riage was to Mr. P. Shaver. in 1s4s.
To this union. seven ehildren were
born, four daughters and three sons.
The living children are James. Hol
loway of Whaco, John B. Holloway of vraman of strong faith and muet
prayer, her custom through her Chrisprayer, her custom through her Chris-
tian life was to pray on her kneed
every morning at 2 oelock. This was every morning at 2 oelock. This was
the seceret of her Christian suecess.
She died at the home of her daughter. Noll



## When You Think <br> (irek women are invited to consult Dr. Pierce by letter, free. All correspondence strietly private and saeredly confidential. Write without fear and without fee too Worlds. Dispensary Med- iceal Ansociation, R . V. Pierce, M. D., President, Buffalo, N. Y. If you want a book that tells all about woman's diseases, and how to cure them at home, send 21 one-cent stamps to Dr. Pierce to pay cost of mailing omly, and he will send you a free copy of his great thousand -pate eillustrated Commoo Sense Medical Adviser-revised, up-to-date edition, in paper covers. Commoa Sense Medica, Adiviser-reve




## called them."

Let us notice the qualifications of called servant of God. (1.) The quali zood man, full of faith and of the kood man, full of faith and of the
Holy Ghost, and many people were

## (1) A good man

(a) Not a goody-goody man as the
world would say, but one who would
lift up the fallen, care for the dying
and not stand out of the path of use
fulness and speak upon the upholding
of his ministerial dignity. One of
whom Browning says: "He sees the
one faroff, divine event, toward which
(b) Not the estimated goodness that possessed, but true miace might say h (e) Not natural goodness. but he was good because God made him good
when he was born of God, and he
proved that he was good by his fruits proved that he was good by his fruits.
viz: he prayed, fasted and ministered and the children of God.
a man full of the Holy Ghost (a) The Holy Ghost keeps a man Tennyson so well expresses it: Thou and in Thee; has we are something.
has come from Thee
$\qquad$ And we have the power which
pricked nothingness to perfection, as Browning says.
(b) The Holy Ghost gave him a large vision and estimate of hife and
he was able to do more for the fallen thought: - Tis not what man does which exalts him, but what man would
do-" And Tenyyson adds:
"Tis life whereof our nerves are Oh. life, not death, for which we pant.
Nore life, and fuller, that I want." te $)$ loing fult of the Holy Ghost,
the Holy Ghost became the motive power of his life and he was led, as
was Plilip, by the Holy Ghost. 1 remember at one time in my min-
istry 1 was led ten miles by the Holy
Ghost to the home of a nineyearold chost to the home of a nine near-old
chind fifteen minutes I had led her to Jesus, and on my return to
my home 1 was led to another girl
of seventeen years of age and $i$ in of seventeen years of age and in
about ten minutes I was able to lead her to Christ and I took both into
our Church. I could feel the leadpr. ship of the Holy Gost as if a man
were to put his hand in mine and lead
me on a dark night. Then, as Milton And chiefly thou, 0 Spirit, tha
dost prefer before all temples the up-
right heart and pue thou know'st; thou from the first was
present, and with mighty sptead, dovelike sat'st brooding on the is low, raise me dark illumined, wha' height of this great argument 1 may
assert Eternal Providence, and fustify the wage of God to men.
(3) A man full of faith.

Faith in God.
Faith in the
(b) Faith in the message he was
preach and in the work that he unto me void, but shall not return that whereunto I have sent it, says (c) Faith in humanity that they
would hear, accept and be saved George Eliot well says: "The deepest
hunger of a falithul heart is faithful man, prepared for God's service, and kins anew a tendency to God."
Proof of his call and preparation to


Lord. D. L. Moody. Sam Jones and
thesy Smith all have proven this by heir life-work. May we all
hkeminded. L. A. ALKIRE,
Oakville, Texas.

| June 20, 1912. |
| :--- |
| WEST TEXAS CONFERENCE |



## 





## Kirv Ker Wer Wout Kor <br> Wo Si El





##  <br> 




Wruco District-Third Round.


## NEW MEXICO CONFERENCE



5 5in

## Southern Methodist University

REV. H. A. BOAZ, D. D., Vice-President. FRANK REEDY, Bursar
One Million Dollar Endowment Campaign Is Now On

NOT ONLY A MATTER OF HONOR.
There's an old saying "Right ; right and wrongs nobody." We wrong is wrong and right's nobody. When the distinction be there is no option for the honor the case in And such is certainly the case in the matter of Southern ever existed a solemn compact between men in the sight of tiod, it zens of Dallas and the Methodist Episcopal Church, South, of Tex-
as. The history of as. The history of the deal has
often been told, yet there are some who find it to be new, and them, they become enthusiastic in their support. Simply stated, the
citizens of Dallas made the Methodist Church a proposition for the location of the University. The proposition was taken under care-
tul consideration by representatives, properly appointed by the
several Annual Conferences, and after full consideration of every detail, with Bishop James Atkins in the chair, the contract was
formally closed. The trade was learly understood. It provided that in consideration of a gift of
$\$ 300,000$ and 660 acres of land in the suburbs of the city of Dallas -133 acres of which should be set aside as a campus and the bal-
ance held until it reached its dor for endowment purposes Texas Methodism should erect there a great University representative of its 300,000 members. bbout it. It was a deliberate and is validity was forever settled when the representatives of the
Methodist Church made their report at Annual Conference, and Conferences ratified and confirmed Conferences ratified and confirmed the contract. Is there a Now, Da:las having deeded the ands and paid in a very large portion of the $\$ 300,000$ cash pro
ceeds as indicated in this issue to prove her honor by building a a small, cheap, showy makeshift but a building worth $\$ 300,000$
over a block long and buil
a turies to come - a building with The money is on hand and is on hand and
The contract ha heen let. The material has been tate the magnificent building estimony of the faith of Dalla cill be complete. Then the sons
vill
ver gle in unison and harmony with he children of the cities and vil he gifts of this great eity wil
ave begun to pay dividends to
ivilization and to the glory of

## Vever by a populace.

en of Dallas conveying a ques rion as to whether when the $y$ have
uilt their building of $\$ 300.000$ and deeded their land of $\$ 1.000$. paved the streets and laid the wa termains, and run the carlines and made the University a poss bility, that Texas Methocism
imony to the integrity
reat Church. Every Methodist ught once again to feel a thrill so much in his Church and her work that a million and a half wollars advanced on a contract Where ever such a thing before in history: When the people of the
aty gave $\$ 10$ per head, regardless of race, color, sex or age-to say nothing of tinancial condition-
thus making the million dollarshoes it not forever prove that Dalas has done the rignt thing, and et a standard for our Chureh in loing our own work that will ommand our gratitude forever:
Then-when each Methodist Then-when each Methodist
tood before the sacred altar and olemnly pledged life and service 0 the Church-to keep the ordi-
ances of the Church, and suport her institutions-did they keep their contracts: Is there $y$ difference between a contraci
iween Church members and any ther people: Is not a contract he business world who refuses honor his note precludes him able men. Then, what can the thurch expect if she repudiates

One thing is certain, the hono of Texas Methodism-never ques rotera to this goou tay must now nan is when he meets an obligawhether it is protitable or not. Texas Methodism is under no
danger of any loss. she simply is ealled upon to do what she
ought to do for herself and Dallas agrees to do half of it for her. exas Methodism would have build the University somewhere go out of educational work, and now when Dallas offers to
pay at least half of it for her-is there any excuse whatever for
the Church if they hesitate at all: Is not disgrace certain and death cess, happiness, honor and prosss, happiness, honor and proskeep their contract? Would whatever dare lift his head among men if he willfully aided in detroying the honor of his Chureh.
Every Texan will gather divi ern Methodist University; then will not every Methodist stand to
his contract: It is as clear as if and Texas Methodists have and will continue to honor their centract. The $\$ 100$ given by the of Dallas as his portion to provide a University under the ownership and control of our Church is wait-
ing to be covered by a $\$ 100$ from some laboring man in Texas whose son now sits on the Sabbath with his father in the local Church and dreams of the day
when he can go to college.

## Have we any right to allow the

poor and rich of Dallas to go an-
other step in putting their hardother step in putting their hardearned money into the Cniversity
unless we individually and collectivelv agree to cover it. dollar
for dollar? No man should be more generous to our children
than we are. The rally is wonthan we are. The rally is won-
derful-the challenge would stir the heart of stone-our Chureh is our fathers did as "Stonewall?" The Tniversity a stonewall?
father does his duty, for the name of every man who rallies to his duty will be tabulated and pri served for posterity. Now or nev. er-glory or disgrace!
CONTRACT FOR ADMINIS TRATION BUILDING OF SOUTHERN METHODIST UNIVERSITY CLOSED.
Monday was a red letter day or Texas Methorlism. When an institution of the Chureh adds to he assets of that Chureh procerty and cash equivalent to the ex-
tent of a million dollars and she ontract is sealed, it is even from mercenary standpoint a red leter day; but when this contract also furnishes to the Church a guaranteed institution that must be a veritable Gibraltar of
strength to the vital spiritual Corces of the Church, the impor wase is vastly increased. If there dist in Texas in the of any Methodist in Texas a question as to
whether Dallas meant busines whether Dallas meant business when the city authorities reported hat the eitizenship would guaranee the magnificent $\$ 300,000$ building in addition to the gifts of lands, let that doubt be now formittee on Monday, with Com mittee on Monday, with the enhusiastic approval of the citizens, let to Fred A. Jones Building Compegin that a period of nine months is hat a period of nine months is ture, thus allowing several month for the equipment and furnishing before school shall open. Thus has another
Thus has another important great University been accomplishd. Sometimes, perhaps, our zeal
utruns our means at hand and we ret impatient, but those who have borne the burden of the detail work of the eampaign so far have to say that they have not hesiany time for rest to this good ny . That the gigantic bnilding ill be a surprise in its beauty, arrangement and equipment is the prophecy of every architect and ported on the plans. Hundreds of pastors and laymen have written
us their hearty endorsement of the us their hearty endorsement of the
plans, and are now rejoicing in the wide effect of this great event.
MY VISIT TO PHOENIX, ARIZONA I have always applauded the ChurchChurch Extension Secretary, when. waiving his arm westward he said.
New Mexico and Arizona belong to us and we must furnish them the kospel."
In hearty sympathy with his declaration I naturally felt an interest in both
those territories as they came into hose territories as they came into
Statehood, putting the forty-seventh
nd forty-eighth stars in the blue field nd forty-eighth stars in the blue field
of Old Gilory, but I have had more than ordinary interest in our work at Phoe
nix and the surrounding irrigated val

so, when my former pupil, W. R. Phoenix, I made it necessary for him
to invite me there, and Tuesday night. yay 24,1 preached my first sermon in that church.
My visit to
dmv interest in city greatly increas that fertile, well-watered valley,

## veral reasons

1. Its geographical position. Phoe
ix is situated on the ude that runs near Fort Worth and Dallas. Texas, Birmingham. Alabama, and Atlanta, Georgia. So it lies dis-
tinetly in the zone of Southern Methnetly in the zone of Southern Meth
dist influence and responsibility. If is our territory and it is our duty ook well to its religious interests.
2. That section is rapidly filling with Southern people who are already nembers of our branch of Methodism. or us to look upon that State as dis puted or doubt ful territory for Church
work is to surrender our prineiples work is to surrender our prineiples
and bept a retreat. When I stepned
off a delaved train Sundav morning last Janrarv at Newton. Kansas, 1 ask
ed mwself. "Where if mv Church home promnt. "In the M. E. Church." and to
the First M. E. Church I went to wor the First M. E. Church I went to wor


## resors. See your Frisco agent and let him tell gou what an extra good <br> C. W. Strain, General Passenger Agent Binz Bldg., Houston, Tex.

## that lady

hat followed the sermon. a Kansas Rev. W. R. Thornton, is chay pastin
lady moved to Texas and has sister has the House of Representatives. By their Southern Church." In the case of Phoe of the members of both houses. Thes Nasliville two hundred miles south of are a hardy and vigorous set of men. I
erests, it is different to me. moving along the plane of southern Methodism and 1 feel that when I go
o that State I am working to the best interests of world-wide 3 working to the bes e loyal and true to my own brismet of befor pastors should put this view of it before our people who go to that
seetion. It helpful to fraternity to
do so. The other course works har do so. The other course works harm
and puts obstacles in the way of co and puts obstacles in the way of co
operation between the two siste operation
of the Salt River Valley is to be one The great Roosevelt Dam, seve Union, niles northeast of Phoenix, provides marter water for irrigating thoroughly a is as fertile as the valley of the Nile. The climate and soil, together with the water abundantly supplied, make i
possible to raise profitable crops nearly everything that is valuable in he markets-oranges, lemons, olives grape fruit, apricots, peaches, strawables, wheat, oats, barley, corn, alfalfa
and ostriches. It is great for fowls and ostriches. it is great for fowls,
hogs, cattle and horses. in planning hors, cattie and horsestion project it was deter mined that no man could own mor than 160 ares. That will make
thickly settled country which will call thickly settled country which will call
for many churches to meet the de mands of the growing population. 1 believe, therefore, that the Sal
River Valley, of which Phoenix, the River Valley, of which Phoenix, the
capital of the state, is the center, our most important field in the United states just at this time.
In elosing. permit me to indulge a
tew personal matters. Uw personal matters.
Under Thornton, at
Williams, at Bethel: Hyatt, at Cart wright, and Fields, at Liberty, these
Churches in the valley are moving for ward. Bezzo, at Parker, on the river
wat the valley are moving for is doing things. Tempe. we hope, will
grow out of her diffelty. grow out of her difficulty.
S. M. Clark, the live and consecrated
presiding elder, is diligent presiding elder, is diligent and wise in
his administration.
I had the pleasure of visiting one of our heroes of that section, Rev. $L$. Hedgpeth, who, with his faithful wife
stood firm at the helm of our Churen stood firm at the helm of our Churen
there when others were deserting
back in the hard times. A saintly local preacher lives there, Brother Stewar who, past 90 years of age and totally
blind. sees with the eye of faith the Holy, City and lives in communion with he Holy Spirit.
Dr. Hughes, a prominent citizen and physician of the eity, has been for
twenty-five years a stanch supporter twenty-five years a stanch supporter
of our Church. He has served in more
than one Gieneral Conference as lay delegate from his conference. He has been superintendent of the Sunday
School of Central Church for twent five years. He remarked to me that he was looking out for a live young
man to take his place as superintend Rev. S. B. Crutchffeld, a valuable
man to our Church there, is chaplain wish they were all Christians, Broth-
er Irvine, a steward in Central Church,
is a member of the House. I had a room in the home of Dr .
Dameron, but on account of the disDance from the church, I went to the
tance Y. M. C. A. building. just across from 1 am indebted for a trip to the os-
rich farm, where I saw 1000 ostriches, Brother Irvine, a leading real estate
nan and steward of Central; for man and steward of Central; for a
ride through the orange and olive kroves and a visit to the ruins of an Hucient city, to the kindness of Dr. beautiful country delightful day at mountains, to Brother Jones, a live
young business man and Methodist.
I would I would candidly recommend to hose affected with the Western fever
that they investigate beautiful Phoe
nix. The winters The winters are mild, the sum-
mins days and cool nights.
J. E. HARRISON.

## LAKE SHORE ASSEMBLY,

 The program for the Assembly has bout been completed. The pleasure ad pront of the people have been coniety of the the beginning. The vanake it attractive to all classes. nake it attractive to all classes. Each $y$ an expert. The ine wir be led hear Drs. Bishop and DuBose, the Leaguers will have Culbreth and Switices, the women have secured the serv School at Nashville, Dr. Rawlings will bring us some helpful messages and the Sunday School section wil bepresided over by $\mathbf{R}$. B. Bonner and presided over by R. B. Bonner and
W. E. Hawkins, who wil Ihave E, High W. E. Hawkins, who wil thave E. High
tower with them. All this will be inerspersed with the great inspirationthe leaders of the Church. One per. han knows what a good one program ing array of strong and attractive talent that he has ever seen for a meet-
ing of this kind. This will be the universal verdict. when you have heard these leaders. The music will be a
thecial feature. special feature. A fine chorus leader will have charge of the congregation-
al singing. The Southwestern University Quartette have been engazed for the entire time and a Ladies' Quartette will fill a special engagement. The chorus leader will have a speccial planist and will endeavor to secure
to services of orchestral instruments
to make music the very best. Every indication points to a large at-
tendance. One of the presiding elder tendance. One of the presiding elders
is arranging to attend with his fami-
Iy. Others will want to be there t. see that he will want to be there to
sot secure any advantage. I woes not secure any ad-
descriptive folder to furnish to consider Lake Shore Assembly as

## YOU CAN AFFORD ${ }^{4}$ tititity



